



## Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series V: Writings, 1909-1963, undated.

---

Reel  
187

Box  
70

Folder  
1028

New York Board of Rabbis, 1962.

AN ADDRESS  
by  
DR. ABBA HILLEL SILVER  
Cleveland, Ohio

Delivered before the New York Board of Rabbis  
May 3, 1962

The four-score years which span the life of your organization have been among the most momentous in our history. In fact, during these years, the foundations of the whole earth were violently shaken. Wars, revolutions, and social upheavals, the like of which mankind had never experienced before, rent our world asunder. All the fountains of the great deep, as it were, burst forth, and all the windows of the heavens rained disaster and confusion upon mankind. The spiritual life of man was also thrown into vast disorder. Science did indeed make remarkable progress during these years, but the spirit of man could not keep pace with it. The vast new nuclear power which science made available to man has actually threatened to destroy him. It has become his sword of Democles.

The Jewish people which, as the Rabbis said, is always at the center of world events and crises, could not and did not escape the impact of these radical changes and dislodgments. As so often in the past, it paid doubly for the gross blunders, errors and blind adventures which were committed.

The prolonged and still unresolved struggle between militant capitalism and militant socialism, between Fascism-Nazism and Communism, sent millions of our people to the concentration camps and the gas chambers. Millions more were doomed to slow spiritual and cultural strangulation in the Soviet Union. Add up all our tragic casualties of the last two thousand years and they will not even approximate the number of our casualties of the last fifty years, or even of the last twenty-five years.



This is the first of the three momentous events which occurred since your organization came into being. It is quite impossible to appraise the tragic enormity of the loss which our people sustained, the extent to which our cultural and intellectual resources were consumed, in blood, fire and smoking furnaces -- so many communities leveled to the ground, so many ancient centers of Jewish learning destroyed, so many gifted sons and daughters cut off before their time. It yet remains to be seen whether we can ever fully recuperate, whether we can replenish what was so fearfully drained away.

Here lies the first challenge to the Jews of this generation -- the -- "the fortunately preserved of Israel" -- and to their spiritual and communal leaders. They must restore "the years which the locust had eaten". They must rebuild what the dread years had so pitifully wasted and ruined.

We must sow more extensively the seeds of learning among our people. We must plant more numerous the "Cedars of Lebanon", the the puissant scholars of the Torah. We must increase and expand our academies, establish and encourage more research in every field of Jewish studies.

The second momentous change in Jewish life which your organization witnessed was the vast migration of our people from old centers to new. Many other people have sought new homes during those years, but none to the extent that the Jewish people have sought them. Up to the close of the nineteenth century, and for a few centuries prior to that time, the Jewish diaspora remained geographically fairly fixed, fairly constant. But with the eighties of the last century -- just about the time your organization was founded, a great migration began and a sharp shift in direction set in, which has continued in a quickening tempo to this day.



One tremendously important result of this change has been the shifting of the population center of the new diaspora to the United States, where we are today the largest and, in many cases, the most influential Jewish community in the world. Also the wealthiest.

Here lies the second historic challenge to American Jews and to their lay and spiritual leaders -- the responsibility of leadership. To a large degree, the American Jewish community has met and is meeting its responsibility. It never failed, for example, in solicitude and generosity towards fellow-Jews the world over. The Jews of America marshalled their resources and met the pressing needs of their fellow-Jews, whenever and wherever they occurred. Their giving was not in the nature of a one-time response to a sudden flood or earth-quake disaster, or a short-term commitment, but a planned and continuing program of assistance to fellow-Jews who found themselves in almost continuous crises; and it was prompted by a deep sense of group loyalty and solidarity. Nothing like it has ever happened in the history of peoples before. It is unique and it is magnificent!

Even prior to the year 1914, the year which ushered in the most disastrous half-century in our history, American Jews had organized extensive aid for the immigrant Jews who were coming to the United States from the Old World at an average rate of one hundred and fifty thousand a year, seeking a new life here and a new hope. By 1914 more than a million and a half Jews had come to these shores. Most of them were penniless. They needed every kind of assistance, practically every kind of assistance which Jewish immigrants today require. Their needs for relief and integration placed a heavy burden upon the older Jewish settlers, but they assumed it readily and as a matter of course. Immigrant aid societies were organized -- settlements, relief agencies, technical schools, hospitals, orphanages and re-settlement and re-distribution projects.



The children and grandchildren of those immigrants are today the leaders, workers and donors in all our welfare fund campaigns. Thus, the chain of benevolence has remained unbroken; the invisible chord which binds generation to generation abides.

This prompt and continuing response on the part of American Jews to the needs of fellow-Jews over a period of more than three-quarters of a century, may well fill us with admiration. It was voluntary. No compulsion, no taxation! The only dictation came from the hearts of men and women who appreciated the privilege of being needed, and who were aware of their historic responsibility. This voluntary giving of thought, service and substance was also gratifyingly a mass enterprise. It was not the exclusive project of a few wealthy philanthropists. The Sanctuary which our people erected in the Wilderness in the days of Moses, we are told, was also built out of the free-will offerings of every man and woman among the people whose heart was willing. It is, indeed, an ancient and noble tradition among our people, but it is a marvel that it ~~xx~~ evidenced itself again today on such a large scale and so late in our history, when so many alien forces had whittled away so many of the beautiful traditions of our people.

Many years ago, the eminent English poet and literary critic, Matthew Arnold, declared: "As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration as to the people who have had the sense for righteousness most glowing and strong". He might have added to righteousness the word compassion.

We have little to reproach ourselves on the score of philanthropy. We have not been as enterprising, I am afraid, or as energetic in the matter of the religious education of our children and of our adults.



There is a growing realization that this is our supreme problem and our most imperative task today, and while much is being done in this direction, much more must yet be done.

For the problem confronting this generation of American Jews is no longer Americanization, nor immigration, nor even the pressing relief of our indigent poor. American Jews are participating eagerly and patriotically in every phase of American life. We have passed beyond some of these problems and have the others fairly well in hand. The paramount problem today, over and above the proper maintenance of our welfare institutions and services, and of meeting our responsibilities to overseas needs and to Israel, is to insure our inner spiritual and cultural consolidation so as to make secure for the future not only the survival but also the effectiveness of our Jewish community. It is not the accommodation of our people to the American scene which needs concern us. They are fully accommodated, some of them, unfortunately, to its less attractive facets. It is the normal and wholesome identification of our youth with the Jewish community and their enlightened and eager participation in its tasks and obligations which should concern us. To this end they must be educated, guided and inspired. Their self-consciousness as Jews -- if it is not to be an unpleasant irritant -- must be refined through self-understanding, so that out of deep knowledge may flow strong devotions.

What should greatly concern us, too, is the fact that our people are fast losing the habit of worship. Our forefathers felt that a day in the courts of the Lord was better than a thousand elsewhere. They looked forward to the consecrated hour of worship with piety and devout anticipation.



I suspect that while our people have been busy building synagogues and temples, they have been too busy to attend them. The number of our people who regularly attend congregational worship is proportionately less -- and considerably less -- than that of any other religious group on the American scene. Many Jews have fallen into the habit of not attending their synagogues and temples quite religiously. Of course, none of us thinks of religion exclusively in terms of public worship. It would be folly to maintain, however, that congregational worship and prayer are not an essential expression of the religious life, or one of its most strengthening disciplines. What is unhappily transpiring among our people makes me question: How firm are the religious commitments of American Jews? How deep are the roots of their religious life?

We should face up to this problem before we suffer irreparable losses; for it is certain that when our people will stop praying together in the hallowed sanctuaries of their faith, our ancient and covenanted brotherhood will fall apart.

It is not that Judaism is inadequate for the Jews of our age. It is that many Jews have become inadequate to their faith because of "this strange disease of modern life". Judaism is concerned not with the passing but with the unchanging needs of man and of society, the needs which take on new forms in new settings but which remain fundamentally the same, the same ageless conflicts, and the same adjustments which must be made in individual and collective lives. There were many people in recent times who believed that mankind could dispense with the faith which Israel brought to the world, that they could achieve freedom, justice, dignity, brotherhood and peace without reference to God, and the moral techniques prescribed by religion. But they achieved only dictatorship, slavery, littleness of stature, fear, hate and war.



Judaism is quite adequate for the spiritual needs of our day! What is needed is not more innovation or reformation or reconstruction of Judaism, but the conversion of the Jew to his faith. It is really not a question any longer of less or of more, of Reform, Conservatism or Orthodoxy, but of Godlessness, secularism and materialism which have blighted our people, along with all other peoples, but which we, because of our unique position in the world, can least of all afford. It is hopeless to try to reach the hearts of our people today by confronting them with the competitive claims of Orthodoxy, Conservatism or Reform. None of these has scored any significant victories in our day, and life is now attacking them all.

It would help us all -- rabbis and laymen alike -- to remember that in things of the spirit, progress does not consist in going forward or in going backward, but only in going inward...

The third momentous event in the period covered by the life of your organization was the establishment of the State of Israel. This is as important a milestone in our history as the Exodus from Egypt and the Return from Babylon. What the prophet Isaiah said of the return from the Babylonian exile may well be said of the re-establishment of the State of Israel in our day. It is like the creation of a new heaven and a new earth for our people. It remains to be seen what we will make of this new heaven and this new earth...

The State of Israel will celebrate next Wednesday its fourteenth anniversary. In these prologue years it has accomplished so much, incredibly so much. It has not only given sanctuary to hundreds of thousands, but by its faithful allegiance to the free world, the development of its educational system and its institutions of higher learning, its advanced social legislation, the aid which it has extended to less developed nations of Africa and Asia,



and the maintenance of peace, in the face of boycott, blockade and the plotting of its unreconciled neighbors, Israel revealed to the world the ground-tone of its chosen way of life, its fundamental purposes and dominant interests as a nation. This is what makes us rejoice today as Israel completes its fourteen prologue years of testing and probation, even more than its extraordinary material progress.

Many grave problems will confront Israel tomorrow, not the least of which is the lack of religious identification on the part of many of its young people with the synagogue. Nationalism alone will prove inadequate for Israel as it has for all other peoples. As the pride of pioneering life and the exaltation in the building of an independent state will give way to the prosaic experiences, and the petty rounds of everyday life, along with its inevitable frustrations and disillusionment -- as the generations of tomorrow come to know a hunger not for bread, and a thirst which water cannot quench -- they will need a sustaining faith which only the spiritual heritage of their ancestors can give them.

Some fourteen years ago, shortly after the founding of the State of Israel, I had occasion to write:

"To the thoughtful Jews it is becoming increasingly clear that there are no substitutes in Jewish life for religion. Neither philanthropy nor culture nor nationalism is adequate for the stress and challenge of our lives. All these interests can and must find their rightful place within the general pattern of Judaism. But the pattern must be Judaism, the Judaism which speaks of God, and the worship of God, and the commandments of God and the quest of God.

There are Jewish spokesmen who offer Jewish nationalism as a substitute for Judaism, forgetting that nationalism, as such, un-redeemed by a moral vision



and responsibility, has sadly fragmentized our world, provincialized its peoples and is driving nations madly from one disaster to another.

The upbuilding of a Jewish national home in Palestine is one great urgent and historically inescapable task of Jewry. The upbuilding of Jewish religious life in America and elsewhere throughout the world, inclusive of Israel, is another. One is no substitute for the other. One is not opposed to the other."

The establishment of the State of Israel thus confronts American Jewish leaders with still a third challenge -- to build a strong bridge of helpful communication between American Jewry and Israel. It should not be a one-way bridge! We have and will have much to give to each other by way of cultural and spiritual strengthening and stimulation. It would be well for all Jews to remember that the center of Jewish life is neither Israel nor the American Jewish community. It is, and always has been the Synagogue, the Torah Judaism. The task of preserving and propagating them is the major responsibility of all Jews everywhere. In this field there are no priorities. It is just as important to make Judaism vital in the lives of the five million Jews in the United States as it is in the lives of the two million Jews in Israel.

And so, as I greet you on your Eightieth Anniversary, I express the hope that you and we and responsible Jewish leaders throughout this land will soberly and resolutely increase their efforts to meet these challenges with which destiny has faced us. I am confident that if we look well to the main-springs of our life -- to education and self-education -- if we move steadily in the direction of our eternal goals, working in faith and waiting in hope,



if we do not isolate ourselves from World Jewry and from the possible sources of power and inspiration in reborn Israel, and if we remain actively mobilized to defend, at all times, the free institutions of this, our beloved country, the American Jewish community will go from strength to strength and may face all the gateways of tomorrow with untroubled hearts.





Pittsburgh May 4, 1962

Ample Emanuel?

AN ADDRESS  
by

DR. ABBA HILLEL SILVER

Cleveland, Ohio

As Jews, we may face the future with confidence because our people in America are overwhelmingly loyal. They are not conscious assimilationists. They are not deliberately running away from their faith and people as was the case with certain Jewries in the Old World, especially in the century before the World Wars. Our people have demonstrated a steady attachment and a most commendable solidarity with their fellow Jews in other lands during the supreme misery of the recent decades of collapse and disaster -- the blackest of our many nights. Their solicitude and generosity have been a source of reassurance to us and of amazement to the world. Our people have also built their communal institutions with a lavish hand. They have been remarkably responsible to the needs of their community life. And if the erection of many beautiful temples, synagogues and schools in our country is an indication of loyalty to the faith of our fathers, then we may be fully justified in our confidence for the future. We have good material to build with.

We may also look confidently towards the future because American Jewish life is evolving in an environment which is more friendly to religion and not unfriendly to religious minorities. Religion is not proscribed on these shores, the religionist is not disadvantaged and Judaism is not under attack, as in communist lands. The world in which we live gives every encouragement to religion and Judaism is free to develop and to express itself. Government and people alike have profound respect for the spiritual forces in civilization, an attitude which is part of the essential pattern of their history. Judaism can thrive in such an environment.



Progressive Judaism may also look hopefully toward the future, because religious liberalism has always been a powerful factor in the spiritual life of America and has had a long and honored tradition. It is still a vital and vigorous force among important if not dominant sections of our population. Progressive religion does not have to fight for its position defensively on the American scene. Nor does progressive Judaism.

But just as there are factors which give us ground for confidence in our future, there are factors which give us ground for concern. The impressive facade of American Jewish life may be somewhat deluding. The Temples and Synagogues are there but the worshippers are not, at least not in numbers comparable with the physical amplitude of the edifices or commensurate with the obligation of religious affiliation. We are busy building synagogues and Temples but we are too busy to attend them. Many of our people have gotten into the habit of not attending congregational services regularly. The number of Jews who are attending services regularly is proportionately less -- and considerably less than that of any other religious group on the American scene.

We should build beautiful Temples and Synagogues. It is fitting that we should worship the Lord in the beauty of holiness, and amidst the holiness of beauty. Why should we dwell in houses of cedar and the ark of the Lord remain in a tent? But the beautiful structures which we erect will not of themselves insure the survival of our faith. They may even beguile us into dangerous self-delusions. It is we who are the Temple of our faith, or its whited sepulcher. It is we who are its girders and walls, its arches and domes, its symbols and ornaments. It is our loyalty which is the replenishing oil of its Ner Tamid. The holy ark will forever remain empty and desolate if the hearts of devout worshippers will not abide therein.



Long ago, Sage and Psalmist warned our people against the tree of many branches whose roots were few. They taught us to look below the surface and regard the roots. In their seasoned wisdom they knew that the storms of the world do often sweep down in violent fury, upon men and institutions and pluck them up and overthrow them if their roots are few. They also taught us that we must take root downward, if we are to bear fruit upward.

How deep are our roots? Have we enough reserve of spiritual energy to withstand a prolonged crisis? Are we fast depleting the inventory which past ages have accumulated? Have we taken stock of our powers of resistance, not to affliction -- we have learned how to react to affliction -- but to the weakening influences of prolonged well-being and prosperity? Is it in the second or third generation that the process of <sup>decay</sup> ~~destruction~~ and dissolution sets in, and why?

What were the strong and firm roots which enabled our faith and people to outride the many storms of the past? Not every Jewish community was so successful but where it was, it was due to the fact that it had sunk deep roots in Jewish learning and study, and what was learned was transmitted. The injunction which our forefathers observed throughout the ages was: "and thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." It was the unflagging cultivation of heart and mind in the rich unfolding of the Torah which insured survival for our people.

These were the roots of our people's life -- not alone the Jewish scholar but the educated Jewish layman, the man for whom the Bible and the later Jewish writings and the Hebrew language, which is the very key to the casket of our literary treasures, were not a sealed book. Professor Schechter recorded what is undoubtedly a cold historic fact when he declared that



Hellenistic Judaism was the only one known to history which dared to make the experiment of dispensing with the Sacred Language. The result was death. It withered away and terminated in total and wholesale apostasy from Judaism.

Is it well with us on the score of Jewish learning? Are our Sunday Schools producing a generation of truly educated Jewish men and women closely familiar with the chronicles of our glorious years and the noble testament of their peoples' courage and sacrifices? Are they at home in the literature which the great minds and pious hearts of Israel have produced? Have they enough provision for the long journey ahead -- or is the food, which came to us from our fathers, now dry and mouldy?

I have a feeling that we have been growing satisfied with a minimum, with surfaces rather than with depths, or if not satisfied, then reconciled. There are those who consider even the minimum as excessive. If that is the case, then there is ground here for deep concern for the future of our faith and the survival of our people.

It is, my dear friends, the inadequacy of our training and our religious self-discipline which should give us serious concern even in the very midst of our gratifying growth and outward prosperity which delight us all -- our inadequate teachers -- their inadequate training -- the inadequacy of the time set aside for instruction -- and our own insufficient personal commitments even to those few disciplines which we have acknowledged to be valid and vital for the survival of our faith.

Heinrich Heine, in one of his letters, writes that he once stood with a friend of his before the Cathedral of Amiens. His friend asked him "How is it that we can no longer build such an impressive pile?" and he replied:



"Men in those days had convictions, we moderns have opinions, and it required something more than an opinion to build a Gothic Cathedral."

We modern Jews, have a good opinion about our Judaism, but not strong enough convictions. We need a renewal of that massive religious earnestness which gave ~~xx~~ to our ancestors their patent of nobility. It is not a matter of how much but how earnestly, how inwardly, how sacrificially!

It is upon the inwardness of Judaism, upon the intellectual quest of God through the time-honoured techniques of Jewish life, through learning and study, through the disciplines of the devotional life, that we shall have to concentrate in the days to come. It is with these grave obligations that we must confront ourselves.

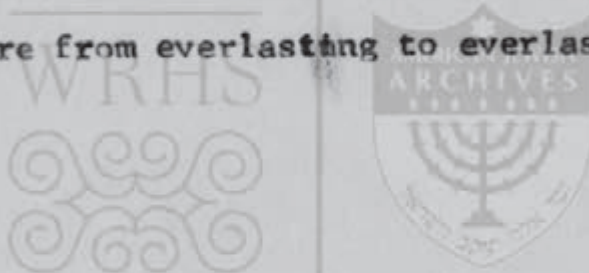
There is no longer any nourishing food for the coming generations of Jews in any program of revision of surface customs and practices. We are really down to the bone already. If, however, at the behest of a faith of boundless horizons, and of a tradition which gave primacy to study and scholarship, we resolve to carry on, not catering to modernity, but seeking renewal, not reaching out for discarded paraphernalia, but for depth and inwardness, we shall, I am confident, be able to move into the inscrutable future, knowing that the jar of meal shall never be spent, neither shall the ~~cruse~~ of oil ever fail us.

My friends, the future belongs to Judaism; Judaism is the faith of tomorrow! Not its forms and rituals -- these are important only for us so as to discipline and alert us for our covenanted tasks and our appointed destiny -- but by its spiritual message and program -- a message and program



designed to sustain and advance human life on earth. Judaism is a reasonable faith, responsive both to man's instincts and to his aspirations. It offers mankind a gospel of social progress and it summons men to social action, to the building of the good society in justice, in brotherhood, and in peace. It is a faith built not on salvationism of resignation or asceticism. It has confidence in man's inexhaustible spiritual resources. It teaches a boundless reverence for life and for all that contributes to its noble fulfillment and enjoyment.

All these are original ideas of Judaism and they are as valid and vital in the Atomic Age as they were in the days of the Patriarchs, the Prophets and the Sages. They are from everlasting to everlasting.







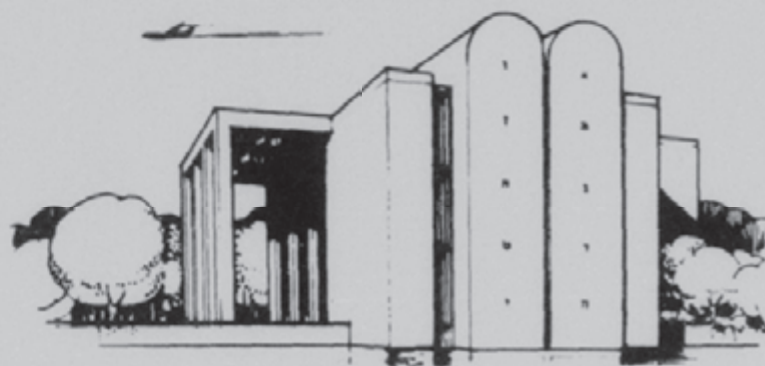
בן שמונים לגבורה

...at eighty, the gift of special strength...

*Ethics of the Fathers V24*



*To Realize a Great Ideal*



On the grounds of Idlewild, gateway to America, there will arise soon a unique spiritual haven — an International Synagogue.

It will house a Synagogue, Meditation Room, Reading Room, Museum and Information Center on Judaism.

It will stand as a proud symbol of Judaism, testifying to our country's dedication to the principles of freedom of conscience and worship.

The New York Board of Rabbis is proud to have been chosen to assume the responsibility of bringing to realization, on behalf of the Jewish Community of America, this vision of the Jewish heritage and spirit. Your interest and support are invited in this national historic effort.

*On the Occasion of Its  
Eightieth Anniversary  
The New York Board of Rabbis  
Will Pay Tribute*

*to*

*Eight American Jewish Leaders  
and to the Congregations*

*sponsoring the building of*

*The International Synagogue*

*at a Dinner*

*to which you are cordially invited*

*Thursday evening, May Third  
nineteen hundred and sixty-two  
at six o'clock*

*The Commodore Hotel  
New York City*

*Dress Optional*

*In Honor of Communal Leadership  
In The Finest  
American and Jewish Traditions*

JACOB BLAUSTEIN

\*

SAMUEL H. DAROFF

\*

AMBASSADOR PHILIP M. KLUTZNICK

\*

GOVERNOR HERBERT H. LEHMAN

\*

JOSEPH MAZER

\*

MAX STERN

\*

ADMIRAL LEWIS L. STRAUSS

\*

LAWRENCE WIEN



## COMMITTEE FOR 80th ANNIVERSARY

Rabbi Irving Miller  
*Chairman*

Rabbi A. Alan Steinbach      Rabbi Saul I. Teplitz  
*Co-Chairmen*

### *Honorary Sponsors*

Rabbi Samuel Belkin	H. E. Abraham Harman	George Maislen
Hon. Emanuel Celler	Hon. Jacob K. Javits	Rabbi Julius Mark
Hon. John T. Clancy	Hon. Kenneth B. Keating	Hon. Abraham A. Ribicoff
Rabbi Louis Finkelstein	Hon. Philip M. Klutznick	Rabbi Edward T. Sandrow
Rabbi Nelson N. Glueck	Hon. Herbert H. Lehman	Hon. Simon E. Sobeloff
Dr. Nahum Goldmann		Hon. Robert F. Wagner

Rabbi David I. Golovensky  
*Chairman Sponsors Committee*

Rabbi Aryeh L. Gotlieb      Rabbi Irwin C. Lowenheim  
*Co-Chairmen Reservations*

### *Area Chairmen*

Rabbi Gilbert Epstein	Rabbi Morris S. Friedman	Rabbi Simon G. Kramer
Rabbi Alfred L. Friedman	Rabbi Max Gelb	Rabbi Jacob Polish

### *Dinner Committee*

Martin Adler	Norman Gordon	Rabbi David DeSola Pool
Emanuel Alexandre	Rabbi Israel Goldfarb	Mortimer Propp
Barney Balaban	Irving D. Goldman	Hon. Maxwell M. Rabb
Julius Bard	Rabbi Israel Goldstein	Rabbi Emanuel Rackman
Reuben Barshay	David Greenbaum	Judah Richards
Stanley I. Batkin	Sol M. Greené	Louis Rivkin
Gerald H. Becker	Rabbi Max Gruenewald	Samuel Rosen
Marvin Berger	Rabbi Harry Halpern	Rabbi Sol Roth
Rabbi William Berkowitz	Rabbi A. M. Heller	Rabbi Alvan D. Rubin
Rabbi Samuel Blech	Ben J. Hurwitch	Rabbi Jacob M. Sable
Joseph Blumenthal	Joseph Jaspan	Rabbi Edward T. Sandrow
Seymour W. Brody	Leo Kadet	Rabbi Harold I. Saperstein
Leonard Burchman	Albert Kanter	Rabbi Max Schenk
Hon. Millard Cass	George H. Kaplan	Dr. Harry Schneider
Irving Challop	Frederick Katz	Rabbi Arthur Schneider
Isaac Charchat	Rabbi Gilbert Klaperman	Charles Seligson
Dr. Nathan Chessman	Arthur L. Kliegman	Rabbi David J. Seligson
Dr. Louis Cooper	Rabbi Benjamin Kreitman	Victor Silberfeld
Bernard Christenfeld	Paul Kutell	Hon. Charles H. Silver
Oscar Dane	Jacques Lang	Rabbi Baruch Silverstein
Harry H. Darer	Samuel Lender	Jack Simberg
Sol Daniel	Meyer Levine	Dr. Paul Simon
Harry Dean	Det. Paul Levy	Hyman Singer
Arthur J. Dixon	Rabbi Clifton H. Levy	Leonard Spring
Max Elkon	Rabbi Theodore N. Lewis	Harry J. Srolowitz
Edward Elman	E. A. Lipitz	Rabbi Mordecai Waxman
Max J. Etra	Rabbi Joseph H. Lookstein	Harry M. Weinberger
Edward Freibrun	Dr. Herman P. Mantell	Forrest T. Weisburst
Morris Furman	Howard N. Math	Lt. Louis Weiser
Harry Gallant	Rabbi Joseph Miller	Norman Weisman
Max Goldberg	Rabbi Israel Mowshowitz	Harry A. Wertlieb
Rabbi Morris M. Goldberg	Hon. Edgar J. Nathan, Jr.	Milton M. Winograd
Benjamin Gordon		Rabbi Bernard Zlotowitz



## THE NEW YORK BOARD OF RABBIS

Rabbi Israel Mowshowitz  
*President*

Rabbi Gilbert Klaperman  
Rabbi Edward T. Sandrow  
Rabbi Max Schenk  
*Vice Presidents*

Rabbi Alvan D. Rubin  
*Treasurer*

Rabbi William Berkowitz  
*Secretary*

Rabbi Benjamin Kreitman  
*Chairman, Executive Committee*

Rabbi Harold H. Gordon  
*Executive Vice-President and  
Director of Chaplaincy Services*

Rabbi I. Fred Hollander  
*Associate Director  
Chaplaincy Services*

Mitchell Salem Fisher  
*Counsel*

Rabbi Louis Finkelstein

Rabbi Nelson N. Glueck

*Honorary Vice-Presidents*

### *Executive Committee*

Officers, Past Presidents and

Rabbi Max Arzi  
Rabbi Samuel Berliant  
Rabbi Maurice J. Bloom  
Rabbi Ben Zion Bokser  
Rabbi Judah Cahn  
Rabbi Josiah Derby  
Rabbi Abraham I. Feldbin  
Rabbi Morris H. Finer  
Rabbi Alfred L. Friedman  
Rabbi Morris S. Friedman  
Rabbi Max Gelb  
Rabbi Joshua L. Goldberg  
Rabbi Max Gruenewald  
Rabbi Max Hoch  
Rabbi Ario S. Hyams  
Rabbi Leon Jick  
Rabbi Leo Jung  
Rabbi Wolfe Kelman  
Rabbi Morris N. Kertzer  
Rabbi Israel Klavan  
Rabbi Edward E. Klein  
Rabbi Israel H. Levinthal  
Rabbi Julius Mark

Rabbi Amos W. Miller  
Rabbi Irving Miller  
Rabbi Israel Miller  
Rabbi Benjamin Morgenstern  
Rabbi Judah Nadich  
Rabbi Louis I. Newman  
Rabbi Jacob Polish  
Rabbi Alvin M. Poplack  
Rabbi William F. Rosenblum  
Rabbi Gilbert Rosenthal  
Rabbi Sol Roth  
Rabbi Jacob P. Rudin  
Rabbi Jacob M. Sable  
Rabbi Harold I. Saperstein  
Rabbi Jacob K. Shankman  
Rabbi Solomon J. Sharfman  
Rabbi Baruch Silverstein  
Rabbi Solomon Sternstein  
Rabbi Saul I. Teplitz  
Rabbi Judah I. Washer  
Rabbi Bernard Zlotowitz  
Rabbi Herman J. Zwillenberg

### *Past Presidents*

Rabbi David DeSola Pool  
Rabbi Clifton H. Levy  
Rabbi Israel Goldstein  
Rabbi Israel Goldfarb  
Rabbi Joseph H. Lookstein  
Rabbi A. M. Heller  
Rabbi Theodore N. Lewis  
Rabbi Simon G. Kramer

Rabbi Morris M. Goldberg  
Rabbi David J. Seligson  
Rabbi Emanuel Rackman  
Rabbi Joseph Miller  
Rabbi A. Alan Steinbach  
Rabbi David I. Golovensky  
Rabbi Harry Halpern



the new york board of rabbis...

on the occasion of its

# *80th Anniversary*

tenders this

reception and dinner

in honor of

**EIGHT AMERICAN JEWISH LEADERS**

and to the congregations and individuals

sponsoring the building of

**THE INTERNATIONAL SYNAGOGUE**

hotel commodore, new york city

rosh hodesh iyar, 5722

thursday, may 3, 1962

at six o'clock

WRHS







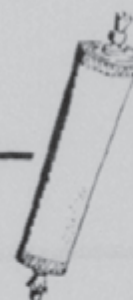
On the grounds of Idlewild, gateway to America, there will arise soon a unique spiritual haven — an International Synagogue.

It will house a Synagogue, Information Center on Judaism, Library, Reading Room and Museum.

It will stand as a proud symbol of Judaism, testifying to our country's dedication to the principles of freedom of conscience and worship.

The New York Board of Rabbis is privileged to have been chosen to assume the responsibility of bringing to realization, on behalf of the Jewish Community of America, this vision of the Jewish heritage and spirit. Your interest and support are invited in this national historic effort.





presiding ..... Rabbi Irving Miller  
national anthem and hatikvah ..... Rabbi Alvan D. Rubin  
invocation ..... Rabbi Joseph Miller  
birkat ha-mazon ..... Rabbi Gilbert Klaperman  
introduction of dais ..... Rabbi William Berkowitz  
greetings ..... Mayor Robert F. Wagner  
guest of honor awards ..... Rabbi Israel Mowshowitz  
address ..... Rabbi Abba Hillel Silver  
address ..... Senator Jacob K. Javits  
recognition of congregations,  
sponsors and endowments ..... Rabbi A. Alan Steinbach  
benediction ..... Rabbi Max Schenk





**MR. JACOB BLAUSTEIN**

Member of Presidium & Senior Vice President, Conference of Jewish Material Claims Against Germany.  
Member, U. S. Delegation to 10th General Assembly of U.N.  
Member of many U. S. diplomatic missions abroad.  
Honorary President and former National President of American Jewish Committee.



**MR. SAMUEL H. DAROFF**

President, American Jewish League for Israel.  
President of Board of City Trusts; member, Penna. F.E.P.C.  
Served on numerous National Boards of Directors including AAJE, JWB, JDC, PEC, UJA.  
Recipient of many awards including Jewish War Veterans Gold Medal Award, State of Israel Award for Distinguished Merit.



**AMBASSADOR PHILIP M. KLUTZNICK**

U. S. representative in the Economic & Social Council of the United Nations.  
Honorary President of B'nai Brith and former President.  
U. S. delegate to 12th and 15th sessions of U.N. General Assembly.  
Served as Assistant Administrator of National Housing Agency and Commission of Federal Public Housing Authority.



**GOVERNOR HERBERT H. LEHMAN**

Governor of the State of New York. Promoted legislation to prevent social and religious discrimination.  
U. S. Senator from the State of New York.  
Director-general, United Nations Relief and Rehabilitation Administration.  
Leader in Federation, U.J.A. and all causes of Jewish interest.

**communal leadership**

**in the finest american and jewish traditions**



**MR. JOSEPH M. MAZER**

Chairman, Board of Governors of Hebrew University.  
Treasurer of American Friends of Hebrew University.  
Donor of Abraham Mazer Building for the Institute of Jewish Studies, Hebrew University.  
Recipient of First Annual Scopus Award, Hebrew University, and many other awards for his philanthropic activities.



**MR. MAX STERN**

Vice Chairman, Board of Trustees, Yeshiva University.  
Established Stern College for Women, Yeshiva University, nation's first liberal arts college for women under Jewish auspices.  
Founder and Member Board of Overseers, Albert Einstein College of Medicine.  
President, The Jewish Center, N.Y.C., active in UJA, Federation, Manhattan Day School.



**ADMIRAL LEWIS L. STRAUSS**

Member, U. S. delegation, Final Armistice Convention World War I.  
Special Assistant to Secretary of Navy.  
Chairman, Atomic Energy Commission.  
Awarded Distinguished Service Medal, Medal of Freedom, Legion of Merit and many honorary degrees.



**MR. LAWRENCE A. WIEN**

President, Federation of Jewish Philanthropies of New York.  
Vice Chairman, Greater New York Fund.  
Member, Board of Directors of U. S. Committee for United Nations.  
Trustee, Brandeis University; member Columbia College Council.  
Created Wien International Scholarship Program.



## endowments

Mr. and Mrs. Eugene Ferkauf  
 Mr. and Mrs. Mortimer Marcus  
 The Goldman Foundation  
 Mr. and Mrs. Samuel Rosen  
 Emanuel Alexandre  
 Israel Cummings  
 H. B. Mack  
 Shomrim Society  
 Mr. Abe Malamut

international synagogue and

80th anniversary dinner sponsors



Mr. and Mrs. Herman Belth  
 Mr. Paul Benjamin  
 Hon. Charles J. Bensley  
 Mr. Louis Berglas  
 Mr. Max J. Billig  
 Mr. and Mrs. William Blanksteen  
 Alice and Harry Brown Foundation, Inc.  
 Block and Hesse  
 Mr. Irwin S. Chanin  
 Mr. Max Doft  
 Mr. Max J. Fink  
 Mr. Henry Granoff  
 The Charles and Estelle Greenebaum  
 Foundation Inc.  
 Mr. Sol Horowitz  
 Jewish Postal Workers Welfare League  
 The Irving and Gladys Kaufman Foundation  
 Mr. Max L. Koeppel  
 Mr. Joseph Kurzon  
 Mr. Gustave L. Levy  
 Marty and Fagel Lipschutz  
 Mr. and Mrs. Ben Marcus  
 Mr. Jack D. Weiler

Mr. & Mrs. Louis Otten  
 Park West Memorial Chapel  
 Joseph B. and Martha G. Portnov  
 Hon. Maxwell M. Rabb  
 Mr. Jack Resnick  
 Dr. Paul Riebenfeld  
 Riverside Memorial Chapel, Inc.  
 Mr. Harry Rothman  
 The William R. and Virginia F. Salomon  
 Family Foundation  
 Mr. and Mrs. Robert Scher  
 Schwartz Bros. Memorial Chapel, Inc.  
 Simon Foundation, Inc.  
 Mr. Jacob Solomon  
 Mrs. Nathan Straus  
 Admiral Lewis L. Strauss  
 Mr. Louis Taxin  
 Tenzer, Greenblatt, Fallon & Kaplan  
 Mr. Henry Ziskin  
 Mrs. Henry Ziskin  
 Mr. Victor Ziskin  
 Westminster Chapels — Kirschenbaum Bros. Inc.  
 Jewish Philanthropic League of Brooklyn



*Congregation Agudas Achim, Yonkers, N. Y.*  
Rabbi Solomon H. Waldenberg  
Mr. Joseph Tauber, President

*Temple Ahavath Shalom, Brooklyn, N. Y.*  
Rabbi A. Alan Steinbach  
Mr. Harry M. Weinberger, President

*Astoria Center of Israel, N. Y.*  
Rabbi Abraham I. Feldbin  
Mr. Julius Bard, President

*Atlantic Beach Jewish Center, N. Y.*  
Rabbi Sol Roth  
Mr. Harry J. Srolowitz, President

*Cong. Beth David, Lynbrook, N. Y.*  
Rabbi Morris S. Friedman  
Mr. Sol Greene, President

*Temple Beth El, Cedarhurst, N. Y.*  
Rabbi Edward T. Sandrow  
Mr. Ben J. Hurwitch, President

*Congregation Beth El, South Orange, N.J.*  
Rabbi Theodore Friedman  
Mr. Louis J. Metzger, President

*Beth El Synagogue, New Rochelle, N. Y.*  
Rabbi David I. Golovensky  
Mr. Stanley I. Batkin

*Congregation Beth Hillel of Washington Heights, N. Y.*  
Rabbi Hugo Stransky  
Dr. Paul Simon, President

*Cong. Beth Shalom, Lawrence, N. Y.*  
Rabbi Gilbert Klaperman  
Mr. Norman Gordon, President

*Congregation Temple Beth Shalom, Flushing, N.Y.*  
Rabbi Herschel Levin  
Mr. Frank S. Greene, President

*Temple Beth Shalom, Roslyn, N. Y.*  
Rabbi Aris S. Hyams  
Mr. Lewis Resnich, President

*East End Temple, Long Beach, N. Y.*  
Rabbi Amos W. Miller  
Mr. Monroe Sobel, President

*Temple Emanuel, Englewood, N. J.*  
Rabbi Arthur Hertzberg  
Mr. Harold Meltzer, President

*Temple Emanuel, Brooklyn, N. Y.*  
Rabbi Baruch Silverstein  
Mr. Morris Furman, President

*Temple Emanuel of Great Neck, N. Y.*  
Rabbi Walter H. Plaut  
Mr. George Kern, President

*Temple Emanuel, Lynbrook, N. Y.*  
Rabbi Harold I. Saperstein  
Mr. Paul Kutell, President

*Congregational Emanu-El, N. Y. C.*  
Rabbi Julius Mark  
Mr. Alfred R. Bachrach

*Elmont Jewish Center, Elmont, N. Y.*  
Rabbi Samuel Z. Glaser  
Mr. Sol Baum, President

*East Midwood Jewish Center, Brooklyn, N. Y.*  
Rabbi Harry Halpern  
Mr. Arthur L. Kleigman, President

*Flatbush Jewish Center, Brooklyn, N. Y.*  
Rabbi Abraham M. Heller  
Mr. Herbert Bedell, President

*Forest Hills Jewish Center, Forest Hills, N. Y.*  
Rabbi Ben Zion Bokser  
Mr. Milton M. Winograd, President

*Free Synagogue of Flushing, N. Y.*  
Rabbi Max Meyer & Rabbi Charles G. Agin  
Mr. Daniel Kornblum, President

*Free Synagogue of Westchester, Mt. Vernon, N. Y.*  
Rabbi Leon Jick  
Mr. Samuel Bershad, President

*Israel Center of Hillcrest Manor, Flushing, N. Y.*  
Rabbi Benjamin Teller  
Mr. David Fels, President

*Temple Israel Center, White Plains, N. Y.*  
Rabbi Max Gelb  
Mr. Harry Dean, President

*Temple Israel of Jamaica*  
Rabbi Albert G. Silverman  
Mr. Irvin Husin, President

*The Jewish Center*  
Rabbi Leo Jung      Rabbi Norman Lamm  
Mr. Max Stern, President

*Jamaica Jewish Center, N. Y.*  
Rabbi S. Gershon Levi  
Mr. Samuel R. Kaplan, President

*Jewish Center of Bayside Oaks, Queens, N. Y.*  
Rabbi Joshua Hertzberg  
Mr. Meyer Sackoff, President

*Jewish Center of Jackson Heights*  
Rabbi Myron M. Fenster  
Mr. Samuel B. Schaeffer, President

*Jewish Center of Key Gardens Hills, Queens, N. Y.*  
Rabbi I. Usher Kirshblum  
Mr. Elliott Lipitz, President

*Jewish Center of University Heights, Bronx, N. Y.*  
Rabbi Edward Schoenfeld  
Mr. Max Keller, President

*Jewish Community Center, Harrison, N. Y.*  
Rabbi Saul I. Teplitz  
Mr. Jacob D. Fuchsberg

*Jewish Community Center, Teaneck, N. J.*  
Rabbi Judah Isaac Washer  
Mr. George Kaplan, President

*Temple Judea of Manhasset, L. I., N. Y.*  
Rabbi Eugene J. Lipsey  
Mr. Howard N. Math, President

*Riverdale Jewish Center, N. Y.*  
Rabbi Jacob M. Sable  
Hon. Morris E. Spector, President

*Riverdale Temple, N. Y.*  
Rabbi Charles E. Shulman  
Mr. Myron Berman, President

*Temple Rodeph Shalom, N. Y. C.*  
Rabbi Louis I. Newman  
Mr. Walter Weismann, President

*Cong. Shaaray Tefila, Far Rockaway, N. Y.*  
Rabbi Emanuel Rackman  
Mr. Samuel Waltzer, President

*Cong. Shagze Torah, Brooklyn, N. Y.*  
Rabbi Joseph Miller  
Mr. Sol Daniel, President

*Cong. Shaare Zedek, N. Y. C.*  
Rabbi Arthur T. Buch  
Dr. Samuel R. Levine, President

*Cong. Shazvi Zedek, Brooklyn, N. Y.*  
Rabbi Max Schenk  
Dr. Jesse Suskind

*Cong. Shearith Israel, N. Y. C.*  
Rabbi David DeSola Pool, Emeritus  
Rabbi Louis C. Gerstein  
Hon. Edgar J. Nathan, Jr., President

*Sinai Congregation of the Bronx, N. Y.*  
Rabbi Herman W. Saville  
Mr. A. J. Silverman, President

*Temple Sinai of Roslyn, N. Y.*  
Rabbi Alvan D. Rubin  
Mr. Norman Weisman, President

*Cong. Sons of Israel, Woodmere, N. Y.*  
Rabbi Irving Miller  
Mr. Joseph Jaspan, President

*Sutton Place Synagogue, N. Y. C.*  
Rabbi David B. Kahane  
Mr. Abraham Goodman, President

*Temple Torah of Little Neck, N. Y.*  
Rabbi Herman J. Zwillenberg  
Mr. Samuel Hofstein, President

*Congregation Tree of Life, Valley Stream, N. Y.*  
Rabbi Aryeh L. Gotlieb  
Mr. Meyer Levine, President

*Tremont Temple, Bronx, N. Y.*  
Rabbi Maurice J. Bloom  
Dr. Nathan Chesman, President

*Union Reform Temple, Freeport, N. Y.*  
Rabbi Bernard Zlotowitz  
Mr. Arthur J. Dixon, President

*Union Temple, Brooklyn, N. Y.*  
Rabbi Alfred L. Friedman  
Mr. Edward Elman, President

*United Sephardim of Brooklyn, N. Y.*  
Rabbi Arnold B. Marans  
Mr. Irving Hazan, President

*Utopia Jewish Center, Flushing, N. Y.*  
Rabbi Zelig S. Chinitz  
Mr. Samuel Solomon, President

*Westchester Jewish Center, N. Y.*  
Rabbi Irving Koslowe  
Mr. Gordon Lyons, President

*Whitestone Hebrew Center, N. Y.*  
Rabbi Joseph Zeitlin  
Mr. Sam Rosenbloom, President

*Congregation Young Israel of Concourse, Bronx, N. Y.*  
Rabbi Max Hoch  
Mr. Raymond Schwartz, President

*Congregation Zichron Ephraim, N. Y. C.*  
Rabbi Arthur Schneider  
Mr. Benjamin J. Weil, President

## congregational sponsors • 80th anniversary dinner and the international synagogue

*Temple E'nai Abraham, Newark, N. J.*  
Rabbi Joachim Prinz  
Mr. Norman Feldman, President

*Cong. E'nai Israel, Millburn, N. J.*  
Rabbi Max Gruenewald  
Mr. Seymour Lebschoff, President

*Cong. E'nai Jeshurun, N. Y. C.*  
Rabbi William Berkowitz  
Hon. Charles L. Silver, President

*Brooklyn Jewish Center, Brooklyn, N. Y.*  
Rabbi Israel H. Leventhal  
Rabbi Benjamin Kreitman  
Dr. Moses Spatt, President

*The Brotherhood Synagogue, N. Y. C.*  
Rabbi Irving J. Block  
Mr. Louis Rivkin, President

*Temple Beth El of Manhattan Beach, Brooklyn, N. Y.*  
Rabbi Louis M. Lederman  
Mr. Bernard Christenfeld, President

*Central Synagogue Community House, N. Y. C.*  
Rabbi David J. Seligson  
Mr. Matthew H. Ross

*Community Center of West Hempstead, N. Y.*  
Rabbi Abraham M. Moseson  
Mr. Irving Goldman, President

*Conservative Synagogue of Fifth Avenue, N. Y. C.*  
Rabbi Gilbert Epstein  
Mr. Milton Black, President

*Cong. Darchay Noam, Bayswater, N. Y.*  
Rabbi Arthur N. Neulander  
Mr. Harry A. Wertlieb, President

*Temple Gates of Prayer, Flushing, N.Y.*  
Rabbi Samuel Schaffer  
Dr. Harry Schneider, President

*Hebrew Institute of University Heights, Bronx, N. Y.*  
Rabbi Simon G. Kramer  
Mr. Frederick Katz, President

*Hewlett East Rockaway Jewish Center, N. Y.*  
Rabbi Morris M. Goldberg  
Mr. Forrest T. Weisburst, President

*Temple Hillel, Valley Stream, N.Y.*  
Rabbi Jacob Hack  
Mr. Daniel Chanes, Pres.

*Hillcrest Jewish Center, Flushing, N. Y.*  
Rabbi Israel Mowshowitz  
Dr. Louis Cooper, President

*Hillside-Hollis Hebrew Center, N. Y.*  
Rabbi Ben Zion Steindel  
Mr. Abraham H. Kutno

*Hollis Hills Jewish Center, N. Y.*  
Rabbi Max L. Forman  
Mr. Samuel Worth, President

*Holliswood Jewish Center, N. Y.*  
Rabbi Pinchas N. D. Brenner  
Mr. Albert Wolf, President

*Temple Isaiah, Forest Hills, N. Y.*  
Rabbi Jacob Polish  
Mr. David C. White, President

*Temple Israel of Great Neck, N. Y.*  
Rabbi Mordecai Waxman  
Mr. Samuel S. Brochstein, President

*Cong. Kehillath Israel, Brookline, Mass.*  
Rabbi Manuel Saltzman  
Mr. Benjamin Seigel, President

*Cong. Kehillah Jeshurun, N. Y. C.*  
Rabbi Joseph H. Lookstein  
Mr. Max J. Etra, President

*Kingsbridge Heights Jewish Center, Bronx, N. Y.*  
Rabbi Israel Miller  
Mr. Robert Hecht, President

*Larchmont Temple, N. Y.*  
Rabbi Morris N. Kertzer  
Mrs. Maurice Mermey, President

*Lincoln Park Jewish Center, Yonkers, N. Y.*  
Rabbi Solomon Sternstein  
Mr. Norton Charkin, President

*Cong. Mount Sinai, Brooklyn, N. Y.*  
Rabbi Isadore A. Aaron  
Mr. David K. Levy, President

*Congregation Oheb Shalom, South Orange, N.J.*  
Rabbi Louis M. Levitsky  
Mr. Theodore Krohn, President

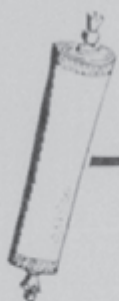
*Park Avenue Synagogue, N. Y. C.*  
Rabbi Judah Nadich  
Mr. Jacob Klein, President

*Radio City Synagogue, N. Y. C.*  
Rabbi Jonah Weinberg  
Mr. William Nelkin, President

*Rego Park Jewish Center, N. Y.*  
Rabbi Josiah Derby  
Mr. David Greenbaum, President

ואלה יעמדו על הברכה...





## **the new york board of rabbis**

### **over 800...who serve 3,000,000**

#### **the early years**

In 1881 a small group of prominent rabbis, six in number, believing that the time had come to band together to advance Judaism among all segments of the Jewish population, organized the New York Board of Jewish Ministers. These were: Rabbis Gustav Gottheil, Adolph Huebsch, Henry S. Jacobs, Kaufann Kohler, F. de Sola Mendes and H. Pereira Mendes. Our present large-scale program, while wider in scope and considerably more detailed, has essentially the same basic goals as those set down almost four decades ago.

In the ensuing years, under the guidance of many outstanding presidents, numerous educational and charitable enterprises came into existence and flourished. Among these were the Hebrew Institute, reorganized in 1881 under the name of the Educational Alliance; the Peoples' Synagogue, of which the Emanuel Brotherhood is an off-shoot; the Hebrew Free School and the Prisoners' Aid Society, now known as the Jewish Board of Guardians.

#### **the past 16 years**

In 1946 the name of the organization was changed to that of the New York Board of Rabbis. More than the name was changed at that time: the whole administrative structure of the Board was reorganized and expanded. This was made possible by the first annual subvention of the Federation of Jewish Philanthropies of New York for the maintenance of chaplaincy services in voluntary institutions. Through this subvention, the Board was enabled to engage its full-time General Secretary and Chaplaincy Co-ordinator, and thus began the shaping of the Board's program into its present form, which from then on moved ahead rapidly in every direction.

#### **berg hall**

In 1954 the Board acquired its permanent home, a five-story structure at 10 East 73 Street, from the Albert A. Berg estate. Prior to the acquisition of Berg Hall, the Board's headquarters were at Temple Emanu-El, at 150 Nassau Street and 130 West 42 Street, with meetings held generally at the Spanish and Portuguese Synagogue.

#### **membership**

From 6 rabbis in 1881 to 55 in 1916, to 200 in

1946, the NYBR has grown to almost 750 orthodox, conservative and reform rabbis, the world's largest representative rabbinic group serving the world's largest Jewish community in New York State and the metropolitan areas of New Jersey and Connecticut.

During the nearly eight decades of its existence, the Board has represented Judaism, protected the religious rights of Jews, encouraged Jewish education and philanthropy, offered a program of spiritual ministrations to the sick, and has been a force of civic betterment.

#### **institutional chaplaincy**

The chaplaincy program of the Board, through its corps of 137 chaplains, brings solace and spiritual guidance to over 250,000 Jewish men, women and children in more than 185 hospitals, homes for the aged, mental institutions, correctional institutions, youth shelters, and nursing homes. This program is serving as a model for Jewish chaplaincy in the United States and Canada.

#### **training rabbis for greater service**

The Board's Institute for Pastoral Psychiatry, the first of its kind under rabbinic auspices, provides training in religious ministrations and pastoral counseling to rabbis who serve as chaplains in general hospitals, mental hospitals, correctional institutions, homes for the aged, youth shelters and nursing homes. The Institute's Department of Clinical Pastoral Training at Bellevue Hospital, New York City, offers a program of clinical pastoral training to rabbinical students to prepare them for the pastoral aspects of their rabbinical functions. Since the inception of the Institute in 1948, over 500 rabbis and rabbinical students availed themselves of this program.

#### **guarding the community**

The Board serves as a watchman to alert the community concerning individuals or groups who would debase our most sacred traditions. It endorses beneficial legislation and opposes unwholesome legislative encroachments. In its role as a guardian, the Board intervenes in instances where Jewish religious rights are violated and vigorously upholds the traditional American principle of separation of Church and State.



### **advancing judaism**

The Board's primary concern is to advance Judaism and strengthen the Jewish community. In fulfilling these objectives, the Board lends its full cooperation to other community-minded local and national Jewish groups.

### **brith milah board**

The Brith Milah Board of New York, an independent organization established in 1914 by the Kehilla, now functions through a subvention of the Federation of Jewish Philanthropies allocated through the NYBR. This Board has as its aims the certification and supervision of the *Mohelim* and the advancement of the cause of ritual circumcision.

### **consultation center**

The Consultation and Information Center on Judaism of the Board makes available its services through a panel of consultants to those who seek Jewish information or need guidance in meeting their personal problems by the light of the Jewish tradition.

### **spokesman for the community**

Both New York City and State look to the Board for recruiting and endorsing Jewish chaplains for service in municipal and state institutions. Official agencies, as well as civic and religious organizations, seek the opinion of the Board for the authentic Jewish attitude towards important issues of the day. Governmental authorities call on the Board to designate official representatives of the Jewish community to participate in civic ceremonies.

### **radio and television**

The New York Board of Rabbis has always been sensitive to the need to employ all communications media for an appropriate Jewish religious message. Beginning with a radio series "Candles in the Night" years ago, today it utilizes many radio and television stations for the dissemination of Jewish information and inspiration. These include *Church of the Air* (CBS radio); *In Good Faith* (WNBC-radio); *New York Religious Composite* (WABC radio); *The Jewish Hour* (WHN radio); (WMCA radio). *Look Up and Live* (WCBS-TV), *Way to Go* (WCBS-TV); *Give Us This Day* (WCBS-TV); *The Jewish Heritage* (WNBC-TV); *The Jewish Fourth R* (WNBC-TV); *Sermonettes*, and *Prayers* (WAEC-TV, WNBC-TV); Special Holiday Programs—All radio and Tv stations.

### **the jewish bible association**

The Jewish Bible Association was founded by the New York Board of Rabbis in 1958 as the agency for the promotion of Bible study among American Jews.

The Association sponsors a number of activities designed to promote knowledge of the Bible. One of its basic projects is the encouragement of daily Bible readings, one chapter each day, by means of its printed "Calendar of Daily Bible Readings."

Through its affiliation with the World Jewish Bible Society in Jerusalem, Israel, the Association brings to its members commentaries and interpretations in both Hebrew and English designed to enhance the understanding of the Bible both in personal as well as group study.

### **international synagogue and jewish center**

Under the auspices of the NYBR, the International Synagogue and Jewish Center, the first house of worship of its kind in the world ever to be built to meet the needs of the traveling public, will soon arise at New York International Airport, Idlewild, N. Y. This synagogue, standing at the crossroads of the world, will serve the spiritual needs of the world travelers of the Jewish faith as well as the Jewish employees at New York International Airport.

In keeping with the ideal of unity of the Jewish community to which the New York Board of Rabbis is dedicated, the International Synagogue will stand as a symbol of the religious unity which will bind the Jewish people together in one fellowship.

### **israel**

Prior to the establishment of the State of Israel and since then, the NYBR has given its moral and financial assistance to, and has mobilized the support of the Jewish community on behalf of Zion.

### **a lifeline to world jewry**

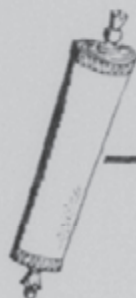
Through the International Jewish Affairs Committee, the NYBR has kept in constant touch with Jewish communities throughout the world. It has, from time to time, sent delegations to visit far-flung Jewish communities in order to establish closer ties of religious fellowship with them. In 1956 a delegation of the NYBR was among the first to visit Russian Jewry. Another delegation visited Poland at the invitation of the Jewish community there in order to make a study of conditions in the repatriate camps. The International Jewish Affairs Committee has also supplied religious articles to Jewish communities who were in need of them.

\* \* \*

Watchman for the Community—Guardian of its rights—Spokesman for the men, women and children of this, the largest Jewish Community in the world, the NYBR, in its 80th consecutive year, looks forward to the traditional *g'vuros* (strength) ascribed to an octogenarian by the *Ethics of the Fathers* . . . The blessed potential lies ahead . . .

*Israel will be redeemed only when they will achieve unity among themselves.*  
*Tanhuma, Nitzavim 1*





## 80th anniversary dinner committee

---

Rabbi Irving Miller  
*Chairman*

Rabbi A. Alan Steinbach      Rabbi Saul I. Teplitz  
*Co-Chairmen*

### honorary sponsors

Rabbi Samuel Belkin  
Hon. Emanuel Celler  
Hon. John T. Clancy  
Rabbi Louis Finkelstein  
Rabbi Nelson N. Glueck  
Dr. Nahum Goldmann

H. E. Abraham Harman  
Hon. Jacob K. Javits  
Hon. Kenneth B. Keating  
Hon. Philip M. Klutznick  
Hon. Herbert H. Lehman  
George Maislen

Rabbi Julius Mark  
Hon. Abraham A. Ribicoff  
Rabbi Edward T. Sandrow  
Hon. Simon E. Sobeloff  
Hon. Abe Stark  
Hon. Robert F. Wagner

Rabbi David I. Golovensky  
*Chairman Sponsors Committee*

Rabbi Aryeh L. Gotlieb      Rabbi Irwin C. Lowenheim  
*Co-Chairmen Reservations*

### area chairmen

Rabbi Gilbert Epstein  
Rabbi Alfred L. Friedman

Rabbi Morris S. Friedman  
Rabbi Max Gelb

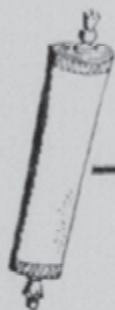
Rabbi Simon G. Kramer  
Rabbi Jacob Polish

### dinner committee

Martin Adler  
Emanuel Alexandre  
Barney Balaban  
Julius Bard  
Reuben Barshay  
Stanley I. Batkin  
Gerald H. Becker  
Marvin Berger  
Rabbi William Berkowitz  
Rabbi Samuel Blech  
Joseph Blumenthal  
Seymour W. Brody  
Leonard Burchman  
Hon. Millard Cass  
Irving Challop  
Isaac Charchat  
Dr. Nathan Chessman  
Dr. Louis Cooper  
Bernard Christenfeld  
Oscar Dane  
Harry H. Darer  
Sol Daniel  
Harry Dean  
Arthur J. Dixon  
Max Elkon  
Edward Elman  
Max J. Etra  
Edward Freibrun  
Morris Furman  
Harry Gallant  
Max Goldberg  
Rabbi Morris M. Goldberg  
Benjamin Gordon

Norman Gordon  
Rabbi Israel Goldfarb  
Irving D. Goldman  
Rabbi Israel Goldstein  
David Greenbaum  
Sol M. Greene  
Rabbi Max Gruenewald  
Rabbi Harry Halpern  
Rabbi A. M. Heller  
Ben J. Hurwitch  
Joseph Jaspán  
Leo Kadet  
Albert Kanter  
George H. Kaplan  
Frederick Katz  
Rabbi Gilbert Klaperman  
Arthur L. Kliegman  
Rabbi Irving Koslowe  
Rabbi Benjamin Kreitman  
Paul Kutell  
Jacques Lang  
Samuel Lender  
Meyer Levine  
Det. Paul Levy  
Rabbi Theodore N. Lewis  
E. A. Lipitz  
Rabbi Joseph H. Lookstein  
Dr. Herman P. Mantell  
Howard N. Math  
Rabbi Joseph Miller  
Rabbi Israel Mowshowitz  
Hon. Edgar J. Nathan, Jr.  
Rabbi David DeSola Pool  
Mortimer Propp

Hon. Maxwell M. Rabb  
Rabbi Emanuel Rackman  
Sidney Raphael  
Louis B. Resnick  
Judah Richards  
Louis Rivkin  
Samuel Rosen  
Rabbi Sol Roth  
Rabbi Alvan D. Rubin  
Rabbi Jacob M. Sable  
Rabbi Edward T. Sandrow  
Rabbi Harold I. Saperstein  
Rabbi Max Schenk  
Dr. Harry Schneider  
Rabbi Arthur Schneier  
Charles Seligson  
Rabbi David J. Seligson  
Victor Silberfeld  
Hon. Charles H. Silver  
Rabbi Baruch Silverstein  
Jack Simberg  
Dr. Paul Simon  
Hyman Singer  
Leonard Spring  
Harry J. Srulowitz  
Rabbi Mordecai Waxman  
Harry M. Weinberger  
Forrest T. Weisburst  
Lt. Louis Weiser  
Norman Weisman  
Harry A. Wertlieb  
Milton M. Winograd  
Rabbi Bernard Zlotowitz





## the new york board of rabbis

### RABBI ISRAEL MOWSHOWITZ, *President*

Rabbi Gilbert Klaperman  
Rabbi Edward T. Sandrow  
Rabbi Max Schenk  
*Vice Presidents*

Rabbi Alvan D. Rubin  
*Treasurer*

Rabbi William Berkowitz  
*Secretary*

Rabbi Benjamin Z. Kreitman  
*Chairman, Executive Committee*

Rabbi Harold H. Gordon  
*Executive Vice-President and  
Director of Chaplaincy Services*

Rabbi I. Fred Hollander  
*Associate Director  
Chaplaincy Services*

Mitchell Salem Fisher  
*Counsel*

Rabbi Louis Finkelstein

Rabbi Nelson N. Glueck

*Honorary Vice-Presidents*

### executive committee

Rabbi Max Arzt  
Rabbi Samuel Berliant  
Rabbi Maurice J. Bloom  
Rabbi Ben Zion Bokser  
Rabbi Judah Cahn  
Rabbi Josiah Derby  
Rabbi Abraham I. Feldbin  
Rabbi Morris H. Finer  
Rabbi Alfred L. Friedman  
Rabbi Morris S. Friedman  
Rabbi Max Gelb  
Rabbi Joshua L. Goldberg  
Rabbi Max Gruenewald  
Rabbi Max Hoch  
Rabbi Ario S. Hyams

Rabbi Leon Jick  
Rabbi Leo Jung  
Rabbi Wolfe Kelman  
Rabbi Morris N. Kertzer  
Rabbi Israel Klavan  
Rabbi Edward E. Klein  
Rabbi Israel H. Levinthal  
Rabbi Julius Mark  
Rabbi Amos W. Miller  
Rabbi Irving Miller  
Rabbi Israel Miller  
Rabbi Benjamin Morgenstern  
Rabbi Judah Nadich  
Rabbi Louis I. Newman  
Rabbi Jacob Polish

Rabbi Alvin M. Poplack  
Rabbi William F. Rosenblum  
Rabbi Gilbert Rosenthal  
Rabbi Sol Roth  
Rabbi Jacob P. Rudin  
Rabbi Jacob M. Sable  
Rabbi Harold I. Saperstein  
Rabbi Jacob K. Shankman  
Rabbi Solomon J. Sharfman  
Rabbi Baruch Silverstein  
Rabbi Solomon Sternstein  
Rabbi Saul J. Teplitz  
Rabbi Judah I. Washer  
Rabbi Bernard Zlotowitz  
Rabbi Herman J. Zwillenberg

### past presidents

\*Rabbi Henry S. Jacobs, 1881-93  
\*Rabbi Kaufmann Kohler, 1893-02  
\*Rabbi H. Pereira Mendes, 1902-06  
\*Rabbi Joseph Silverman, 1906-07  
\*Rabbi F. de Sola Mendes, 1908-09  
\*Rabbi Maurice H. Harris, 1910-11  
\*Rabbi Bernard Drachman, 1912-13  
\*Rabbi Rudolph Grossman, 1914-15  
Rabbi David de Sola Pool, 1916-17  
\*Rabbi Isaac S. Moses, 1918  
\*Rabbi Moses Hyamson, 1919  
\*Rabbi Nathan Stern, 1920

\*Rabbi Clifton H. Levy, 1921-22  
\*Rabbi Simon R. Cohen, 1923-24  
Rabbi Israel Goldstein, 1925-26  
\*Rabbi Barnett A. Elzas, 1927-28  
\*Rabbi Elias L. Solomon, 1929-30  
\*Rabbi Harry Weiss, 1931-32  
\*Rabbi Max Drob, 1933-34  
\*Rabbi Samuel J. Levinson, 1935-36  
Rabbi Israel Goldfarb, 1937-38  
\*Rabbi J. X. Cohen, 1939-40  
\*Rabbi Joseph Sarachek, 1941-42  
Rabbi Joseph H. Lookstein, 1943-44

Rabbi A. M. Heller, 1945-46  
Rabbi Theodore N. Lewis, 1947-48  
Rabbi Simon G. Kramer, 1949-50  
Rabbi Morris M. Goldberg, 1951-52  
Rabbi David J. Seligson, 1953-54  
Rabbi Emanuel Rackman, 1955-56  
Rabbi Joseph Miller, 1957  
Rabbi A. Alan Steinbach, 1958  
Rabbi David I. Golovensky, 1959-60  
Rabbi Harry Halpern, 1961

\*Deceased





**THE NEW YORK BOARD OF RABBIS**

10 EAST 73RD STREET, NEW YORK 21, NEW YORK • TRAFALGAR 9-8415



# AND VIEWS

**Rabbi Abba Hillel Silver  
Speaks.**

**On the State of Jewishness  
in the U. S. A.**

**Three Momentous Events.**

**From the Address to the  
New York Board of  
Rabbis.**

**By DR. S. MARGOSHES** *July 2* **62**

(Text of Address by Rabbi Hillel Silver, delivered before the New York Board of Rabbis)

## I.

The four-score years which span the life of your organization have been among the most momentous in our history. In fact, during these years, the foundations of the whole earth were violently shaken. Wars, revolutions, and social upheavals, the like of which mankind had never experienced before, rent our world asunder. All the fountains of the great deep, as it were, burst forth, and all the windows of the heavens rained disaster and confusion upon mankind. The spiritual life of man was also thrown into vast disorder. Science did indeed make remarkable progress during these years, but the spirit of man could not keep pace with it. The vast new nuclear power which science made available to man has actually threatened to destroy him. It has become his sword of Damocles.

The Jewish people which, as the Rabbis said, is always at the center of world events and crises, could not and did not escape the impact of these radical changes and dislodgments. As so often in the past, it paid doubly for the gross blunders, errors and blind adventures which were committed.

The prolonged and still unresolved struggle between militant socialism, between F a s c i s m, Nazism, and Communism, sent millions of our people to the concentration camps and the gas chambers. Millions more were doomed to slow spiritual and cultural strangulation in the Soviet Union. Add up all our tragic casualties of the last two thousand years and they will not even approximate the number of our casualties of the last fifty years or even of the last twenty-five years.

This is the **first** of the **three** momentous events which occurred since your organization came into being. It is quite impossible to appraise the tragic enormity of the loss which our people sustained, the extent to which our cultural and intellectual resources were consumed, in blood, fire and smoking furnaces — so many communities leveled to the ground, so many ancient centers of Jewish learning destroyed, so many gifted sons and daughters cut off before

**(Continued on page 2)**



# NEWS AND VIEWS

(Continued from first page)

their time. It yet remains to be seen whether we can ever fully recuperate, whether we can replenish what was so fearfully drained away.

Here lies the **first challenge** to the Jews of this generation — the N'tzurai Yisrael "the fortunately preserved of Israel" — and to their spiritual and communal leaders. They must restore "the years which the locust had eaten." They must rebuild what the dread years had so pitifully wasted and ruined.

We must sow more extensively the seeds of learning among our people. We must plant more numerous the "Cedars of Lebanon," the Arzai ha-l'vanon, adeerai Ha-Torah the puissant scholars of the Torah. We must increase and expand our academies, establish and encourage more research in every field of Jewish studies.

The **second** momentous change in Jewish life which your organization witnessed was the vast migration of our people from old centers to new. Many other people have sought them. Up to the close of the nineteenth century, and for a few centuries prior to that time, the Jewish diaspora remained geographically fairly fixed, fairly constant. But with the eighties of the last century — just about the time your organization was founded — a great migration began and a sharp shift in direction set in, which has continued in a quickening tempo to this day.

One tremendously important result of this change has been the shifting of the population center of the new diaspora to the United States where we are today the largest and, in many cases, the most influential Jewish community in the world. Also the wealthiest.

Here lies the second historic challenge to American Jews and to their lay and spiritual leaders — the responsibility of leadership. To a large degree, the American Jewish community has met and is meeting its responsibility. It never failed, for example, in solicitude and generosity towards fellow-Jews the world over. The Jews of America marshalled their resources and met the pressing needs of their fellow-Jews whenever and wherever they occurred. Their giving was not in the nature of a one-time response to a sudden flood or earth-quake disaster or a short term commitment, but a planned and continuing program of assistance to fellow-Jews who found themselves in almost continuous crises and it was prompted by a deep sense of group loyalty and solidarity. Nothing like it has ever happened in

the history of peoples before. It is unique and it is magnificent!

Even prior to the year 1914, the year which ushered in the most violent disastrous half-century in our history, American Jews had organized extensive aid for the immigrant Jews who were coming to the United States from the Old World at an average rate of one hundred and fifty thousand a year seeking a new life here and a new hope. By 1914, more than a million and a half Jews had come to these shores. Most of them were penniless. They needed every kind of assistance which Jewish immigrants today require. Their needs for relief and integration placed a heavy burden upon the older Jewish settlers, but they assumed it readily and as a matter of course. Immigrant aid societies were organized — settlements, relief agencies, technical schools, hospitals, orphanages and re-settlement and re-distribution projects.

The children and grandchildren of those immigrants are today the leaders, workers and donors in all our welfare fund campaigns. Thus, the chain of benevolence has remained unbroken; the invisible chord which binds generation to generation abides.

This prompt and continuing response on the part of American Jews to the needs of fellow-Jews over a period of more than three-quarters of a century, may well fill us with admiration. It was voluntary. No compulsion, no taxation! The only dictation came from the hearts of men and women who appreciated the privilege of being needed, and who were aware of their historic responsibility. This voluntary giving of thought, service and substance was also gratifyingly a mass enterprise. It was not the exclusive project of a few wealthy philanthropists. The Sanctuary which our people erected in the Wilderness, in the days of Moses, we are told, was also built out of the free-will offerings of every man and woman among our people, but it is a marvel that it evidenced itself again today on such a large scale and so late in our history, when so many alien forces had whittled away so many of the beautiful traditions of our people.

Many years ago, the eminent English poet and literary critic, Matthew Arnold, declared: "As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration as to the people who have had the sense for righteousness most glowing and strong." He might have added to **righteousness** the word **compassion**.

(Continued tomorrow)



# NEWS AND VIEWS

**Abba Hillel Silver Speaks.  
Problem of Religious  
Education.**

**Spiritual Needs.**

**Address Before Board of  
Rabbis.**

**By DR. S. MARGOSHES**

(Text of Address by Rabbi Hillel Silver, delivered before the New York Board of Rabbis)

## II.

We have little to reproach ourselves on the score of philanthropy. We have not been as enterprising, I am afraid, or as energetic in the matter of the religious education of our children and of our adults.

There is a growing realization that this is our supreme problem and our most imperative task today and while much is being done in this direction, much more must yet be done.

For the problem confronting this generation of American Jews is no longer Americanization, nor immigration, nor even the pressing relief of our indigent poor. American Jews are participating eagerly and patriotically in every phase of American life. We have passed beyond some of these problems and have the other fairly well in hand. The paramount problem today, over and above the proper maintenance of our welfare institutions and services, and of meeting our responsibilities to overseas needs and to Israel, is to insure our inner spiritual and cultural consolidation so as to make secure for the future not only the survival but also the effectiveness of our Jewish community. It is not the accommodation of our people to the American scene which needs concern us. They are fully accommodated, some of them, unfortunately, to its less attractive facets. It is the normal and wholesome identification of our youth with the Jewish community and their enlightened and eager participation in its tasks and obligations which should concern us. To this end they must be educated, guided and inspired. Their self-consciousness as Jews—if it is not to be an unpleasant irritant—must be refined through self-understanding, so that out of deep knowledge may flow strong devotions.

What should greatly concern us, too, is the fact that our people are fast losing the habit of worship. Our forefathers felt that a day in the courts of the Lord was better than a thousand elsewhere. They looked forward to the consecrated hour of worship with piety and devout anticipation.

I suspect that while our people have been busy building synagogues and temples,

(Continued on page 2) A



# NEWS AND VIEWS

(Continued from first page)

they have been too busy to attend them. The number of our people who regularly attend congregational worship is proportionately less—and considerably less—than that of any other religious group on the American scene. Many Jews have fallen into the habit of not attending their synagogues and Temples quite religiously. Of course, none of us thinks of religion exclusively in terms of public worship. It would be folly to maintain, however, that congregational worship and prayer are not essential expression of the religious life, or one of its most strengthening disciplines. What is unhappily transpiring among our people makes me question how firm are the religious commitments of American Jews. How deep are the roots of their religious life?

We should face up to this problem before we suffer irreparable losses, for it is certain that when our people will stop praying together in the hallowed sanctuaries of their faith, our ancient and covenanted brotherhood will fall apart.

It is not that Judaism is adequate for the Jews of our age. It is that many Jews have become inadequate to their faith because of "this strange disease of modern life." Judaism is concerned not with the passing, but with the unchanging needs of man and of society, the needs which take on new forms in new settings but which remain fundamentally the same, the same ageless conflicts and the same adjust-

ments which must be made in individual and collective lives. There were many people in recent times who believed that mankind could dispense with the faith which Israel brought to the world, that they could achieve freedom, justice, dignity, brotherhood and peace without reference to God, and the moral techniques prescribed by religion. But they achieved only dictatorship, slavery, littleness of stature, fear, hate and war.

Judaism is quite adequate for the spiritual needs of our day. What is needed is not more innovation or reformation or reconstruction of Judaism, but the convention of the Jew to his faith. It is really not a question any longer of less or of more, of Reform, Conservatism or Orthodoxy, but of Godlessness, secularism and materialism which have blighted our people, along with all other peoples, but which we, because of our unique position in the world, can least of all afford. It is hopeless to try to reach the hearts of our people today by confronting them with the competitive claims of Orthodoxy, Conservatism or Reform. None of these has scored any significant victories in our day, and life is now attacking them all.

It would help us all—rabbis and laymen alike—to remember that in things of the spirit, progress does not consist in going forward or in going backward, but only in going inward...

(Continued tomorrow)



# **NEW** *Day for* **AND** **VIEWS**

7-4-62  
**Rabbi Abba Hillel Silver**  
**Speaks.**

**The State of Israel.**

**The Great Challenge.**

**Synagogue Core of Jewish**  
**Life.**

**By DR. S. MARGOSHES**

Text of Address by Rabbi Hillel Silver, delivered before the New York Board of Rabbis)

### III.

The third momentous event in the period covered by the life of your organization was the establishment of the State of Israel. This is as important a milestone in our history as the Exodus from Egypt and the Return from Babylon. What the prophet Isaiah said of the return from the Babylonian exile may well be said of the new heaven and a new earth for our people. It remains to be seen what we will make of this new heaven and and this new earth.

The State of Israel celebrates its fourteenth anniversary. In these prologue years it has accomplished so much, incredibly so much. It has not only given sanctuary to hundreds of thousands, but by its faithful allegiance to the free world, the development of its educational system and its institutions of higher learning, its advanced social legislation, the aid which it has extended to less developed nations of Africa and Asia, and the maintenance of peace, in the face of boycott, blockade and the plotting of its unreconciled neighbors, Israel revealed to the world the ground-tone of its chosen way of life, its fundamental purposes and dominant interests as a nation. This is what makes us rejoice today as Israel completes its fourteen prologue years of testing and probation, even more than its extraordinary material progress.

Many grave problems will confront Israel tomorrow, not the least of which is the lack of religious identification on the part of many of its young people with the synagogue. Nationalism alone will prove inadequate for Israel as it has for all other peoples. As the pride of pioneering life and

(Continued on page 2)



# NEWS AND VIEWS

(Continued from first page)

the elevation in the building of an independent state will give way to the prosaic experiences and the petty rounds of everyday life, along with its inevitable frustrations and disillusionment, as the generations of tomorrow come to know a hunger not for bread, and a thirst which water cannot quench they will need a sustaining faith which only the spiritual heritage of their ancestors can give them.

Some fourteen years ago, shortly after the founding of the State of Israel, I had occasion to write:

"To the thoughtful Jews it is becoming increasingly clear that there are no substitutes in Jewish life for religion. Neither philanthropy nor culture nor nationalism is adequate for the stress and challenge of our lives. All these interests can and must find their rightful place within the general pattern of Judaism. But the pattern must be Jewish, the Judaism which speaks of God, and the worshipments of God and the quest of of God, and the command-God.

There are Jewish spokesmen who offer Jewish nationalism as a substitute for Judaism, forgetting the nationalism, as such, unredeemed by a moral vision and responsibility, has sadly fragmented our world, provincialized its peoples and is driving nations madly from one disaster to another.

The upbuilding of a Jewish national home in Palestine is one great, urgent and historically inescapable task of Jewry. The upbuilding of Jewish religious life in America and elsewhere throughout the world, inclusive of Israel, is another. One is no substitute for the other. One is not opposed to the other."

The establishment of the State of Israel thus confronts American Jewish leaders with still a third challenge—to build a strong bridge of helpful communication between American Jewry and Israel. It should not be a one way bridge! We have and will have much to give to each other by way of cultural and spiritual strengthening and stimulation. It would be well for all Jews to remember that the center of Jewish life is neither Israel nor the American Jewish community. It is, and always had been the Synagogue, the Torah, Judaism. The task preserving and propagating them is the major responsibility of all Jews everywhere. In this field there are no priorities. It is just as important to make Judaism vital in the lives of the five million Jews in the United States as it is in the lives of the two million Jews in Israel.

And so, as I greet you on your Eightieth Anniversary, I express the hope that you and we and responsible Jewish leaders throughout this land will soberly and resolutely increase their efforts to meet these challenges with which destiny has faced us. I am confident that if we look well to the mainsprings of our life, to education and self-education—if we move steadily in the direction of our eternal goals, working in faith and waiting in hope, if we do not isolate ourselves from World Jewry and from the possible sources of power and inspiration in reborn Israel, and if we remain actively mobilized to defend, at all times, the free institutions of this, our beloved country, the American Jewish community will go from strength to strength and may face all the gateways of tomorrow with untroubled hearts.