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Central Conference of American Rabbis, correspondence,
minutes, notes, and speeches, 1956-1969.

November 6, 1956

Rabbi Sidney L. Regner
Executive Vice President,
Central Conference of American Rabbis
40 West 68th Street
New York 23, New York

Dear Rabbi Regner:

Thank you for your letter informing me that I have been placed, as in the past, on the Social Actions Committee. I am wondering if it would not be possible to be switched to the Liturgy Committee where my primary interests happen to lie at the moment.

I made this request when I first graduated from the College, but was somehow placed on the Social Action Group where I have been automatically reappointed since. If you cannot take care of this matter, it is not very serious, however, I would appreciate any help which you can give.

Cordially,

DANIEL JEREMY SILVER

DJS:rlh

May 27, 1957

The Central Conference of American Rabbis
40 West 68th Street
New York 23, New York

Gentlemen:

I am enclosing herewith my dues of \$20.00 to the Central Conference of American Rabbis. In the near future, I shall make a contribution to the Conference with the clear understanding that it is not part of my annual dues. I am opposed in principle to the taxation scheme which you have adopted.

Cordially,

DANIEL JEREMY SILVER

DJS:rw
Enc.

JJune 6, 1957

Rabbi Sidney L. Regner
Executive Vice President
Central Conference of American Rabbis
40 West 68th Street
New York 23, New York

Dear Rabbi Regner:

I appreciate your desire to spread out the memorial tributes this year, however, I will not be at the Conference on Thursday morning, June 27th. I shall be in Miami only Monday and Tuesday nights.

With kind personal regards, I am

Sincerely yours,

DANIEL JEREMY SILVER

DJS:rw

CENTRAL CONFERENCE OF AMERICAN RABBIS

40 WEST 68th STREET

NEW YORK 23, N. Y.

Rabbi Daniel J. Silver

November 7, 1957

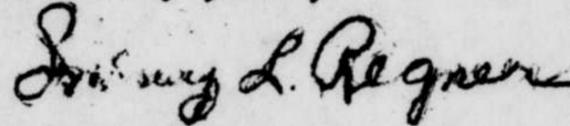
Dear Colleague:

I am pleased to inform you that committee appointments have been made for the year 1957-58 and that you have been appointed a member of the following Conference committee:

COMMISSION ON JUSTICE & PEACE - General Commission

With cordial greetings, I am

Sincerely yours,



Sidney L. Regner
Executive Vice President

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November 12, 1957

Rabbi Sidney L. Regner
Central Conference of American Rabbis
40 West 68th Street
New York 23, New York

Dear Rabbi Regner:

I should like to repeat a request I made to you last year. I have now been a member of the Conference for six years and have been arbitrarily placed each year on the General Commission on the Commission of Justice and Peace. I have no particular interest in their activities. I requested last year that I be placed on a committee on liturgy. We have done a considerable amount of work on original children's and Selichot Services, and I am eager to share more intimately the experiences of others.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

CENTRAL CONFERENCE OF AMERICAN RABBIS

40 WEST 68th STREET

NEW YORK 23, N. Y.

January 24, 1958

Rabbi Daniel J. Silver
1855 Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Please let us know if you have a recent address for Mrs. Stephen Sherman. We would like to send her a copy of the 1957 Yearbook containing the memorial address which you delivered in memory of her late husband. We wrote to her at 11409 Bellflower Road but the letter was returned to us. If you do not have a recent address, do you know where we may be able to get it.

Thank you for any information you can give us.

Sincerely yours,

Doris B. Sattenstein
Doris B. Sattenstein
Secretary to Rabbi Regner

*30. 6900 South Clyde
Chicago, Illinois*

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*Hillel House
3065 Washington*

CCAR

January 28, 1958

Miss Doris B. Sattenstein
Central Conference of American Rabbis
40 West 68th Street
New York 23, N. Y.

Dear Miss Sattenstein:

In response to your letter of January 24th, we have been able to obtain Mrs. Stephen Sherman's present address. It is:

6900 South Clyde
Chicago, Illinois

Very truly yours,

Lee Goldstein
Secretary to Rabbi Daniel J. Silver

/lg

June 6, 1958

Central Conference of American Rabbis
40 West 68th Street
New York 23, N. Y.

Gentlemen:

As usual a contribution to the funds of the Central
Conference will complement this check. It will be sent
later this year.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

October 14, 1959

Central Conference of American Rabbis
40 West 68th Street
New York 23, N. Y.

Gentlemen:

Enclosed you will find my basic dues to the Central Conference and in addition a check made as a contribution to the Conference work. As you know, this has been our practice here at The Temple since the institution of the sliding scale of dues.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

June 15, 1960

Rabbi Leon I. Feuer
Collingwood Avenue Temple
2335 Collingwood Avenue
Toledo 10, Ohio

Dear Rabbi Feuer:

First, my congratulations on your wonderful anniversary celebration. I know how much Dad regretted not being with you, as equally you must know that our thoughts were with you.

I have before me the Platform on Judaism and Peace which is to be submitted next week. It is by and large excellent in tone and scope. However, I should like to make the following suggestions.

In the section on Social Progress, in the first paragraph of this section it is stated: "We hold that God's will demands that man shall achieve the solution of his problems and the building of an ever improving order of living through the exercise of intellect, initiative and imagination." I appreciate the alliteration, but does not Judaism emphasize obedience to God even above "intellect, initiative and imagination"? Perhaps some such phrase as this might be added: "and by obedience to God's moral law".

In the third paragraph of this section I read: "We must strive on the contrary to allay tensions, to represent moderation and to promote contact and communication between our country and those nations which live under different social systems." - I would like to see introduced here the thought that we must work not only to develop trade and tourism but a political compromise of outstanding differences -- a continuous willingness to sit down at the bargaining table, etc. Might I suggest this reading: "We must strive to allay tensions, to promote contact and communication and to effect mutually acceptable compromises of outstanding national differences."

In the section entitled Crime, Prisons and Penalties I find disappointing the phrase: "in the view of experts we have fallen sadly behind in the area of prison reform". This Platform

June 15, 1960

represents "our" considered opinion, not those of "experts". I would like to see a simple declarative sentence: "We have fallen sadly behind in the area of prison reform." Generally, I find this section the most awkwardly developed of the Platform. Example: "There must be an honest effort to rehabilitate the offender, especially when he is young." The problem of juvenile rehabilitation is so crucial that it would appear to require at least a separate statement, perhaps of this nature: "There must be an honest effort to rehabilitate all offenders. We are especially concerned that current practices in the detention of juveniles and adolescents has been a major factor in graduating hardened criminals rather than contributing to the rehabilitation of troubled lives." Equally, I question that we need a complete overhauling of our criminal codes. The fault lies not so much in the codes as with the courts and with the character of punishment imposed. Finally, I should like to see the paragraph close with the simple declarative: "We continue our opposition to the death penalty. We praise those States where it has been abolished. We believe that capital punishment is vengeful and does not serve as a deterrent to crime. We pledge our support of all programs aimed at its abolition."

One last note. In the section Automation and the Use of Leisure, I would like to see a sentence added urging the Federal government, management, and the Unions to embark on large-scale vocational retraining programs. The problem is not only to provide employment to all but to provide industry with men whose skills make them employable. Equally, I question the moral position inherent in the statement: "There will have to be a further reduction in the work week."

I hope that you will give some consideration to these points. I did want to put them on record.

With warmest regards, and hoping to see you during the one brief day that I can spend in Detroit, I remain

As always,

DANIEL JEREMY SILVER

DJS:lg



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September 2, 1960

Rabbi Daniel J. Silver
The Temple
East 105th Street and Silver Park
Cleveland 6, Ohio

Dear Dan,

This letter will confirm my phone conversation with Mrs. Eisenberg. Unfortunately, my recent return from vacation made it impossible for me to communicate with you before.

I shall be arriving in Cleveland on Thursday, September 8, Capital flight #737, at 5:15 P.M., and will make my way to the Wade Park Manor Hotel. Many thanks for arranging the invitation. I am delighted too that you have extended an invitation to other faculties to be present for this occasion as what I have to say will apply to them in the same way it will apply to your own staff. It is this kind of community cooperation which makes it far easier for us to give time in given areas.

I shall be happy to spend as much time Friday morning with you and members of your staff as you desire. I believe Alan Green has arranged a luncheon meeting with some principals of schools in the Cleveland area and only this will interfere with our chance to be together. Should that not be satisfactory, perhaps we can spend some time in the afternoon which I also currently have free.

Again, many thanks for your cordial invitation which I greatly appreciate.

Sincerely,

Rabbi Eugene B. Borowitz
Director of Education

EBB:JM

PATRON AND PARENT BODY OF REFORM JUDAISM

CENTRAL CONFERENCE OF AMERICAN RABBIS

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N-E-W--Y-O-R-K--2-3,-N--Y-

Office of the Vice President
Rabbi Albert G. Minda
2324 Emerson Avenue So.
Minneapolis 5, Minn.

February 27, 1961

Rabbi Daniel Silver,
The Temple,
E. 105th & Silver Park,
Cleveland 6, Ohio.

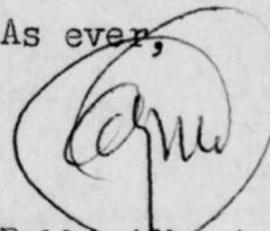
Dear Dan:

I am writing you to ask that you give the opening prayer at the seminar on Out of My Experience "Dealing with Social Justice" on Friday morning, June 23rd.

I shall deeply appreciate your acceptance of this assignment and hearing from you at your early convenience.

With warm regards, I am

As ever,



Rabbi Albert G. Minda

AGM/a

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March 2, 1961

Rabbi Albert G. Minda
2324 Emerson Avenue So.
Minneapolis 5, Minnesota

Dear Rabbi Minda:

I plan to be at the Conference and would enjoy participating in it, but not in the capacity you indicate. May I say further that I have long looked forward to a more meaningful personal participation in the work of the Conference and hope that under your administration such activity may be open to me.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

March 13, 1961

Dear Mr. Eisendrath:

I appreciated your letter of March tenth and will communicate its contents to both Dr. Silver and Mr. Krohngold upon their return to the city next month. Dad decided to take two weeks off and, as you know, Mr. Krohngold has gone to California for the month.

We are delighted that the social action workshop could be cancelled. Bob Marx had already contacted me and we will happily cooperate in any re-planning and all future planning.

On quite another matter -- Dr. Silver has asked me to communicate to you our concern with the actions of Sylvan Lebow here in Cleveland. According to our information, Mr. Lebow discussed the relationship of our Men's Club to the National Federation of Temple Brotherhoods at a board meeting of the Men's Club of another congregation -- derogatorily. We question the good sense of such an approach. It was reported to us quite bitterly by some of our members.

As indicated to you previously, we are continuing our efforts on behalf of the Foundation Fund and I am sure by June we will have excellent results.

With warmest personal regards to you and to Mrs. Eisendrath, I remain,

Most cordially yours,

DANIEL JEREMY SILVER

DJS:bfm

Dr. Maurice N. Eisendrath
838 Fifth Avenue
New York 21, New York

June 13, 1960

Rabbi Sidney L. Regner
Central Conference of American Rabbis
40 West 68th Street
New York 23, N. Y.

Dear Rabbi Regner:

Enclosed you will find my basic dues to the Central Conference and in addition a check made as a contribution to the Conference work. As you know, this has been our practice here at The Temple since the institution of the sliding scale of dues.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

October 16, 1961

Rabbi Sidney L. Regner
Central Conference of American Rabbis
40 West 68th Street
New York 23, N. Y.

Dear Rabbi Regner:

Enclosed you will find my basic dues to the Central Conference and in addition a check made as a contribution to the Conference work. As you know, this has been our practice here at The Temple since the institution of the sliding scale of dues.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

CENTRAL CONFERENCE OF AMERICAN RABBIS

40 WEST 68th STREET

NEW YORK 23, N. Y.

Rabbi Daniel J. Silver

October 23, 1961

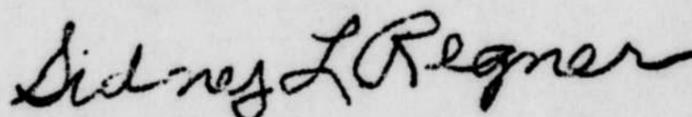
Dear Colleague:

I am pleased to inform you that committee appointments have been made for the year 1961-1962 and that you have been appointed a member of the following Conference Committee:

General Committee of Committee on Justice & Peace
Standing Committee on Resolutions

With cordial greetings, I am

Sincerely yours,



Sidney L. Regner

Executive Vice President

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October 27, 1961

Rabbi Sidney L. Regner
Central Conference of American Rabbis
40 West 68th Street
New York 23, N. Y.

Dear Rabbi Regner:

I am in receipt of your letter of October 23 appointing me to two committees, one the General Committee on Justice and Peace, and second the Standing Committee on Resolutions. To the best of my knowledge, the General Committee on Justice and Peace has never met and, except for the forwarding of occasional statements for perusal, has no function. The Standing Committee on Resolutions hardly seems exciting.

I have indicated to you on several occasions a desire
a) to participate more actively on the Conference;
b) to be placed on some committee or committees where such activity is possible. I am somewhat surprised to find that the Conference has not as yet done so.

Cordially yours,

DANIEL JEREMY SILVER

DJS:alg
cc: Rabbi Leon I. Feuer

June 11, 1962

Rabbi Leon I. Feuer
Collingwood Avenue Temple
2335 Collingwood Avenue
Toledo 10, Ohio

Dear Dr. Feuer:

I shall, of course, write the service which you request, although I could use some indication as to its desired length and theme. How is it printed?

I was disturbed to see that the Conference had cabled to Ben Zvi with a last minute request for Eichmann's stay of execution. Despite our stand on capital punishment, I wonder if this telegram will not be used by those who delight to denigrate Israel as evidence of its callousness and cruelty and, incidentally, as further evidence of the presumed illegality of the whole proceeding.

I am further troubled in that I know of no such position taken by the Conference in specific reference to the Eichmann problem. I raise this issue not out of perversity but because I think that given this incident, it would be well advised for the Conference to pass a resolution commending the State of Israel for its judicious and proper handling of the entire trial. The lack of some such statement would leave the Conference in a badly unbalanced position vis a vis the whole episode, and opens us for American Council for Judaism interpretation.

With all good wishes.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



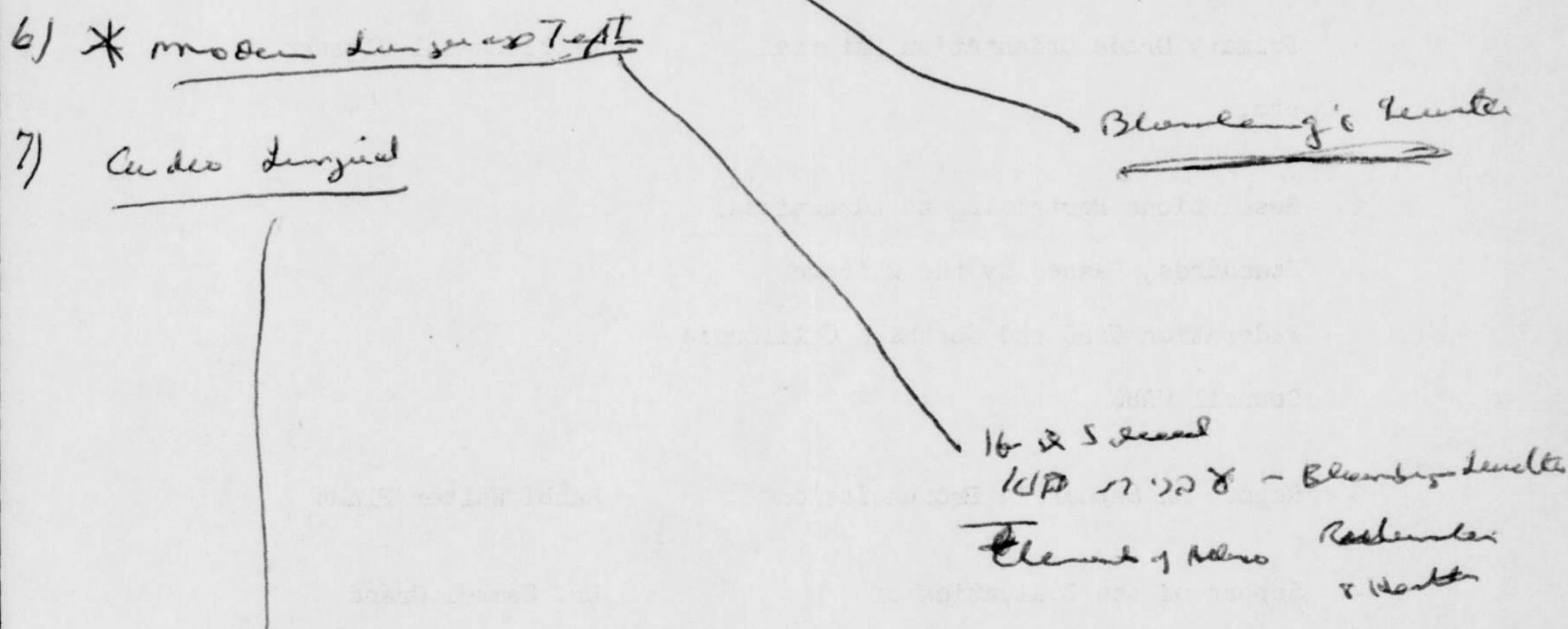
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- 2) Release Prayer Power Widely used - Phases - 7? 8. pub. Therein later
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A G E N D A

Meeting of the Curriculum Committee

of the

Commission on Jewish Education

Philadelphia, Pa.

June 17, 1963

1. Primary Grade Orientation Material, Rabbi Samuel Glasner
etc.
2. Resolutions Pertaining to Educational
Standards, Passed by the Chicago
Federation UAHC and Northern California
Council UAHC
3. Report on Sephardic Pronunciation Rabbi Walter Plaut
4. Report of the Evaluation of Dr. Samuel Grand
Hebrew Textbooks
a) Next Steps
5. Tentative Assembling of Material for
A Kit on "First Steps toward a Hebrew
Curriculum"

(1963)

CENTRAL CONFERENCE OF AMERICAN RABBIS

WORSHIP SERVICE

~~*****~~

READER:

"And there was evening and there was morning the first day."
Night is the original blessing. It brings a renewal for flagging vigor. It breathes a quiet which admits planning. It permits the aloneness which invites thought. Praised be Thou, O Lord, for the day and its work and for the night and its rest.

TOGETHER:

O Lord, as Thy darkness settles about us we feel a wordless summons to turn from the far horizons to thoughts introspective. A day has been drawn from Thy blessing. Art Thou pleased with its accounting? How can we organize tomorrow with greater circumspection?

Darkness descends unbidden. As there is no light without shadow, so there is no life without trembling. Whatever the measure of our strength, we cannot stay the weakening of age or the waywardness of fortune.

Shall we fault Thee, O Lord, that our diary is a slender volume and our pleasures fragile? The violence of the storm is but the outer edge of the reviving rain and a welcome freshness. Time's narrow dimension breeds an urgency which forces our energies into focus. The immediacy of a responsible challenge saves our waking from a mocking emptiness. Our fathers before us praised Thee for granting them Thy most precious blessings -- freedom, the holy Law, and the

Holy Land -- after a ministry of suffering. So we praise Thee for
a life which is dark at its limits, hence sunlit in the living.

RESPONSIVE READING:

In the beginning there was God,
 Establishing time and measure,
Ordering the heavenly rhythm,
 Kindling space with blessed light.

God created, formed and fashioned,
 Seeded life with higher purpose,
Broadened man with mind and feeling,
 Eyes for seeing, a soul for faith.

When all around was dark confusion
 God enlightened with His wisdom.

In the wilderness there was Sinai,
 Guidance proper for the struggle.

Was the flame soon extinguished?
 Of slaves He forged a mission people,
Gave them leaders of sturdy courage,
 Hammer-tongued prophets of steady purpose.

At first they taught a truth strange sounding.

Always they walked a dangerous pilgrimage.

Yet their work He firmly founded.

Men awakened to God's horizons.

Freedom became a first priority,

Truth the seal of human exchange,

Justice the tocsin of sweeping revolution,

Peace the universal passion.

O Lord, where shall I find Thee?

Thy glory fills all time and space.

O Lord, where shall I not find Thee?

Thy glory is the progress of the human race.

RESPONSIVE READING:

Reader: We echo the voices of congregations ancient.

Cong.: Let us join them in a song of faith.

Reader: It is a gladsome hymn to the Power universal.

Cong. "How majestic are Thy works, O Lord, in wisdom hast Thou made them all."

Reader: It is a thanks-speaking psalm to the source of all blessing.

- Cong.: "How can I repay unto the Lord all His bountiful dealings toward me?"
- Reader: It is a lyric refrain of spiritual exaltation.
- Cong.: "In the day that I called Thou didst answer me. Thou didst encourage my soul with strength."
- Reader: It is a stirring renewal of an ancient affirmation.
- Cong.: "O give thanks unto the Lord for He is good, for His mercy endureth forever."

MI CHOMOCHO

READER:

O Lord our God, source of all blessing, what complaint can we have against Thy justice or Thy wisdom? Yet we are earth beings, frail and human. Each day we submit to a world innocent neither of evil nor of anger. We tire ourselves in disciplines which are only partly availing. The mind cries out for deeper insight. The heart begs for a steadier courage. Our spirit pleads for a more constant hope. Fault us not, O Lord, for our petitions. We ask not to discredit Thy care but to renew our conviction. Praised be Thou, O Lord, who hearest prayer.

TOGETHER:

READER:

O Thou who hearest prayer, be generous to the worship of this congregation. Help us to expose ourselves searchingly that we may develop a clearer standard for our lives. Encourage us that we reflect through our actions a dignity without pretense, sympathy without condescension, passion without arrogance, vision without impatience, urgency without violence, and principle without self-righteousness.

TOGETHER:

READER:

O Thou who hearest prayer, be generous to the special quality of our worship. We are joined in the privilege of Thy ministry. It is our constant purpose and fervent hope that we may example the virtue of Thy teaching in the routine of our daily associations. Sustain us that we may reflect in our calling a devotion without pretense, learning without condescension, conviction without arrogance, concern without impatience, determination without violence, and high purpose without self-righteousness.

TOGETHER:

READER:

Our world, O Lord, trembles before death-gods of its own creation. Nations devote the ablest of their talents and a large measure of their national treasure to perfect the machines of massive destruction. Fear is a daily headline companion. Many, paralyzed by our tense condition, have turned to hapless brooding or escaped into witless routine. May the truth of our teaching expose the idolatry of power and the folly of a narrow politic of national ambition. May the truth of our preaching be sculpted of Thine ancient assurance that by concentrated dedication mankind can establish a world secure for human habitation. Help us to rouse the frightened from the unavailing tortures of self pity. Help us to guide the laggard into necessary programs which will establish Thy world in peace, just law, and fair opportunity.

O Thou who hearest prayer, permit our ministry to unfold the strictness of Thy principle and the generosity of Thy promise.

SILENT MEDITATION.

ALL SING:

May the words of my mouth and the meditations of my heart be acceptable to Thee, O Lord, my Rock and my Redeemer.

TOGETHER:

As our service touches its close, we pause to mention those of our Conference who have returned to their long home. Warmly we recall the happy frame of our association, the enlightening interplay of learning, and the lasting friendship of shared enterprise. How

[1963]

apt the venerable idiom so beloved to our fathers, who spoke of the honorable and the good as men who leave life to the living. In the listening quiet of their offices the anxious burden was lightened. Through their vigorous citizenship they established a more lasting justice in their cities. Preaching forthrightly, they reaffirmed God and Torah before a confused generation and bound Israel as one in faith and family. Their lives are the proof, if proof be needed, that our profession, though difficult, is fruitful in honorable accomplishment. Their hope rests with us. Their love inspires us. In love, O Lord, Thou didst grant them to us. In love we rise to speak Thy praise.

KADDISH

SHOMER YISROEL *

May 31, 1963

Rabbi Sidney L. Regner
Central Conference of American Rabbis
40 West 68th Street
New York 23, N. Y.

Dear Rabbi Regner:

I have this day sent to the Bellevue-Stratford a
copy of the Jubilee Volume which I edited in honor
of Dad's seventieth birthday.

With all good wishes,

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



Rabbi Maurice N. Eisendrath, President

838 Fifth Avenue · New York 21, N. Y. · Regent 7-8200

June 28th, 1963

Rabbi Daniel J. Silver
Temple-Tifereth Israel
University Circle & Silver Park
Cleveland 6, Ohio

Dear Danny:

I had hoped to talk to you before you left the Conference in Philadelphia but did not get a glimpse of you after I both saw you and participated in the exceedingly original and moving service which you prepared and so ably executed. This was really a splendid effort on your part and I wanted you to know that it was enthusiastically commended by many of your colleagues.

Hoping you enjoy a restful and refreshing summer, I am

Cordially,

A handwritten signature in cursive script that reads "Maurice".

Maurice N. Eisendrath

MNE:aj

SHOMĒA T'FILPH
[for tenor]

DAVID GOODING

freely - thoughtfully

SHOMĒA T'FILPH; DE-CHĀ KĀL BĀ-SĀR YĀ-VO
U: YĀ-VO CHĀL BĀ-SĀR L'HON-TA-CHA-YBS L'PĀ-
NE CHĀ A-DO-NĀY: YĀ-VO U: N' YISH TA-CHA-VU L'PĀ-
NE CHĀ A-DO-NĀY, VI-CHĀB DU LISH-ME CHĀ, VI-
CHĀB DU, VI-CHĀB DU LISH-ME CHĀ.

$\phi = \tau$ (AW)

O Thou who hearest prayer, all flesh come to address Thee
Flesh come to worship before Thee, O Eternal! They come and
bow down before Thee, O Lord, and glorify Thy name.

Sho-mer 15-ro-el sh'-more she-
 el, sho-mer 15-ro-el sh'-mor shay-ris 15-ro
 el Val yo-vad 15-ro el Val-yo-vad
 15-ro el ho-om-rim sh'man, ho-om-
 rim sh'-mah ho-om-rim sho-mah 15-ro-
 el sho-mer goy e-chod ~~sh'-mor sh'-e-vis a-m-~~
 chod sh'-mor sh'-ay-ris she-mor sh'-ay-ris
 sh'-ay-ris am-e chod val yo-vad
 goy-e-chod val yo-vad goy e-chod
 Ham-ya-cha-dim shim-cho a-do-noy e-lo-he-nu a
 do-noy e chod. Sho-mer goy ko-dosh sh'mor sh'
 ay-ris am no-dosh Sho-mer goy Ko-

Handwritten musical score on a single page, numbered '2.' at the top. The score consists of eight staves of music, each with a line of lyrics underneath. The lyrics are in a non-Latin script, likely Yiddish. The music is written in a single clef (treble clef) and includes various musical notations such as notes, rests, and dynamic markings. The lyrics are: 'dosh ve-al yo-vad goy ko-dosh ve-al yo - vad goy', 'ko - dosh vial yo-vad goy ko-dosh nam', 'Shal - shim b' shi - lush', 'Ham shal shim b' shi', 'lush k' du-shos le ko', 'dosh ham snai snim b'shil-lush b'shi-lush k' du shos', and 'b'shi lush, k' du shos, le - ko - dosh'. There are also some musical annotations like '14', '12', 'ff', and 'pp'.

dosh ve-al yo-vad goy ko-dosh ve-al yo - vad goy

ko - dosh vial yo-vad goy ko-dosh nam

Shal - shim b' shi - lush

Ham shal shim b' shi

lush k' du-shos le ko

dosh ham snai snim b'shil-lush b'shi-lush k' du shos

b'shi lush, k' du shos, le - ko - dosh

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK 21, N. Y.

February 7, 1964

Rabbi Daniel J. Silver
University Circle & Silver Park
Cleveland 6, Ohio

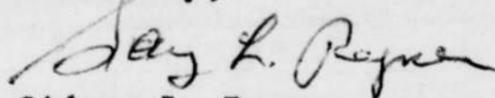
Dear Rabbi Silver:

The Yearbook is now going on the press and I am wondering whether you might want offprints of the symposium in which your father and Dr. Freehof participated at the Conference. The Conference does not have offprints made of the material in the Yearbook but if you want to order offprints, Maurice Jacobs, Inc., who do the printing for us, inform me that the cost would be 18¢ per copy, with 50 copies as the minimum that can be ordered.

Please let me know immediately whether you want offprints and how many, and I will put the order in with Maurice Jacobs. We must know now since after the book is on the press the offprints cannot be made at this price.

With good wishes, I am

Sincerely,



Sidney L. Regner
Executive Vice President

SLR:dbs

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February 10, 1964

Rabbi Sidney L. Regner
Central Conference of American Rabbis
790 Madison Avenue
New York 21, N. Y.

Dear Rabbi Regner:

In reply to your letter of February 7th, I should like to order for The Temple fifty copies of the 1963 Conference symposium in which Dad was a partner. I thank you for this suggestion.

We are undertaking at The Temple an Archives Library which will draw together all of Dad's lectures, addresses, correspondence, etc., and we plan to publish within the next two or three years some five to six volumes of this material. I am wondering what related materials are in the files of the Conference. The Yearbook material is accessible, but does any of it exist in offprint? Has the Conference maintained files of correspondence? If so, would it be possible to borrow from Dad's file photostats? We would also be interested in Board meetings from his years as Vice President and President.

All the organizations in which Dad played a major role are cooperating with us in making available such materials. We would be deeply appreciative to the Conference for their help.

Sincerely yours,

DANIEL JEREMY SILVER

DJS:lg

CENTRAL CONFERENCE OF AMERICAN RABBIS

40 WEST 68th STREET

NEW YORK 23, N. Y.

Office of the Vice President:

930 E. 50th Street
Chicago, Illinois 60615

April 3, 1964

Dear Daniel:

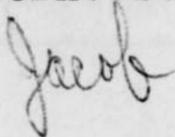
We are looking for a person to chair the session on Civil Rights which will be one of the three sessions under the general head of "The Torah of the Deed" on Friday, June 19.

We have asked Charles Mantinband and Carl Miller to discuss the issues as they have found them in their own communities.

The role of the chairman would not only be to briefly introduce the speakers and to keep the discussion moving, but to provide continuity material. It seems that what we might be lacking in this session would be someone with experience in a metropolitan community and especially with the school problem. You, I believe, would be able to fill that lacuna in the question period.

Will you let me know as soon as convenient, if you can accept this task.

Most sincerely,



Rabbi Daniel Silver
The Temple
University Circle & Silver Park
Cleveland 6, Ohio

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NORMAN M. GOLDBURG, Augusta, Ga.	*Ex-officio

April 8, 1964

Rabbi Jacob J. Weinstein
K.A.M. Temple
930 East 50th Street
Chicago 15, Illinois

Dear Jacob:

In response to your kind letter of April 3rd, for some reason which still defies me I undertook the responsibility of being Foreman of our County Grand Jury this term. We meet Tuesdays and Thursdays, and it had not been my intention to come to the Conference. I could not leave Cleveland until Friday morning.

Will this session on Civil Rights be held in the morning or the afternoon? If it's held in the morning I must, regretfully, decline. If it is held in the afternoon I shall try to make it.

Sincerely yours,

DANIEL JEREMY SILVER

DJS:lg

CENTRAL CONFERENCE OF AMERICAN RABBIS

40 WEST 68th STREET

NEW YORK 23, N. Y.

Office of the Vice President:

930 E. 50th Street
Chicago, Illinois 60615

April 10, 1964

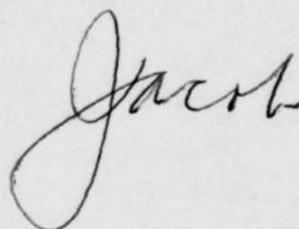
Dear Daniel:

Our session is on Friday morning, and since our cabalistic lore has not yet discovered a way of dancing at two Jewries at one and the same time, I fear I shall have to give you a raincheck for the Conference next year.

Mrs. Weinstein has served on juries several times and has found it to be one of the most informative experiences of her life. I hope it will prove the same for you.

With best regards,

Cordially,



Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio

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April 13, 1964

Rabbi Jacob J. Weinstein
K.A.M. Temple
930 East 50th Street
Chicago 15, Illinois

Dear Jacob:

Thank you for being so understanding.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

Temple Israel
133 Merriman Road
Akron 3, Ohio

OFFICE OF THE
RABBI
MORTON M. APPLEBAUM, M. H. L.

April 9, 1965

Dear Dan:

I have just returned from our CCAR Regional Seminar in Dayton.

Looking ahead to next year, the desire was expressed by many in attendance that we explore the possibility of holding our next Seminar in Cleveland. Since there was no Rabbi from Cleveland on hand, I was asked to go into the matter with you and some of the Cleveland Rabbis.

The Seminar would probably be scheduled for Tuesday and Wednesday, April 5-6, 1965. The guest lecturer would be provided by the CCAR through the office of Sidney Regner. In the past, when we have met as we did in Dayton where there is only one Reform Congregation, the Congregation had the visiting Rabbis as their guest for a luncheon and dinner. When we met in Pittsburg, this hospitality was shared by two of the Temples. It would remain for you Cleveland Rabbis to determine whether such hospitality should be extended and by whom.

Now for tachlis -- may I suggest that you give some thought to the above. I believe you have some Reform Rabbinical group organization. If so, would you please be kind enough to consider this matter at your next meeting and let me know the results. I will pass them on to Sidney Regner.

66

Temple Israel
133 Merriman Road
Akron 3, Ohio

OFFICE OF THE
RABBI
MORTON M. APPLEBAUM, M. H. L.

4-9-65

Page 2

With best wishes for a "chag sameach" from
household to household, I remain,

Cordially,

Mort

Morton M. Applebaum
Rabbi

Rabbi Daniel Silver
The Temple
University Circle at Silver Park
Cleveland 6, Ohio

mma:lc

April 16, 1965

Rabbi Morton M. Applebaum
Temple Israel
133 Merriman Road
Akron 3, Ohio

Dear Mort:

There is no Reform Rabbinical group in Cleveland. I am sure, however, that proper arrangements could be made to house this Regional Seminar. We had it once before at the Somerset Inn. If you wish, I would be happy to see that the necessary plans are made.

Sincerely,

DANIEL JEREMY SILVER

DJS:mgn

CCAR MTS
April 1966

Temple Israel
133 Merriman Road
Akron 3, Ohio

OFFICE OF THE
RABBI
MORTON M. APPLEBAUM, M. H. L.

April 19, 1965

Dear Dan:

Thank you for your letter of April 16th and your willingness "to see that the necessary plans are made" for the CCAR Regional Seminar in Cleveland.

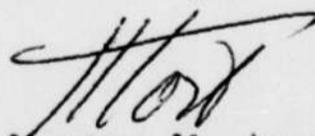
In my letter to you of April 9th, I mentioned that the Seminar would probably be scheduled for Tuesday and Wednesday, April 5-6, 1966. On checking the calendar I see that Passover occurs on Tuesday, April 5th. I would therefore imagine that we would schedule the Seminar for Tuesday and Wednesday, March 29th and 30th, if this meets with your approval.

The Somerset Inn will be fine.

Am sending a copy of this letter to Sidney Regner so that he may know what is being contemplated for this area. Once you have the assurance that the Somerset Inn can accommodate us on March 29th and 30th, and will advise me to this effect, I shall go into the matter of the guest lecturer for the Seminar with Sidney Regner.

With kindest personal regards from household to household, I remain,

Cordially,



Morton M. Applebaum
Rabbi

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

mma:lc

April 27, 1965

Somerset Inn
3550 Northfield Road
Cleveland, Ohio

Gentlemen:

Would it be possible for you to house the Regular Meeting of the Central Conference of American Rabbis on Tuesday and Wednesday, April 5 and 6, 1966? We would need accommodations for approximately 20 men and a meeting room which could comfortably seat 30 to 35. There would be a common lunch, dinner and breakfast on the 5th and 6th.

The difference in attendance at the meetings and night accommodations is due to the presence in this immediate area of a number of men who would be sleeping at home.

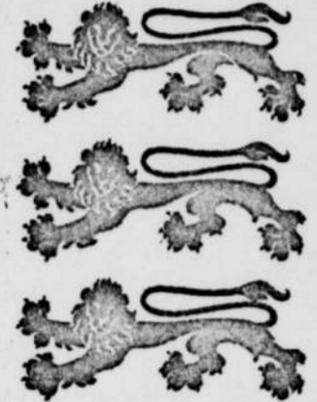
May I hear from you in the near future?

Sincerely,

DANIEL JEREMY SILVER

DJS:mgm

CCAR Reg. Conf.
April 5th & 6th,
1966



SOMERSET INN

BANQUET DEPARTMENT - 3550 NORTHFIELD ROAD
SHAKER HEIGHTS, OHIO, 44128 - SKYLINE 2-5600

April 29, 1965

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

Indeed we would be most happy to house the regular meeting of the Central Conference of American Rabbis on Tuesday and Wednesday, April 5 and 6, 1966, and accordingly have blocked space for you.

Tentative reservations for 20 rooms have been made for arrival April 4th and departure April 6th. Please contact Miss Louise Godec regarding your room reservations.

Thank you for calling Somerset Inn. We look forward to welcoming your group and to making their stay a most pleasant one.

Sincerely yours,

Sally Findlay

Sally Findlay
Planning Consultant

May 4, 1965

Rabbi Morton Applebaum
Temple Israel
133 Merriman Road
Akron 3, Ohio

Dear Mort:

I received the enclosed confirmation from the Somerset Inn for next year's Regional Conference. I think it would be advisable if you began corresponding directly with them. Is there anything I can do for you at the moment?

Sincerely,

DANIEL JEREMY SILVER

DJS:mgn

Temple Israel
133 Merriman Road
Akron 3, Ohio

OFFICE OF THE
RABBI
MORTON M. APPLEBAUM, M. H. L.

May 5, 1965

Dear Daniel:

Thank you for your letter of May 4th and for having contacted the Somerset Inn. The tentative reservations for 20 rooms for arrival April 4th and departure April 6th ought to take care of our needs.

I have also had a letter from Sam Broude advising me that the Fairmount Temple will be pleased to cooperate in any way possible to help make our Regional Conference in Cleveland a successful one. In fact, Sam mentioned that he would contact our Cleveland colleagues.

Recalling our experience in Pittsburgh, since I was not in attendance at the Conference when last held in Cleveland, Rodef Shalom Temple had our men as their luncheon guests on the first day and our sessions were held at the Temple following that luncheon. That evening a dinner was arranged by the Pittsburg Rabbis at a Jewish club. The men paid the cost of their ^{own} dinner. The evening session was held at the club following that dinner. Temple Sinai served as our hosts for breakfast and luncheon the next day and our sessions were also held there.

Actually it is not for me to work out the details. I merely volunteered to get things moving when Alan Green was unable to attend the recent Conference in Dayton. Alan is still President of our Region. Now that he is, thank God, back in "harness," I shall ask him to take over and meet with our Cleveland colleagues to finalize the arrangements. You will undoubtedly hear from him.

Temple Israel
133 Merriman Road
Akron 3, Ohio

OFFICE OF THE
RABBI
MORTON M. APPLEBAUM, M. H. L.

5-5-65
Page 2

My thanks to you again for having made the contact with the Somerset Inn.

Best from household to household.

Cordially,



Morton M. Applebaum
Rabbi

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

mma:lc

cc: Rabbi Alan Green
Rabbi Sam Broude
Rabbi Sidney Regner
Selwyn Ruslander



SHERATON-CLEVELAND HOTEL

PUBLIC SQUARE
CLEVELAND, OHIO 44101

EXECUTIVE OFFICE

PHONE: TOWER 1-8000
TELETYPE 216-574-9796

June 24, 1965

Rabbi Daniel Silver
Heights Temple
3130 Mayfield Road
Cleveland, Ohio

Re: Central Conference of American Rabbis

Dear Rabbi Silver:

We would like very much to have the pleasure of serving the Central Conference of American Rabbis, but frankly do not know where to begin.

Our original invitation for your 1968 convention was sent to Dr. Sidney L. Regner. We wish to take this opportunity to reinstate our invitation and remind you how anxious we are to be your host for 1969.

Rabbi Silver, if a local invitation is necessary to bring your convention to our city would you be so kind as to provide us with the names of the people here in Cleveland, to whom we should direct our solicitation? Also, we would be interested in your comments on the prospects of a Cleveland convention.

With our excellent facilities and experienced staff, we can assure you of a successful and memorable convention.

Cordially yours,

THOMAS T. MACLEARIE
Sales Department

TTM:jm

June 28, 1965

Rabbi Sidney Regner
CCAR
790 Madison Avenue
New York, New York 10021

Dear Sid:

The enclosed came to my office today. Do you wish to do anything about it?

Sincerely,

DANIEL JEREMY SILVER

DJS:mgn

Encls.

U A H C

Ohio Valley Council

OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS

February 28, 1966

Director: Rabbi Charles Mintz
1009 First National Bank Building
4th & Walnut, Cincinnati, Ohio 45202
CHerry 1-5722

MEMO

To: Rabbis in Ohio Valley and Great Lakes-
Western Pennsylvania Regions of CCAR

From: Rabbi Charles D. Mintz

Subject: Regional Meeting March 29-30

The plans for our regional meeting in Cleveland have now been firmed up, and we are looking forward to a most exciting and inspiring Study Kallah.

Our lecturer, as you know, is Dr. Harry M. Orlinsky, Professor of Bible at our New York school. On Tuesday, March 29, he will give two lectures dealing with "The New JPS Version of the Torah in the Light of Archaeological and Other Data".

The passages to be discussed in some detail are Genesis 1.1-5 (bereshith bara'; waha'aretz hayethah; ruah elohim; wayar' ki-tob; yom 'ehad); 23.10 (ba'e sha'ar 'ir); 34.24 (yotze' sha'ar 'ir); 37.3 (ketonet passim); 40.2 (sar hamashqim). Exodus 10.19 (yam suf); 20.7 (tissa' lashaw); 21.2 (mishpatim); 22.15 ('orasah). Leviticus 20.9 (yegallel); 26.30 (hammanekem). Deuteronomy 6.4 (the Shema: 'ehad); 6.5 (nefesh); 20.7 ('eras; cf. Ex. 22.15) and 22.23,25.

His third lecture to be given on Wednesday, March 30 will deal with Isaiah, chapters 1 and 7 (especially 1.10-17 and 7.10-17/8.1-4).

Dr. Orlinsky suggests that for Lectures I and II we ought to bring Rabbinic Bibles in addition to a copy of the new JPS Torah translation. He also suggests that we bring any other commentaries if we so desire. For Lecture III he suggests that we bring along any modern commentary, be it Jewish, Catholic or Protestant.

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UAHC HOUSE OF LIVING JUDAISM



838 FIFTH AVENUE
NEW YORK, N.Y. 10021

-2-

I am enclosing motel reservation cards and a map giving directions to the Hospitality Motor Inn which will be our headquarters throughout the sessions. Also enclosed is a schedule of our activities and a return card. The latter is to be returned to our office so that we may plan for your arrival.

We are looking forward to hearing from you and to seeing you in Cleveland.

CDM:mgs

P.S. Meals will be taken at the motel, and we will pay as we go.

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

March 25, 1966

MEMORANDUM

TO: Leon I. Feuer, Jacob J. Weinstein, Levi A. Olan,
✓ Daniel Jeremy Silver, Samuel E. Kerff

FROM: Sidney L. Regner

Just to confirm that we will be meeting with Nelson
Glueck on Monday, May 9, at 10 A.M. at the College in Cincinnati.

*Dear Daniel:
Sorry I couldn't be at the Editorial Board
meeting. Hope you had a good meeting.
Anything special come out of it?
See you in Cincinnati May 9.*

Sperry

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March 28, 1966

Rabbi Sidney Regner
Central Conference of American
Rabbis
790 Madison Avenue
New York, New York 10021

Dear Sid:

We too missed you at the Board meeting. There were no special items of business. Things seem to be running along rather smoothly. I look forward to seeing you in Cincinnati on the 9th.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgn

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

April 6, 1966

Rabbi Daniel Jeremy Silver
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel:

In connection with our meeting with Nelson Glueck on May 9, I have been talking with Leon Feuer, who suggests that it would be greatly desirable if all of us on the committee would meet together prior to our meeting with Nelson.

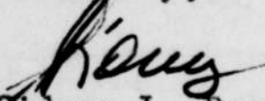
Could you get to Cincinnati on Sunday, May 8, so that we could meet, possibly at dinner that evening, or if not at dinner, early in the evening?

We could all arrange to stop at the Terrace Hilton and meet there.

Let me know just as soon as you can if you can do this.

Good wishes.

Sincerely,


Sidney L. Regner
Executive Vice President

slr/dbs

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COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi

ELLIOT D. ROSENSTOCK, Associate Rabbi

Collingwood at Winthrop

TOLEDO, OHIO 43620

April 7, 1966

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Administrative Secretary

Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Dan:

I am happy to know that you will be joining our committee on CCAR-College relations. It will be meeting in Cincinnati on May 9.

In preparation of the agenda for the meeting I would like to have you send me one or two items that to you seem crucial and central to these coming discussions, and whatever other comments you may care to add.

With kindest personal regards, I am

As ever

Leon I. Feuer

April 8, 1966

Rabbi Sidney Regner
Central Conference of American Rabbis
790 Madison Avenue
New York, New York 10021

Dear Sid:

I will make arrangements to get to Cincinnati for an evening meeting on Sunday, May 8th. I have made reservations at the Terrace Hilton.

With all good wishes,

DANIEL JEREMY SILVER
DJS:mgm

April 12, 1966

Dr. Leon I. Feuer
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Leon:

As a neophyte in these discussions I really do not know where to begin making suggestions. I am particularly concerned by the lack of rabbinic perspective gained by the students especially the lack of understanding of the role that they will be playing professionally. I am also concerned with the quality of instruction. I believe our faculty has fallen down in this area as I believe they have fallen down in the area of research and publication.

I do not know if the Weil Institute comes under our purview but I have great reservation about all the effort that goes into this non-rabbinic, non-Jewish structure.

I trust that Hortense and you had a wonderful and restful cruise and I am looking forward to seeing you in May.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgn

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

April 19, 1966

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

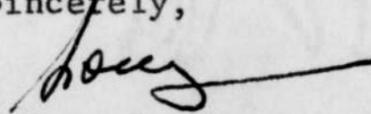
Dear Daniel:

We will meet for dinner Sunday, May 8th, at 7 P.M. at the Terrace Hilton in Cincinnati.

Let's meet in the lobby at that time, or if we're not in the lobby, we will be in the dining room.

Good wishes.

Sincerely,


Sidney L. Regner
Executive Vice President

slr/dbs

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CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

April 28, 1966

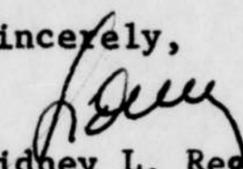
Rabbi Daniel Jeremy Silver
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel:

Leon's flight to Cincinnati on Sunday, May 8th, will not get him in to the Cincinnati airport until 6:35 P.M., and to give him time to get to the hotel, we will meet for dinner at 7:45 instead of 7 o'clock as mentioned in my previous letter.

Let's meet in the lobby of the Terrace Hilton at that time.

Sincerely,


Sidney L. Regner
Executive Vice President

slr/dbb

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CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

September 13, 1966

Dr. Daniel J. Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Dan:

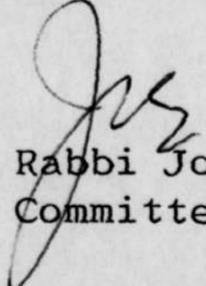
Beginning Sunday evening, November 6th, and continuing through Tuesday, November 8th, the Liturgy Committee of the C.C.A.R. will conduct a Seminar on Worship at Orelton House in Ohio. (It is near Cincinnati and very soon Al Goldman will tell us exactly how to get there.)

In this seminar, some 15 or 20 of our colleagues will share in an exploration and discussion of our problems and needs in liturgy. I know that this will be of interest to you personally and in your capacity as editor of the Journal. In fact, you may wish to devote an issue of the Journal to that seminar.

In any event, I want to invite you to attend and to participate freely in our discussions.

Hoping to hear from you that you will be able to attend, and with warmest regards to you and yours for the New Year, I am

Very cordially,


Rabbi Joseph R. Narot, Chairman
Committee on Liturgy and Music

jrn;mb

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Houston, Texas • SAMUEL VOLKMAN, Charleston, W. Va. • HERBERT S. WALLER, Louisville, Ky. • EDWARD ZERIN, Des Moines, Iowa. *Ex-officio

September 16, 1966

Rabbi Joseph R. Narot
Chairman
Committee on Liturgy and Music
Central Conference of American Rabbis
790 Madison Avenue
New York, New York 10021

Dear Rabbi Narot:

I shall be happy to attend the Seminar on Worship from the 6th through the 8th of November. It is always a pleasure to share experience and to learn but I confess that I am increasingly of the opinion that any new Prayer Book will be essentially the work of one man and that we would do well to subsidize one of our more poetic and thoughtful colleagues - perhaps for a year or two and let him come up with a consistent and meaningful version. The price of his fellowship would be the anonymity of his authorship and the Conference would, of course, have a final veto and editorial control. In any case, I look forward to being with you and wish you and yours a most happy and joyous New Year.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgn

DR. JOSEPH R. NAROT
TEMPLE ISRAEL OF GREATER MIAMI
MIAMI, FLORIDA 33132

STUDY OF THE RABBI
137 NORTHEAST 19TH STREET

September 23, 1966

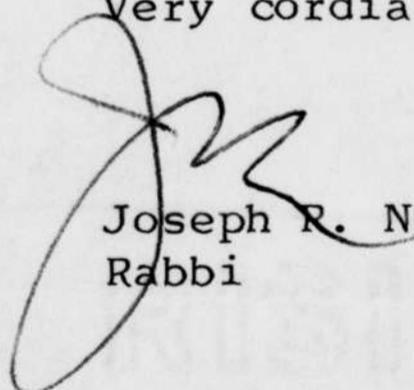
Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel:

I am glad to hear that you will attend our Seminar. For the present, I do not share your feelings about one man creating a new prayer book for us. Nor would the Conference accept the idea of subsidizing any of our men. It seems that our greatest problem has been that we have done nothing to create a climate of thinking and creative activity among the members of the Conference. In any event, let us get together and talk about all this in November.

With warmest regards, I am

Very cordially,



Joseph R. Narot
Rabbi

jrn;mb

DR. JOSEPH R. NAROT
TEMPLE ISRAEL OF GREATER MIAMI
MIAMI, FLORIDA 33132

STUDY OF THE RABBI
137 NORTHEAST 19TH STREET

October 13, 1966

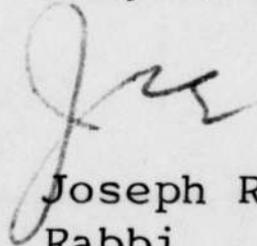
Dr. Daniel J. Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Dan:

I am grateful and delighted that you are willing to help us make the seminar a success. Although I have called you rather late, I know that your acquaintance with the problem and your good thinking will stimulate discussion. This is what is needed most of all.

With warmest regards, and looking forward to seeing you, I am

Very cordially,



Joseph R. Narot
Rabbi

jrn;mb



READING ROAD AND NORTH CRESCENT AVENUE

October 13, 1966

Rabbi Daniel J. Silver
Tifereth Israel (The Temple)
University Circle and Silver Park
Cleveland, Ohio

Dear Daniel:

I am awaiting word from American Airline for the scheduling of flights into Cincinnati.

I am hopeful that we can all meet at one time and that we will be able to leave from the airport to Orleton House. (London, Ohio: Rt. 38.)

I will send you complete information—shortly—as to the location of Orleton House and how you may get there if you are travelling by car.

In the meantime check your own schedules and let me know when you plan to arrive. CAN YOU GET TO CINCINNATI BETWEEN 1:00 AND 3:00 P. M., ON SUNDAY NOVEMBER 6? I am hopeful that we shall get to Orleton House by 5:00 P. M.

Please keep me informed of your schedule.

A. A. G.

AAG/md

October 17, 1966

Rabbi Albert A. Goldman
Isaac M. Wise Temple
North Crescent Avenue and Reading Road
Cincinnati, Ohio 45229

Dear Al:

I will arrive at London, Ohio by car. Thank you for thinking
of me regarding making plane reservations.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgm

SENT TO
ALL PARTICIPATING
RABBIS OF WORSHIP
SEMINAR - (see
schedule)
(ATTACHED)

October 17, 1966

Rabbi Jack Bemporad
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Jack:

It is my feeling that the material which will be presented at the Worship Seminar November 6-8, ought to be broadly disseminated and discussed. I should like to devote an issue of the Journal to the material presented at this Conference. In order to do so I should like:

- (a) Your agreement to report your discussion
- (b) A typed text of your paper

If this is impossible and I hope it is not, I could make arrangements to tape your statements. This, however, would mean extra work and expense for us.

I am looking forward to seeing you at the Orelton House and I look forward to having you agree to participate in this project.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgn

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WESTERN UNION

TELEGRAM

W. P. MARSHALL
CHAIRMAN OF THE BOARD

R. W. MCFALL
PRESIDENT

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International
Letter Telegram

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GQB085 1237P EST OCT 19 66 CTA529 AC178

A MZY024 MZZ3 MZZ3 PD 6 EXTRA MIAMI FLO 19 NFT

RABBI DANIEL SILVER, DONT PHONE

THE TEMPLE UNIVERSITY CIRCLE AT SILVER PARK CLEVE

DIFFICULTIES IN MANY INDIVIDUAL SCHEDULES MAKE IT IMPERATIVE
FOR ME TO ASK IF SEMINAR ON WORSHIP SHOULD BE HELD IN NEW YORK
CITY IN UNION BOARD ROOM MONDAY AND TUESDAY NOVEMBER 7 AND
8 PLEASE WIRE YOUR RESPONSE IMMEDIATELY

RABBI JOSEPH R MAROT 137 NORTH EAST 19 STREET MIAMI.

ANSWER - OCTOBER 19, 1966 3 p.m.

CHANGE OF PLACE O.K. WILL MEETING STILL BE HELD ON SUNDAY NIGHT, NOVEMBER 6th?

RABBI DANIEL JEREMY SILVER

CLEVELAND, OHIO

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

1201 (4-60)

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A MZY003 MZZ1 MIAMI FLO 20 NFT

RABBIE DANIEL SILVER

THE TEMPLE UNIVERSITY CIRCLE AT SILVERPARK

APPRECIATE PROMPT RESPONSE AND COOPERATION SEMINAR ON

WORSHIP TO BE HELD UNION BUILDING NEW YORK CITY ALL DAY

MONDAY NOVEMBER SEVENTH BEGINNING NINE AM MONDAY EVENING AND

TUESDAY NINE TO FIVE

JOSEPH R NAROT.

October 21, 1966

Mr. Haim Zohar
Israeli Consulate
11 E. 70th Street
New York, N. Y. 10021

Dear Mr. Zohar:

I have heard from Dr. Chaim Yehiel that he plans to be in New York between November 4th and November 10th and that you are in charge of his visit. I am preparing a report on academic relationships between Israel and the United States, and have had several conferences with Mr. Yehiel about it. I plan to be in New York on Sunday evening, November 6th through Tuesday noon, November 8th. I would very much like to see Mr. Yehiel on Sunday evening if this is possible.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

SCHEDULE OF WORSHIP SEMINAR ORELTON HOUSE--NOVEMBER 6-8, 1966

1. Sunday evening, November 6
 - A. Supper and Worship Service
Statement of Purpose--Joseph R. Narot
 - B. The Traditional Prayerbook--John Tepfer and Leonard Kravitz
2. Monday morning, November 7 9 a.m.
 - A. The Union Prayerbook--~~Jack Bemporad~~ Daniel Silver
3. Monday noon Luncheon
 - A. A Critical Analysis of the Prayerbook, Pros and Cons of the Sabbath Services--Robert Kahn, Nathan Perilman, Alvin Reines, Arnold Wolf
4. Monday evening
 - A. Dinner and Worship Service
 - B. The Symbols and Images of the Prayerbook--Eugene Mihaly, Jack Bemporad
5. Tuesday morning, November 8 9 a.m.
 - A. The Environment of Prayer--Joseph Gutmann, Abraham Klausner
6. Tuesday noon Luncheon
 - A. The Stumbling Blocks to Prayer--Albert Goldman, Ely Pilchik
 - B. Where Do We Go From Here?--Sheldon Blank, Herbert Bronstein, Joseph Narot, David Polish

The entire seminar will be over in the late afternoon on Tuesday. Al Goldman is to provide us with transportation and to notify us of our plane schedules.

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Chicago, Ill.

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Houston, Texas • SAMUEL VOLKMAN, Charleston, W. Va. • HERBERT S. WALLER, Louisville, Ky. • EDWARD ZERIN, Des Moines, Iowa. *Ex-officio

Final Draft
Revised

ON THE UNION PRAYER BOOK

DANIEL JEREMY SILVER

CCAR LITURGY COMMITTEE

November 7-8, 1966

New York City, New York

The background of this meeting is, of course, a concern with the revision of The Union Prayer Book. The possibility of revision raises many questions. There are decisions of style and language. There is the question of the names of God appropriate in our century. There are aesthetic issues: how to enhance the drama - - the impact of the ritual. There is certainly a need to recognize the climactic events of recent Jewish history, especially the holocaust and the establishment of the State of Israel. ~~To accomplish our aim it is necessary to establish a priority of decision making.~~ I am of the opinion that before we can proceed effectively in each of these separate areas one central problem must be faced. We must define the purpose of the service hour. Before a writer can revise another's script, he must grasp the emotional and literary intent of the original playwright.

UNFORTUNATELY WE TEND TO RUSH OFF INTO QUESTIONS OF TECHNIQUE AND ~~Discussion of revisions tends to become a question of technique before~~

^A WORDING BEFORE there is agreement on fundamentals. We are summoned to radical ^{REVISION} ~~vision~~ without a clear understanding of ~~the substance~~ ^{Avodah} of worship and its fundamental structure.

Typically, the President of the U.A.H.C. has made himself an advocate of a bold new liturgical venture, and has praised "free and unhibited experimentation,"

but one looks in vain in his ^{WRITINGS} ~~addresses~~ ^A for definition of the role of the service in t e religious life of the synagogue. ~~What is the spiritual purpose of the~~

~~Sabbath hour?~~ ~~Rabbi~~ Eisendrath has advocated that we approach

"the problem of prayer in our time with those tools and techniques such as we utilize in all other areas," and he has argued that "widespread questionnaires, unlimited

experimentation, the cooperation of the finest minds and spirits in the realms of poetry, dance and art must be enlisted in our free uninhibited search for those forms and conditions, that quality and quantity of worship which will win from our contemporaries some more satisfying response than can be seen in our forsaken synagogues." ①

Such an appeal to the contemporary predilection for the new and experimental is sure to be applauded, but it is fundamentally unhelpful because it begs the real issue. It suggests the breaking of old forms without ~~providing principles~~ ^{Facing up To The} ~~purpose and of~~ ^{and guidelines} for the worship hour itself.

④ Worship was not created by the Rabbis simply to have a thronging of Jews in a sacred place or to provide such a throng with an undifferentiated numinous experience. The worship of the synagogue is a product of human reason, Avodah was and is a carefully devised expression of the religious spirit of our people. Avodah is artificial and contrived in the ^{SENSE} ~~way~~ that all civilization is a contrivance. ^{S.} Maimonides ~~said~~: "know that the practices of the worship, such as the reading of Torah, prayer, and the performance of other commandments have only the end of training you to occupy yourself with the commandments." ③

Avodah has structure. Worship is not a "happening." It is sculptured rather than free forming. This is not to say that ~~Avodah~~ ^{The Prayer book,} is immutably fixed and finally canonized. The history of worship in Israel is one of constant revision and embroidery; but since the days of the second Temple, there have always been broadly agreed upon forms; paragraphs were changed, ~~prayers~~ ^{Piryyutin} were added, melodies varied, the worshippers were encouraged to add a private word of

3

petition

③

, but there was always

substructure and form. In Avodah, Leo Beck once said, "thought and prayer find one another, and henceforth cannot be without one another. Thought lets the longing within man turn into prayer and prayer raises the question that oppresses him into the world of thought." ④

For two thousand years Israel has worshipped congregationally, according to a set calendar, following an ancient structure of forms and formulae, with Torah and teaching as a core element in the service, and to a surprising degree in the Biblical tongue. It is clear that the Rabbis did not consider worship an Urphaenomen - - earthy, and ~~unsophisticated~~ ^{PROTEAN,} but a civilized and deliberately directed experience.

Being a creation of the human mind, the structure and purpose of worship can be analyzed. ^{To do so is to come} ~~Telste~~ came to the surprising conclusion that worship was designed as a form of spiritual instruction as much, if not more so, than as a ~~conclusive~~ ^{CATALYTIC} moment for personal petition. ~~I have long suspected~~ of the Union Prayer Book, ~~that~~ Many who are most eager for major revision/ or even for its abandonment - in favor of a totally new beginning, conceive of service solely in terms of prayer, ~~and~~ ^{CONSCIOUSLY OR UNCONSCIOUSLY} neglect the educative and ^{INSPIRATIONAL} ~~inspiration~~ focus of Avodah. This is especially true of ~~those~~ ^{MANY} who have been captivated by the fumigated innocence of Martin Buber's Hassidic Tales. Of course, God will accept Aleph, Bet, Gimel as the prayer of an uneducated Jew but ~~the~~ ^{CAN} essential purpose of worship was to replace Jewish illiteracy with at least a functional awareness of the terms of the Covenant.

~~By~~ Henry Slonimsky has described the "Siddur," as "the most important single Jewish book, a more personal expression, a closer record of Jewish sufferings, Jewish needs,

Jewish hopes and aspirations, than the Bible itself; which for one thing is too grand and universal to be exclusively Jewish (as Shakespeare is not the typical Englishman), and for another, whatever is quintessentially needed for daily use has been squeezed out of it into the prayer book and so made our daily own. And if you want to know what Judaism is - the question which has no answer if debated on the plane of intellectual argument - you can find out by absorbing that book. The Jewish soul is mirrored there as nowhere else, mirrored or rather embodied there; the individual's soul in his private sorrows, and the people's soul in its historic burdens, its heroic passion and suffering, its unfaltering faith through the ages. " (1)

"Worship", Israel Bettan wrote, "Jewishly conceived is a service of the heart, which is prayer, supplemented by the joy of the heart which is Torah." (2) Worship taught the Jew basic Judaism and created an emotional environment in which these teachings could take the wings of song and ~~con~~^{inbed themselves} live within the soul of man. Parenthetically, I must add that in the Hassidic world the orthodox content of liturgy was the ultimate ground of spiritual being. Hassidim often became ecstatically airborne; but they took off and landed on the well-lighted runways of the Nusach Ari.

All of this is background to the first point I wish to make about the Union Prayer Book. The Union Prayer Book, as indeed all of its Reform predecessors going back to the Hamberg Gebet Buch of 1818, assumed the validity of Avodah - of a disciplined and ~~structural~~^{TORAH REVEALING} hour of worship. Prayer

was not the ^{sole} ~~only~~ purpose of reform worship. In 1839 when the Hamberg Temple ^{EMPOWERED} ~~commissioned~~ Rabbis Salomon and Kley among others to revise the Gebet Buch, the first principle of their commission read,

a "The prayer book, which aims to be the expression of a religious community that rests on a positive historical foundation, must not only uplift and edify the spirit of the worshipper, as does every prayer book, but it must indicate that positive foundation in its peculiarity as it appears in doctrine and history." ^(b)

The mandate given the ritual committee charged with producing the first Union Prayer Book required that:

"the ritual embody the oldest essential elements and the best part of our traditional worship, by adhering as much as possible to the sacred language and the living historical missions of Israel." ^(c) ? This should be (7)

Those who worked on these manuals, and the congregations which accepted them, assumed that for all their innovation, theological and practical, they provided a worship hour of instruction and inspiration, as well as an opportunity for prayer. More than this, they assumed that ^{This} ~~the~~ instruction and guidance was in line with the basic terms of the inherited teachings. H. G. Enelow minced no words in telling Temple Emanu-El:

"Let us remember, at the outset, that the Jewish tradition has from the earliest days to which our historic memory reaches back, down to very recent years, insisted on both set times and forms of prayer."

and to add in the same sermon:

“If any of you regard the prayer book as merely a collection of readings which, according to your whim, you may and again may not listen to, those utterly fail of comprehending the holy purpose of the book.”

“set forms of prayer (...) serve you as guides in your devotion; they express in a chosen, pious, and worthy manner your spiritual needs; and if you use them aright they become your life-long companions and comforters. They teach you to pray as the saints have prayed from days immemorial, as they have communed with God who ever stood nigh Him, and withal they fill your soul with sobriety, clearness, and reverence, such as you sorely need.”

The Union Prayer Book is a product of a conscious decision of the Conference and of Reform Judaism generally to ~~retain the fundamental structure of that practice we call~~ ^{MAINTAIN THE SERVICE HOUR AS} Avodah. Thus our ritual contains neither Wordsworth nor Shelley, neither the Bill of Rights nor the Emancipation Proclamation, but ancient praise and ancient poetry, Biblical doctrine and prophetic preachings, familiar paragraphs from the literature, the Pirke Avot, the reading of the Torah and Haftorah, and all manner of enhancing ritual. The concept of a prayer book as a manual of Judaism has major implication for ~~our work~~ ^{ANY} of revision. To encourage "free and uninhibited experimentation" without reference to the nature of Avodah is to open up the possibility of a prayer book whose text is contemporary rather than classical, secular rather than Jewish, humanist rather than theist; yet Avodah was designed to revive and renew Torah.

^{PROTEST}

^{STIMULATING}

A text taken from Dylan Thomas with folk songs by Joan Baez, can provide a ~~meaning~~
^A hour but is it Avodah? Does it teach Judaism? Does it tie the worshipper to the
 historic burdens and the heroic Covenant of the Jewish people? Can we casually make
 the concept of "free and uninhibited experimentation" the operative ~~rule~~
^{PRINCIPLES} in our work
 of ~~program~~ revision?

To incorporate "free and uninhibited experimentation" without reference to the
 nature of Avodah is to open up the possibility of a ~~prayer-bookless~~
^{Siddur-less} Judaism. An
 hour of wordless meditation in a silent and empty sanctuary can be a welcome spiritual
 experience but will the silent sanctuary voice the deep and subtle wisdom of Jewish
 teaching, or can it expose the solitary petitioner to the strength ^{ENIGMA} of a congregation?
 A Quaker-type service where men speak as the spirit moves them has the same instructional
 limitation. It features the spoken word but not the words which were spoken long ago
 and reverberate down the centuries.

A generation ago a few congregations attempted a ~~service~~ worship which drew its
 texts from a melange of the soulful effusions of the English Lake poets, the ~~effusions~~
^{DILATIONS}
 on immortality by the romantics of the end of the century and the aggressive ~~planning~~
 Americanism of Whitman. Each week little ~~manuscripts~~
^{pamphlets} were mimeographed which interspersed
 the familiar rubrics with Browning and Whittier and passages from The Bible of the World.
 The concept of Torah as a unique pattern of insight and values obviously ~~disappeared~~.
^{WAS VIOLATED}
 On a pragmatic level there is no indication that such services out-drew those which
 handled The Union Prayer Book with a measure of respect. On a practical level there is
 every indication that children raised in such congregations were conditioned to be
 spiritually ~~disoriented~~ ^{D.P.'s} ~~Jews~~ ^{Jews} forever alien in any service other than their own. This
 fact must be underscored. Our society is highly mobile. Religious patterns must be
 transferable. If the Conference gives it imprimatur to ~~an unorthodox~~ ^{A SERVICE} ~~radically~~
 transformed ~~service~~ ^{BEYOND RECOGNITION} and the congregations accept our effort, we will ~~have~~ ^{AN OPERATIVE}
^{have} in a ~~very~~
 real sense transformed Reform into a sect, and cut ourselves off from Klal Yisroel

A broadly standardized ~~liturgy~~ ^{Liturgy} ~~literature~~ (has) not only the merit of permitting the worshipper to participate in a congregation wherever he may be but it reflects a fundamental RABBINIC attitude of ~~our theology~~ towards the virtue of community and the importance of ~~Yisroel~~. A. J. Heschel has described this affirmation, ~~in these words~~:

"Judaism is not only the adherence to particular doctrines and observances, but primarily living in the spiritual order of the Jewish people, the living in the Jews of the past and with the Jews of the present. Judaism is not only a certain quality in the souls of the individuals, but primarily the existence of the community of Israel....What we do as individuals is a trivial episode; what we attain as Israel causes us to become a part of eternity.

The Jew does not stand alone before God; it is as a member of the community that he stands before God. Our relationship to Him is not as an I to a Thou, but as a We to a Thou." 40 #?

^{Finally} On a spiritual level these free-forming services largely failed in ~~the~~ classic purpose of Avodah to ~~make~~ ^{bring} the worshipper ~~aware~~ ^{to an awareness} of the depths and the beauty of Jewish teachings. Men could pray at these services to be sure, but, as I have indicated, the stimulation of prayer is only one of the functions of the worship service.

^{A critic} An ~~Eisendrath~~ will respond to all this talk about Avodah in some such way as this: To be sure, but facts are facts, ~~the Union Prayer Book is not teaching Judaism~~. There are the forsaken sanctuaries. The Union Prayer Book may be designed to teach and renew but it is not doing the job." Two comments can be made - our sanctuaries are not forsaken, there is still ^a ~~Shear Yashur~~ - a remnant that returns each Sabbath, ~~and~~ those of us who work liturgically with our young have been encouraged by their response. To be sure there are more empty pews than crowded rows. Piety is not the long suit of this generation. What we must ask ourselves is whether an up-dated, stylistically-modern and theologically-deepened and revised prayer book such as many of us seek ~~will~~ ^{These} fill the pews. Will even an Eisendrath-type services with script by Saul Bellow on lines suggested by experts in motivational research, with musical accompaniment by Leonard Bernstein and choreography by ^{BALANCHINE} ~~Isadora Duncan~~ can stimulate a lasting liturgical revival? The root of our liturgical failure, I submit, lies not so much in the book or even in our concept of worship but in the absence of ~~Yirat Shamayim~~. Where there is no love of God, no sense of a sharp indisputable

~~possible~~ need to identify with His faith there can be no love of worship. Where there is love of God--despite all the limitations of The Union Prayer Book, worship organized along its lines can inspire and provide not only a fitting setting for ~~teaching~~ ^{INSPIRATION AND SPIRITUAL CHALLENGE} but a proper setting for a confrontation with the power beyond.

The revival of theological interest in Reform Judaism, which is essentially an attempt to sharpen our understanding of Torah, is not only long overdue but from a liturgical point of view indispensable. By intent or indirection large

segments ^{IN REFORM} ~~of our congregations~~ have been encouraged to view Judaism not as a consecrated, distinctive and disciplined way of life but as a program of civic decency and preachment of liberal values, ^{ALL RATHER} ~~of~~ vaguely tied to convictions about

God which ^{ARE} ~~were~~ largely the same as those of ^{their} ~~our~~ Christian neighbors. It is not unheard of ^{RABBIS} ~~among us~~ for ~~men~~ to identify Reform Judaism with the principle

of free inquiry. ~~Be it noted that our liturgy is in many ways the most conservative element in our congregational life. The preacher may reject the historic burdens of the Covenant but ten minutes before the congregation has stood and intoned the Shema.~~ When we confront the problem of revising the

liturgy we confront essentially the problem of affirming or denying Sinai, the Rabbinic tradition and the Pittsburgh and Columbus platforms. Lex Orandi Lex Creden^{di} Est--the manual of worship reveals the core affirmations of a religious movement. Liturgical revision forces the C. C. A. R. to do what

it least likes to do--to define Torah. A prayer book is a living Torah. Perhaps the time has come to cast away the familiar burdens and the ^{hoarded} ~~teachings~~, ^{BIT} before we become part of the rear guard of contemporary secularism, let us explain clearly to our polity that we are scrapping the familiar formulæ and teachings because we disagree with them. Let us not mask a theological

THE PREACHER MAY REJECT THE HISTORIC BURDENS OF THE COVENANT, THE LITURGY INSISTS THAT HE TAKE OUT THE TORAH LEVAND AND READ FROM IT.

revolution ^{UNDER} by the false ^{CLAIMS} ~~assumption~~ that we are devising a way to quicken the allegiance of Jews to their ancestral faith.

The functional humanism of some segments of liberal Judaism raises a challenge to The Union Prayer Book as ~~stated~~ from another quarter. We are told that the ^{STRUCTURE} ~~introduction~~ of familiar rubrics and the division of the

service into segmented parts interferes with prayer. The urgency of our age is to be ^{AUTHEMATIC, MANY MODERNS} ~~genuine~~. A ~~contemporary~~ instinctively assumes that ^{They} ~~he~~ cannot parrot another man's words and be ^{True To Themselves} ~~himself~~. To many prayer is no more than

and no less than the sudden surge of emotion which rushes ^{OUT} ~~at one~~ when pushed ^{WE ARE} beyond our resources or unable to contain our joys. Obviously one cannot schedule these traumatic moments between 8:30 and 9:30 on a Sabbath night.

Certain of our ^{members} ~~numbers~~ look on prayer as a highly personal experience ^{OF} ~~either~~ of self-examination or ^{or} ~~the~~ private dialogue with the universe. They look on

the sermon and the readings as an unwanted intrusion which breaks their trend of thought and ^{INTERRUPTS} ~~precludes~~ their meditation. It ~~is the genius of Judaism~~ that it ~~seeks to grace and ennoble each of the~~ ^{emotional} ~~basic~~ emotional drives. Prayer

is instinctive and being instinctive it can be foolish, petty, ~~or~~ misdirected, ~~or~~ self-deluding. Men can and will pray as the spirit moves them. ^{AND IT IS ALSO TRUE THAT} Men can and will pray ^{AT} ~~and~~ worship. ^{AND THAT THE PRAYER OF WORSHIP HAS [^] THE EXTRA DIMENSION} The ~~worship~~ will guide their feelings into helpful

~~channels and will provide words and moving images through which to form~~ ^{OF SPIRITUAL GRACE} the half-expressed feeling that surge from the heart.

(Slonimsky has written).

'We can't all pray from our own creative resources because we are not all of us religious geniuses, and prayer and religion are as truly a form of genius, a gift from God, as poetry or music or any high endowment.

We can't all write Shakespeare's poetry or Bach's music but we can still

make it our own: we can open our hearts to it, and enrich and expand ourselves by sharing and appropriating it.

And so in prayer we must turn to the great religious geniuses, the Isaiahs and Jeremiahs and Psalmists, and make our own the visions they have seen, the communion they have established, the messages they have brought back, the words they have spoken as having been spoken for us because truly spoken for all men. And by an act of sympathetic fervor, of loving contagion, to achieve their glow, and to fan the spark which is present in all of us at the fire which they have lighted.

This does not mean that all the deepest prayers and all the best poetry and all the highest music have all already been written, and that there is an end to inspiration. The future is open, there is no limitation on the wonder of insight and creation, But we each of us in our time and place have to husband the resources available and to warm our hands at the fires already lighted. " (10)

Given the ^{popular} ~~familiar~~ meanings of the word prayer ^{To & my} ~~in our~~ I have argued ~~publicly~~ that ^{The} ~~any~~ work of prayer book revision ^{should} ~~must~~ begin with a **REVISED** ~~new title for our "Prayer Book"~~ ^{OUR A UNION PRAYER BOOK AT THE DOOR OF THE} When we give a ~~prayer book to the congregant~~ **SANCTUARY** who ~~enters~~ we encourage false expectations. Some of the current **WORSHIP** ~~disparagement~~ of ~~our service~~ exists because people come expecting prayer--intensity--and find a low keyed and meditative service--worship. Prayer is **SPONTANEOUS** ~~and they expect catharsis, a profoundly moving numinous experience.~~ **PRAYER BEGINS IN NEED AND MOVES TOWARDS CATHARSIS - RELEASE.** **WORSHIP BEGINS IN TEACHING AND MOVES** ~~Worship is organized and the drive of worship is towards commitment --~~ ~~an equally moving experience but one that is not as spontaneous as prayer~~

^{ELSEWHERE}
I have argued that any revision of the Union Prayer Book should begin ~~with~~ ^{AT THE VERY}
^{BEGINNING WITH A} search for a new title ^{FOR OUR MANUAL.} The popular meanings of the word "prayer" ~~today~~ are narrow.

To pray is to plead. To pray is to pour one's heart out to God. Because of this narrow range of meaning the prayer book which we give out at the door of our sanctuaries encourages false expectations. People come expecting prayer--intensity--and find a low

keyed and meditative service. ~~Worship.~~ ^{PEOPLE COME EXPECTING QUIET - A CHANCE TO DRAW INSIDE THEM - AND MAKE THEM BUSILY THOUGHTS THROUGH A BOOK} Prayer denotes a moving and self-focused moment. We stand them up and set them down. We urge them to sing. ~~We~~ ^{PRAYER} begins in need and moves toward catharsis--

release. ~~Worship is communal.~~ Worship begins in teaching and moves towards commitment.

^{PRAYER IS INTIMATE. WORSHIP IS COMMUNAL. AVODAH} Jewish ~~worship~~ is something finer and wiser than mere prayer. It is an opportunity to

sublimate fear into faith--anxiety into guidance--worry into wisdom. Traditionally,

our manuals of worship bore generic titles. Even in Reform we had Olat, Tamid, Minhag,

America. ^{WE WILL HELP CLEAR THE AIR IF THE U.S. RECOGNIZES AN SHUBI SAINT} Our ~~ingenuity~~ ought to be equal to a new and less misleading title.

^{Deliberately kept} I have argued that the Union Prayer Book was created within the ~~orbit~~ of ~~the~~ ^{OF SIDURIM} Avodah. Editors and printers were never of the mind whether to print a ^{THE MANUAL} "Sidur" by itself

or with footnotes and ~~minimal~~ commentary. By and large ^{THE} our liberal tradition ^{CHOSE THE} opted for

^{AND NEATER.} the shorter approach. ^{I SUGGEST THAT THERE IS TOO MUCH WHITE SPACE ON OUR PAGES.} It is my opinion that there is virtue in ~~commentary~~. The Union

Prayer Book is stark. ^{OUR LITURGISTS GENERALLY WENT ABOUT THEIR TASK BY} Not only have we taken out and ~~scattered~~ but it is visibly a very

^{LUTTING OUT AND PARING DOWN. THE RESULT IS A LEAN SERVICE WHICH} small text and surrounded by a great deal of white on the page. If, as I have argued,

^{TENDS TO APPEAR DOGMATIC. WORSHIP IS AN ART AND THEREFORE DEEPENED} Torah is a major element in Avodah and if, as I believe, worship is an art, like any art

^{BY LEARNING, IF AS I HAVE ARGUED TORAH IS A MAJOR CONSTITUTIVE} it reveals more to the initiate and the student than to the dilettante. True the worshiper

^{ELEMENT IN AVODAH, A COMMENTARY WOULD PROVIDE A FAR GREATER RANGE OF} may wander off the track of a particular service but he is ~~learning and deepening his~~ ^{LEARNING}

^{LEARNING IN} understanding of the Covenant and since worship is not designed as a one night stand but

^{HE WILL HAVE MANY ANOTHER OPPORTUNITY TO FINISH EACH AND EVERY PARA-} as a routine discipline in time and according to his need he will dally in this section

^{GRAPH AND THOUGHT} or that.

^{AMONG US} So for the most bitterly contested issue ^{IN ANY} was the discussion ^{OF} ever possible revision

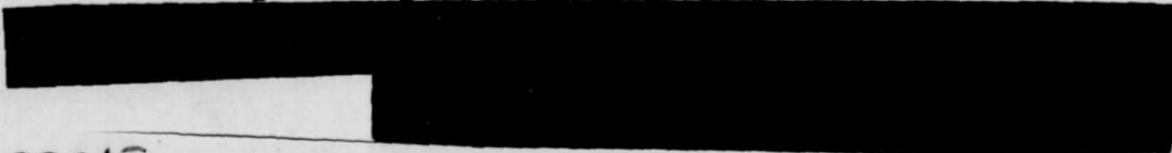
^{LENTERSON} involving the naming of God. Bernard Bamberger has argued that because of our theological

disagreement it is doubtful whether we can produce ^(at this time) a new recension of the

Union Prayer Book. ⁽¹⁾ The problem is too well known to need new definition. Some few among us deny God altogether preferring to evoke light or ~~the ethos of the Jewish~~ ^{SOME OTHER SYMBOL OF} community. Some are so certain in their knowledge of God that they ^{CAN} arbitrarily rule out his being conscious of our prayers ^{OR} and responsive to our petitions. Some question the midot and deny all ~~tributes of image worship~~ ^{THE ATTRIBUTES, WORSHIP IS SIMPLY} as an encounter with ^{CAN} the ineffable reality. I am not one who views this debate as an insurmountable obstacle to the ~~work of~~ ^{WORK OF} revision ~~of the Union Prayer Book~~. I tend to agree with Lou Silberman:

— A true Union Prayer Book will be one which is responsive to a very wide spectrum of the varieties of religious experience and commitment, but it may well find it necessary to say that it cannot include the ultra and the infra rays. In an open society such as ours this will be doing no one an injustice. Indeed, it may free some, perhaps many, to move into areas where they can function more creatively than they now do. To sacrifice basic commitments to institutional loyalty no matter how valuable this may be, is to admit that commitments are, after all, irrelevant. ⁽²⁾

It is simply a matter of ^{TAKING OURSELVES IN HAND AND} doing what Reform Judaism least likes to do--defining ourselves. ~~Our present Union Prayer Book is a definition.~~ We do not need to raise the bugbear of excommunication when we insist that any revision of the Union Prayer Book must be theistic. The Culturists have their school, ~~The new breed of agnostics have~~ ^{THEIR CONGREGATIONS, IT IS A FREE LAND AND THE JEWISH PEOPLE NEVER REVOKE PASSPORTS.} ~~They~~ ^{OUR PRESIDENTS} can remain members of the Jewish people as long as they wish to remain. God give them steadfastness! Parenthetically, may I state my own ^{PARTICULAR} concern with the treatment of God in the Union Prayer Book? I find there God, the father--God, the benefactor, the God of Sinai. ^{BUT I FIND THAT} ~~I find a gentle God and feel that our editors~~ ^{KNOW} ~~gentled~~ ^{god} ~~him~~ down without warrant. The prayer book reflects a rather comfortable and protected view of life. Where is the frightening, awesomeness of God's power? ^{Typically} ~~is,~~ on the evening of ^{SERVICES OF R.N.Y. YIK} ~~Rosh Hashanah~~, the Hebrew text ^{PRINTS} ~~picks up~~ the traditional



The ~~left hand side of the page~~ ^{but the English translation} ~~is rather stark~~ ^{and} ~~is~~ ^{so} ~~battens~~ God in cotten.

"O Lord God, let thy presence be manifested to us in all Thy works, that reverence for Thee may fill the hearts of all Thy creatures." ^{AVODAH} In an age which has said Kaddish for the six million ~~we~~ ^{somehow} must ~~learn~~ to say with the Psalmist: "He ^{Who,} knoweth the power of Thine anger and Thine wrath according to the fear that is due Thee." The sense of the tragic infuses our lives and no serious liturgy can avoid Job's encounter.

Let me end by saying that ^{OUR} the Union Prayer Book ^{NEWLY REVISED CAN BE} ~~can be deepened~~ and improved on. ^{EARLIER} Editors took out the archaic and the ^{RUSTY,} ~~outdated~~. They went about their tasks by cutting and paring down. ~~The result is a rather lean and spare service which tends to appear degenerate.~~ The evening services of the holiday^s and the Sabbath are particularly skeletal. We need to clothe the ^{bare} bones with ^{MECHANICAL} the vignettes and mystic poetry ~~from~~ ^{WITH} ~~the best~~ ^{FACTUAL TONAL} that can be created today. I do not believe that there is any urgency in the task of revision, ^{FOR} all its failings the Union Prayer Book is a useful book and when handled reverently a touch ^{STONE FOR} ~~down~~ of reverence. Let us avoid any sense of panic and the urge to tinker. ^{FOR} I began with Eisendrath because he represents ^{THE SAKE OF MAKING A SPLASH} ~~an~~ ^{THE AGE'S} ~~impatience--a concern with numbers~~ which I find ~~disturbing~~. ^{AND} I chose Eisendrath because we have seen the fruit of his thought ^{AT} services of Union biennials, ~~and~~ I submit that a patient and reverent use of our Union Prayer Book ^{PRESENT} ~~would have been~~ ^{IS} infinitely more beneficial and beautiful than ^{THESE "GROUNDED" "FREE AND UNINHIBITED"} ~~his well-published~~ extravaganzas, ~~which not only do not teach Torah and break entirely with the traditional forms of Avodah but are aesthetically~~ ~~banal.~~

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

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December 12, 1966

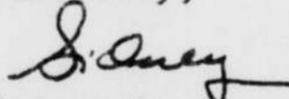
TO: Rabbis Leon I. Feuer, Jacob J. Weinstein, Levi A. Olan,
Daniel Jeremy Silver and Samuel E. Karff

Dear Daniel:

Leon Feuer, chairman of our Committee on Relations with HUC-JIR, has asked me to notify you that we have scheduled a meeting with Nelson Glueck and S. L. Kopald, chairman of the Board of Governors, January 31st, at 12:30 P.M. (lunch) at the New York School of the HUC-JIR, 40 West 68th St., New York City.

Please let me know immediately if you can come, since Nelson is holding open the date for us and would like to know as soon as possible.

Sincerely,



Sidney L. Regner

Executive Vice President

slr/dbs

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*Ex-officio

December 16, 1966

Rabbi Sidney Regner
Central Conference of
American Rabbis
790 Madison Avenue
New York, New York

Dear Sidney:

As far as I know I can attend the Board of
Governors meeting on Tuesday, January 31st, in
New York City.

Do me a favor. I have been pushing Rosen
of Marstin Press for three weeks for copy on the
January issue. Will you prod him for me from
your office.

Sincerely,

Daniel Jeremy Silver

DJS:mgm

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

January 24, 1967

Rabbi Daniel Jeremy Silver
University Circle at Silver Park
Cleveland, Ohio 44106

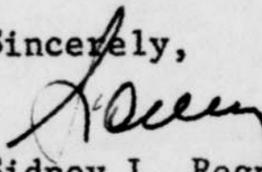
Dear Daniel:

Leon Feuer has asked me to tell you that we are arranging to have our committee meet before our meeting with Nelson Glueck and S.L. Kopald on January 31st.

We will meet in the CCAR office, 790 Madison Avenue, at 10:30 that morning and will go over together at noon for our luncheon meeting with the College people.

Let me know if you will be here for our 10:30 A.M. meeting.

Sincerely,


Sidney L. Regner
Executive Vice President

slr/dbs

OFFICERS:

JULIAN MORGENSTERN, Honorary President
Macon, Ga.
JACOB J. WEINSTEIN, President
Chicago, Ill.

LEVI A. OLAN, Vice President
Dallas, Texas
NORMAN M. GOLDBURG, Treasurer
Augusta, Ga.

ALBERT T. BILGRAY, Recording Secretary
Tucson, Ariz.
ARYEH LEV, Financial Secretary
New York, N. Y.

SIDNEY L. REGNER, Executive Vice President
New York, N. Y.

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*Ex-officio

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

January 13, 1967

MEMORANDUM

TO: Committee on Relations with the HUC-JIR

Rabbis Leon I. Feuer, Jacob J. Weinstein, Bernard J. Bamberger, Levi A. Olan, Samuel E. Karff and Daniel Jeremy Silver

FROM: Sidney L. Regner

In connection with our meeting with Nelson Glueck and S. L. Kopald, which will be held on Tuesday, January 31st at 12:30 P.M. at the New York School of the HUC-JIR, Leon says that he is planning to take up where we left off at the last meeting, that is with the matter of direct representation of the CCAR on the Board of Governors of the HUC-JIR, and if there are any other matters which you think should be discussed, he would be glad to receive your suggestions.

OFFICERS:

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Macon, Ga.

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Chicago, Ill.

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Dallas, Texas

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*Ex-officio

January 26, 1967

Rabbi Sidney L. Regner
Executive Vice President
Central Conference of
American Rabbis
790 Madison Avenue
New York, New York 10021

Dear Sidney:

Unfortunately, I can not be with you for the 10:30 a.m. meeting. I have a previous commitment in downtown New York. I will, however, be at the college at noon and I am agreeable to any and all strategies, gambits, attacks, etc. the committee wants to undertake.

With all good wishes,

Daniel Jeremy Silver

DJS:mgm

February 6, 1967

Rabbi Joseph Narot
Temple Israel of Greater Miami
137 N. E. 19th Street
Miami, Florida

Dear Joe:

I am returning under separate cover, four of the five tapes of the Liturgical Seminar. The fifth tape is in Mihaly's hands. I sent it to him so that he could work up his article for the Journal. I have yet to receive it even though the rest of the papers are now in print.

All is well here. I hope you find the January issue of the Journal satisfactory.

As always,

Daniel Jeremy Silver

DJS:mgm



Rabbi Maurice N. Eisendrath, President

838 Fifth Avenue · New York 21, N. Y. · Regent 7-8200

Temagami, Ontario

July 18, 1967

Dear Danny;

I rather regret that some well intentioned person forwarded to me a copy of your editorial in the recent issue of the CCAR Journal. It has distressed me greatly and has indeed broken the spell of tranquility which you know, from personal experience, that this place possesses and which I really eagerly covet after what has been perhaps my most exacting and exhausting year.

I find it difficult to comprehend that you should assume such a stance of Olympian impartiality with regard to the basic issues which I do believe you cannot fail to understand, while at the same time taking so partisan a position concerning the far more petty personal implications ~~and~~ comparatively less significant organizational involvements.

Do you really believe that the conflict between Emanu El and the Union would be eliminated or even attenuated if the present position of President of the Union were changed to Executive Vice President or some similar administrative designation? Do you not know enough of the history of the Union to recall the reasons why the concept of this post was deliberately changed and why I was called to fill the newly conceived and newly titled role? I would like very much to discuss this with you sometime and I feel that had you done me the courtesy of talking to me about it before striking so positive an attitude in your editorial you might have written quite differently.

I do indeed recall so vividly the time that I tried to enlist your father in the struggle to move the Union to New York. He who had never failed to support the positions I was seeking to persuade the Union to take, in contrast to its erstwhile Classical thrust--re Zionism, social action and the like--resisted my appeal on the ground, ^{that} the locale of the Union was a mere administrative matter. Only when the opposition, in this case as in all the others such as I have listed above, showed its hand and revealed its apprehension concerning the Reform movement's "contamination" (the word they used) by its contact with New York Jewry did he so effectively rally to my side and help swing the tide. In every one of these battles, Emanu El was in opposition to the direction which those whom you have admitted most--including your father--sought to have the Union take. Thus, I would have expected the strongest kind of support from you, rather than the grudging single personal word concerning your agreement--and only then in part with me on Vietnam. Surely, there has been more than this at stake in the quarter of a century now that Emanu El and a few like-minded congregations have been battling against everything for which I know you steadfastly and courageously stand. Change the President tomorrow and alter the title of his successor the day after and the essential conflict, which you so augustly dismiss, would remain, if the Reform movement were to continue in its present direction which has been upheld time and again by vast majorities.

And where, Danny, did you get your information concerning the

alleged "absentee" direction and indifferent permissiveness of the Board of Trustees? Did you actually take a poll or conduct anything remotely resembling an objective or fair exploration among the one hundred fifty reputable and distinguished present members of the Board or the hundreds of others who have preceded them during the nearly twenty five years of my tenure? If you had, I am convinced that you would not have written as you have; for nothing could be more unjust, not so much to myself (who have had plenty of opposition from those who are far from 'rubber stamps'--far less, I assure you than most congregational Boards), but to the men--and women--who, with utter integrity, have guided the destinies of the Union through these many oftentimes tumultuous years.

You are as wrong about this as you are about the actual location of the UAHC House of Living Judaism. It is not on 63rd St. as your editorial states but on 65th. Much of what you have written is as erroneous as that similarly unchecked asseveration.

Finally, I cannot but wonder whether your editorial speaks for the CCAR; whether it speaks to or for your colleagues. If it purports to speak for it or them, it is hardly consistent with the resolution adopted almost unanimously at the convention in Los Angeles which, in all fairness, I feel that you ought to print in full in the ensuing issue of the Journal.

I do hope that you will be fair enough to give me the opportunity, in the not distant future, of discussing these matters, those of principle and policy much more even than those of personality or procedure, for I do fear that your words are unfortunately predicated on a considerable amount of misapprehension which I hope the facts and the thrust of the reform movement as whole will help to dissipate.

With all good wishes to you and yours, I am

Faithfully yours,

Marrice

P.S Please excuse the Temagami typing.

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

8500 Hillcrest Road
Dallas, Texas 75225
July 19, 1967

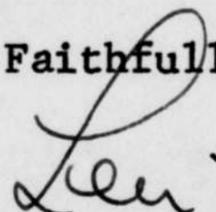
Rabbi Daniel J. Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Dan:

The Executive Board of the CCAR is very enthusiastic about your continuing as chairman of the CCAR Journal Editorial Board. They would like you to continue, and ask you to accept it once again. The other members of the committee will be appointed in August.

With my best for a pleasant summer,

Faithfully,



Levi A. Olan
President

LAO/fd

cc: Dr. Sidney L. Regner

OFFICERS:

JULIAN MORGENSTEIN, Honorary President
Macon, Ga.

ROLAND B. GITTELSON, Vice President
Boston, Mass.

ALFRED L. GOODMAN, Recording Secretary
Columbus, Ga.

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*Ex-officio

July 21, 1967

Rabbi Levi A. Olan
President
Central Conference of
American Rabbis
8500 Hillcrest Road
Dallas, Texas 75225

Dear Levi:

I shall be happy to continue as Chairman of the Journal Editorial Board. I enjoyed the assignment and I think we are at a breakthrough point in our development.

I have not had a chance to congratulate you on your presidency, but you know of my respect and willingness to cooperate in any way.

I am off to Israel tomorrow and I will try to line up some material by our people there and by some of the Hebrew University faculty for a later issue.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

CENTRAL CONFERENCE OF AMERICAN RABBIS
REGIONAL MEETING
OHIO VALLEY-GREAT LAKES-WESTERN PENNSYLVANIA

cy
A

September 1, 1967

Dear Colleague:

It is with a great deal of pleasure that we can announce the program of our regional meeting to be held in DAYTON, OHIO, April 2nd-April 4th. Our guest lecturer will be Professor Samuel Sandmel.

Motel accomodations will be arranged for at the Imperial Motel North, on route 75, south of route 70.

Please reserve the dates. Agenda and motel reservation cards will be mailed to you at a future date.

Sincerely,

Bernard M. Cohen

Rabbi Bernard M. Cohen
Secretary, C.C.A.R.
Ov.-Gt. Lakes-W. Pa.

P.S. At our April 1967 meeting in Columbus, it was decided that each of us should pay an annual \$2.00 membership fee to cover the expenses of mailing, etc. of our regional C.C.A.R. I would appreciate your using the enclosed envelope to mail me your dues for the period April 1967 - April 1968. Make checks payable to:
C. C. A. R.
Ov.-Gt. Lakes-W. Pa.

R E G I O N A L M E E T I N G 1 9 6 8

CENTRAL CONFERENCE OF AMERICAN RABBIS
MEETING OF THE EXECUTIVE BOARD
NEW YORK CITY
NOVEMBER 7-8, 1967

The meeting of the Executive Board was called to order by President Levi A. Olan at 9:30 A.M. on November 7, 1967. The following members of the Board were present: Rabbis Levi A. Olan, Roland B. Gittelsohn, Alan S. Green, Alfred L. Goodman, Joseph I. Weiss, Sidney L. Regner; Bernard Baskin, Leonard I. Beerman, Jay R. Brickman, H. Bruce Ehrmann, Maurice N. Eisen-drath, Joshua O. Haberman, Martin I. Hinchin, Alfred Jospe, Robert I. Kahn, Samuel E. Karff, Jacob Lantz, Morris Lieberman, David Polish, Murray I. Rothman, Alvan D. Rubin, Daniel J. Silver, Rav A. Soloff, Jacob J. Weinstein, Alfred Wolf, Arnold J. Wolf. Dr. Fritz Bamberger represented Dr. Nelson Glueck. Rabbis Arnold M. Shevlin and Sidney Ballon attended the meeting as presidents of their respective regional groups of the CCAR; Shevlin representing the Eastern Pennsylvania Association, Ballon the Association of Reform Rabbis of New York City and Vicinity.

Morris Lieberman gave the opening prayer.

MINUTES of the post-convention Executive Board meeting held in Los Angeles on June 23, 1967 were approved.

EXECUTIVE VICE PRESIDENT Sidney Regner reported that 273 men responded to the appeal for the Israel Emergency Fund in the amount of \$11,952.20. The Conference contributed a matching amount to the U.J.A., making a total of \$23,904.40.

APPLICATIONS FOR MEMBERSHIP were received from two members of the graduating class of 1967. Michael B. Eisenstat and Gordon Geller were accepted as members of the CCAR.

COMMITTEE ON PUBLICATIONS, under the chairmanship of Samuel E. Karff, is to be strengthened and its functions broadened. The committee will meet shortly and will report to the March Executive Board meeting.

COMMITTEE ON RABBINIC TRAINING. David Polish, chairman, indicated that it was in the process of formation, would meet later this week, and report on its activities to the Executive Board at its March meeting.

CONVENTION PROGRAM: Roland B. Gittelsohn reported on projected plans for the CCAR convention to be held in Boston in June, 1968. The overall theme at the convention is to be: "Where Are We Now?" There will be four program sessions:

- 1) Where are we now in our relationship to the State of Israel?

There will be a forty minute paper, and only written questions will be accepted.

2) Where are we now with respect to the American Jewish Intellectual?

Two 30 minute papers, with two ten minute reactors. Only written questions will be accepted.

3) A seminar session to be divided as follows:

- a) Where are we now inter-racially?
- b) Where are we now inter-religiously?
- c) Where are we now intra-religiously?
- d) Where are we now internationally?

4) Fulfilling the mandate of the Los Angeles convention for a full session on Jewish education, the fourth session will deal with

"Where are we now in Jewish education?"

There will be a 40 minute address by Jack Spiro, to be followed by two 10 minute reactions by members of the Conference.

The following auxiliary suggestions were presented by the Chairman:

- a) Informal seminar sessions on Thursday afternoon with two senior colleagues.
- b) Session for rabbis' wives.
- c) Opening night creative service.
- d) Business reports of Conference officers, with exception of Executive Vice President, to be submitted in written form.
- e) Print approximate time and place when controversial items will be considered in program.
- f) Special Interest Group on Theology to schedule pre-convention Kallah sessions from Saturday evening through Monday morning.
- g) Kallah on Rabbinic Literature to be held on Monday afternoon.

After lengthy discussion, the Committee on Convention Program was instructed to substitute a keynote address by Sir Isaiah Berlin (if he is available) for the session on the Jewish intellectual.

The chairman requested that additional suggestions in regard to the program be forwarded to him by members of the Executive Board.

A motion was passed authorizing the President to appoint a Special Committee which will review the entire Conference convention structure.

SELECTIVE CONSCIENTIOUS OBJECTORS: Samuel Karff moved that the Executive Board endorse selective conscientious objection in connection with the

chaplaincy, with the proviso that the candidate be required to serve an equivalent period in other volunteer government or quasi-government service. The motion was tabled. A motion for reconsideration of the action was lost.

PLACEMENT COMMISSION: Malcolm Stern reported a "healthful" placement situation. There is only 1 candidate presently seeking a permanent position.

COMMITTEE ON MEETING IN ISRAEL: Joseph Weiss reported that his committee recommends a special meeting for interested members of the Conference to be held in Israel following the meeting of the World Union for Progressive Judaism in July. No action was taken, pending report on Committee on Israel.

LITURGY COMMITTEE: Robert Kahn reported that the Committee would meet at the end of November. A final manuscript of the Hymnal revision is promised for September, 1968. The committee will resume action on a revised Union Haggadah.

With regard to the Union Prayer Book, Volume I, it was suggested that a number of creative services be studied by the committee and circulated among members of the Conference. It was further suggested that rather than wait for total revision of the prayer book, the Committee prepare a series of pamphlet services to be purchased by congregations, to be used in addition to or in place of the present prayer book services.

WORLD UNION FOR PROGRESSIVE JUDAISM: The World Union for Progressive Judaism will meet in Jerusalem from July 3-6, 1968. Expenses for the President and Executive Vice President to attend this meeting were approved.

Sidney Regner reported that the World Union is facing a large deficit. The Board voted to endorse the suggestion of Maurice Eisendrath that each congregational member voluntarily contribute \$1 per year for support of the W.U. program.

The UAHC contemplates establishment of a Committee on Israel. Roland Gittelsohn moved that when and if such a committee is set up close cooperation be effected with the Conference Committee on Israel to study the relationship and responsibility of the entire Reform movement to that State, and that such cooperation should look toward the eventual establishment of a Joint Commission on Israel.

FUNCTION AND STATUS OF TEMPLE ADMINISTRATOR: A report was submitted by Jacob Polish. The Executive Board reaffirmed its previous position on this matter in regard to the wording of the model constitution for congregations.

BUREAU FOR CAREERS IN JEWISH SERVICE: Membership for one year in the Bureau was authorized, at a cost of \$100. The Bureau is being established by interested agencies under the aegis of the Council of Jewish Welfare Funds and Federations.

RESOLUTION ON RABBINATE: A full session on the situation in the Reform rabbinate today was scheduled for the Los Angeles convention. Because of the Israel crisis at the that time, this session was cancelled. Murray Rothman moved that the chairmen of all Conference committees concerned with the role of the rabbi and rabbinic relationships meet as a single committee to study these problems and report to the Executive Board. The motion was passed.

JEWISH BRAILLE INSTITUTE: A request was received from the Jewish Braille Institute to use the Conference copyright for a special large size edition of the Union Prayer Book, Volume I, for the partially sighted. This request was granted. Robert Kahn moved that members of the Conference be solicited for contributions to the Jewish Braille Institute to help finance this project.

Wednesday Morning

The session was opened with a prayer by Jacob Weinstein.

DATES OF EXECUTIVE BOARD MEETINGS: The date of the next Executive Board meeting was set for March 26-27, 1968. The meeting will be held in New York.

The pre-convention Executive Board meeting will be held in Boston, beginning at 2 P.M. on Sunday afternoon, June 16, and continuing on Monday, June 17.

The post-convention Executive Board meeting will be held on Friday, June 21, 1968.

TIME AND PLACE: Bruce Ehrmann, chairman of the Time and Place Committee of the Conference, brought to the Board the recommendation of his committee that the 1970 Conference convention be held in Israel. This recommendation was unanimously approved. A motion to plan the 1970 Conference convention for the early part of March was approved.

The Board authorized Sidney Regner to negotiate for the 1971 convention in St. Louis, and the 1972 convention in Pittsburgh.

DISABILITY: One of our colleagues is severely handicapped physically, and unable to carry out congregational responsibilities. His earning power is severely limited. Joshua Haberman offered the following suggestions:

1) that the UAHC explore the immediate possibility of engaging handicapped rabbis in staff positions in which they might function productively.

2) that members of the Conference be requested to give priority to the Conference Relief and Subvention Fund from their Keren Ami contributions and/or other sources.

3) that the Rabbinical Pension Board begin immediate investigation of the possibility and practicality of a Disability Floater Policy to cover such situations.

JEWISH ECUMENISM: David Polish proposed that a special committee be appointed to meet with a similar group from the Rabbinical Assembly to probe areas of common interest and possible common effort. A motion was passed that President Olan confer with the President of the Rabbinical Assembly about this.

POVERTY FUNDS: Alan Green expressed concern with the possible cutbacks in funds for anti-poverty programs. The Executive Board instructed the Chairman of the Committee on Justice and Peace to issue a statement reaffirming our Conference position in regard to these programs.

A copy of this statement is also to be sent to Richard Hirsch at the Religious Action Center.

COMMITTEE ON ISRAEL: The final item on the agenda was the report of the Committee on Israel, submitted by Leon Kronish. The Committee made several proposals:

1) that the CCAR establish an annual summer seminar program to begin in 1968. Such a program should last 3 or 4 weeks each year, using all available resources in Israel. This proposal was approved.

2) that the Conference appoint members to a joint study Commission with the Union, which Commission shall study in depth the future potential of the Reform movement in Israel. Approved.

3) that our relationship with our Reform colleagues in Israel be strengthened. In view of the desperate financial straits of the World Union, we may need to subsidize our colleagues in Israel. Representatives of the Executive Board will meet in Montreal with Jacob Shankman, William Rosenthal, Maurice Eisendrath, and Richard Hirsch (who has just returned from Israel). A report on this meeting will be made to the Board.

4) that a special committee be appointed to report on the program and progress of the World Union in Israel, and the meaning and relationship of the HUC in Israel to the total program. Approved.

The Committee on Israel was instructed to use every available means to study and evaluate all youth programs in Israel that would benefit our young people, and to circulate such information among members of the Conference as soon as possible, preferably prior to the college winter recess.

The Committee was authorized to work out details for a structured program of activity for members planning Sabbatical visits to Israel.

Alfred Jospe requested the Committee to prepare a confidential memorandum on the activities of Arab propagandists in the U.S.A. and to suggest

practical measures for counteracting such activity. Jospe volunteered his assistance to the committee for this work.

There being nothing further to be considered by the Executive Board, the meeting was adjourned.

Respectfully submitted,

Alfred L. Goodman, Recording Secretary

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

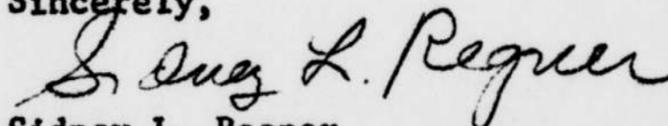
November 21, 1967

To the Members of the CCAR Executive Board

Dear Colleague:

That you may keep the dates cleared, let me advise you that, as decided at the last Executive Board meeting, the next meeting of the CCAR Executive Board will be held on Tuesday and Wednesday, March 26 and 27, 1968, in New York City.

Sincerely,



Sidney L. Regner
Executive Vice President

OFFICERS:

JULIAN MORGENSTEIN, Honorary President
Macon, Ga.

ROLAND B. GITTELSON, Vice President
Boston, Mass.

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*Ex-officio

NEWS

Central Conference of American Rabbis

790 Madison Avenue • New York, N. Y. 10021 • (212) 249-2811

RABBI SIDNEY L. REGNER, *Executive Vice President*

[1967]

From: Gunther Lawrence

FOR IMMEDIATE RELEASE

New York, N.Y. --Rabbi Daniel J. Silver of The Temple (Tifereth Israel) in Cleveland has been named to the National Executive Board of the Central Conference of American Rabbis, the rabbinic association of 1,000 Reform Jewish spiritual leaders in the western hemisphere with a constituency of more than one million individuals.

As a member of the CCAR Board, Rabbi Silver will help to shape vital programs of Reform Judaism dealing with matters of worship, theology, liturgy, social action, inter-religious affairs and education.

The CCAR, at its recent convention in Los Angeles, adopted a number of emergency measures to aid the people of the State of Israel. These included the purchase of \$50,000 worth of Israel Bonds from CCAR capital funds. Rabbis were asked to donate the equivalent of their annual dues to the United Jewish Appeal's Emergency Fund for Israel, and the CCAR has agreed to match this sum with a similar donation.

In addition, the newly elected CCAR President, Rabbi Levi A. Olan of Dallas, Texas, reported that many of his colleagues were in Israel volunteering their services in various capacities. He also stated that Reform synagogues in the United States and Canada were being kept on the alert by the CCAR members to meet any new crises.

There are twenty-five members of the CCAR Board.

CENTRAL CONFERENCE OF AMERICAN RABBIS
REGIONAL MEETING
OHIO VALLEY-GREAT LAKES-WESTERN PENNSYLVANIA

January 29, 1968

Dear Colleague:

It is with a great deal of pleasure that we can announce the program of our regional meeting to be held in DAYTON, OHIO, April 2nd through April 4th. Our guest lecturer will be PROFESSOR SAMUEL SANDMEL.

Not attending

The following is the agenda of our regional meeting:

Tuesday, April 2nd:

- 12 noon - Arrival and Informal Luncheon (ala-carte) at the Imperial South Motel
- 2:00 P.M. - Business Session of our CCAR Region at Motel
- 4-6:00 P.M. - Free Time
- 6:00 P.M. - Dinner at Temple Israel
We are the guests of Temple Israel
- 7:30 P.M. - Evening Service
- 8:15 P.M. - 1st Lecture by Dr. Sandmel at Temple Israel

Wednesday, April 3rd:

- 9:00 A.M. - Informal Breakfast (ala-carte) at the Imperial South Motel
- 10:00 A.M. - 2nd Lecture by Dr. Sandmel at Motel
- 12 noon - Luncheon at the Meadowbrook Country Club
- 1:30-5:30 P.M. - Free Time (Golf, etc.)
- 6:00 P.M. - Dinner at Temple Israel
We are the guests of Temple Israel
- 7:30 P.M. - Evening Service
- 8:15 P.M. - 3rd and Final Lecture by Dr. Sandmel at Temple Israel

Thursday, April 4th:

- 9:00 A.M. - Informal Breakfast (ala-carte) at the Imperial South Motel
- 10:00 A.M. - Final Business Session of the Regional CCAR at Motel

Please note the following:

- (1) Temple Israel, Salem & Emerson
- (2) Motel accommodations, as per the enclosed reservation card, are at the Imperial House South Motel, 3555 West Centerville Pike, (on Route 75 South of Route 70).

The schedule of room rates:

Single - \$12.00 one person
Twin - \$16.00 two persons

- (3) Return the attached stub in the enclosed envelope so that we may advise Temple Israel as to the number of guests for dinner on Tuesday and Wednesday evening.

Sincerely,

Rabbi Bernard M. Cohen
Secretary, C.C.A.R.
Ov-Gt. Lakes-W. Pa. Region

Rabbi Nathan Kaber
Vice-President, C.C.A.R.
Ov-Gt. Lakes-W. Pa. Region

Rabbi Stanley Brav
President, C.C.A.R.
Ov-Gt. Lakes-W. Pa.

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

February 12, 1968

Dear Colleague:

The CCAR Executive Board meeting on Tuesday, March 26 and Wednesday, March 27, will be held at the UAHC House of Living Judaism, 838 Fifth Avenue, New York City.

The meeting will begin at 9:30 A.M. on March 26, concluding at 5 P.M., with the same schedule the following day.

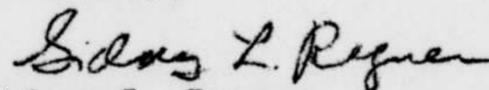
Enclosed are the Agenda for the meeting and the minutes of the last meeting.

Expenses of members of the Board are paid for this meeting.

Will you please indicate on the enclosed postcard whether or not you are planning to attend.

With cordial greetings, I am

Sincerely,



Sidney L. Regner
Executive Vice President

encs

OFFICERS:

JULIAN MORGENSTEIN, Honorary President
Macon, Ga.
LEVI A. OLAN, President
Dallas, Texas

ROLAND B. GITTELSON, Vice President
Boston, Mass.
ALAN S. GREEN, Treasurer
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ALFRED L. GOODMAN, Recording Secretary
Columbus, Ga.
JOSEPH I. WEISS, Financial Secretary
Neponsit, N. Y.

SIDNEY L. REGNER, Executive Vice President
New York, N. Y.

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*Ex-officio

CCAR EXECUTIVE BOARD MEETING
MARCH 26-27, 1968
NEW YORK CITY

AGENDA

1. Opening Prayer
2. Roll Call
3. Minutes
4. Reports of Officers
5. President's Report
6. Applications for Membership
7. Honorary Memberships
8. Program of Convention
9. Pension Plan
10. Congregational Model Constitution
11. Committee on Regional Organization
12. World Union and UAHC Israel Fund
13. Report on Placement
14. Committee on Rabbinical Status
Suggested Procedures in Rabbinical - Congregational
Relationship
15. Convention in Israel
16. Publications Committee
17. Sabbath Committee
18. Committee on Rabbinic Training
19. Time and Place
20. Pre-Convention Executive Board Meeting

[June 17, 1968]

BEYOND THE APOLOGETICS OF MISSION

Daniel Jeremy Silver

Apologetics is an art form when it is not an outright con game. Its validity depends more on skillful communication, on playing the right emotional stops, than on logical impeccability. That is why even the most brilliant apologetics of one age sound strained and tinny when a generation exchanges the conventional wisdom of its parents for other assumptions. To say that the familiar rhetoric of the mission of Israel is no longer compelling is not to say that it has been proven false — it was never strictly true — rather, it is to state that the existential assumptions of our times differ radically from the more confident and self assertive attitudes of the mid-19th century.

I asked a Seminar recently to comment on Micah 5:6, "The remnant of Jacob shall be in the midst of many peoples, as dew from heaven, as rain upon the earth." I got back discussions of the liberal voting patterns of American Jews and impressionistic analyses of the Jewish contributions to civilization. The Bible's theological frame of reference had been unanimously and unconsciously discarded for a sociological or an historical one. No one suggested that Micah had prophesied that God would send the Jews into the Diaspora as He sends the dew upon the earth in order to invest the world with some special divine grace; yet, this is one clear meaning of the text and precisely what Samuel Usque understood when he justified Jewish survival to the generation which had suffered the death throes of Iberian Jewry.

Degraded and crushed though you are, blessings come to the world because of you, as Micah says you alone receive heaven's favors. These words bear witness to it: "The remnant of Jacob shall be in the midst of many peoples, as dew from heaven as rain upon the earth." (3) the world receives benefit from your existence.

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-2-

Such experiences suggest to me that any contemporary discussion of the significance and purpose of Jewish survival must address itself to functional questions rather than to theological affirmations - to interest this generation we must answer "what's in it for man?" rather than "what's in it for God?" Quote Deutero Isaiah's classic and once compelling statement: "This people I have formed in order that I may make known my greatness" (43:22) and you may be met, as I was once, with a smart "Why can't God handle his own public relations?" And who in the generation of the Holocaust will accept the once familiar justification that God scattered his people and allowed them to suffer so that in the end of days, through a miraculous redemption, God might prove to the world the fullness of his power? "No thank you, God."

I doubt that many of us really accept any image of Israel as the lynch-pin of civilization. There can be a world without Jews and there is no proof that such a world would not further refine the uncertain enterprises we call civilization. Unless I misread the early prophets, they did not assume that God had also to destroy the rest of mankind if and when He rooted out and pulled down the kingdoms of Israel and Judah. China and Indian represent great civilizations built without any significant Jewish contribution. Albert Schweitzer and Martin Luther King, Jr. stand for the legion of decent and courageous men who were nurtured in non-Jewish homes on the milk of non-Jewish ideas. We can no longer say to our confirmation classes: He who separates himself from the Jewish people commits spiritual suicide.

Nor can we put forward with any hope of being convincing the rabbinic argument that being Jewish puts one on the way to salvation.

(2)

One asks "What is salvation?" Another says "I thought

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-3-

only Christianity claimed the keys to the kingdom." Certainly the one minority Talmudic opinion the average contemporary Jew can cite is the brotherhood week standard "The righteous among the non-Jews has a place in the world to come." Furthermore the generation that waits for Godot does not await God's messiah. No one I know tells his children they must remain Jews so that at the appropriate time the Mashiah ben David can be born of our best blood line.

To be sure most moderns will agree that Jews and Judaism have made and continue to make useful contributions to man's development; but it is one thing to claim to be useful and quite another to claim to be indispensable. The Journal of the Academy of Arts and Sciences pointedly was entitled Daedalus. Daedalus flew too high and his wax wings melted. The contemporary mood has no patience with those whose rhetoric outreaches their actual reach.

Interestingly, our contemporary emphasis on tailoring apologetics to size has helped many of us to read Deutro-Isaiah in his own terms and not as a social gospel editorial from The Christian Century. We can now appreciate that in his famous "Light to the Nations" speech (which has been trotted out so routinely as a proof text for any and every version of the mission of Israel) Deutro-Isaiah spoke not as a twentieth century secular liberal, but as a turn-of-the century European Zionist. He was Theodore Herzl reading aloud his Utopean novel, Altneuland, happily day-dreaming about the attractiveness of a redeemed Zion. Herzl foresaw that architects and social workers from many small nations would visit Zion in order to transfer and reproduce her achievements. Herzl's vision was economic. Deutro-Isaiah's vision was theocratic. The ambassadors and sages of the pagan world would visit Zion, not to tour Kibbutzim, but to see in situ the laws and disciplines which helped make gracious the life of this kingdom of priests and this holy

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nation. Both Herzl and Deutro-Isaiah believed that good would come to the world because of Zion. Neither insisted, as far as I can tell, that the world would collapse without a redeemed Zion. Do we? Our earth throngs with more than two billion people. What can thirteen million really accomplish? I thank God daily that ours is not the only community eager for righteousness.

Some apologetics seem to claim that Jews must survive for the ideals of Judaism to survive. Presumably, if there were no Jews the world would forget the Commandments and the prophets. History offers no clear evidence on this point. For long periods in the Middle Ages, the Catholic Church banned the reading of the Old Testament despite the presence of Jews. The impact of a symbol depends entirely on the mental set of the beholder. Certainly, a billion Asians and an increasing number of the religiously indifferant in the West see in the continued existence of Jews no more than the continued existence of Jews. This argument also suggests that Judaism encloses a reserved wisdom whose special insights are required by a convulsed and confused world. We hope our pulpits and our writings refract judgment and some wisdom, but how many would argue that Judaism envelopes an arcane doctrine which men could never have puzzled out unaided? The Talmud already suggests "Had the Torah not been given, we could have learnt modesty from the cat, sexual regulation from the dove, manners from the rooster, and respect for the property of others from the ant." (Erubin 100b). If there were in Judaism such an gnosis, as Rabbis presumably we would be its guardians; if so, Dr. Glueck, unfortunately, forgot to whisper it to me on Ordination Day. The ark in my synagogue contains only the Torah which I have been taught speaks in everyday Hebrew. To be sure the cabalists came close to transforming Judaism into a mystery cult. The Torah

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was not language, but fire-black fire on white fire: Yet the central tradition
(3)
pondered the utility of the mitzvot,

and proclaimed that although the revelation was infinitely profound, it was an open book - the inheritance of the whole congregation of Israel. The Mishpatim had a self evident function. The Hukkim were not so clearly utilitarian but they were not capricious. As Maimonides put it:

(4)

"Most of the laws of the Torah are counsels of deep meaning given to us by God (The Great Counselor) in order to set right our knowledge and to set all our deeds on the right path." Saadyah once wrote a treatise on Shemuoth - those commandments which rabbinic tradition assumed men could never have deduced or inferred unaided by revelation. This treatise has been lost and its fate is symbolic of the contemporary attitude towards any claim of an esoteric truth - whatever their one time attraction, they have lost all credence. Judaism encloses many fine insights, but we have no copyright on any of them. The fundamental insights have become part of the universal intellectual patrimony and would continue to be available in a world without Jews. What then does one gain by conversion? One gains the

and the
opportunity of participating fully in a special history, a unique discipline, and an identifiable spiritual literature. Conversion is the passage from ideas to identification; from analysis to affirmation; from being an observer to the excitement of the game.

Deutro-Isaiah suggested the value of a religiously enlightened Zion as an advertisement of God's law. Philo agreed and assumed that obedience of the

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Torah law would lead to the golden age for these laws "are venerable and of God
(5)
like character." At present there are deep divisions within Judaism as to the
operative prescriptions of the Torah law; and many in and out of our communities
ask if Jewish life, as it really is, represents a compelling inducement for others
to adopt the Torah way. Our age takes no one and no group at its self image. What
is there in the private life of a suburban American Jew, or an Israeli farmer
soldier which can lay claim to a unique standard of holiness? Who here really
guides a kehila kedosha?

This much seems clear: (1) the transcendental idiom is out of style. Quote
"Ye are my witnesses" and someone will say, "Who me?" and another, "How?"
and a third, "Are you telling the truth, the whole truth and nothing but the truth?"
(2) The existential emphasis is on encounter, the deed, on doing your thing. Our
age is keenly aware of the gap between rationalization and reason. In such an age
we do well to take to heart Deutero-Isaiah's cautionary preface to his "light of the
nations" speech. "Ye shall not cry, nor lift up, nor cause His voice to be heard
in the street." (3) We can not rest our case on any claim of special virtues
displayed by Jews. All Jews are not learned and saintly. All Jews have never been
learned, saintly and perfect examples for their children. This was true when Isaiah
spoke of Shear Yashuv (a saving remnant) and was still true when Hassidic legend
spoke of the saintly 36 (the Lamed Vovniks) who keep our world together, and who
are obviously anonymous because none of the neighbors qualified. It is not the
individual and routine failings of individual Jews which endangers Jewish survival as
some of our sermons would seem to indicate so much as the vagueness, the empti-
ness, and the limpidity of what we allow to pass for a corporate Jewish way of life.
To blame the disinterest of the young on the ordinary vices of our ordinary members -

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their parents - is to mistake a symptom for the disease. (4) There must be a distinctive Jewish way of life - a specific focus - a unique perspective - a particular history for there to be a compelling thrust toward Jewish survival. The Jewish people will attract if the Jewish people do their thing; light lights, build a State, speak Hebrew, seek learnings, retain their calendar, remain sensitive and stiff-necked, remain rooted in history and, therefore, marginal to any contemporary ideology and seek holiness in the ordinary and the every day.

No stasis theoretical answer will satisfy. I have often marveled at Abraham Heshel's appeal. It's not the power of his argument, mysticism is in any case served better by feeling than logic. His spell is a function of his personality, his midrashic style, his clear pleasure in being a Jew, and his record of political courage which preconditions a liberal audience. His listeners know that deep within he draws the water of joy from the wells of salvation. They are thirsty and it is that thirst which will keep them Jews if we can provide the institutions, the experiences, the vital insights and the genuine article to which they can relate and through which they can mature and develop.

One Sunday morning last June, I turned on the television and watched a taped panel discussion on the vanishing American Jew. The panel found little that was hopeful or sanguine to report. I dressed and went down to Case-Western Reserve to a meeting of Jewish students at the Hillel House. Two hundred and fifty undergraduates, one of every three Jews enrolled in the college, volunteered that morning to spend his or her summer in Israel helping out during the emergency. Here was a patently urgent piece of business and they stood up and were counted.

I find myself emphasizing again and again the terms tangible, real, visible, urgent, significant and in my limited way seeking ways of shaking awake the organized

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Jewish community. My own experience leads me to this position. I am a Jew because my home was palpably Jewish. I am a Jew because as a child I visited with my parents the threatened communities of Europe and because I was taken to visit the beleaguered yishuv and was petrified by the daring of a people willing to lay siege to history. Buber once wrote: "The book still lies before us, and the voice speaks forth as on the first day." (6) I came to listen to the book and to hear the voice, but I know I might not have paused to listen, I might have read without being receptive, if I had not encountered the tangible spirit, the real article, the pulsating history.

The old mission rhetoric had at least the virtue of seeming to be goal oriented. Men will affirm only that which they believe to be significant. Jews will not remain Jews simply for the sake of Sunday School classes for their children and High holiday catharsis for their guilt feelings or even because our Reform theology is neat and pristine. Indeed, I often think that the Reform movement has spent too much time tidying up our theology. Men do not breathe pure oxygen or drink pure alcohol. For my part the U. P. B. need not be theologically logical or philosophically consistent. What it must be, and is not, is electric and captivating. Among a passionate people abstractness and aridity are deadly sins and a people without passion already has one foot in the grave. Jews will remain Jews for the sake of Israel, to spite a hate-filled world, to strengthen the significant institutions of a visibly useful community, to join a vigorous search for a contemporary philosophy, to enjoy a colorful pattern of celerations, to add one's sacrifice to a sacred history; to sense, however, indistinctly, that they are partners with God in the work of creation; but not for the sake of a neat syllogism or a finely spun moralism and a way of sanctification as a body of wisdom. When the liturgy speaks of Torah as our life and our longevity

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; it refers not to the scroll or its columns of text but to the word become the context - the structure - of a God serving community. Saadyal said as much when he wrote "Israel is a people only by virtue of the Torah" and the mystics underscored this argument with their famous rule "God, Israel and the Torah are one."

In my youth the Jewish people were a reality. As I grew older Judaism became increasingly significant. I came to recognize that the Torah provided me with a frame of reference against which to weigh the various political and philosophical gospels of the day. When men cried, "The State's the thing, Central Planning is the way, The individual is nothing," I unconsciously recalled reading with my Hebrew teacher the story of Nathan pointing his finger at King David. Later, when men encouraged me to believe that the world is an utterly ugly place and life a hapless enterprise, I was so busy recruiting specialists for the yishuv, that I unconsciously dismissed black pessimism and latched on to Zechariah's image of Israel as a prisoner of hope. The Holocaust shattered my innocence and took me beyond tears. Zionism shattered my despair and took me beyond laughter. The faith shattered my contemporaneity and took me beyond cynicism. The world, as I know it, is a cold and bruising place. Judaism and Jewish people, as I know them, have helped me to accept this world and to sense a hope beyond futility, a power beyond the obvious confusions and a spirit beyond the mechanical passage of time. I do not negate the grandeur of our wisdom - but I know that in my experience - a consciousness of a vibrant people precede a conscious decision as to the value of the tradition.

preceded , and I believe must be the basis for any apologetic. Revelation resides within the deed itself.

[June 17, 1968]

I have asked and tried to answer "What can the survival of the Jewish people mean for us? I have not asked: "What meaning does the survival of the Jewish people have for the world?" I have not done so for a number of reasons. (1) I do not know. "God's ways are not our ways." The far mystery and the far meaning are His. Perhaps in some way we do testify to His greatness. Certainly a stone dropped in a pond creates ripples which reach the farthest shore though no human eye can follow forever the widening rings. But I just don't know. (2) I doubt such influence can be properly shown. As an historian, I recognize the difficulties implicit in providing an incontrovertible description of the intellectual or cultural contribution of a specific group. Claims are easy to assert but difficult to substantiate. Would Israel's monotheism have spread if the surrounding cultures had not come to emphasize that unity which they called nature or the universe? (3) I do not think the question particularly important. The theory of evolution has taken teleology out of biology. That which survives proves itself worthwhile by full blooded survival. A community which can both adapt to an environment and shape its environment, i. e., create a distinctive wholesome way of life, has proven its worth. (4) Do I overlook II Samuel: 7, 23, 24; Hosea 2:21, Malachi 3:6 and Jeremiah 32:40's talk of an eternal covenant? I do not. I believe these men believed implicitly in the longevity of the Jewish people. I also know that other biblical writers could conceive that the covenant was provisional and revocable. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword." (Is. 1:20.)

A people which is enveloped by a God imprinted culture can permit its individual members to search after God according to their own light. A people which has both a prophetic statement and a vision of the Kingdom of God on earth

[June 7, 1968]

encourages its people to serve not only its ends but those of God and of mankind. The Zionists, culturists and the ritualists among us have been no less active in the war on poverty, the Civil Rights movement or the peace movement than some of our more determined professional universalists. It is unfortunate that Reform Judaism has been particularly susceptible to a prissy universalism which has tended to hold the distinctive and special elements of Jewish life gingerly and at arms length. We are called to be a kingdom of priests and a holy nation, not a community of Don Quixotes wearing the colors of every nation but our own. Those who are constantly encouraging us to join someone else's crusade forget that the sword is at the throat of our soul brothers and that the virtue of protection is not in visible proportion to the closeness of the supported. If we cannot do our thing our way, how can we even talk about survival and its significance?

What is our thing?

To be an Am Segulah - the Jewish people.

In what does doing our thing consist?

In encountering the past as a Jewish accomplishment, the present as a Jewish reality, the future as a Jewish possibility. Being Jewish is a dynamic concept dominated by the category of becoming - Aliyah and disciplined by a dynamic category of wisdom - Torah. We must live a Jewishly grounded existence which means that we are always reaching beyond it. This I take it is the implication of the people's founding mandate: "For I have known Him (Abraham), to the end that he may command his children and his household after him, that they keep the way of the Lord, doing righteousness and justice.

My emphasis in this apologetic is particularistic, people centered and practical because without an identifiable Jewish community there is no question of the irrelevance of Jewish survival. But ritual and Halacha are not all there is to being Jewish. Part

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of doing our thing is , to promote the Kingdom of God. And let me add part of doing our thing is to realize that the prophetic patrimony does not commit us to every radical strategy. As Jews we must balance the sacredness of a cause against the sacredness of human life, urgency and respect fo reason, society against freedom.

I belive in both the significance and meaning of Jewish survival. Will the Jewish people survive? Here I confess to an innocent and unshattered faith that God wills our survival.

A Sabbath School class was being told of Elijah's death. The whirlwind, the heavenly horses, the fiery chariot were described vividly. In the back of the room one child said to the other "Wouldn't you be afraid of such a ride?" "Not if God was driving.

I confess unapologetically to precisely such a faith.

Footnotes

[June 17, 1968]

- 1) Usque, Samuel, Consolation For The Tribulations Of Israel, translated by Martin A. Cohen, JPS (Philadelphia, 1965) p. 234.
- 2) M. Sanhedrin 10:1
- 3) M. T. Temurah 9:13
- 4) M. E. Temurah 4:13
- 5) Philo, On The Life Of Moses 2:3:16, Loeb Classical Library, Philo Vol. 6, p. 457
- 6) Buber, Martin, Israel and the World, p. 245



21 June 1968

Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Daniel:

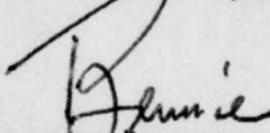
Just a word to thank you, both for myself and for
the CCAR Committee on Theology, for your magnificent
contribution to our Kallah in Boston.

Your paper was superb and helped make the Kallah the
outstanding success that all who were in attendance
agree that it was.

I look forward to the pleasure of reading your paper
when it appears in the CCAR Journal this fall.

Again, with deepest thanks, and with all good wishes
to you and yours for a pleasant and restful summer,
I am

Most cordially,


Bernard Martin

tg

*P.S. Will call you for lunch sometime
next week.*

CENTRAL CONFERENCE OF AMERICAN RABBIS
MEETING OF THE EXECUTIVE BOARD
BOSTON, MASSACHUSETTS
JUNE 21, 1968

The post-convention Executive Board meeting was called to order by the President, Levi A. Olan, at 9:30 A.M. The following members were present: Levi A. Olan, Roland B. Gittelsohn, Alan S. Green, Alfred L. Goodman, Joseph I. Weiss, Sidney L. Regner; H. Bruce Ehrmann, Joseph B. Glaser, Joshua O. Haberman, Robert I. Kahn, David Polish, Alvan D. Rubin, Lewis Satlow, Rav A. Soloff, Harvey E. Wessel, Arnold Jacob Wolf; also Alexander M. Schindler, representing Maurice N. Eisendrath; and Arnold G. Kaiman and Meyer H. Simon, representing their regions.

Meyer H. Simon gave the opening prayer.

The minutes of the pre-convention Board meeting were approved as submitted.

COMMITTEE ON WUPJ: A report was presented from the committee, under the chairmanship of Abram V. Goodman. The following proposals were made:

1) \$3,000 allocation for the World Union from the Conference. (This was included in the budget, and was approved.)

2) That the World Union Committee and the Israel Committee be authorized to establish their own mechanism to promote the financial campaigns of the W.U. and the Friends of the W.U. The proposal was changed to read "be authorized to study and recommend to the Fall Executive Board meeting mechanisms to promote..."

3) That the CCAR assume financial responsibility for the publication of a journal on religion of popular appeal to be published in Israel, with a minimum annual budget of \$7,500.

This proposal was approved in principle, and referred back to the special committee on WUPJ for further study, the Committee to present more information at the Fall Executive Board meeting, with specific costs involved.

COMMITTEE ON BUDGET AND FINANCE: The proposed budget for 1968-69 was presented by the chairman, Joseph I. Weiss, The budget was approved.

The President and Vice-President of the Conference were empowered to bring recommendations to the Board in regard to the salary structure for executive personnel of the Conference.

The Committee recommended:

a) That an endowment fund be established, with members to contribute \$100 annually for five years from Discretionary Funds.

b) That a thorough study of committee budgets be undertaken for the

purpose of bringing budgeted expenses more realistically in line with actual expenditures.

These proposals were referred to a special committee to be appointed by the President.

MERIDIAN, MISSISSIPPI: The Board approved a resolution for Milton Schlager similar to the one passed by the Conference for Perry Nussbaum.

LITURGY COMMITTEE: Chairman Robert Kahn reported that two experimental services are ready for distribution. The Board approved the use of these services in selected congregations. Congregational reaction to these experimental services is to be reported to the Board.

APPOINTMENT OF COMMITTEES: The President submitted a list of committee and commission appointments. These were approved by the Board.

Alvan Rubin suggested a standing Committee on Regions, to act as liaison with our regional associations. This was approved.

Joseph Glaser suggested that the Committee on Solicitations be regionalized. No action was taken.

COMMITTEE ON YOUTH: The committee requested authorization for a one-day institute to be held in the Fall on "The Problems of Campus Life." This was approved by the Board, with the provision that the officers of the Conference must approve any expenditure in excess of the Committee's budgeted allocation.

FALL BOARD MEETING: The Fall meeting of the Executive Board was set for New York City. The Board will meet for dinner on October 8, and continue its meeting all day October 9. October 10 is the date set for a joint Kallah with the Executive Board of the Rabbinical Assembly. (See note at end of minutes.)

VICE PRESIDENT: Roland Gittelsohn expressed concern over colleagues who enter communities outside their own to officiate at mixed marriages. This problem was referred to the appropriate committee.

The Vice President suggested a contribution of \$250 to the UJA Emergency Appeal as an expression of our appreciation for Ambassador Rabin's part in our convention. This was approved by the Board.

The Vice President thanked all members of the Program Committee. He urged Board members to send him their evaluation of the 1968 program, and suggestions for 1969.

COMMITTEE ON ISRAEL: A special meeting of the Committee on Israel was held during the Conference week. The Committee chairman, Leon Kronish, reported that a cable from Melvin Zager in Israel confirmed a seminar (or institute) in Jerusalem on July 8 for our colleagues who will be attending

the World Union meeting, or who might be in Israel at that time. The Committee is to meet with the UAHC Committee on Israel in the Fall to coordinate planning for congregations and our colleagues. This part of the report was approved.

The Committee indicated that it would like to be involved in the CCAR convention in Israel, coordinating the plans, goals, and activities of the CCAR Committee and the UAHC Committee on Israel with the program planning of the convention, and in planning a variety of post-convention study missions and/or tours. In place of the suggestion, Roland Gittelsohn moved that a special committee be appointed soon to plan the convention in Israel, such a committee to include representation from the Committee on Israel. Gittelsohn's motion was adopted by the Board.

The Committee was authorized to approach all congregations and presidents of Boards to promote the idea of Sabbaticals, preferably to be spent in Israel.

PRESIDENT OLAN: Levi Olan expressed concern over the Relief Fund. We now have one colleague almost completely dependent on this fund, and means must be found to assist him. The President was authorized to investigate all possible avenues of restructuring our Relief and Subvention Fund, and stimulating contributions from members of the Conference, as well as from other sources.

There being no further business, the meeting was adjourned at 12:40 P.M.

Respectfully submitted,

ALFRED L. GOODMAN, Recording Secretary

NOTE: Since it was learned after the meeting that the Rabbinical Assembly cannot meet at the time originally set, the date of the Fall Executive Board meeting will be Tuesday, October 22, beginning at 9:30 A.M., continuing that afternoon and evening, and the Kallah with the Executive Board of the Rabbinical Assembly will be on Wednesday, October 23, morning and afternoon.

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

July
Two
1968

Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Dan:

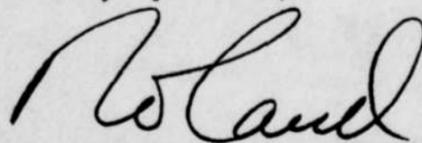
As you undoubtedly know, the Vice-President of the Conference each year selects three members of the Executive Board to serve with him as a Program Committee for the ensuing Convention. The purpose of this letter is to ask if you will serve in this capacity under my chairmanship for the 1969 Convention in Houston.

I am advised by Levi Olan that our Program Committee will meet in New York City on the afternoon of 21 October 1968, immediately preceding our own Executive Board meeting and the joint meeting scheduled for 23 October with the Executive Board of the Rabbinical Assembly of America.

I hope you can accept and that during the next three or four weeks you will be good enough to jot down or dictate whatever program suggestions you have of a preliminary nature. Early in August I hope to collate all of these and to send out a memorandum to all members of the Program Committee so that they may study it and think it through prior to the October meeting.

Your response may be sent to me at Jaffrey, New Hampshire. I hope it will be affirmative. Best wishes for a wonderful summer.

Cordially yours,



cc: Rabbi Regner

Rabbi Roland B. Gittelsohn
Vice-President

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*Ex-officio

CCAR
CONVENTION
PROGRAM

July 8, 1968

Rabbi Roland B. Gittelsohn

Jaffrey, New Hampshire 03452

Dear Roland:

I will be happy to serve on the Program Committee for next year's Convention. I will make every effort to be in New York on the afternoon of October 21. I will try and draw up my thoughts in the next few weeks.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

September 13, 1968

TO: Members of Program Committee

FROM: Sidney L. Regner

Roland Gittelsohn has asked me to notify you that the meeting of the Program Committee on Monday, October 21, will be at 2:00 P.M., at the CCAR office, 790 Madison Avenue, New York City.

Good wishes for the New Year.

S.L.R.

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CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

June 27, 1968

TO: Members of CCAR Executive Board

FROM: Sidney L. Regner, Executive Vice President

Levi Olan and I met with Rabbi Ralph Simon, president of the Rabbinical Assembly about the Kallah to follow our Fall Executive Board meeting.

The Rabbinical Assembly Board cannot meet at the time we suggested and we are changing the date for the meeting.

Our Executive Board will meet Tuesday, October 22, beginning at 9:30 A.M., continuing that afternoon and evening, in New York City.

The Kallah which our Executive Board will have with the Executive Board of the Rabbinical Assembly will be on Wednesday, October 23, morning and afternoon.

Keep these dates open.

OFFICERS:

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Macon, Ga.

LEVI A. OLAN, President
Dallas, Texas

ROLAND B. GITTELSON, Vice President
Boston, Mass.

ALAN S. GREEN, Treasurer
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CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

September 19, 1968

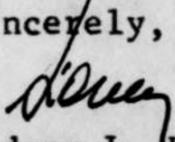
Rabbi Daniel Jeremy Silver
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel:

As of now, there is nothing on the calendar for March 24 or April 14. However, I suggest that, to avoid any possible conflicts, you wait until after the Executive Board meeting in October before definitely setting the date for the Journal board and colloquium, since the Spring meeting of the Executive Board will be set in October.

Best wishes for the New Year.

Sincerely,


Sidney L. Regner
Executive Vice President

slr/dba

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CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

8500 Hillcrest
Dallas, Texas 75225
October 9, 1968

Rabbi Daniel J. Silver
Tifereth Israel
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Dan:

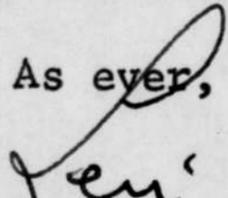
In my Conference report, I was concerned with the need of a stronger financial foundation for the Conference. If we are really to enable the Rabbinate to move in the direction of scholarly and community leadership we must have more funds than we now have. I am enclosing a copy of my report in which this is spelled out.

The Executive Committee voted to appoint a committee to study the matter and undertake the program of securing large funds. I remember learning that Jacob H. Shiff expressed his concern for the status of the Rabbinate by giving a large sum of money to be used for the Rabbis' pension. It seems to me that we must find Jews of some wealth who will have the same concern for the Rabbinate and its place in the Jewish community.

I should like very much to have you accept the chairmanship of the committee that will undertake this program. I am asking Sam Karff, Roland Gittelsohn, Joe Narot, Edgar Magnin and Nathan Perilman to serve with you. There is a sense in which this is a project of primary importance. I hope you will see it the same way.

With all good wishes for the New Year,

As ever,


Levi A. Olan
Rabbi

LA0:ef

cc Rabbi Sidney L. Regner
Rabbi Samuel E. Karff
Rabbi Joseph R. Narot
Rabbi Edgar Fogel Magnin
Rabbi Nathan A. Perilman

- Rabbi Roland A. Gittelsohn

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*Ex-officio

PENDING

October 15, 1968

Rabbi Levi A. Olan
Temple Emanu-El
8500 Hillcrest
Dallas, Texas 75225

Dear Levi:

Of course, I cannot refuse you but I profess some uncertainty as to precisely what you have in mind besides money. What I know about fund raising tells me that you can raise money only for specific projects - buildings, a lecture series, a specific research study. Will you present us with a bill of particulars which you then want us to peddle. I hope so because frankly just to raise funds for the general coffers of the Conference would be very difficult but, of course, I will try.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

CENTRAL CONFERENCE OF AMERICAN RABBIS
EXECUTIVE BOARD MEETING
OCTOBER 22, 1968

AGENDA

1. Opening Prayer
2. Roll Call
3. Minutes
4. Reports of Officers
5. Applications for Membership
6. President's Report
7. Convention Program
8. Report of Committee on Convention in Israel
9. Recommendations of Committee on President's Message
10. Recommendations in Committee Reports
11. Report on Placement
12. Report of Special Committee on World Union
13. Resolutions Adopted at International Conference of World Union
14. Time and Place
15. Amendment to Constitution
16. Spring Executive Board meeting

JOINT KALLAH OF EXECUTIVE BOARD OF
CENTRAL CONFERENCE OF AMERICAN RABBIS
AND EXECUTIVE COUNCIL OF RABBINICAL
ASSEMBLY.

Wednesday, October 23, 1968
at the
Jewish Theological Seminary
Broadway and 122nd Street
New York, N. Y.

Morning Session - 10 A.M.

Subject: Israel

Participants: Rabbi David Polish
Rabbi Edward M. Gershfield

Luncheon

Afternoon Session

Subject: Theology

Participants: Rabbi Levi A. Olan
Rabbi Seymour Siegel

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

8500 Hillcrest
Dallas, Texas 75225
November 12, 1968

Rabbi Daniel Jeremy Silver
Tifereth Israel (The Temple)
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Daniel:

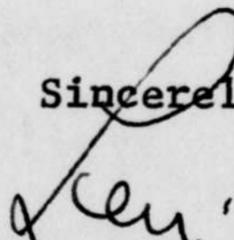
I am enclosing a copy of the statement which was presented by the Board of Governors in behalf of the Executive Committee and also a statement prepared by Richard Scheuer last April which was a memorandum to the Executive Committee of the HUC-JIR Board of Governors.

The Board responded very favorably to Dave Polish's statement and also to the final request for a very early meeting between our Rabbinic Training Committee and a Laymen's Committee of the Board.

Dr. Glueck enthusiastically supported the idea of a study and I believe is now prepared to work cooperatively with our committee. I have asked Mr. Kopald, Chairman of the Board of Governors and Dave Polish to arrange a very early meeting. I hope that you will be able to share in this confrontation.

With all good wishes,

Sincerely,


Levi A. Olan
Rabbi

LAO:ef
cc Rabbi Sidney L. Regner

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*Ex-officio

It is gratifying to have heard from Dr. Fritz Bamberger of the deep interest of Dr. Glueck in the possibility of a required year of study in Jerusalem by our Rabbinical students. I hope also that the prospects for training Rabble for service throughout the world at the Jerusalem school will soon reach fruition. Toward these ends, our responsibility in helping fund these exceptional programs is self-evident, and it is the opinion of some of us that the dramatic implications of these possible projects would motivate special giving.

The proposed study of the Rabbinate has its origins in the Committee on Rabbinic Training which came into being over a year ago under the leadership of our President, Levi Olm. Following an initial meeting of the committee, the study was authorized by the Executive Board of the CCAR. This was followed by frequent consultation with Levi Olm and by correspondence with Dr. Glueck who responded favorably to the idea of a study. During the course of the past year, the committee has been gathering material, largely supplied by Christian seminaries which are currently involved in self-study in the related question of training for the ministry. We are also in possession of material transmitted by Prof. Robert Katz that should prove helpful to us.

As time has advanced, and with the drastically changing events in recent months, we have been seeing the problem with increasing depth. Some of us are far more aware of its implications now than when we began. I am convinced that in addressing ourselves to the issues, we must exercise the greatest boldness. Why? For one thing, there is evident a new and radical approach to the ministry in Protestant and Catholic circles, and I have had the opportunity of observing this at close range at Garrett Theological Seminary where I teach. In addition, very recent discussions by our committee reveal

a growing question among a number of our colleagues whether the Rabbinate and the Synagogue will even survive, certainly as they presently are. The recently publicized Bemporad study reveals that within synagogue life there are large numbers of affiliated Jews who, aside from wanting to retain Jewish identity, can find nothing in the synagogue to attract them. Physically in the synagogue, they are still outside it. Some Rabbis have expressed the opinion that anything a Rabbi does can be done better by others in the community, and that the only real differentiation is that the Rabbi fulfills all of the functions together better than others. It has also been noted that the functions of the Rabbi are changing markedly, and that while some fulfill the traditional task of Rabbi, many have become American clergymen in the standardized sense. We must therefore ask questions which may perhaps not have been asked even a year ago. (1) Are we about to enter a new period when the Rabbi of today will be as different from the Rabbi of tomorrow as the East European RAV was from the 19th century Reform Rabbi in America? (2) Is the primary unit the synagogue or the Jewish community? At a time when the concept of community is taking on meaning in the Protestant world and among Negroes, shouldn't the concept come back into its own in Jewish life, Should Rabbis be seen as serving separate and often isolated synagogues or should they encompass the totality of Jewish life? Should the synagogue devote more effort to influencing the structure and the goals of the Jewish community? Should the concept of teams of Rabbis serving united communities, each in accordance with his special abilities, replace the idea of a Rabbi serving a single Congregation with uneven proficiency? Wouldn't this enlarged horizon be the Jewish

counterpart of the Protestant minister going where the action is? And will not the possibility of a closing, less free American society make these needs, especially those revolving around the total community, all the more pressing? (3) Should our centers of learning be seminaries or should they become universities of Jewish studies to accommodate the training not only of Rabbis but of the proliferating categories of Jewish civil servants, with theological training a part of the entire enterprise? (4) Should we take a cue from Christian Ecumenism where Protestants and Catholics work evermore closely, by developing closer collaboration with other Jewish seminaries?

In addition, all these issues are placed upon us because of the emergence of the Reconstructionist School and the Boston Chevura, both of which are undertaking new departures in Rabbinical training.

The questions we ask can be raised only when the options are open. Once institutional procedures and policies are locked in, room for new directions becomes constricted. Should Reform institutions develop programs whose effect will be the continuation of conceptions of Jewish life of other times, then our own project would be necessarily constricted from the start. Yet it is the essence of Reform to innovate, and it is our institutions above all others that have made one vital breakthrough after another.

II.

PRELIMINARY WORK DRAFT FOR RABBINIC TRAINING COMMITTEE

The ideological basis for our work is embodied in the first report of the Committee on Rabbinic Training to the Executive Board of the CCAR in March, 1968. (Report attached)

A fundamental premise of our work is that the academic standards for Rabbinic training shall be enhanced, not diminished. Proficiency in Jewish

studies is indispensable.

We propose that a far-reaching study be made of (a) the realities of Synagogue life as the Rabbi confronts them, (b) the realities of Jewish life outside the Synagogue for which the Rabbi has responsibility, (c) the function of the Seminary in preparing him intellectually and professionally to cope with those realities so that Jewish existence may be renewed ethically, religiously, intellectually, and communally.

All this is predicated on the fact that like all of our society, Jewish existence is undergoing radical change and if we are to continue to influence our people, we may have to radically assess our own qualifications and roles as Rabbis.

To this end, it is proposed that (a) we should learn authoritatively how Congregations, Jewish communities, Seminaries and Rabbis view the Rabbinic calling. We propose to do this not necessarily for the purpose of conforming to those views, even in the unlikely event that they coincided, but rather better to understand and cope with what confronts us.

(b) We should learn what non-Jewish clerical and seminary bodies and other professional groups are doing by way of self-study and self-renewal. We do not propose an imitative program, because our situation does not conform to theirs, but some of their procedures could be instructive.

(c) We should learn how our existing Rabbinical training program which has faced the challenge of the pre- and post-war world can best equip itself for the uncertainties of the remainder of this century, and the next. This will call for the collective insights of the Administration, faculties, students, recent alumni and other colleagues. To this end, an allocation

for professional help in promoting the study will be required.

We are convinced that all Jewish life requires renewal if the Jewish people is to survive, and nowhere does the possibility for renewal hold forth greater hope than in our Seminaries. This is the primary motivation for our work.

III.

Since the last report of this Committee in March 1968, events in Jewish life and in the world have moved in such ways as to decisively affect the Rabbinical task. The accelerating defection from Jewish life by many of our best youth, campus transformations, the possible onset of a closed society in America, all suggest that the Rabbinate and Seminaries of tomorrow may have to undertake hitherto unencompassed tasks. In addition, the rapid transformation of American schools, Seminaries and the clergy; the transformation of the American Synagogue, and the growing needs of the Jewish community which the Synagogue must both serve and reshape call for new insights into the evolving nature of the Rabbinate. Our study therefore contemplates a radical appraisal of our profession as it faces the future. It is hoped that the College Institute and the UAHC will give the Conference their cooperation in this undertaking. These proposals were brought before the committee by me after prior consultations with the President of the Conference. At the meeting of the committee, it was felt that a study unrelated to long-range planning contemplated by the Board of the College-Institute would be unproductive, that there should be a proper relationship between the two, so that incompatibility may be avoided.

The following proposal is made to the Executive Board of the Conference:

"The Executive Board of the Central Conference of American Rabbis respectfully requests the Board of Governors of the HUC-JIR, before the Capital Fund Program for necessary work in New York and Cincinnati is made final, that some basic questions about the future Rabbinic Training which concern the CCAR be the subject of a meeting between the proper representatives of the CCAR and the Board of Governors. Such a meeting should occur very soon so as not to delay whatever plans need immediate attention. This, we believe, will help the Board of Governors to plan the financial requirements and allocations in relationship to a changing American Jewry."

April 8, 1968

To: The Executive Committee of the HUC-JIR, Board of Governors, for
consideration at the meeting of May 8, 1968

Subject: A critique of the Jones McCormack Peacock Master Plan, and
recommendation that the New York School

- 1) affiliate with a major University
- 2) move to the University campus
- 3) conduct an expanded program including the award of the Ph. D.

I.

Is the Master Plan before us useful as a definition of the scope and function of our various schools? A Master Plan presupposes basic decisions, and that implies an examination of our program and our objectives, as well as our present physical plant. It implies making distinctions not between what is bad and what is good but between what is good and what is better. It also implies a distinction between what is historical and what is compelling for the future. We must ask not where we have been, but where, for the future, we want to go.

Considering any one or all of the three schools we must ask the questions:

- 1.) Are our present locations and our present programs a response to past conditions, or to the challenge to serve the future?
- 2.) With respect to the New York School, what function has it served in the past? Is that function adequate for the future?
- 3.) Has the School in New York had a sufficient responsibility? Should it have a greater responsibility for the future?

The "Master Plan" before us has not even asked these questions,

much less answered them.

II.

What basic change confronts us as we plan for the next generation? Clearly, the center of gravity of the reform movement has shifted as American Jewry has gone suburban.

A generation ago, New York was not important in the Reform Movement; the Middle West was the center. Today, New York is a vital center, perhaps the vital center of the Reform Movement. We have over 90 reform congregations in this community of over 2,500,000 Jews.

What is demanded of us in this greatest Jewish Community the world has ever known? What leadership have we provided, and what leadership have we failed to provide?

We have three programs in New York: the School of Education, the School of Sacred Music, and the Rabbinic Program. Three questions have to be asked:

- 1) How do these programs function?
- 2) Are additional programs appropriate?
- 3) Does the West 68 Street site and the lack of university affiliation

in any way inhibit these programs from being at their maximum and inhibit the development of additional programs? This question of location should be viewed from two standpoints: namely, student recruitment and the educational program for the students. Would we have more and better students in association with and proximity to a University than we have now? To answer these questions we must examine each program separately, as the answers differ.

III.

Rabbinic education can exist in greater isolation than the other programs. But rabbinic recruitment could be more effective in proximity to and affiliation with a University.

We are presently turning away applicants in New York because we have neither the space nor the faculty to handle more than 15 or 16 in each entering class. Qualified applicants in excess of that number are advised to go to Cincinnati. Some do. Some fade away. This is not just a matter of taste: New York presents the opportunity of self support thru teaching in afternoon Hebrew Schools; a Cincinnati student cannot expect to be self supporting. Because of limitations of space and lack of faculty, we cannot presently admit any students from our two year program in California to the last three years in New York. The New York School should be able to welcome students from other parts of the country who wish to spend their student years, or some of them, in this great center of Jewish life, with all its cultural and intellectual excitements. This is where we need to expand, in facilities and in faculty.

IV.

The Cantorial program has not flourished as our previous master plan projections assumed it would. Until 1967 we had two academicians in this department. Professor Binder has died and Professor Werner has retired and left for Tel Aviv University. As yet, we have no replacements at the professorial level; our teaching is being done by local cantors. Would not the Cantorial program be strengthened in recruitment, in its teaching program and in musical creativity by proximity to and affiliation with a University with a strong and varied music department? Wouldn't our music collection stimulate more creativity in such a setting than it possibly can in our

Cincinnati library?

V.

We have had practically no degree candidates in education. In the last 15 years, we have given 7 masters degrees in religious education while the movement has been desperate for religious school directors. Would we not produce many more qualified men and women thru association with and proximity to a university with a strong graduate School of Education?

So much for our three existing programs.

VI.

We are losing a tremendous opportunity by not offering the Doctorate in Semitic Studies in the New York area in affiliation with the other resources of graduate work in the metropolis. Our present Ph. D. program in Cincinnati has about 25 Christian graduate students and five of our own graduates. Our Christian graduate students are mostly divinity school graduates who are on fellowships. Only three Jewish graduate students who are not rabbis have taken the Ph. D. in Cincinnati since World War II. Jewish graduate students in Semitics who are not HUC-JIR alumni have seldom enrolled in Cincinnati; they go to Columbia or Pennsylvania or Chicago or Harvard or Brandeis. We are not filling the role that could and should be ours in producing Jewish academicians. Our distinguished Cincinnati faculty does not have the disciples it should have to fill the increasing number of chairs in Jewish studies all over the country. We certainly could produce more Ph. Ds. in Jewish studies in *the* New York ^{*school*} than the fine program in Cincinnati has been able to attract. The issue is not the quality of the Cincinnati Doctoral program, but recruitment for it and its capability of attracting outstanding candidates from all over the country. The possibilities in New York, especially in proximity to and affiliation with other

We must conclude that the functions of producing Ph. Ds., religious educators and cantors could be much better performed if the New York School moved to the campus of a major university with an excellent graduate school of education, a comprehensive music department and a strong Ph. D. program with graduate work in such relevant disciplines as sociology, history and philosophy. The Rabbinic program would grow in strength with the rest of the school. The school would be more exciting and could better attract the outstanding young men we need as the leaders of the next generation of American Jewry.

VII.

Sites in New York are expensive, yet plots are assembled and buildings go up every day in all the dynamic sections of the city. In cooperation with a University that wants to add our specialized learning and leadership, I am sure we can find a site, and fund raising for such a move will be a much more dramatic appeal than fund raising to build an annex on 68th Street.

We are not alone in feeling this need. There is a strong trend in many denominations for theological seminaries to affiliate with universities. Woodstock, a Jesuit Seminary in Maryland, is moving to Morningside Heights to join the Union Theological Seminary and the Jewish Theological Seminary in affiliation with Columbia University. The Reconstructionist Movement is founding a new Seminary at Temple University in Philadelphia, with Robert Gordis, Jacob Agus and Maurice Friedman on the initial professorial staff. Unless we expand on the east coast, young minds looking for a maximum of intellectual excitement will go elsewhere. Leadership will tend to pass from the reform movement. I call to mind, as an analogy, the drive toward the intellectual center that attracted Nelson and Jacob Marcus and

Sheldon Blank to German universities in the twenties. The best young men want to be where the action is.

VIII.

The Master Plan is necessarily a decision where to expand. I suggest, contrary to the proposed master plan, that the expansion to serve the sophisticated, suburban educated generation born after World War II should take place in New York and should take place in a University setting.

These are difficult and sensitive questions, but if this Committee comes to a reasoned agreement to concentrate our expansion in New York, in association with a University, and the Board agrees, I believe such a plan can be implemented. If we plan with vision, I believe the Reform Movement will back us up.

We must realize that our present decisions will shape the Reform Movement for generations.

Richard J. Scheuer

RABBI DAVID POLISH, D.H.L., D.D.
BETH EMET THE FREE SYNAGOGUE

1200 LEE STREET
EVANSTON, ILLINOIS
60202

November 21, 1968

TO:

Rabbi Bernard J. Bamberger
Rabbi Leon I. Feuer
Rabbi Samuel E. Karff
Rabbi Bernard Martin

Rabbi Levi A. Olan
Rabbi Sidney L. Regner
Rabbi Daniel J. Silver

I am calling a meeting of the Committee on Rabbinic Training for Wednesday, December 18th, at 10 a.m. in Chicago, the exact place to be announced later. This meeting is in preparation for a Conference of a sub-committee of our group and representatives of the Board of Governors of the College-Institute. All this is as a consequence of the unanimous approval by the College-Institute Board, approving the recent action of our executive Board in reference to a study of Rabbinic Training.

Please notify me whether you are planning to attend the meeting on December 18th.

Sincerely,



RABBI DAVID POLISH

November 25, 1968

Rabbi David Polish
Beth Emet The Free Synagogue
1200 Lee Street
Evanston, Illinois 60212

Dear David:

I will be happy to attend the meeting on Wednesday, December 18th of the Committee on Rabbinic Training. It so happens that I plan anyway to be in Chicago on Tuesday, the 17th, for a program on behalf of the National Foundation for Jewish Culture. So it works out perfectly. How are things coming along?

Sincerely,

DANIEL JEREMY SILVER

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

December 5, 1968

TO: Members of the CCAR Executive Board

FROM: Sidney L. Regner, Executive Vice President

The suggestion made at the Joint Kallah with the Executive Council of the Rabbinical Assembly that we have another such Joint Kallah at the time of our next Executive Board meeting has run into complications and we are postponing the Joint Kallah for another time.

The schedule for our next Executive Board meeting, March 17-19, is as follows:

Dinner meeting, Monday, March 17, at 6:30 P.M. for discussion of the subject presented in the report of the Executive Vice President regarding a thorough analysis of the function of the Conference.

Meeting Tuesday, March 18, beginning at 9:30 A.M., morning and afternoon, and continuing on Wednesday morning, March 19.

The meetings will be at the UAHC House of Living Judaism in New York City.

OFFICERS:

JULIAN MORGENSTERN, Honorary President
Macon, Ga.

LEVI A. OLAN, President
Dallas, Texas

ROLAND B. GITTELSON, Vice President
Boston, Mass.

ALAN S. GREEN, Treasurer
Cleveland, Ohio

ALFRED L. GOODMAN, Recording Secretary
Columbus, Ga.

JOSEPH I. WEISS, Financial Secretary
Neponsit, N. Y.

SIDNEY L. REGNER, Executive Vice President
New York, N. Y.

EXECUTIVE BOARD: MEYER M. ABRAMOWITZ, Springfield, Ill. • SHELDON H. BLANK, Cincinnati, Ohio • H. BRUCE EHRMANN, Brockton, Mass. • *MAURICE N. EISENDRATH, New York, N. Y. • JOSEPH B. GLASER, San Francisco, Calif. • *NELSON GLUECK, Cincinnati, Ohio • JOSHUA O. HABERMAN, Trenton, N. J. • ROBERT I. KAHN, Houston, Texas • MORRIS LIEBERMAN, Baltimore, Md. • DAVID POLISH, Evanston, Ill. • SANFORD E. ROSEN, San Mateo, Calif. • MARTIN S. ROZENBERG, Port Washington, N. Y. • ALVAN D. RUBIN, St. Louis, Mo. • LEWIS SATLOW, East Meadow, N. Y. • ELIHU SCHAGRIN, Binghamton, N. Y. • DANIEL JEREMY SILVER, Cleveland, Ohio • RAY A. SOLOFF, New York, N. Y. • JACK STERN, Jr., Scarsdale, N. Y. • JACOB J. WEINSTEIN, Chicago, Ill. • HARVEY E. WESSEL, Tyler, Texas • ARNOLD JACOB WOLF, Glencoe, Ill.

* Ex-officio

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

February 7, 1969

TO THE MEMBERS OF THE EXECUTIVE BOARD

Dear Colleague:

The meeting of the CCAR Executive Board, March 17-19, will be at the UAHC House of Living Judaism, 838 Fifth Avenue, New York City, beginning with dinner on March 17. The schedule is as follows:

Dinner meeting Monday, March 17, at 6:30 P.M., for discussion and analysis of the function of the Conference.

Business sessions Tuesday, March 18, beginning at 9:30 A.M., morning and afternoon, and continuing Wednesday morning, March 19.

Enclosed are agenda for the meeting and minutes of the last meeting.

Expenses of members of the Executive Board are paid for this meeting.

Will you please respond on the enclosed post card.

With cordial greeting, I am

Sincerely,



Sidney L. Regner
Executive Vice President

OFFICERS:

JULIAN MORGENSTERN, Honorary President
Macon, Ga.
LEVI A. OLAN, President
Dallas, Texas

ROLAND B. GITTELSON, Vice President
Boston, Mass.
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* Ex-officio

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

8500 Hillcrest
Dallas, Texas 75225
March 6, 1969

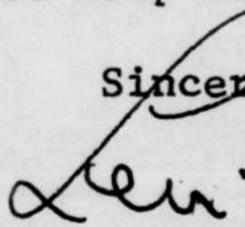
Dr. Daniel Silver
Tifereth Israel (The Temple),
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Daniel:

Without exuding optimism, I think we are on the way to doing an important job. I have written Dave Polish and asked him to get the project into manageable proportions, both financially and time-wise.

I hope that you will soon begin thinking of calling your Committee together to plan the financing of this program. If there is anything I can do to help it along, please let me know.

Sincerely,



Levi A. Olan
Rabbi

LAO:ef
cc Rabbi Sidney L. Regner

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* Ex-officio

March 11, 1969

Rabbi Levi A. Olan
Temple Emanu-El
8500 Hillcrest
Dallas, Texas 75225

Dear Levi:

Rather than begin our fund raising operation by charging the Conference for a meeting now, how would it be if we got together at the Conference. In my opinion two things are critical. The first, your presence and the second, your usual deft presentation of the precise nature of the study and a proper defense of its value.

If you want to hold a meeting earlier I will try to hold it around your being in New York. Frankly, I hate to charge the Conference with all that air travel.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

**CENTRAL CONFERENCE OF AMERICAN RABBIS
EXECUTIVE BOARD MEETING
MARCH 17-19, 1969**

AGENDA

Dinner Meeting -- March 17

Discussion and analysis of function of the Conference.

What are our purposes?

Are we a deliberative body or a

functional body? If both, which is primary? In what areas should we engage in activities as a Conference? In what areas should we stimulate action by our members with Conference support?

Planning for the future.

What activities have we engaged in? What areas should we engage in?

Priorities.

Resources, actual and potential.

Agenda - March 18-19

- 1. Opening Prayer**
- 2. Roll Call**
- 3. Minutes**
- 4. Reports of Officers**
- 5. President's Report**
- 6. Report of Admissions Committee**
- 7. Report of Publications Committee**
- 8. Amendment to By-laws**
- 9. Committee on Mixed Marriage**
- 10. Regional Organization**
- 11. Solicitations Committee**
- 12. Convention in Israel**
- 13. Surrogate Convention**
- 14. Report on Placement**
- 15. Special Committee on Chaplaincy**
- 16. Resolution of Hallel Directors**

17. Chaplaincy Committee
18. Committee on Rabbinic Training
19. Sabbath Committee
20. Report on meeting in Israel by David Polish
21. Committee on Israel
22. Council of National Organizations of Children and Youth
23. Pre-convention Executive Board meeting

April 10, 1969

Rabbi Sidney L. Regner
Executive Vice President
CCAR
790 Madison Avenue
New York, N. Y. 10021

Dear Sidney:

There will be a meeting of the Fund Raising Committee at breakfast Tuesday morning of the Conference. Before I send out the notice to the men I would like to make sure that you will reserve for us a room or at least a special table in the corner of the dining room for this discussion. I will send out my notes as soon as I hear from you.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

TMS - June 17

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

April 25, 1969

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

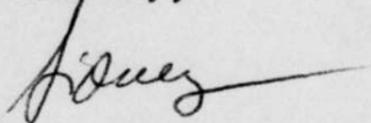
Dear Daniel:

I will reserve a room, or at least a special table in the corner of the dining room for the breakfast meeting of the Fund Raising Committee on Tuesday morning of the Conference.

Let me know how many you expect.

All good wishes.

Sincerely,



Sidney L. Regner
Executive Vice President

SLR:sr

OFFICERS:

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Macon, Ga.
LEVI A. OLAN, President
Dallas, Texas

ROLAND B. GITTELSON, Vice President
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* Ex-officio

May 16, 1969

SENT TO: KARFF, MAGNIN,
NAROT, PERILMAN

Rabbi Roland Gittelsohn
Temple Israel
Longwood Avenue at Plymouth Street
Boston, Massachusetts 02215

Dear Roland:

The initial meeting of the CCAR Fund Raising Committee will be held over breakfast Tuesday morning, June 17th at the Shamrock Hotel in Houston, Texas. The leadership of the Conference will be with us and I hope you will reserve this time on your Convention schedule.

Please R. S. V. P.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

May 16, 1969

Dr. Levi Olan
President
Central Conference of
American Rabbis
Temple Emanu-El
8500 Hillcrest
Dallas, Texas 75225

Dear Levi:

I am enclosing two letters. The Rankin one is disappointing. I had only asked for an interview but I will follow up.

Gunther Lawrence's letter seems to point in a direction which we should not go. Unless you have some strong feelings that we ought to get going into business, I would like to indicate to him that:

- A - any further conversation along his suggested lines is pointless;
- B - we are going to mount a campaign directed at individuals and foundations and anything he does should be in that direction.

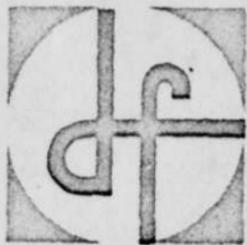
I am switching my meeting date to Tuesday, June 17, in the morning at breakfast.

With all good wishes, I remain,

Sincerely,

DJS:mgm
Encls.

Daniel Jeremy Silver



THE DANFORTH FOUNDATION

222 SOUTH CENTRAL AVENUE
ST. LOUIS, MISSOURI 63105
AREA CODE 314 862-6200

May 13, 1969

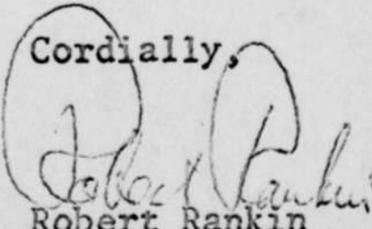
Dr. Daniel Jeremy Silver
Central Conference of American Rabbis
% The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Dr. Silver:

I am answering your letter of May 5 for Dr. Cuninggim, who is presently out of the country, because I carry responsibility for the exploratory work the Danforth Foundation is conducting in the field of theological education. The modest proportion of our work in this field persuades me that I must, regretfully, not encourage you to believe that there is any large possibility of financial support for the critically important study which the Central Conference is undertaking. At the same time, I am eager to inform our major consultant in this field about your inquiry, this being Dr. Luther Harshbarger of Pennsylvania State University. Perhaps he would be able to visit you when he is next in New York or possibly he would want one of our other advisors to talk with you. I regret to say that I shall be out of the city on June 20. Otherwise I would be delighted to have an opportunity to meet you and talk with you about the project.

It is good to be in touch with you and I hope we shall have an opportunity some time soon to meet with one another.

Cordially,


Robert Rankin
Vice President

RR:jmh

cc: Luther Harshbarger

Gunther Lawrence

507 5th Avenue

New York, N. Y. 10017

(212) 867-2975

May 12, 1969

Rabbi Daniel Jeremy Silver
Tifereth Israel Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Daniel:

As promised, I herewith send you some suggestions for your committee's consideration regarding fund raising for the Central Conference of American Rabbis.

It is my opinion that the CCAR must abandon stereotype avenues of fund raising and seek new approaches. I might suggest a comprehensive analysis of fund raising in Reform congregations will show that the available dollar has already been garnered by current institutional drives within the movement, both national and local. In this light I therefore make the following proposals.

ART

Reform congregations and members have for the past number of years been leaders in their communities as art collectors and patrons. Art continues to be an extremely productive and lucrative field. I would like to suggest that the CCAR, as one of its fund raising areas, enter the art field.

I have some specific recommendations.

1. THE SONG OF SONGS -

A portfolio of lithographs illustrated by 10 of the world's leading artists of this biblical prose re-created in modern verse by Abba Eban. The original portfolios of signed and numbered editions in a quantity of 1,000 to sell for a retail price of \$1,000. In addition to the original lithographs a regular edition of the work in a "coffee table" volume to be printed in cooperation with another publisher

to retail between \$25 and \$35 a volume. It is estimated that from this project alone the Conference could earn between \$250,000 - \$500,000.

This project has already been explored with Mr. Eban, *(by my associate)* who has accepted the idea in principle. Several leading artists have also been approached. This project will be produced independently and the Conference could either participate by funding the project for a larger percentage or obtaining the exclusive rights for a smaller percentage to be sold through congregations and art collectors in the community (not necessarily Reform).

2. GOD & ART -

The search for God concepts in our modern society has become a continuous soul-searching process. A group of leading Jewish artists will be asked to interpret through paintings and sculptures this theme. While the concept for this exhibit was created at the height of the "God is Dead" debate, in my opinion this subject still retains a great deal of interest.

The exhibit would be sponsored by the Conference to tour leading museums in the country with a special national and local white-tie opening. Here again a number of artists had been contacted and were intrigued by the challenge. The exhibit would be limited to 30 pieces. Each work of art to be pre-sold if possible to an art patron (in the case of name artists this would be easy). Artists will be asked to reproduce their original works in limited lithographic editions averaging from 50-100 copies. The entire project would be reproduced in a coffee table edition. It is hoped that at least half of the works shall be reproduced in the limited editions. Each premiere opening to be a special patron's fund raising event associated with a champagne buffet supper. It is estimated that the Conference could earn \$250,000 from this project (this idea had been approved by the UAHC and worked out with Jack Bemporad prior to my departure. Since it was my creation I took the project with me).

3. HAGGADAH -

As you know, the CCAR Committee on Liturgy plans quite soon a new edition of the Haggadah. We had tried to get Chagall as an illustrator, but he personally turned the idea down. Another concept discussed with Bob Kahn was that a group of leading Israeli artists would illustrate the new Haggadah. If so, a separate limited, signed lithographic portfolio could be produced to be sold by the Conference.

The above ideas are only a minute number of suggestions for CCAR fund raising through art. I mentioned the Eban project to Roland who liked the idea, especially since it lent itself to the type of dignity with which the Conference should be associated.

4. JUDAICA -

Congregations and their members continue to use a large amount of Judaica items. Existing producers, including the UAHC's Arts for Living Judaism are bankrupt with ideas, overpriced and badly promoted. There are some exceptions, coming out of Israel and perhaps from a few individual artists.

I would like to see the CCAR (perhaps in cooperation with the RA) form its own Judaica production firm. The combination would offer both groups a guaranteed sales outlet and automatically reduce competition. Such a firm should:

- a) reproduce replicas of museum Judaica pieces from private collections
- b) commission original Judaica art
- c) develop interest in Judaica in the Jewish home
- d) package Judaica items for the unaffiliated market through retail outlets (this area has been almost totally ignored by existing firms).

I recognize that these suggestions are ambitious and perhaps overwhelming. They need not be. To begin with, I see myself as handling the production and sales details for all of these projects. I have mentioned in private conversations with both

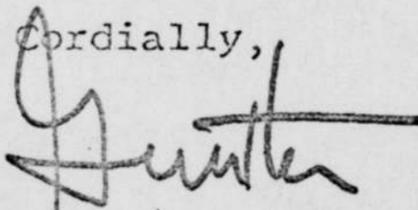
Jacob Weinstein and Levi my personal desire to expand professionally. Naturally, this would give me such an opportunity, and since I would work on a percentage basis be in a position to earn increased funds.

The CCAR involvement should continue to be strictly of a supervisory nature. One must also take into consideration that the art suggestions would produce for the Conference enormous prestige and publicity, providing an extra dimension in value.

If you believe these proposals have merit, please let me know immediately, since I could provide your committee by June with detailed presentations, particularly the Eban - Song of Songs portfolio.

I thank you as always for your patience in reading the above and hope that you find the suggestions worthy of consideration.

Warmest regards.

Cordially,

Gunther Lawrence

GL/pc

cc: Rabbi Sidney L. Regner
Rabbi Roland B. Gittelsohn
Rabbi Levi A. Olan

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

8500 Hillcrest
Dallas, Texas 75225
May 19, 1969

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

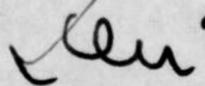
Dear Dan:

I have been doing a little thinking about the funds we will need to meet the expenses of our survey. One thing I am sure of and that is that Gunther Lawrence's proposal is beyond our consideration. I am going to prepare, in my own way, to approach a few Foundations and people, as soon as we meet, and lay out our program of approach.

If you will send me a list of the men you have written to to be at the meeting in Houston, Tuesday morning, I will send them a personal letter and urge upon them the importance of our getting together.

With all good wishes,

Faithfully,



Levi A. Olan
Rabbi

LAO:ef

cc Rabbi Sidney L. Regner

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* Ex-officio

[1969]

Cocktails

Sunday June fifteenth
The Shamrock Hilton
Houston Texas

Six
o'clock

Please Reply
3131 Maple Ave
Dallas Texas 75201

May 29, 1969

Rabbi Levi A. Olan
3131 Maple Avenue
Dallas, Texas 75201

Dear Levi:

I am grateful to you for your invitation to cocktails on the Sunday night before our convention. Unfortunately, I will not be able to get down to Houston until some time on Monday. The wedding season is crowding in.

With all good wishes and many thanks, I remain

Sincerely,

Daniel Jeremy Silver

DJS:bfm

CHICAGO STRATFORD
Chicago Sinai Congregation

5350 SOUTH SHORE DRIVE

Chicago 60615

DR. SAMUEL E. KARFF
RABBI

June 9, 1969

Rabbi Daniel Jeremy Silver
The Temple
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Daniel:

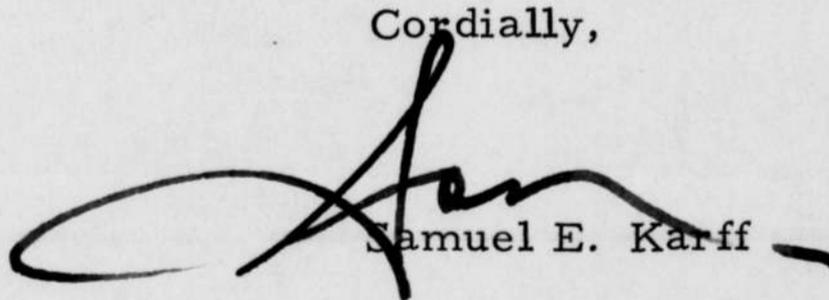
David Polish has asked me to distribute liturgical roles for the forthcoming "retreat." You are hereby invited to conduct our brief Shabbat Service prior to the evening session. No sermon is necessary.

Unless I hear to the contrary I shall assume acceptance.

Warm regards,

Cordially,

SEK:vo


Samuel E. Karff

June 11, 1969

Rabbi Samuel E. Karff
Chicago Sinai Congregation
5350 South Shore Drive
Chicago, Illinois 60615

Dear Sam:

It will be impossible for me to attend the rabbinic training committee meeting at the close of our Houston Conference. I must decline your invitation to be Baal Koreh.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf