



Daniel Jeremy Silver Collection Digitization Project

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

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel

22

Box

8

Folder

285

Israel trip, correspondence, speech, notes, and program,
1973-1983.

THE JEWISH AGENCY FOR ISRAEL

THE OFFICE OF THE LEGAL ADVISER

December 27, 1973

Mr. Daniel D. Silver
2841 Waybridge Road
Shaker Heights, Ohio
U. S. A.

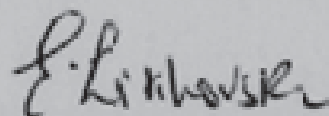
Dear Mr. Silver,

Re: Estate of the late
Rabbi Abba Hillel Silver
File No: 101/65

In order to close the above file in the District Court of Jerusalem, you are kindly requested to sign the enclosed Certificate and return it to me at your earliest convenience. I advise you to keep one copy of the signed Certificate.

The signing of the Certificate should be done at the Israel Consulate in your area, in the presence of the Consul.

Yours truly,



E. Likhovski

C E R T I F I C A T E

Re: Estate of the late Rabbi Abba Hillel Silver
File No: 101/65

I, the undersigned, Daniel D. Silver, confirm the following, as listed below:

- (1) I am the son of the late Rabbi Abba Hillel Silver and his legal heir, in accordance with the above mentioned Will;
- (2) I have received my share from the estate of the deceased, as was empowered by the Will;
- (3) In that I have received my share, as mentioned earlier, I have not, nor will I have any demands or appeals against or in connection with the Estate or against its Israel executor, Mr. E. Likhovski.

Daniel D. Silver

Israel Consul

L. YE RAHMANI
14, Emek Rephaim Street
Jerusalem, Israel

January 22nd, 1974

Dear Daniel,

For two very kind letters you really have by now an answer coming; I really do apologize for being so lazy.

Thank you for the B'nai 'Brith answer about Summers' book. I fully realize that Father Montague Summers is considered by most scholars the "author of a number of diffuse and fanatical books on witchcraft" (Geoffrey Parrinder, Witchcraft, London, 1953, Pelican Ed. p.9); he is however incessantly cited, even if the student is properly warned: "Among more popular books, the works of Montague Summers suffer from excessive credulity but contain much valuable material" (Richard Cavendish, The Black Arts, London, 1967, Pan edit. p.391 in his "Bibliography and Suggestions for Further Reading"), he would have to be a real expert to know, for instance that ~~the~~ though "Beiliss was tried upon the charge of ritually murdering a Russian lad, Yushinsky" as Summers has it in the footnote to the passage of his book, which I sent to you, this was disproven. My whole point was that books on this subject are today snatched up by laymen, having become a popular craze. If Routledge & Kegan Paul publish this "textbook" in paperback with the cover-blurb saying what it does on its enclosed xerox, the lay-reader has little reason to doubt the statements contained therein, unless it had been made clear in some preface, that this book expressed the rather extreme and ~~excentric~~ excentric views of an ultra-orthodox Catholic priest, astonishingly enough printed as late as 1926. As ritual-murder lies against our people are far from dead, being revived directly by some Arabs and indirectly by the Russians, who now claim that all recent terror-acts in Europe are the work of Israel and its agents -such dissemination of "scholarly" proofs in a study of "first-hand evidence" may, unfortunately, not be overlooked.

With us here all is well; one wishes to hope that the US Government and it's Foreign Secretary know what they are doing, keeping in mind the safety of the West, including Israel.

We are much looking forward to your visit in March. In fact I would love to attend your lecture if so permitted. I feel that all trends of Judaism have much to con-

THE HISTORY OF WITCHCRAFT AND DEMONOLOGY

This scholarly and comprehensive study in medieval beliefs, first published in 1926, is here reissued in a paperback edition after some years out of print.

This history of witchcraft is the result of thirty years' intensive study during which Montague Summers consulted a wide range of original sources including monographs, judicial records, legal codes, first-hand evidence from the voluminous works of the older demonologists, and his own correspondence and discussion with ardent devotees of the witch cult. He explodes many myths about the nature of the witch, revealing her in her true colours as: 'an evil liver; a social pest and parasite; the devotee of a loathly and obscene creed; battenning upon the filth and foulest passions of the age'. Individual chapters cover such topics as 'Demons and Familiars', 'The Sabbat', 'Diabolic Possession and Modern Spiritualism', and a fascinating final chapter deals with the illustration of witchcraft on the stage, particularly in the English theatre. The volume is illustrated and extensively annotated. In a complementary, companion volume, *The Geography of Witchcraft*, the author treats the epidemic of witchcraft in the countries of Western Europe.



THE HISTORY OF WITCHCRAFT AND DEMONOLOGY



Montague Summers



CONSULATE GENERAL OF ISRAEL

111 EAST WACKER DRIVE
CHICAGO, ILLINOIS 60601
PHONE (312) 644-4140

קונסוליה כללית

של ישראל

Feb. 4, 1974

4901

Dear Sir/Madam:

Receipt is acknowledged of the document(s) sent to us for authentication. In order to enable us to authenticate them, kindly comply with the requirements set out in the paragraphs below marked "X".

- ☒ 1. Please sign the document.
- ☒ 2. Please have your signature affirmed by a Notary Public.
- ☒ 3. Please have the Notary Public's signature countersigned by the County Clerk of your County.
- ☒ 4. Please remit consular fee of \$1- for each document to be authenticated.
- ☐ 5. Please state relationship between the donor and the recipient of the gift.
- ☐ 6. Please give the name and address of the person for whom the gift is intended.
- ☐ 7. Please specify description, weight, value of gift.
- ☐ 8. Please send duplicate copy of Affidavit.
(Notary and County Clerk's certification are not necessary on this copy, which will be retained in our files. There is no fee for this copy).
- ☐ 9. Please send us a letter from your bank or a copy of your bank balance.
- ☐ 10.

Yours very truly,

Dvora Souditer

Authentication Department

Note: As an alternative to the notarization of your signature and certification by the County Clerk, you may call in person at this office, bringing with you an official document bearing your signature. Office hours are Monday through Friday - 9:00 a.m. to 12:30 p.m.

The document will be returned to you by mail.

February 5, 1974

Mr. L. Y. Rahmani
14, Emek Rephaim Street
Jerusalem, Israel

Dear Yitzhak:

My plans are now almost complete for my visit to Jerusalem. I will be arriving late on Monday the 11th of March. As things stand now I will be staying at the King David. I very much look forward to being with you all so please save some time. Maybe we can wander about the country for a couple of days. I would be delighted to have you at the lecture. It will be on Thursday, March 14 at the morning session.

Adele joins in sending our love and she regrets very much that she won't be with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

United Jewish Appeal 1290 avenue of americas · new york, n.y. 10019

TELEPHONE: (212) PLAZA 7-1500 □ CABLE ADDRESS: UJAPPEAL, NEW YORK

February 11, 1974

To: Mr. Sam Weisberg
Cleveland, Ohio

From: Visitors Bureau

Re: Hotel Reservations
Rabbi Daniel Jeremy Silver

I am happy to be able to advise you that our office in Israel has obtained the following hotel reservations for the above:

King David.....March 12 thru March 20

I would appreciate your turning over to ~~MR~~ Rabbi Silver the enclosed card so that he will know where to contact Chaim Vinitzky in the event that it becomes necessary to change or cancel these reservations after he leaves the States.

Ruth

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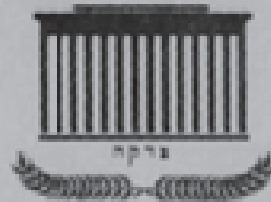
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The Jewish Community Federation of Cleveland

1750 EUELID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

February 13, 1974

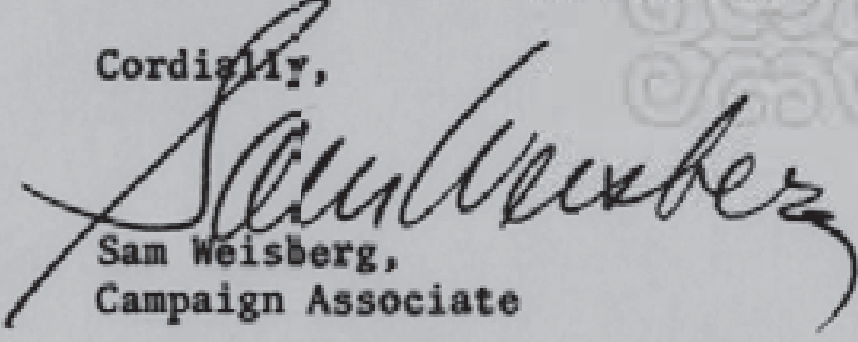
Rabbi Daniel J. Silver
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

I am pleased to enclose the confirmation of your hotel reservation made by the Visitors Bureau of United Jewish Appeal in Jerusalem. I am also enclosing a card listing Chaim Vinitzky's phone numbers in the unlikely event that you have to be in touch with him about arrangements.

Do let me know if there are any other arrangements we may help with.

Cordially,


Sam Weisberg,
Campaign Associate

ENC.

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The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

February 13, 1974

Rabbi Daniel Jeremy Silver
The Temple Branch
26000 Shaker Boulevard
Cleveland, Ohio 44124

Dear Rabbi Dan:

You probably received already the confirmation of your reservation at the King David Hotel. I have written to Yehoshua Abrahams and informed him of your trip and asked him to be in touch with you while you are there. Yehoshua's address is: Pinsker 27, Haifa, Israel; and his telephone number is 224494 (keep in mind that the area code for Haifa will have to precede this number).

Rabbi Kipper's program is at Beth Berl, which is just outside of Kfar Saba. In my letter to Yehoshua I have asked that he attempt to make arrangements so that possibly you and he could jointly visit the program while you are there.

Cordially,

David I. Sarnat, Director
Community Relations & Urban Affairs

DS/pls



CONSULATE GENERAL OF ISRAEL

111 EAST WACKER DRIVE
CHICAGO, ILLINOIS 60601
PHONE (312) 644-4140

קונסוליה כללית
של ישראל

February 19, 1974

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

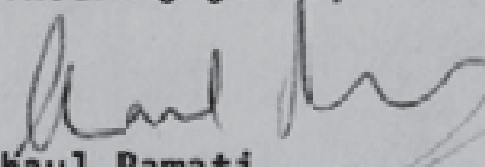
Dear Daniel:

I am sorry of the inconvenience involved in notarization of your signature and having to have it countersigned by the County Clerk of your county. These are, however, the regulations, and as far as I know, they are no different in the United States or in any country in Western Europe and, therefore, wish that this was the limit of the inconveniences we have to suffer at times because of "bureaucracy".

If time is no object, I will be in Cleveland on the 17th of March to address Pioneer Women. You could then sign the documents in my presence and there would be no need for notarization. Should this be agreeable to you, the Consular fee is the same, except for the original copy on which there is a charge of \$2.00.

Very best regards.

Sincerely yours,


Shaul Ramati
Consul General

SR:jm



CENTRAL CONFERENCE
OF AMERICAN RABBIS
85 th CONVENTION

PROGRAM

Jerusalem, March 13-18, 1974

C O N T E N T S

List of Officers	1
Executive Board	2
Ex-Officio	2
Program Committee	2
Convention Program	3
Activities for Rabbis' Spouses	8
General information	8

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Blumberg, Herman J.
Chyet, Stanley F.
Krantzler, Harold I.
Polish, David

EX - OFFICIO

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Kronish, Leon
Samuels, Robert L.
Spicehandler, Ezra

CENTRAL CONFERENCE OF AMERICAN RABBIS

85th CONVENTION — JERUSALEM

March 13 - 18, 1974



P R O G R A M

(All Sessions and Registration at the Diplomat Hotel)

WEDNESDAY, MARCH 13, 1974

10.00 a.m.—6.00 p.m.

Registration

8.30 p.m.

OPENING CEREMONY (Embassy Hall)

(Congregants invited)

Hatikva

Maariv Service

David Forman, André Zaoui and Students of the HUC-JIR

Azkara for fallen soldiers of the Yom Kippur War —

Moses Cyrus Weller

Azkara for deceased colleagues —

Myron Silverman

Call to Order and Appointment of Committee on Committees—

Robert I. Kahn, President

Welcome — Morton Hoffman, Chairman, MARAM

(Council of Israel Progressive Rabbis)

The Convention Program —

Arthur J. Lelyveld, Vice President

"Why We Have Returned to Jerusalem" —

Robert I. Kahn, President

ADDRESS:

Mrs. Golda Meir, Prime Minister of Israel

THURSDAY, MARCH 14, 1974

09.00 a.m.—12 noon

MORNING SESSION (Embassy Hall)

Chairman, Robert Samuels

"Liberal Judaism Today" — Daniel J. Silver

"An Israeli Humanist Approach" — Shulamit Aloni, MK.

12 noon—2.30 p.m.

Lunch Recess

2.30 p.m.—4.30 p.m.

**"PROPHETIC JUDAISM, AN EXAMINATION OF
TWO SOCIETIES" (Embassy Hall)**

Chairman : Saadya Gelb

**a) "The American Experience" —
Simeon Maslin**

**b) "Jewish Religious Imperatives in the New State"
Prof. Shemaryahu Talmon**

Responses : Allan Levine, Chanan Rivkin, Moshe Zemer

8.00 p.m.

DINNER AT THE KNESSET

Chairman : Leon Kronish

Invocation — John Levi

Birkat Hamazon — Willi Kaelter

**(Buses leave Diplomat Hotel Parking Lot
at 7.30 p.m. sharp)**

FRIDAY, MARCH 15, 1974

09.00 a.m.—12 noon

SPECIAL PROGRAM FOR RABBIS' SPOUSES

Visit to Mevasseret Zion Absorption Center for Immigrants

09.00 a.m.—12 noon

BUSINESS SESSION (Embassy Hall)

President's Message — Robert I. Kahn

Report of the Executive Vice President, Joseph B. Glaser

Report of MARAM — Morton Hoffman

The Reform Youth Program in Israel —

Stanley Davids, Henry Skirball

Constitutional Amendments

Resolutions — Hillel Cohn

Report of the Nominating Committee

Other Reports as may be required

12 noon—1.15 p.m.

Lunch Recess

1.45 p.m.—3.00 p.m.

AZKARA AT YAD VASHEM

**(Buses leave from Diplomat Hotel Parking Lot
at 1.30 p.m. sharp)**

Azkara — Laszlo Berkowitz, Frank Rosenthal

Address — Gideon Hausner, M.K.

6.30 p.m.—7.15 p.m.

KABBALAT SHABBAT (Ganei Yehuda Hall)

Israel Federation of Temple Youth

KABBALAT SHABBAT for Congregants

(Consul Hall)

7.30 p.m.

SHABBAT CINNER (Embassy Hall)

Birkat Hamazon — Adi Asabi

Zemirot

Chairman: Herman Blumberg

"Israel and the Diaspora — A New Look"

Alfred Gotschalk, Aryeh Eliav, M.K.

SATURDAY, MARCH 16, 1974

09.30 a.m.—11.30 a.m.

SHABBAT SERVICE (Ganei Yehuda Hall)

(Congregants invited)

Readers : **Seymour Gitlin, Jerry Unger**

HUC-JIR Jerusalem School Choir

Directed by **Gladys Hadaya**

D'var Torah — Ezra Spicehandler

11.30 a.m.—1.00 p.m.

LECTURE (Ganei Yehuda Hall)

Chairman : **Harold I. Krantzler**

"Israel and the Diaspora — our Responsibilities" —

Alexander M. Schindler

Afternoon

At leisure for rabbis

3.30 p.m.—5.00 p.m.

SPECIAL PLENARY SESSION FOR CONGREGANTS

(Diplomat Hotel)

Chairman : **Toviah Ben-Chorin**

SYMPOSIUM ON PROGRESSIVE JUDAISM IN ISRAEL

Panel by representatives of :

- The Israel Movement for Progressive Judaism
- Israel Federation of Temple Youth
- First Year in Israel Rabbinical Student, HUC-JIR
- Israeli Student for Rabbinate
- Leo Baeck School Student

5.00 p.m.

ZEMIROT

8.30 p.m.

EVENING SESSION (Embassy Hall)

(Congregants invited)

Havdalah — **H. Leonard Poller**

**"BONEI ZION REFORMIYIM — in Commemoration
of the 100th Birthday of Rabbi Stephen S. Wise**

Chairman : **Philip Bernstein**

Invocation — **Morton Berman**

Greetings — **H. E. Mr. Kenneth Keating,
United States Ambassador to Israel**

Songs : **Leo Baeck School Choir**

Dramatic Reading by **Howard Greenstein**

Narrators : **Gerald Goldman, Howard Greenstein, Isaiah Zeldin**

A Reminiscence — **Max Nussbaum**

Benediction — **W. Gunther Plaut**

SUNDAY, MARCH 17, 1974

08.30 a.m.

MORNING SESSION (Embassy Hall)

Chairman : Herbert Friedman

The Yom Kippur War — Its Impact in Israel

Aharon Yariv, M.K., Reuven Dafni

12 noon—1.00 p.m. Lunch Recess

1.30 p.m.—5.30 p.m. Visit to Kibbutzim :

(Buses Leave from Diplomat Hotel Parking Lot)

TZUBA, MA'ALEH HACHAMISHA, TZORA, KIRYAT ANAVIM,

KFAR MENACHEM, EIN GEDI

9.00 p.m.

EVENING SESSION (Embassy Hall)

(Congregants invited)

Chairman : David Wice

"New Directions in Liberal Judaism in the World Today" —

Richard Hirsch, S. Z. Abramov, M.K., Jack Cohen

MONDAY, MARCH 18, 1974

10.00 a.m.—12. noon

MORNING SESSION (Embassy Hall)

Chairman : Sheldon Lilker

**"The Experience of Jewish Religious Pluralism
in the United States" — Irwin Blank**

"Is Such Pluralism Possible in Israel" —

Ze'ev Falk, Menachem Hacohen, M.K.

12 noon—2.00 p.m. Lunch Recess

2.00 p.m.—4.00 p.m.

"SOVIET JEWRY AND ISRAEL" (Embassy Hall)

Chairman : George Lieberman

Addresses : Uzi Narkiss, Michael Zand

2.00 p.m.—6.00 p.m.

SPECIAL PROGRAM FOR RABBIS' SPOUSES

Guided Tour to "Arts and Crafts" in Jerusalem

5.00 p.m.

**RECEPTION BY H. E. THE PRESIDENT OF THE STATE
OF ISRAEL**

Prof. Ephraim Katzir, at the Presidential Residence

Proclamation of Solidarity, David Pollak

**(For CCAF members only, buses leave from the Diplomat
Hotel Parking Lot at 4.30 sharp)**

6.00 p.m. Adjournment

ACTIVITIES FOR RABBIS' SPOUSES

FRIDAY, MARCH 15, 1974

9.00 a.m.—12 noon

Visit to Mevasseret Zion Absorption Center for Immigrants.

MONDAY, MARCH 18, 1974

2.00 p.m.—6.00 p.m.

Guided Tour to "Arts and Crafts" in Jerusalem.

GENERAL INFORMATION

CONVENTION HEADQUARTERS :

Diplomat Hotel, Etzion Street, Talplot, Jerusalem

Tel. : (02) 67141

OFFICES AND DESKS (Located in Hotel Lobby) :

Information, Registration, Secretariat,

Travel — El Al Israel Airlines, Tower Travel Corporation,
Peltours Ltd.

Mail and Messages, Photographer, Press

BADGES :

You are kindly requested to wear your "name badge" whenever attending Convention sessions or social events.

TRANSPORT :

Buses will leave the Diplomat Hotel Parking Lot 30 minutes prior to all Convention events and tours of Rabbis' spouses.

POST OFFICE :

A Post Office branch will function at the Diplomat Hotel on Wednesday, March 13, from 10.00 a.m. to 6.00 p.m. All outgoing mail will be stamped with a special cancellation commemorating the opening of the CCAR 85th Convention.

PUBLIC TELEPHONE :

A public telephone is located in the lobby of the Diplomat Hotel. Tokens are available at the Information Desk.

MAIL AND MESSAGES :

Please apply to the Information Desk.

MEDICAL AID :

Please apply to the Information Desk.

PHOTOGRAPHER :

Photographs of sessions and social events will be exhibited in the Convention area.

ADDRESSES OF THE SECRETARIAT

for the duration of the Convention :

Convention Office — Jerusalem, Diplomat Hotel, Tel. : (02) 87141
"KENES" — Jerusalem, 2 Hasoreg St. Tel. : (02) 227017
"KENES" — Tel Aviv, 30 Dizengoff St. Tel. : (03) 281225

AFTER TERMINATION OF THE CONVENTION :

Central Conference of American Rabbis,
790 Madison Avenue, New York N.Y. 10021, Tel. : (212) AG 9-2811

EL AL ISRAEL AIRLINES are the official carriers of the
CCAR 85th Convention

Main Offices in Israel :

Jerusalem :

12 Hillel Street

Tel. : (02) 233333

Tel Aviv :

32 Ben Yehuda Street

Tel. : (03) 59333

Haifa :

80 Ha'atzmaut Road

Tel. : (04) 640966

OFFICIAL TRAVEL AGENCIES :

Tower Travel Corporation

444 Madison Avenue, New York N.Y. 10022, Tel. : (212) 832-6032

Peltours Ltd.

Head Office

Tel Aviv :

52 Nahlat Binyamin Street

Tel. : (03) 50851

Branches :

Jerusalem :

2, Shlonzion Hamalka St.

Tel. : (02) 234318

Haifa :

82, Ha'atzmaut Road

Tel. : (04) 660981

ORGANIZERS :

"Kenes", Organizers of Congresses and Special Events Ltd.,
P.O.B. 16271, Tel Aviv, Israel, Telephone (03) 29 12 25.

PLEASE NOTE :

March 14 — Dinner at the Knesset (US\$ 14.—)

March 15.— Erev Shabbat Dinner, at the Diplomat Hotel (US\$ 14.—)

Vouchers are on sale at the Convention Information Desk.

ISRAEL...BANKING

and you

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תכנית לנשות הרבנים

יום ו', כ"א באדר תשל"ד (15.3.74)

09.00 — 12.00 ביקור במרכז הקליטה „מבשרת ציון“

יום ב', כ"ד באדר תשל"ד (18.3.74)

14.00 — 18.00 סיור מודרך במוזי „מלאכה מחשבת“ בירושלים



יום א', כ"ג באדר תשל"ד (17.3.74)

12.00 — 08.30	ישיבת בוקר, מלון „דיפלומט” יו"ר, הרב ש. פרידמן
	„מלחמת יום הכיפורים והשלכותיה בישראל” ח"כ אהרון יריב, ראובן דפני
12.00 — 13.00	הפסקת צהריים
13.30 — 17.30	סיור בקיבוצים: צובה, מעלה-החמישה, צרעה קרית-ענבים, כפר-מנחם, עין-נדי (האוטובוסים יצאו ממגרש החניה של מלון „דיפלומט” ב-13.30 בדיוק)
21.00	ישיבת ערב (חברי הקהילות מוזמנים) יו"ר, דוד וייס „דרכים חדשות ביהדות המתקדמת” אשר הירש, ח"כ ש.א. אברמוב, יעקב כהן

יום ב', כ"ד באדר תשל"ד (18.3.74)

12.00 — 10.00	ישיבת בוקר, מלון „דיפלומט” יו"ר, שלום לילקר
—	„הנסיון של הפלורליזם ביהדות ארה"ב” — אירון בלנק
—	„היתכן פלורליזם דומה במדינת-ישראל” — אב. פלק, ח"כ מנחם כהן
12.00 — 14.00	הפסקת צהריים
14.00 — 18.00	תכנית לנשות הרבנים סיור מודרך במרכז „מלאכת מחשבת” בירושלים
14.00 — 16.00	„ההדות רוסייה ומדינת-ישראל” מלון „דיפלומט” יו"ר, ג'ורג' ליברמן משותפים: עוזי נרקיס, מיכאל זאנר
17.00	קבלת-מנים על ידי נשיא המדינה, מרופסור אפרים קציר (במשכן נשיאי ישראל) (האוטובוסים יצאו ממגרש החניה של מלון „דיפלומט” בשעה 16.30 בדיוק, לחברי האיגוד בלבד)
	הצהרת הזדהות — דוד פוליש
18.00	נכילת הועידה

שבת, כ"ב באדר תשל"ד (16.3.74)

09.30 — 11.30 תפילת שבת — אולם „גני יהודה“
(חברי הקהילות מוזמנים)

קוראים : צדוק גיטין, ירמיהו אונגר
מקהלת חיברו יוניון קולג — המכון למדעי היהדות
המנחה : גלדיס חדיית
דבר תורה — עזרא שפייוזנדלר

11.30 — 13.00 הרצאה — אולם „גני יהודה“
יו"ר, צבי קרנצלר
„ישראל והתפוצות“ — אלכסנדר מ. שינדלר
אחה"צ חופשי (לרבים)

15.30 — 17.00 ישיבה מיוחדת עבור חברי הקהילות,
אולם „גני יהודה“
סימפוזיון : „היהדות המתקדמת בישראל“
יו"ר, טוביה בן-חורין
משתתפים :

— נציג הוועד הארצי של התנועה ליהדות מתקדמת
בישראל
— נציג הסטודנטים השוחים בארץ במסגרת שנת
הלימודים הראשונה בישראל של החיברו יוניון
קולג' — המכון למדעי היהדות
— נציג הוועד הארצי לנוער ליהדות מתקדמת
— נציג הסטודנטים הישראלים לרמות של החיברו
יוניון קולג' — המכון למדעי היהדות
— נציג בית הספר ליאו באק.

17.00 :מירות שבת

20.30 ישיבת ערב, מלון „דיפלומט“

הבדלה — לאונרד פולר
„בני ציון הריפורמים“ —
לציון יום הולדתו ה-100 של הרב שמואל סטיין ווייז ז"ל
יו"ר, פיליפ ברנסטיין

נצרת תפילה — מורטון ברמן
נרכה : מר קנט קייסינג — שנרי ארה"ב בישראל
שירים — מקהלת ביה"ס ליאו באק
קריאה דרמטית : צבי גרינסטיין
במשיבים : ישעיהו זלדין, ג'רלד גרולמן, צבי גרינסטיין
ברונות — מקס נובאום
ברכת סיום — ו. גונתר פלאוס

יום ו', כ"א באדר תשל"ד (15.3.74)

09.00 — 12.00 תכנית לנשות הרבנים
ביקור במרכז קליטה „מבשרת ציון“

09.00 — 12.00 ישיבת עבודה, מלון „דיפלומט“
דבר נשיא אגוד הרבנים — ראובן קאהן
דו"ח המנכ"ל — יוסף גלור
דו"ח מר"ם — מורסון חופמן
תכניות תנועת הנוער המתקדם במדינת ישראל —
סטנלי דויס, צבי סקירבל

תיקוני החוקה
החלטות הועידה — הלל כהן
דו"ח ועדת המינויים
דו"חות בעניינים אחרים לפי הצורך

12.00 — 13.15 הפסקת צהריים

13.45 — 15.00 אזכרה ב„יד-ושם“
(ראוטוביטס יוצאים בשעה 13.30 בדיוק ממגרש החניה
של מלון „דיפלומט“)
אזכרה — אליהו ברקוביץ, פרנק רוזנטהל
נאום — ח"כ גדעון האוזנר

18.30 — 19.15 קבלת שבת, אולם „גני יהודה“
איחוד הנוער המתקדם בישראל
קבלת שבת לחברי הקהילות (אולם קונסול)

19.30 סעודת ערב שבת, מלון „דיפלומט“
ברכת המזון — עדי עשבי
זמירות

יו"ד, צבי בלומברג
„ישראל והתפוצות — בחינה חדשה“
יחזקאל אלפרד גוטשולק, ח"כ אריה אליאב
(הכניסה לפי הזמנות, שניתן לרכוש בדיקן המודיעין)

יום ה', כ' באדר תשל"ד (14.3.74)

09.00 — 12.00 ישיבת בוקר, מלון „דיפלומט”
י"ר, ראובן סמואלס

„היהדות המתקדמת בדורנו” —
דניאל סילבר

„גישה הומניסטית ישראלית” —
ח"כ שולמית אלוני

12.00 — 14.30 הפסקת צהריים

14.30 — 16.30 „מהותן של שתי קהילות לאור
תורת הנביאים”
י"ר, סעדיה גלב

א) „החוייה האמריקאית” —
שמעון מולין

ב) „תביעות היהדות ממדינת היהודים
המתחדשת” —
פרופ' שמריהו שלמון

כשיבים: אליהו לוי, חנו ריבקין, משה זמר

20.00 איווח-ערב חגיגית במשכן הכנסת
(ראוטובוסים יוצאו בשעה 19.30 ממגרש החניה של
מלון „דיפלומט”)

י"ר, אריה קרוניש

עצרת תפילה — ג'ון לוי

ברכת המזון — זאב קילסר

(הבנקסה לפי הזמנות, שניתן לרכוש בדוכן המודיעין)

איגוד הרבנים המתקדמים

הועידה ה-85

ירושלים, י"ט באדר — כ"ד באדר תשל"ד

(13.3.74 — 18.3.74)

ת כ נ י ת

[חשיבות והרשמת הצירים במלון „דיפלומט“]

יום ז', י"ט באדר תשל"ד (13.3.74)

10.00 — 18.00 הרשמת הצירים, מלון „דיפלומט“

20.30 טקס פתיחת הועידה, מלון „דיפלומט“
(חברי הקהילות מוזמנים)

בתקופה

תפילת מעריב —

דוד פורמן, אנדרי זואי ותלמידי ההיברו יוניון קולג' —
המכון למדעי היהדות

אזכרה לנופלי מלחמת יום הכיפורים —
פשת ויילר

אזכרה לחברים נפטרים —
כירון סילברמן

פתיחה ומינוי הועדה המתמדת —
האובן קאהן, נשיא האיגוד

דברי ברכה —
ברדכי הופמן, יו"ר מועצת הרבנים המתקדמים

הכנית הועידה —
גרתור ליליבלד, סגן נשיא האיגוד

„מדוע ירושלים בשנית ז“
האובן קאהן, נשיא האיגוד

דבר ראש הממשלה —
גברת גולדה מאיר, ראש ממשלת ישראל

תוכן

עמוד

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תכנית הועידה

6

תכנית לנשות הרבנים





הועידה ה-85



(Mar 1974)

I have arbitrarily limited my remarks about Liberal Judaism to the way of life represented in the Congregations almost all of us serve in the Diaspora, to extend my remarks to Israel would be to stretch beyond the breaking point my competence and to raise complex issues which will receive full treatment later in this conference.

BA-ANETZ Liberal Judaism ~~is~~ justified on the simple grounds of the opportunity it provides for a religious life which is free, democratic and dynamic -- and outside the control of a rigid and authoritarian Rabbinate. MIHUTZ LA-ANETZ -- particularly in the U.S. -- Jewish religious pluralism ~~is a~~ ^{is a} fact of our daily communal life. -- The battle for freedom has been won and we face a far more difficult challenge -- the challenge of definition.

What do we stand for?

Not negatively but positively

What acts and attitudes do we affirm as required by the covenant?

Where does Jewish religious liberalism differ from other religious and cultural expressions of the liberal experience?

I can relate impressions ~~between~~ ^{between} the sons -- the traditional time of Sabbath and Leviticus

- (Mar 1924)

because, I believe, that liberal Judaism as we know it has
and its cause, and a new ~~new~~ ^{Jewish} religion ~~more~~ ^{more} is evolving.
if I do not swell as much of the ~~triumph~~ ^{triumph} and ~~glories~~ ^{glories} of our
past as some of you might wish -- and as ~~that~~ ^{that} history proudly
deserves - Forgive me. P 26 p 2817 DN - what is done
is done and we must relate to the present. in use
the question is ~~always~~ ^{always} ~~what~~ ^{what} and you doing for me today?



[Mar. 1974]

silva 12

As expected, our congregations were full last Yom Kippur. Unexpectedly, every seat was occupied the next day. On Yom Kippur the dark shadow of our failings and trespasses hung in the air. We prayed for forgiveness and made plans for a more disciplined life. On the day after Yom Kippur the dark news of the Syrian-Egyptian invasion filled the air. We prayed for Israel's survival and made plans for her support. On holy days and during hellish times the Jewish people exposes itself and rallies round.

At every public meeting held during those anxious October days we signed the moment with a statement of confidence in Israel's capacity to survive. *py*
(1) *1408* spoke our defiance of the descendants of Amalek and our awe before the miracle of Jewish survival. (~~Perhaps in truth the Guardian of Israel does not~~
stumble.)

We met. We encouraged each other. We prayed. We gave. We planned and knew just a tingle of surprise. Just as secular Israel was unprepared in June of 1967 for the emotional impact of the kotel; so diaspora Jews had not realized how much Jewish survival meant to them. In the halcyon days of Eisenhower and suburbia, when the miracle of Israel was fresh; many had treated their Jewishness as a minor social fact. Now, somehow, it was comforting to know that despite intermarriage and assimilation, despite the prevailing secularism, despite the appeal of Eastern religions and of the affluent life, despite inadequate religious instruction and unceasing fund raising, amcha is alive and active in America.

[Mar 1974]

It would be pointless to discuss the liberal synagogue were this not so. The synagogue cannot manufacture Jews. If the community withers away the synagogue cannot save it. (~~Numbers are important.~~) A dropping birth rate and the rising rate of intermarriage are concerns that transcend the synagogue; but those October days reassured us that for now a Jewish polity exists.

The pulse of Jewish life has quickened. This rise in the intensity of involvement can be measured in UJA dollars (~~unfortunately, dollars are an accurate measure of involvement~~) and in other ways, for instance, in the numbers who publicly rally and demonstrate in behalf of Israel or Soviet Jewry. For many Jewish community business has become the focus of their civic lives.

Sadly, the quickened pulse of Jewish life ^{has been} ~~is~~ not fully felt in the synagogue. Like many Israeli lo-dati, some deeply involved diaspora Jews are experimenting with a non-synagogued Jewish life. Conditioned by the attitudes of the humanist and secular age just past, they delight in Jewish nostalgia and culture, but put distance between themselves and Torah or Avodah.

In Israel, a Jewish life outside the synagogue can have breadth and be transmitted to children. The calendar, language, geography and school, naturally provide a Jewish environment. In the thin Jewish environment of the diaspora the synagogue may be the only institution where an Elie Wiesel can be heard, the Encyclopedia Judaica found, and hands linked in Jewish brotherhood and song. Often the synagogue's way is the only option available for the transmission of Jewishness, a fact which causes non-believers to join and, as members, encourages them to pressure the synagogue to become a tarbut center. 'Rabbi, why must Johnny go to services when he attends a religious school?'

[Mar 1974]

We do not need to define what we do naturally. The Jewish state was created to normalize Jewish life and in a domestic sense has succeeded. In Israel the need to define the substance of Jewishness can be put off. Being Jewish ^{can be} is simply doing what comes naturally. But in the diaspora the question must be faced. Are I. B. Singer and Amos Oz Torah? Is a campfire sing-along *Avodah*?

The liberal synagogue rejoices when Isaac Stern plays Ernst Bloch or when Yigal Yadin presents his slides on *MADA*; but is not satisfied. The synagogue has an ideological commitment to the religious vision and expression of Judaism. Our fathers were not satisfied to have the synagogue simply be a *synagogue*, a center for Jews. The synagogue's role was to expose the Jew to Judaism, to express truths and values which transcend but do not demean the forms of secular Jewish culture. The synagogue exists to introduce the sacred into Jewish life: to help the Jew understand, express and celebrate a divinely inspired way of life.

In the diaspora there is much concern, as well there should be, with strategies which can reach and motivate the next generation. Federationists and culturists insist: 'Do it any way you can.' The synagogue demurs. The synagogue cannot play the numbers game. In an age still laden with secular assumptions the synagogue, loaded as it is with spiritual assumptions, cannot appeal to all.

Yet, in the long run, the synagogue may prove to be the most effective shadchan between the Jew and a committed Jewish life. How many in the coming years will ~~be willing to~~ pledge their lives ~~simply~~ for the pleasures of ethnicity? Our world ~~is~~ ^{is} again awakening to the religious dimensions of life. The accomplishment of the secular humanist tradition are no longer fresh and their value is not beyond question. Reasonableness can be read as indecision. To be infinitely open-minded

[Mar 1974]

is seen as a copout in a world of strong, even violent, passions. Man's trust in man's wisdom often appears incredibly naive. In an age when, if we do not push the nuclear button, our machines will push it for us.

Secularly oriented folk often point critically at the empty pew. 'The synagogue is missing the boat. Hundreds came to hear a senator lecture on Watergate and barely a minyan to services. Hold more lectures and fewer services.' The empty pew is no mark of accomplishment, but neither is it a sign of the synagogue's failure. It signals only the extent of religious insensitivity in our communities. The synagogue fails not if the agnostic do not come, but when the sensitive come expectantly and leave disabused. They wanted warmth, holiness, a learning which transcends the fads of culture, but found themselves outsiders, observers at an uninspired service conducted with swift indifference to any urging save the desire to get to the coffee and gossip of the Oneg Shabbat.

The synagogue must be understood and judged for what it is and sets out to be. The liberal synagogue attempts its spiritual mission blessed and burdened with a dynamic definition of the deposit of faith. It rejects the claim that Judaism has fully emerged. Much has changed around us and in us; and, necessarily, in our understanding and expression of Judaism. We depend on Sinai, on the rishonim, and on our own sense of the appropriate.

Liberal Judaism was not the first movement to put old interests and forms into a new combination. The rabbis knew that Moses would be astonished to hear Akiva expounded his, Moses', law. If you measure a synagogue by its degree of conformity to the halacha of Elijah Gaon, it is easy to caricature liberal Judaism:

[Mar 1974]

5

easy, but not helpful, because you will overlook some rather remarkable achievements.

In an open society we have ^{helped decisively to} sustained the loyalty and interest of successive generations of Jews in the God of Israel and His way for Israel.

In a spiritual wasteland we have maintained congregations where Jews have learned and been inspired.

In the time of revolutionary cultural change we have examined Judaism critically and interpreted its thrust so that many gained insight and a new respect.

Pluralism is a fact of life in our communities and increasingly a description of practice in liberal congregations. A generation ago a Reform service was predictable. Most congregations read largely from the left-hand pages of the Union Prayer Book, used an organ, Sulzer music and the 1917 JPS translation of the Bible. The rabbi's sermon played a major role. Today you do not know what you will find on a Friday night. A single congregation may in a single month have a traditional, largely Hebraic service set to Eastern European music, a trendy service with the sing-along music which has become popular in our youth camps and a quiet service of readings chosen from many sources. Some in the congregation will be bareheaded. Some will wear a kippah. Our congregations are both more receptive to tradition and inherited ritual than they were a generation ago and more willing to experiment and change.

[Mar 1974]

By and large our congregations have been strengthened, not weakened, by this pattern of diversity. Diversity of practice reflects the diversity of our membership. A generation today marks a cultural as well as a chronological separation; and an academic really lives in a different world than most businessmen. Diversity ~~also~~ ^{equally} testifies to the indifference to matters theological and ritual among many - "anything you want to do is o. k. " - and to the urgent search and need for expression among the sensitive.

The danger of hefkerut is implicit in this lack of order and in many ways we stand convicted. You may attend a service which idealizes nature and apostrophizes light despite Judaism's millennial struggle against pantheism and gnosticism. You may hear a sermon whose assumptions and idioms are those of socialism or consumerism or "The Christian Century. " You may hear hip poetry sung as a piyyut. Such excesses occur and are offensive to many, but they do suggest our anxious search for viable forms of spiritual expression, the complexity of modern life, and the difficulty of defining what is essentially Jewish. Why is Eyn Kelohenu acceptable when set to an old middle-European drinking chant; but tref when set to a folk rock tune?

Aware of the radical differences between our world and the past a few would turn their backs entirely on tradition and would define liberal Judaism as an unfettered openness to the future. The overwhelming majority of us dismiss this position as vapid, destructive of the continuity of the Jewish experience, and idolatrous - since it substitutes the worship of change for the worship of God. I've never been quite sure of what is meant by a radical openness to the future, (does

[Mar 1974]

this require a jettisoning of all civilization?) but whatever these words do or do not mean they imply a total break with all that has been before - and that simply is not possible - the child is always in the man.

Most of us would define Judaism in terms of the interaction of awareness and the tradition; of need and the deposit of faith. We reject the futurists as our fathers once rejected the apocalypics. The future is not all. The past has meaning. Life is in the moment. At the same time we reject the orthodox contention that rabbinism provides the only authentic articulation of Sinai. God's house has had many chambers. We do not claim that our forms represent the final word, only that Judaism must be appropriate.

Liberal Judaism was born at a time of sweeping political change. In the pre-modern nation state citizenship was treated as a corporate affair. You belonged to a caste or an estate and it was the corporation that represented you at the Court or in the Parliament. Then in the 18th century ~~was the~~ John Locke ^{AND OTHER} suggested the possibility of individual citizenship. As theories of private citizenship began to be accepted in America, France and elsewhere, Jewry was faced with a profound political crisis.

The outcast medieval community had enjoyed one privilege, that of being ruled by its own constitution, the Torah, and by its own leadership; but now Jews were told that to claim the rights of citizens they would have to give up their community. "To the Jew as Jew nothing, to the Jew as Frenchman everything."

There were three alternatives: 1) To act as if nothing had happened. However, Napoleon's convening of a Sanhedrin made it clear that Jewry could not play the ostrich. State law would be primary. The most the faithful could expect was

[Mar 1974]

permission to obey their own law after they were in full compliance with the law of the land. 2) To abandon Jewish life altogether, many took that road. 3) To recast Judaism as a private confession, a Sabbath and family experience and/or an ethical vision whose duties touched only the higher reaches of moral responsibility which cannot be covered by law. The liberal synagogue set out to design a congregational Judaism for Jews who no longer were part of a corporation. Truly a radical step, but had the Reformers not loved Judaism they would have joined the many who streamed out into the Christian and secular worlds.

Determined to be both Jews and Germans these folk necessarily became slightly schizophrenic, of two minds, for necessarily they, as we, lived in two worlds. They chose a dangerous course, as dangerous to their sanity as to their civic security; but what alternative did they have? Cultural homogeneity no longer exists as a live option for modern man.

Not unexpectedly the initial thrust ~~of liberal Jewish interest~~ was outward bound. They wanted to be free of what they called the ghetto mentality, ~~so they sent their sons to the university; made women equal before God and in the synagogue, and built their synagogue in Byzantine and Moorish style to suggest the Golden Age when Jews had been hidalgos and not priests.~~ Their world now had wide frontiers. Yeshivah education seemed terribly parochial and the Talmud outdated by the insights of contemporary philosophy and the new social sciences. The libido was discovered and unleashed and so was the modern woman. Prayers for the Messiah were pale tea compared to programs for effective programs of social reform or revolution. The popular faith in progress supported by attitudes conditioned by

[Mar 1974]

traditional Jewish messianism produced an almost evangelical faith in the future. Many discovered a brotherhood of good will out there, exaggerated its size and importance, and promptly became its paymaster and praesidian. Haver was translated comrade or fellow reformer. The mission of Israel was an urgent duty to join and inspire the struggle for justice within the social order. The question of corporate Jewish survival was one they preferred not to face. The divisions that separate men would soon disappear. They were receptive of general humanitarian concerns and were willing to give to Jewish among other causes, but they turned away from the pessimistic Zionist analyses of the Jewish condition, less because these were too Jewish than because they denied the reality of progress and a new world order.

The Reformers liked to label their particular articulation of Judaism prophetic. They were social activists who delighted in the staccato commands of an Isaiah: "Cease to do evil. Learn to do well. Relieve the oppressed. . . ." Their commitment to the law of righteousness tapped deep wellsprings of social sensitivity within the Jewish spirit - ^{for these} ~~wells~~ that had been somewhat neglected under the pressures of a desperate struggle to survive. Though they took up the prophet's mantle, these activists shared little of the prophet's emphasis on patience and faith. ^{political and social caution} ~~They~~ ^{אברהם אבינו} ~~conceived~~ ^{היה} ~~of the law of righteousness as the highest expression of the~~ ^{היה} ~~halacha~~ ^{היה} ~~and as the measure against which to qualify the discrete rules of the tradition.~~ ^{היה} ~~Few of the~~ ^{היה} ~~mitzvot qualified. Prophetic Judaism was strong on~~ ^{היה} ~~Gemilut Hasadim;~~ ^{היה} ~~weak on~~ ^{היה} ~~Avodah and eager to substitute Wissenschaft for~~ ^{היה} ~~Torah.~~ ^{היה}

STATEMENT OF IMPATIENCE with

became a cardinal ~~element~~

political and social caution

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[Mar 1974]

So much as to what was. That liberal synagogue emerged, flourished, served its purpose and is even now being transformed. Again, widespread cultural and political displacement requires a new balancing and articulation of traditional Jewish themes. Once again the change is catalyzed by the need to adjust to a new political order. The drive towards individual rights has been tempered by a renewed emphasis on community and groupings. In Eastern Europe the Jewish nation never fully disappeared. It is still stamped on a Jew's passport. In Israel the Jewish nation is reborn. America is in the throes of ethnicity and minority rights. Whether he approves the change or not, ~~today's~~ ^{today's} Jew confronts Judaism not as a solitary but from within a community whose social and political fate will profoundly affect his own. One task of today's synagogue is to provide grace, standards and vision for this community.

Today's Jew exhibits a quite different set of cultural attitudes and intellectual assumptions from those long associated with earlier generations of liberal Jews. He lacks their irrepressible optimism and implicit faith in progress. Science and technology have lightened the burdens of labor and heightened the danger of holocaust. They waited expectantly. He is soul weary. We have transformed the world about us and have broken all the certainties of the past only to ~~lose~~ ^{find} ourselves wandering in the spiritual wasteland. We know so much that we no longer know what is right, where to go or how to get there. Critical philosophy has not provided us certainty or clear direction. How else explain the willing suspension of the critical faculty which allows some of our best and brightest to follow a fifteen-

[Mar 1974]

year old guru or obey the simple "do it" of Habad? The most popular faiths of modern times, Communism and Maoism, have demanded an almost absolute submission of their postulants to their authority - and gotten it.

We sense our spiritual impoverishment. Affluence does not satisfy the soul. We crave a colorful and warm religious life, so much so that we have enshrined the shtetl in nostalgia. The shtetl was poor, a bleak place, but presumed rich in a feeling of togetherness and wrapped in a religious culture. It has become the symbol of Paradise lost, a retrojection of our emotional needs.

The original liberal synagogue can be characterized as Maimonidean in spirit and the new synagogue as Ha Levian.

Maimonides trusted only the mind. The heart was impulsive, while the mind was constant and clear. Judaism's virtue lay in the demonstrable fact that Sinai and Aristotle offered the same truth. He was proud that Judaism explained itself in acceptable philosophic terms. The mitzvot were God's will, but happily mental health and personal hygiene were enhanced through them.

Maimonides was an elitist. An able man could master life through the determined use of his intellect. The noise of the synagogue next door distracted him at his studies. The religious life of the community was appropriate to the mass, but not fully appropriate to the enlightened. His prayer was the calm outreaching of the mind rather than the frenzied expression of need by a troubled heart.

Maimonides wrote prose. The reader was overwhelmed by his catholic erudition, analytic capacity and logical acumen. Maimonides answered the perplexities of the intellectuals of his day, but he paid little attention to the simple needs and confessions of ordinary folk. To be sure, he worked tirelessly for his

[Mar 1974]

people and defended their interests at the governor's council, but he was a Louis Marshall and not a Stephen Wise. He worked for his people but did not know how to go out among them. He spoke to them prudently and responsibly, but could not give them the spiritual encouragement which they so desperately needed. One simply cannot imagine Maimonides in an unbuttoned shirt, sitting cross-legged at a camp-fire, holding hands with neighbors while he sings along with them a series of Hebrew folk songs.

The Maimonidean spirit, like the spirit of ^{an older} ~~the more outdated~~ liberal Judaism, was critical, catholic in its interest, elitist, dignified, uneasy with emotion, pleased that Judaism was reasonable and wise.

Judah Ha Levi trusted his heart. He had studied philosophy long enough to be impressed at the bitterness with which philosophers disagreed. The mind is a useful instrument, but only the heart encourages men to make lasting ultimate commitments.

Ha Levi wrote poetry and sang openly of his feelings. He captivated the heart. He was not abashed when he stepped beyond the limits of logic. Others wrote dialectic philosophy. His philosophy instinctively shaped itself into drama. The inconsistencies of talk were dearer to him than the orderliness of ~~pure~~ theory.

Maimonides married to have children. Ha Levi sang of love, wine and nature and sometimes contritely of the temptations of the flesh. His joy was in meeting and in solitude. Maimonides spoke gravely to the diaspora of patience and prudence. Ha Levi impatiently went up to Zion and became both martyr and legend. His advice was not always politically sound, but his hymns expressed the felt needs and hopes of ordinary Jews. He adored the living God, spoke adoringly of

[Mar 1974]

Zion, and cried for the Messiah. Like them, he was scandalously committed to the mystery of Israel's chosenness.

Ha Levi's spirit was full of feeling, passionate and compassionate, democratic, poetic, responsive to the grand redemptive themes, intensely Zionist and, above all, steeped in and concerned with the fate of this people, remarkably kin to the spirit of this generation.

Let me attempt a few impressions of this new spirit.

TODAY'S CONSCIENCE
~~Again people~~ smile tolerantly if they hear Judaism described as ethical monotheism, a pure and universal form of the religious spirit of the West. The emphasis is on Judaism as itself. Western civilization has let us down. Judaism is significant, not because it is the same, but precisely because it is significantly special. At least, that is the hope. Maimonides justified Judaism in terms his age accepted as reasonable. Ha Levi struggled to know Judaism as a distinctive reality.

There is no longer much pretense that we are man-in-general, the same as everyone else. We have moved beyond apologetics (no one was listening) and restyling (who can keep up with cultural styles?) to a sharp awareness of ourselves as Jews and Judaism as a special tradition. We are Jews. The world knows us as such. There is no brotherhood of good will out there. There are simply ordinary folk who want oil for their cars and hard-headed Heaths and Joberts who will get it for them.

We do not accept reason as sovereign. Hitler's professors were men of intellect. We do not define Judaism simply as a religion of reason. Judaism is nothing if it does not speak to the heart. The early Reformers effectively used reason to dissolve a tangle of folkways and superstitions; but reason proved too corrosive

[Mar 1974]

an acid which ^{branded away not only superstition but} ~~drained from ourselves~~ all sense of the sacred. We reduced every ritual to a historical curiosity. Mitzvot were obligatory only if they promoted mental health and were obeyed not because they were spoken at Sinai but because a Karl Menninger or Carl Rogers approved. ~~A covenant people cannot dissolve each statement of God's will into a conventional morality.~~

The proposition was fondly held that Judaism was not a redemptive gospel, but an ethical way of life. Prophetic Judaism provided a powerful impetus towards communal involvement. It helped break Jews from the narrowness of a ghetto perspective. But ours is an age of ambiguity. We need to know with more precision precisely in what justice consists. Several generations of social engineering have taught us much of the evil that good men can do. What is right is no longer crystal clear and we sense again the value of the casuistic approach of the responsa. Ethical commitment of a high order there must be - and Torah - wisdom of a high order in its application.

For all its power prophetic Judaism was also an expression of unease with enthusiasm and a passionate religious life. Hitlahavut was associated with simple folk from the hills of Eastern Europe. Worship should be decorous and contemplative - Maimonidean. But the times are cold and we need not only the bracing command to seek justice but the warmth of Ha Levi's poetry, the intensity of his faith in God's power to save, and the strengthening of a congregation that sings together against the darkness.

Our fathers rejoiced to see man as a partner with God in the work of creation, and, often assumed, though they never said it, that God was the silent partner. The messiah disappeared behind the messianic age. Elijah became a succession

[Mar 1974]

of Jewish Nobel laureates. If man was the active partner in the work of creation he has badly botched the job. Our machines pollute the earth. Our science threatens to destroy our life. Our medicine breeds mass poverty. We need help. We are not abashed to speak of our need for redemption. By their own choice on Confirmation Day my class of fifteen-year olds will sing the words of tremulous hope sanctified by the martyrs of the Shoah: "I believe with perfect faith in the coming of the messiah and even though he is delayed I will await him."

Religious understanding was believed to be cumulative and, inevitably, Torah was buried behind a mountain of sociological and psychological learning. Can we any longer accept today's wisdom as necessarily superior to yesterday's understanding simply because it is today's? Universities, those sanctuaries of the secular culture, did not prove their claims to truth and character in the 1930's in Germany or in the 1960's in America. If today's wisdom is so advanced why are we burdened by a pervasive sense of meaninglessness? Why do we respond instinctively when Martin Buber tells us that wisdom is not in logic - which is a game - but in meeting - which is life? Today's intellectual, like the hasidim he once despised, knows that man must sometimes dance to wordless tunes.

Men believed that Israel's mission was to offer moral leadership to the world. No one listened or if they listened they declared our teachings subversive. Others taught that Israel's mission was to provide the world a symbol of the eternal way men so rarely travel. The Holocaust was too high a price to pay to be someone else's symbol. The assumptions of such a mission now seem on either sheer arrogance (how many of the lamed vavniks are Jews) a forlorn illusion (Who in the

[Mar 19 74]

world really saw the Yishuv turn the barren soil into a green home? And when they did why did they arm our enemies to destroy this single proof of man's creative capacity?)

A pervasive sense of alienation and of the tragic binds these attitudes into our way of thought. The old faith was confident, progressive, reformist. We hope against hope. Their hope was confirmed by labor saving devices and bourgeois revolutions. Our hope derives simply and directly from our faith in God.

For some their sharp awareness of the dark and the tragic began with the failure of the liberal revolutions of 1848. For some it began as they watched black-shirted legions march through Paris during the Dreyfus Trial. For some it began with Kishnev. For others it began when Jewish revolutionaries were denounced by their Russian comrades. For some it began on Kristal Nacht. For some it began with the British White Paper and the post-war blockade of Palestine. For some it began with Stalin's purges. For some it began when the allies organized the Evian and Bermuda Refugee Conferences as empty masquerades. For some it began when the Soviet reverted to political anti-semitism. For some it began when the mosques rang with cries of Jihad and Arab armies went again and again into battle. One need speak only one name - Auschwitz - and Jews understand. The shocks have been many and not confined to Jewish life - Coventry, Hiroshima, Czechoslovakia, Viet Nam - need I go on? A new man and a new Jew has emerged, the Jew who no longer insists that the first order of Jewish business must be a sacrifice of self-interest or that preaching is Jewish only if it is totally universalistic. We must cope before we can reach out. It is no longer enough to be reasonable.

[McCr 1974]

The world is fundamentally unreasonable. After Auschwitz and the Arab wars we accept the ambiguity of our existence - alienation - and know that we need God's help. Our synagogues must offer a redemptive gospel and not simply popular lectures promoting democracy and mental health.

The original liberal Judaism provided a humanist vision for the confident folk of the 19th century. The new ~~liberal~~ synagogue must provide a redeeming vision for a 20th century man who feels himself burdened and trapped by life's ambiguities. It will necessarily place more emphasis on the specifically religious: sacred acts, sacred moments, and sacred learning. It will be concerned more with Torah than with archeology, more with the history of Jewish thought than with lists of Jewish notables, more with the immediacy of a worship experience than in knowing all there is to know about the origin of our customs and rituals.

Jews are again reaching out for a satisfying religious life. There is interest in religious forms - old and brand new. The youth have shul-ins. Young parents arrange Sabbath dinners at the synagogue to learn the words and the songs. Couples go on retreats which discuss the question: "How to Jew." The new synagogue is not a formal place; the emphasis is on aliveness, the spirit, something happening to and for. Jews talk about a guide for liberal Jewish practice, not so much because they want a handbook which describes 'how', but because they want their practices to be listed as mitzvot so that they can feel that the act is sacred.

Jews seek true community. A recent survey of our congregations summed it up with this observation: "No single conclusion registers so strongly as our sense that there is among the people we have come to know a powerful, perhaps even desperate, longing for community" (Reform Is A Verb). The synagogue must be a place where a Jew can overcome loneliness. It must tie the Jew to his past, to

[Mar 1974]

other Jews - and to God - through ritual, the warmth of congregational fellowship, the meeting of minds and the meeting of souls. In the new synagogue Torah must assert an autonomous claim. We are eager to discover what is authentic and natural in the Jewish spirit. We want warmth; but we are not Hasidim. We are moderns. We are well aware of the dangers of passion. The need to believe, the rush to faith, is strong and like any stream it can break over its banks and become a destructive flood. Theology, God talk, a discipline which liberal Jews once paid little attention to again commands our interest for it must help us recognize what is holy and what simply blind and misdirected idolatry.

The new synagogue is not for German Jews or middle-class Jews or college graduates. ^{Non} ⁽¹⁾ ~~It~~ will ~~not~~ be simply for those who have been institutionally involved with the Reform movement. The new Jew can be found in all denominational camps, ^{he believes frequently that those} and institutional divisions which keep us apart are scandalous. The division is [^] not between reform and conservative - kippah or no kippah; but between indifference and concern.

^{1/ Although he is not always in control of our}
The new synagogue is not yet, but the new Jew is here. ~~Unfortunately,~~ [^]
^{synagogues}
Many synagogues are in the hands of those who but dimly perceive how radical the reorientation of the new Jew has been and so are hardly aware how radical the change of program, presentation and emphasis must be. If the ^{liberal} old ways are [^] treated as in any way sacred, the synagogues where we serve will wither away for they will no longer speak to the spiritual needs of the times. If they do much will be lost - memories, buildings, libraries, loyalties - but not all. New

[Mar 1974]

19

spiritual communities will emerge. Some have already emerged. I am convinced
the synagogue need not commit suicide; but the challenge is large because habits
are strong and institutional ties powerful. We are again *in a place* between
one sun and the next - a time of impending darkness and of creation. Where will
the dawn find us?

Daniel Jeremy Silver





June 27, 1983 -- We've not yet heard from you. Planning a Museum Directors 'familiarization tour - 7-days - to Israel. Oct. 1983. Interested? Respond via enclosed or phone. TOLL FREE 1-800-221-4422 or (212) 759-3975. Interest enormous so respond soonest possible.

March 18, 1983

Rabbi Daniel Jeremy Silver
Director
The Temple Museum of Jewish
Religious Art
University Circle and Aliver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

We are writing to propose that your museum consider a most unique art and archaeological tour of Israel and Egypt.

Mindful of your likely interest in providing membership benefits and enlarging your membership base, we believe that such an offering - collaborative with EL AL - will prove highly productive in many ways. It will please your members, attract new ones and raise money for the museum.

Israel and Egypt - holding art, historical and archaeological treasures unmatched anywhere - are quite likely already well appreciated by you and your colleagues. Perhaps it is timely to update you on likely points of interest that may be included in such a tour.

We have prepared a memorandum listing our museums and other related features. We have included the details of their special emphasis and have, here at our headquarters, the names of the curators and directors who would like to play 'host'. Thus we will provide that critical switchboard role from which the spark may ignite a most unusual travel/cultural offering.

EL AL will facilitate this event for you in every way. We will suggest itineraries - including Israel, Egypt - add-ons (e.g.-Paris, London, etc.), negotiate the best group rates and arrange for those amenities that will make the big difference in achieving your turn-out and assuring a financial and charismatic success.

Such an undertaking should also financially benefit your institution. We will provide the basis (i.e.-donation add-on, etc.) whereby this will prove a highly productive fund-raiser.

We will be delighted to hear from you. A response letter is enclosed or, if you wish, phone me (TOLL FREE) at 1-800-221-4422 or at (212) 759-3975.

Sincerely,

Joan Menker
Coordinator, Cultural Inst. Liaison

JM:hs

EL AL ISRAEL AIRLINES LTD.

850 Third Avenue, New York, N.Y. 10022 Telephone: (212) 940-0600

June 1983

To: Museum Directors and Others Interested
From: Ms. Joan Menken, Coordinator of Liaison, EL AL - AIRLINE OF ISRAEL
Liaison Office: Suite 1522 527 Madison Ave., New York, N.Y. 10022
TOLL FREE 1-800-221-4422 (212) 759-3975.

Re: ITINERARY (SPECIALLY PREPARED BY ISRAEL MINISTRY OF TOURISM, EL AL AND FOREIGN-SHARON TOURS) - SUBJECT TO MODIFICATION AS REQUIRED.

Day 1 Departure from US (JFK Int'l. Airport) aboard EL AL flight. 8PM.

Day 2 Arrival at Ben Gurion Int'l. Airport. Welcome by Ministry of Tourism officials, then transfer to Jerusalem.

Day 3 A City That Is a Museum.

View the panorama from the Mount of Olives, then enter the Old City at Jaffa Gate. Visit Herod's Citadel, and view the excavations. Visit the CITY MUSEUM (photos and maps, artifacts) and the unique MUSEUM OF PEOPLE (folklore dresses, types) at the Citadel. Walk atop the city walls to Dung Gate. Visit the new excavations at the Southern Wall, and the reconstruction of the site. View the Western Wall, ascend to the Temple Mount. Visit the Museum housing some of the artifacts dug up there. Visit the El Aqsa mosque and the Dome of the Rock. Walk the Stations of the Cross through the suk (market) to the Church of the Holy Sepulchre, thence back to Jaffa Gate.

In the afternoon visit the large scale model of Jerusalem in the First Century (at the Holyland Hotel) and the L.A. Mayer Memorial Institute of Islamic Art and the Clock and Watch Collection.

Overnight: Jerusalem

Day 4 The Israel Museum

Visit the Museum's collection of Archeology, glass, coins, ethnography. Judeaica, art. Polynesian collection, etc.

Visit the Young Wing and meet with Ms. Ayala Gordon, Director. Visit the Shrine of the Book (Scrolls) and meet with Mr. Magen Broshi, Director.

Visit the Billy Rose Sculpture Garden. Meet with Dr. Martin Weill, Dtr. of the Israel Museum. In the afternoon visit Yad Vashem, Memorial to the Holocaust and the Museum of Taxes.

Visit Bethlehem - the Church of the Nativity, Manger Square, Shepperd's Fields and Rachel's Tomb. Overnight: Jerusalem

Day 5 Visit the Rockefeller Museum of Archeology, then the unusual Old Yishuv Court Museum in the Old City. Afternoon at leisure.

Day 6 Depart the Capital and descend to the Dead Sea. By cable car, visit Masada, the court built by Herod. Defended by the Jewish zealots against the Roman Army in 70 C.E.

Drive northward along the Jordan river to Jericho to see the remains of the world's oldest continually inhabited city. Thence to the Sea of Galilee. Visit the remains of the Roman hot baths and see Capernaum, the Mount of Beatitudes and Magdala.

Continue to Safed. After dinner, visit galleries at the artist's quarter.

Overnight: Safed.

Day 7 Drive through the Valley of the Olives to the Mediterranean - the Crusader Capital of Acre. Visit the city and the Museum of Folklore and Archeology at the Turkish Bathhouse.

Continue to Haifa to visit the unusual Museum of Grain at the Dagon silo, the National Maritime Museum, the Museum of Illegal Immigration.

Proceed to Kibbutz Hazorea to see the Vilfrid Israel House of Oriental Art, then drive along the seashore to Tel Aviv.

Overnight: Tel Aviv

Day 8 Visit the most unusual Museum of the Jewish Diaspora, then on to the Haaretz Museum to see the Glass Pavillion, Ceramic Pavillion, the Numismatic Pavillion and others.

Drive through the modern city to ancient Jaffa and visit the Museum of Ancient Jaffa.

Overnight: Tel Aviv

Day 9 Transfer to Ben Gurion Airport for your homebound flight.

Date: _____ 1983

Ms. Joan Menken
Coordinator of Liaison, MUSEUMS & CULTURAL INSTITUTIONS
EL AL AIRLINE OF ISRAEL
Liaison Office: Suite 1522
527 Madison Ave.
New York, N.Y. 10022

Dear Ms. Peters:

We have your note and (proposed) itinerary for the special 'visit' to ISRAEL by museum directors seriously interested in planning special cultural tours for their members, families and friends.

() We are interested. Please arrange to send us full details. We understand that the (token) rate, all-inclusive, is \$600.

() Please send us itineraries proven most successful for museum tours to:
() Israel () Israel and Egypt

Length: () 10 days () 14 days () more _____

Our special interests may also include:

() PARIS Add-on
() LONDON Add-on
() Other: _____

Would consider this for: () 1983 () 1984 () 1985 () later _____

Season/month we prefer: _____

This would primarily be for:

() membership benefits
() fund-raising
() improving our charisma in our greater area

Concerning such an 'international' travel/vacation experience:

() We have a travel program
() We do not yet have such a program. This would be a 'first'.

() Send us details about the various museums, archeological highlights and other features that could comprise such an experience.

These might include:

() Jerusalem	() City Museum	() Rockefeller
() Tel Aviv	() Western Wall	Museum of
() Haifa	() Israel Museum	Archaeology
() Jaffa	() Billy Rose Sculpture	() Yishuv Court
() Elath	Garden	Museum
() Dead Sea	() Yad Vashem - Museum	() West Bank
() Sea of Galilee	to the Holocaust	() Golan Heights
() Masada	() Diaspora Museum	() Kibbutzim
() Haaretz Museum	() Museum of Ancient Jaffa	

() Please inform us of the schedule of visual presentations held nearest to our location...so that we may attend and gather details related to this plan.

Comments

(May also give name, addresses of others who would appreciate the above-noted information. Use reverse side.)

PLEASE PRINT CLEARLY OR TYPE

NAME: _____

TITLE: _____

INST: _____

ADDRESS: _____

CITY: _____ ST: _____ ZIP: _____

PHONE NO: _____ AREA CODE: _____

(If prefer) HOME PHONE: _____ AREA CODE: _____



THE AMERICAN JEWISH COMMITTEE הוועד היהודי האמריקני

Israel Office : Rehov Ethiopia 9, Jerusalem - 95-149 - ירושלים
Tel. 228862, 233551 Cable : Wishcom - Jerusalem ירושלים - 228862, 233551 טלפון

July 15th, 1974.

Rabbi Daniel J. Silver
c/o David I. Sarnat
Director, Community Relations & Urban Affairs
Jewish Community Federation of Cleveland
1750 Euclid Avenue
Cleveland, Ohio 44115
U.S.A.

Dear Rabbi Silver,

I find that I don't have an address for you; thus my writing via David. I hope that you and the Revs. Branch, Jeandheur and Murphy have all arrived home safe and sound, and none the worse for your "obstacle course" through Israel. (I know that you, at least, were far from overwhelmed by the pace).

Enclosed is the list of names and addresses I promised you. I have already thanked these people myself, but I'm sure that an extra word of gratitude from you and/or the others would be received with appreciation.

The luncheon with Carmi, which you missed, went very well I thought. Bernie Resnikoff was, naturally, sorry not to have been able to meet you in person, but I know that he enjoyed his meeting with the other three. By the way, he reported to me that the men felt I was upset about the critical nature of what was being said at one of the sessions I attended with you. I assume they were referring to Abraham Lavine, of the Welfare Ministry, whom I rather abruptly - and not too tactfully, I'm afraid - cut off in the middle of what I considered to be an endless and almost offensively defensive spiel on something about which he was neither qualified nor invited to speak. I shall have to brush up on my tact for the future, but I do hope our guests did not go away with the feeling that I had tried to censor the information they received or railroad them in any way.

I was glad for the opportunity to meet you and greatly enjoyed the time I spent with you and the others. Please remember me to them and also, of course, to Dave. I look forward to receiving the feedback you

.... /2

ELMER L. WINTER, President ■

RICHARD MAASS, Chairman, Board of Governors ■ MAYNARD I. WISNER, Chairman, National Executive Council ■ THEODORE ELLENOFF, Chairman, Board of Trustees ■ MORRIS H. BERGREEN, Treasurer ■ MRS. LEON C. SUNSTEIN, JR., Secretary ■ GERARD WEINSTECK, Associate Treasurer ■ Honorary Presidents: MORRIS D. ABRAM, LOUIS CAPLAN, IRVING M. ENGEL, ARTHUR J. GOLDBERG, PHILIP E. HOFFMAN ■ Honorary Vice-Presidents: NATHAN APPLEMAN, MRS. JACOB BLAUSTEIN, JACK A. GOLDFARB, JOSEPH KLINGENSTEIN, FRED LAZARUS, JR., JAMES MARSHALL, WILLIAM ROSENWALD ■ MAX M. FISHER, Honorary Chairman, National Executive Council ■ MAURICE GLINGERT, Honorary Treasurer ■ JOHN SLAWSON, Executive Vice-President Emeritus ■ Vice-Presidents: BERNARD ABRAMS, Hartford; MORTON K. BLAUSTEIN, Baltimore; JEROME H. COMAR, Chicago; CARL M. FREEMAN, Washington; HOWARD I. FRIEDMAN, Los Angeles; MRS. RUTH R. GODDARD, New York; DAVID GOLDWASSER, Atlanta; ANDREW GOODMAN, New York; LEWIS S. GROSSMAN, Detroit; EMERY E. KLINEMAN, New York; ARNOLD H. UNGERMAN, Tulsa ■ BERTRAM H. GOLD, Executive Vice-President

[July 15, 1974]

- 2 -

promised me, as well as any other tips you can offer for future programming on the basis of your considerable ~~and~~ experience and knowledge of American Jewry and Christendom. I managed to learn a few things from you while you were here, for which I'm grateful.

Yours sincerely,

Taffy.

Taffy Baker, co-ordinator
Jerusalem Service Centre for
Christian Visitors.

enc1.

TB/sad



People met by the Cleveland Interfaith Clergy Mission, June 25 - July 3, 1974

Prof. Ze'ev Falk
10 Harav Eerlin St.
Jerusalem

Mr. Michael Pragai
Director, Church Relations Division
Ministry for Foreign Affairs
Hakirya - Romema
Jerusalem

Dr. and Mrs. Douglas Young
American Institute of Holy Land Studies
P.O.B. 1276
Jerusalem

Dr. Andre Chouraqui
8 Ein Rogel St.
Jerusalem

Brother Dr. Marcel Dubois
Superior
St. Isaiah House
20 Agron St.
Jerusalem

Dr. M.A. Kurtz
Director-General
Ministry of Social Welfare
8 King David St.
Jerusalem

Mr. Avraham Lavine
Department of International Relations
Ministry of Social Welfare
8 King David St.
Jerusalem

Mr. Wertheim
Keren Yaldenu Youth Center
5 Mem-Gimel St.
Jerusalem

Mr. Michael Klein, Deputy Director
Christian Affairs and Communities Division
Ministry of Religious Affairs
23 Shlomo Hamelekh St.
Jerusalem

Rev. Rafik Farrah
St. George Cathedral
Saladin Road
Jerusalem

Mr. Benjamin Gur-Arieh
Deputy Advisor on Arab Affairs
Office of the Prime Minister
Hakirya
Jerusalem

Mrs. Bella Chesnow
House Mother
Mevaseret Zion Absorption Center
near Jerusalem

Mr. T. Carmi
10 Aminadav St.
Jerusalem

Ms. Margery Turnbull
Academic Secretary
Ecumenical Institute at Tantur
P.O.B. 19556
Jerusalem

Guides:

Mr. Asher Weiss
3 Neveh Granot
Jerusalem

Mr. Moshe Mer
Eshkolot Tours
36 Keren Hayessed St.
Jerusalem

August 5, 1974

Mr. Wertheim
Keren Yaldenu Youth Center
5 Mem-Gimel St.
Jerusalem, Israel

Dear Mr. Wertheim:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 5, 1974

Dr. M. A. Kurtz, Director-General
Ministry of Social Welfare
8 King David St.
Jerusalem, Israel

Dear Dr. Kurtz:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 5, 1974

Mr. Avraham Lavine
Dept. of International Relations
Ministry of Social Welfare
8 King David St.
Jerusalem, Israel

Dear Mr. Lavine:

I write this note on behalf of Monsignor Murphy, Rev. Jeandbeur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Dr. Bernard Resnikoff
Rehov Ethlopie 9
Jerusalem, Israel

Dear Dr. Resnikoff:

Please forgive the delay in my writing this letter of thanks for the help of your office in organizing our recent visit. I am deeply grateful and I mention the AJC support whenever I have talked publicly of our trip.

You asked for a resume and critique. The most valuable parts of the trip were those where we touched the human dimension: meeting the Russian immigrants at Lydda; visiting with Mrs. Chesnow at Mevatssert Zion. I thought Lavine at the Ministry of Social Welfare did a particularly good job and the materials that he presented to us were those most read. I would recommend that besides the youth center which we visited, other special schools, youth centers, psychiatric centers, be included. Israel's commitment to humane values and human rehabilitation is impressive. If anything was missing on this trip it was a visit with somebody in the Government whose name is broadly known. Such a visit is useful for the men when they return and make a presentation to their congregations. It also helps to validate their own sense of importance.

Let me run down each of the visits:

Falk - A warm pleasant luncheon, but his interest which is the adjustment of traditional Jewish law to modern times is clearly more central to rabbinic concerns than to ministerial ones. Perhaps some time with someone from the university or academic community who could speak of educational problems generally could be usefully substituted.

(Aug 6, 1974
Resnikoff)

Pragai - He always does well. He is warm, willing to speak of himself, sensitive and knowledgeable about Christian issues. He had the good sense to meet us in a Hadassah sponsored vocational school so we had a double-tiered learning experience.

Douglas Young - He comes on too strong and what he says does not jibe with conversations with American Christian ministers and scholars whose names have been given to visitors by their denominations.

Chouraqui - Pleasant, scholarly, but since he is out of Government much more pessimistic and withdrawn than previously. It is important, however, to meet some representative of the Oriental community.

Dubois - An excellent meeting which highlighted the insignificant minority of Catholics who involve themselves emotionally with Israel as a state.

Kurtz - I had to miss that brief meeting, but I did sit in on most of the Lavine session, a good session. He is aware in talk with Americans and he is fact-oriented.

Klein - The less said about this meeting the better. It was not useful. He talks too much. He doesn't listen to what is being asked and that is too bad considering the role he is in.

Farrah - A warm diffident man, makes a good impression, but does not say very much. It would be better to go out to the territories and meet with somebody in context.

Again, my thanks for your time and interest and I hope that on my next visit to Israel we will have a chance to sit down and get together.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Dr. and Mrs. Douglas Young
American Institute of Holy Land Studies
P. O. B. 1276
Jerusalem, Israel

Dear Dr. and Mrs. Young:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

I read with distaste of the attack on your people and your building. What can I say except that a fanatic is a fanatic, whatever his stripe.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Mr. Michael Pragai
Director, Church Relations Div.
Ministry for Foreign Affairs
Hakirya - Romema
Jerusalem, Israel

Dear Mr. Pragai:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time. The men developed a deep sensitivity to the complex problems of religious life in Israel and very much appreciated our luncheon.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Ms. Margery Turnbull
Academic Secretary
Ecumenical Institute at Tantur
P.O.B. 19556
Jerusalem, Israel

Dear Ms. Turnbull:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Mr. Michael Klein, Deputy Director
Christian Affairs & Communities Div.
Ministry of Religious Affairs
23 Shlomo Hamelekh St.
Jerusalem, Israel

Dear Mr. Klein:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Rev. Rafik Farrah
St. George Cathedral
Saladin Road
Jerusalem, Israel

Dear Rev. Farrah:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time. I trust if your American children are in this area they will come to visit us.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Mr. Benjamin Gur-Arieh
Deputy Advisor on Arab Affairs
Office of the Prime Minister
Hakirya
Jerusalem, Israel

Dear Mr. Gur-Arieh:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Father Dr. Marcel Dubois
St. Isalah House
20 Agron St.
Jerusalem, Israel

Dear Father Dubois:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time. It was a pleasure visiting with you and worshipping with you.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Dr. Ze'ev Falk
10 Harav Berlin St.
Jerusalem, Israel

Dear Dr. Falk:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time. I hope your visit to the United States is as exciting and fulfilling as our visit in Jerusalem.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Dr. Andre Chouraqui
8 Ein Rogel St.
Jerusalem, Israel

Dear Dr. Chouraqui:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time. We all look forward to the reading of your translation and wish you good luck with its completion.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Mrs. Bella Chesnow
House Mother
Mevasseret Zion Absorption Center
Jerusalem, Israel

Dear Mrs. Chesnow:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 6, 1974

Mr. T. Carmi
10 Aminadav St.
Jerusalem, Israel

Dear Mr. Carmi:

I write this note on behalf of Monsignor Murphy, Rev. Jeandheur, Rev. Branch and myself to thank you for the courtesies of your time and interest during our recent visit to Israel. You helped to make our ten days a time of learning and increased awareness and also a very happy time.

Sincerely,

Daniel Jeremy Silver

DJS:mp

אריאל

A REVIEW OF ARTS AND LETTERS IN ISRAEL

ariel

18th August 1974

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

Dear Rabbi Silver,

Thank you very much for your kind letter of August 6th.

I am very glad that I was able to help you enjoy your
recent stay in Israel.

With best wishes to Monsignor Murphy, Rev. Jeandheur
and Rev. Branch, I am

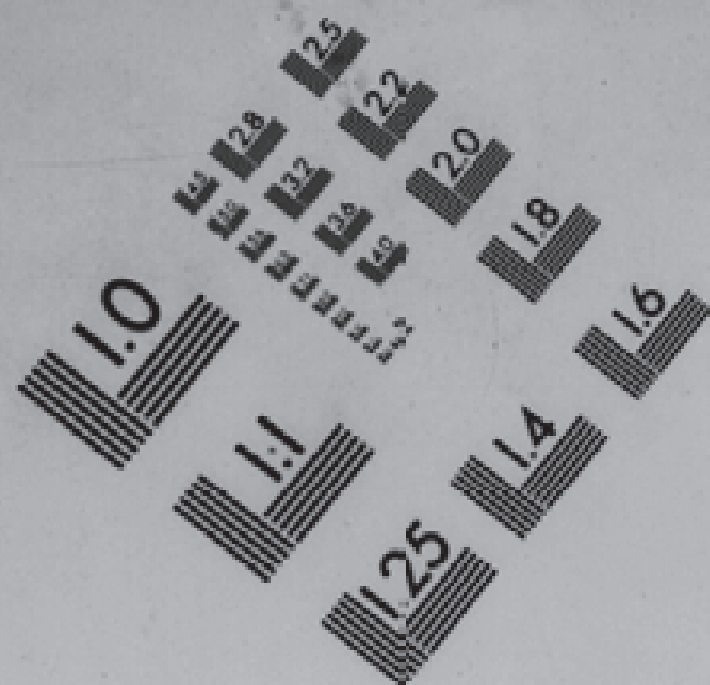
Yours sincerely

T. Carmi
T. Carmi

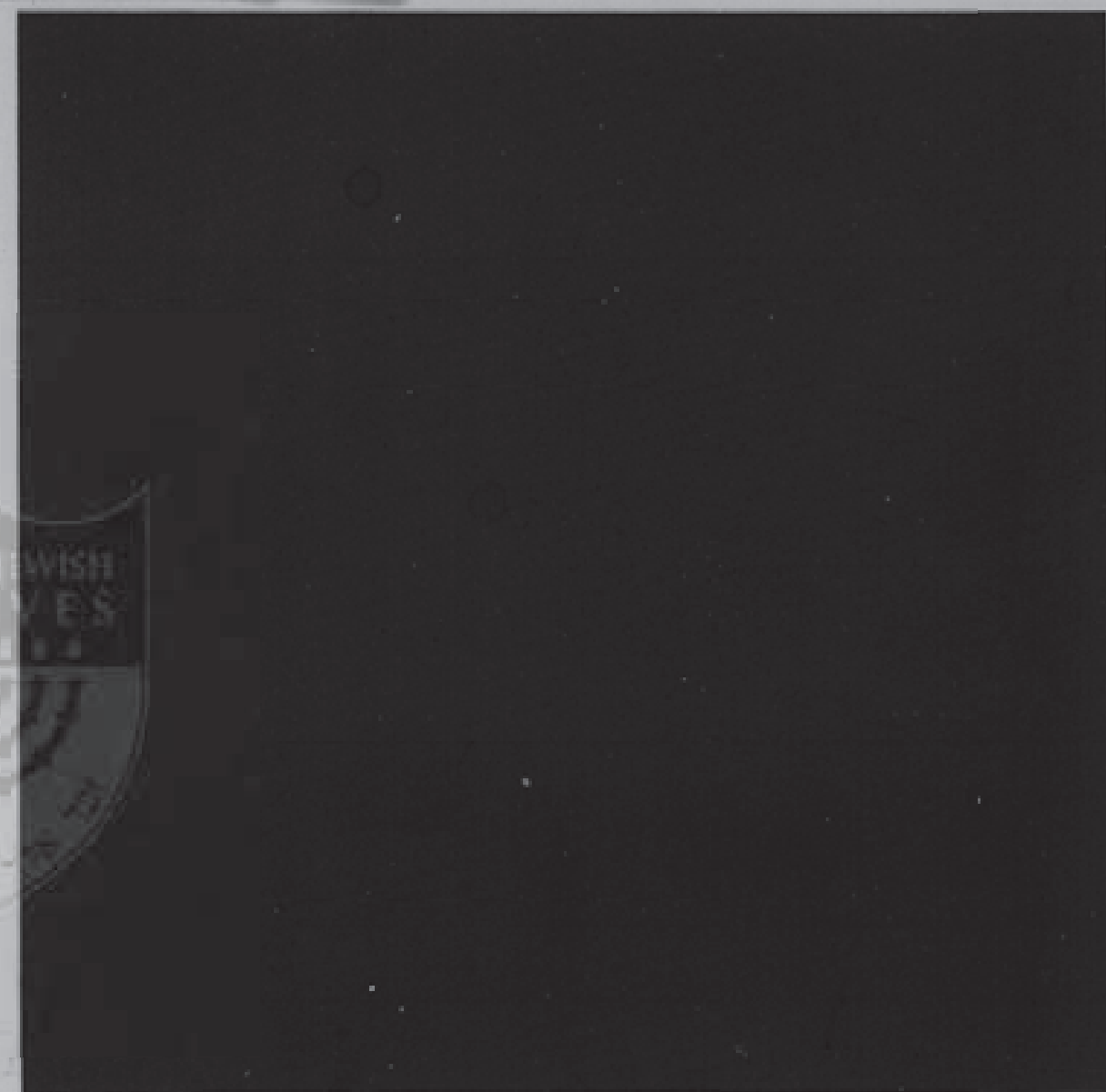
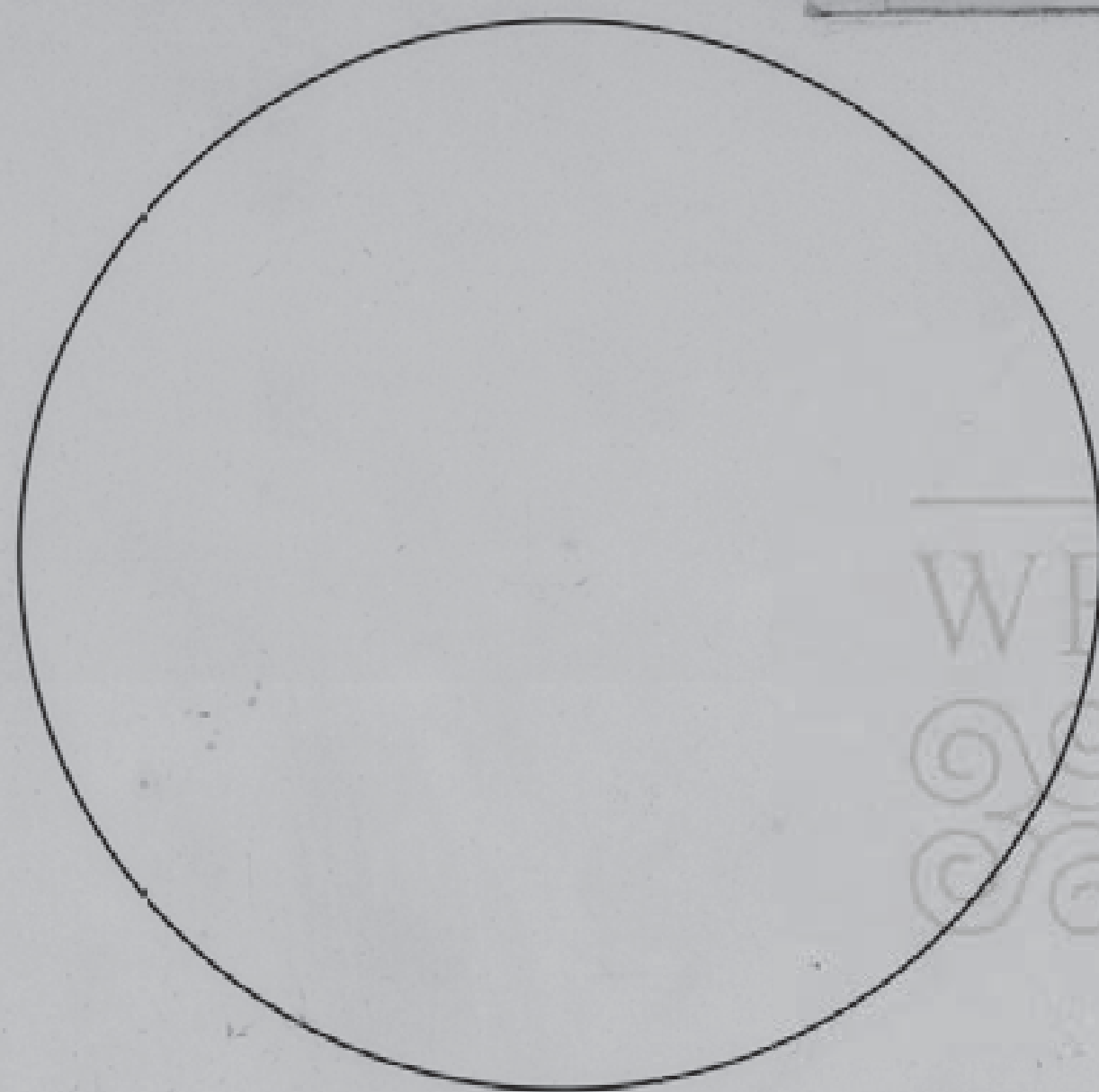
TC:jl.

**CONTINUED ON
NEXT ROLL**





THE WESTERN RESERVE
HISTORICAL SOCIETY
10825 East Boulevard
Cleveland, Ohio 44106



0 12x 16x 20x 24x 28x 30x 36x 40x 48x

SHOULD MEASURE .25" AT REDUCTION

REDUCTION RATIO:

REDUCTION
RATIO 13X

