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Union of American Hebrew Congregations, correspondence,
speeches, and newsletter, 1965-1970.



838 Fifth Avenue - New York, N. Y. 10021 - Regent 7-8200

Rabbi Maurice N. Eisendrath, President

April 16, 1965

Dr. Daniel J. Silver
Tifereth Israel (The Temple)
University Circle & Silver Park
Cleveland 6, Ohio

Dear Danny:

Our forthcoming Biennial Assembly in San Francisco, from November 14th to November 17th, is devoted to the theme: Reform Judaism -- A Faith for Our Time.

In our morning workshops or forums we will be dealing in depth with the various facets of the theme which is occupying the minds and hearts of our congregants around the country.

I would very much like you to be a speaker of the forum on THE LANGUAGE OF PRAYER which will be held on Monday morning, November 15th. These are some of the questions we hope to approach in this seminar: What are the languages of prayer? How can drama and poetry enhance the mood and the modes of worship? Is our prayerbook a completed work? How can we contribute to the evolution of language in prayer? Hopefully, your paper will address itself to some of these issues.

The forum-format calls for two major presentations of about 15 to 20 minutes each, to be followed by a ten-minute interchange between the two speakers, to be followed, in turn, by a buzz session and by a question-and-answer period. Should you do us the honor of accepting our invitation, we will be in touch with you again, to give you further details.

I know this is a subject of considerable interest to you and one in which you are especially knowledgeable and with which you are uniquely equipped to deal. Your acceptance of my invitation would assure that the discussion will be on a high level and, at the same time, presented with clarity to those who will be in attendance.

I am therefore very hopeful that I may have your acceptance at your earliest opportunity. Looking forward to hearing from you soon, and with warmest personal greetings, I am

As ever,

Maurice N. Eisendrath
Maurice N. Eisendrath

April 19, 1965

Rabbi Maurice N. Eisendrath
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Eisendrath:

I will be pleased to participate in the forum on The Language of Prayer to be held at the Union Biennial on November 15, 1965. I presume that the two-speaker approach in this forum is designed to produce more light than heat and hope that whenever I am sharing this with will coordinate with my approach.

With all good wishes for a happy Passover, I remain,

DANIEL JEREMY SILVER

DJS:mga



Rabbi Maurice N. Eisendrath, President
638 Fifth Avenue New York 21, N. Y. Regent 7-8200

April 22, 1965.

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

Dear Danny:

Thanks so much for your acceptance of my invitation to participate in our forthcoming Biennial. I know this will assure us a truly high level Forum and I hope it will be possible for me to hear you at that time.

A friend of ours in Cleveland sent me a copy of a recent issue of the church page of the Cleveland Plain Dealer in which I note that comments by you and by me are juxtaposed. I read with the deepest interest your own rather striking comment with regard to a unique manner in which to deal with those vexing problems of war and peace. I am glad to see that you are so energetically pursuing this most crucial issue.

I have been wanting for some time to write you to tell you how delighted I am that you have undertaken the huge responsibility of editing the CCAR Journal. I am confident that under your leadership the content and character of this important publication will be deepened and enriched. I liked very much your initial editorial which promises much for the future.

With fondest Passover greetings from house to house, I am

As ever,

Maurice

Maurice N. Eisendrath

MNE:nc

*Nov 14-17, 1965
UAHC*

May 12, 1965

Fairmont Hotel
950 Mason
San Francisco, California

Gentlemen:

Will you please reserve a fine room for my wife and myself for the evenings of November 14, 15, and 17, 1965. We will be in San Francisco to attend the conference of the Union of American Hebrew Congregations.

Sincerely yours,

DANIEL JEREMY SILVER

DJS:bk

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Commission on Jewish Education

Union of American Hebrew Congregations & Central Conference of American Rabbis

838 FIFTH AVENUE • NEW YORK, N. Y. 10021 • REGENT 7-8200

July 8, 1965

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

Dear Danny,

We are delighted to learn of your projected participation in our San Francisco Biennial. It will be good to see you and to hear you.

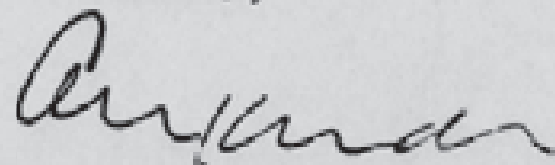
Rabbi Solomon Kaplan of the Union staff has been given the responsibility for your forum. He will be in touch with you shortly to give you some further details concerning the program. Indeed, he may have been in touch with you already.

Please feel free to turn to him if you have any questions. He can be reached at 316 Braniff Airways Building, Exchange Park, Dallas, Texas, 75235.

In the meantime, I would appreciate it much if you will send me a biographical sketch as soon as possible for publicity purposes and in order to enable the chairman to give you a proper introduction.

The enclosed Biennial folder undoubtedly will be of interest to you.

Cordially,



Rabbi Alexander M. Schindler
Director of Education

AMS:JM

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Southwest Council

UNION OF AMERICAN HEBREW CONGREGATIONS

316 BRANIFF BUILDING — EXCHANGE PARK — DALLAS, TEXAS 75235 — FL 1-5237

Director: RABBI SOLOMON KAHN KAPLAN

16 August 1965

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

Dear Dan:

It has become my pleasant duty to be the coordinator of Forum C: The Setting of Worship "The Language of Prayer", which will be held on Monday, November 15th at 9:30 A.M. at the UAHC Biennial in San Francisco. The pleasure is enhanced by your participation as one of the two main speakers. The lengthened theme as I have received it is:

The purest form of worship is the unspoken meditation of the heart. But human nature demands the outer expression of inner longing, in the spoken word and in symbol and song. How do the forms and rituals of worship express these longings of the soul? What are the languages of prayer? How can drama and poetry enhance the mood and the modes of worship? Is our prayer book a completed work? How can we contribute toward the evolution of language in prayer?

You are to give a 15 to 20 minute presentation (do take 20) which will be followed by a ten minute round table discussion between you and Arnold Wolf, the other main speaker; and Mrs. J. Aaron Levy, a Southern belle from Sumpter, South Carolina who is Second Vice President of National Federation of Temple Sisterhoods. *Mrs. Levy is Chairman of the session.*

Following this triangular table discussion there will be a 30 minute buzz session, after which we shall release the bees to swarm upon the speakers bestowing honey or venom as the case may be.

Following this will be a worship service led by Arthur Oles.

Rabbi Daniel J. Silver

page two

16 August 1965

If you have not already done so, I suggest that you contact Arnold Wolf and divide the lecture period up to avoid duplication.

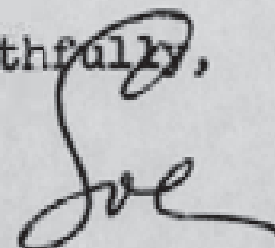
As you work out your presentation I would appreciate it if you would think up some great questions for discussion and a list of books or articles recommended for further study which will be published in a special syllabus and included in the Biennial Handbook. I shall ask Arnold to do the same and I myself will work up a list. We can then correlate the three.

You and Arnold might prepare a list of specific issues you would like to consider at the round table discussion following the prepared lectures. If you decide to do this please let me know.

If you have any other questions, I'll be glad to try to answer them. I am leaving now for two weeks at good ole TOFTY Camp, but will be in touch with you. We might even arrange a three way conference call if you consider it important.

With best regards to the family.

Faithfully,



Rabbi Solomon Kaplan
Regional Director.

SKK:dk

August 17, 1965

Rabbi Solomon Kaplan
Southwest Council
UAHC
316 Braniff Building
Exchange Park
Dallas, Texas 75235

Dear Sol:

I have written to Arnold Wolf and we will begin to work out together the structure of our forum. Knowing Arnie, his views and mine will differ in emphasis if not in fundamental position, but it ought to make for an interesting meeting.

With all good wishes,

DANIEL JEREMY SILVER

DJS:mgm

September 7, 1965

Dr. Robert Adamson
2232 Carleton
Berkeley, California

Dear Bob:

Our paths have not crossed since Navy days but there is a chance now that Adele and I will be in San Francisco in the middle of November. I should very much like to reknit the ties. The Union of American Hebrew Congregations will be meeting from November 14 through the 17th at the Fairmont Hotel where we will be staying. I hope that you plan to be at home and at work that week and that I will have a chance to introduce Adele to you and see how much time has changed the two of us.

Life has been active and most pleasant. We now have three children ages 8, 6 and almost four, a dog, three goldfish, a hamster and a congregation of 2400 families. I have a few gray hairs and most happy memory.

With all good wishes, I remain,

DANIEL JEFFERY SILVER

DJS:mgm

October 8, 1965

Rabbi Irving I. Hausman
Congregation Emanu-El
Arguello Blvd. & Lake Street
San Francisco, California 94118

Dear Irving:

First, my far too tardy congratulations on your new pulpit. We folks who stayed at home are very proud of Cleveland's Rabbinic success.

My wife is completing a master's in Fine Arts at Western Reserve. She is doing her thesis in the area of Jewish Religious Art. She plans to do a study of the fine collection which we have here at The Temple.

When we travel we like to take the opportunity to visit other collections and to compare notes. Does Emanu-El have such a collection? Is there any first-rate collection in private hands? If so, we should very much like to view these while we are in town for the Biennial. I know you will be swamped by visiting firemen and I do not mean to impose in any way.

With all good wishes for the New Year, I remain, as always,

DANIEL JEREMY SILVER

DJS:mgm

ROBERT K. ADAMSON, M. D.
2232 CARLETON STREET
BERKELEY 4, CALIFORNIA
THORNWALL 8-5330
October 22, 1965

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

Dear Daniel,

Both Dottie and I are pleased to hear that you will be visiting the Bay Area, and are looking forward to meeting Adele and renewing our ties.

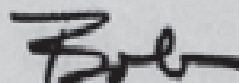
We hope that you will have at least one evening free, and would like you to have dinner with us--preferably at home. If time or other circumstances do not allow you to come to Berkeley, we shall be happy to meet you in San Francisco.

Tuesday the sixteenth is tied up, but the other evenings of your stay (and the afternoon of Sunday, the fourteenth) are free. If you know in advance what commitments you may have, perhaps you could let us know of a date convenient to you. If not, call us when you arrive and we will make specific arrangements for meeting.

It occurs to me that you may not be committed on the Sunday of your arrival. If you are free and we could pick you up at the airport we'd be happy to do so. We might then show you a little more of the area--or simply relax. If you're interested, let us know your flight and arrival time.

It's good to hear from you and we'll see you soon!

Cordially,



Robert K. Adamson, M.D.

RKA:sa

October 27, 1965

Dr. Robert K. Adamson
2232 Carlston Street
Berkeley 4, California

Dear Bob:

I am delighted that we are going to have a chance to be together. Actually, Del and I are planning to fly out a few days early and take a few days rest in Carmel. We plan to drive back into San Francisco Sunday and that is probably our best bet for time together. Once the Convention gets started things get a bit hectic.

We plan to arrive in San Francisco in the early afternoon. How would it be if we simply kept going and drove out to your house? Let's plan for dinner and then Adele and I will drive into town and check in. It's been a long time and I hope we can recapture some of the pleasant sense of companionship that I remember.

Adele is interested in art and she is on the staff of our Museum and I know that she would be thrilled if there are any collections colonies, etc. that are worth seeing in and around Berkeley.

I am delighted that after these many years our paths will again cross. See you soon.

DANIEL JEREMY SILVER
DJS:mgm

October 28, 1965

Rabbi Alexander M. Schindler
Commission on Jewish Education
UAHC & CCAR
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler:

In the absence of Rabbi Silver I was unable to determine whether a biographical sketch had been forwarded for publicity purposes for the UAHC Biennial, to be held in San Francisco. We had a similar request from Mr. Gunther Lawrence. Rabbi Silver is in Minnesota through Saturday and I know the time is getting short for needed information.

Enclosed is a biography and photograph for your use for the introduction at the Forum and advance publicity.

Sincerely,

Margurite G. Mihok
Secretary to Rabbi Silver

MGM:mga

Encls.

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Department of Public Relations

UNION OF AMERICAN HEBREW CONGREGATIONS

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • REGENT 7-8200

October 26, 1965

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

Dear ~~Rabbi Silver:~~ *Daniel* -

It was a delight to learn that you will be a speaker and a participant in the 48th Biennial Assembly.

If you feel that your presentation has some "news value," I would appreciate receiving from you, either excerpts or an advance text, not later than November 5th at the press room in San Francisco. Please address your material, Air Mail, Special Delivery to:

Gunther Lawrence
Fairmont Hotel
Office "D" - International Room
San Francisco, California
HOLD FOR ARRIVAL

Sent 11/4/65

mgm
Sent photo & bag
11/12/65 mgm

I know that you have also been asked for a text by a member of the UAHC staff responsible for your particular discussion panel. We work separately, however.

Unless I hear from you or receive the text from you by the deadline mentioned above, I will assume that you consider your talk either off-the-record, or an educational one and that I therefore do not have to count on it for press coverage.

Thank you for your cooperation and I look forward to seeing you in San Francisco.

Warmest regards,

*P.S. Thanks for
the CCAR
Tea photo*

GL:jk

Cordially,

Gunther
Gunther Lawrence
Director of Public Information

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THE LANGUAGE OF PRAYER

Given at

Biennial of The Union of American Hebrew Congregations

San Francisco -- November 15, 1965

Rabbi Daniel Jeremy Silver

For most of us the language of prayer is the language of the Union Prayer Book. The rows of empty pews each Sabbath, and our own reservations about the Book's content and style, have led many to conclude that the Union Prayer Book is inadequate and the empty pews attributable to it. The Central Conference of American Rabbis authorizes and edits the Prayer Book, and there is constant agitation within the Conference for its revision. Parenthetically, the major roadblock to such a revision is a lack of consensus as to the direction such a version should take. Some favor radical surgery, that is, the scrapping of all ancient formulas. Others favor the inclusion of much more traditional material. Some object to the underlying theology which assumes a God-Man dialogue and insist that prayer is a soliloquy between man and his "better self." Others object that the book contains too much preaching and too little praying. Needed revision is stalled by a agreement on fundamentals. That freedom and lack of doctrine, in which Reform has taken such pride, frustrates every effort towards revision.

Let this be clear. The Union Prayer Book, Volume I, newly-revised, is not inviolate. No Prayer Book is. In every one of the twelve centuries since Amram first published an order of service,

[Nov 15, 1965]

the Siddur has been expanded, edited, up-dated, revised and changed. The Shema is Deuteronomic--seventh century B.C.E. The Aleinu (the Adoration) is Talmudic, fourth century C.E. The Lecha Dodi is Cabalistic, sixteenth century. The beautiful paragraph "O Lord though we are prone to seek favors for ourselves along..." was written by a rabbi who fortunately is still active among us.

The traditional Siddur is an open book but not a structureless book. In early Rabbinic times certain elements were set forth as constant formulas, first the Shema and the Amidah, then other themes, so that wherever one worshipped there was a familiar substructure to and familiar highlights in the service. Each Siddur reflected the spirit of its age and the inherited wisdom of the ages before.

When the first Union Prayer Book was proposed there was much debate between those whose Reform was so persuasive that they wanted to begin from scratch and those whose Judaism was so persuasive that they insisted that the basic form and the visible continuity of Jewish liturgy must be maintained. To anyone who is committed to the concept of K'lal Yisroel, the victory of the moderates must be welcomed. Certainly it prevented Reform from becoming a separate sect set apart. But, the first Union Prayer Book and its several revisions neither handled the old with full respect nor inserted the new with adequate discrimination. For these reasons and for many others it requires revision.

[Nov 15, 1965]

But let us not delude ourselves that an updated, stylistically-modern and theologically-deepened Prayer Book will fill the pews. The finest liturgy recited by the tongue, and not by the heart, is no more than an exercise in choral reading. If there is no love of God, there can be no love of prayer! The fundamental issue before our Movement is not what's wrong with our Prayer Book, but what has happened to our awareness of God? Despite its limitations, those who affirm God can make their peace with, and find peace in, a Union Prayer Book service. Unhappily, faith and faith's concerns, God and Torah and Israel, are tangential and superficial elements in the average life of the average Reform Jew. We touch here the critical, and we can only hope, not the fatal, weakness of Reform. By intent or indirection we have reduced Judaism from a consecrated way of life to a few platitudes of moral exhortation. We nod when we are told, "I am a good Jew even if I do not come around." "Being a good Jew is simply to obey the Ten Commandments, isn't it?" Yet, unless I misread my Bible, the Ten Commandments depend upon and derive from the first, "I am the Lord Thy God." To the average Reform Jew, Judaism is rather more an ethical culture than a divine commitment, and this, despite the dogma we repeat in our every service, "Hear, O Israel, the Lord our God, the Lord is One." For a century pulpit and publication have emphasized the purely ethical, the prophetic attack on the sacrificial cult, the Pharasaic attack on the priesthood, the early Reform attack on ritual formalism. For a century we have thundered moral principle and offered timid, and vague apologies for worship. All too often our services are den meetings, pretexts for academic seminars, and sing-alongs. The sense of the holy is more often than not conspicuous by its absence.

(NOV 15, 1965)

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To be sure, a saving remnant without our congregations take Judaism seriously. They merit a new Prayer Book and the effort it will require. But before we undertake to revise the Union Prayer Book we must know at the very least what we are after--the purpose for which we assemble each week. It is this question that I should like to examine with you.

The Talmud publishes a significant second-century debate which centers on the meaning of liturgy. The mystic, Simeon bar Yohai, is quoted to this effect: "It is more important to read the Torah at a service than to study the Torah in a class room." His view is contrasted to a biographical note told of Judah Ha Nasi, who would not interrupt his biblical studies in order to worship. Rabbis have used Judah's example to emphasize adult education and some few to transform the Sabbath service from an act of worship into a community forum or lecture series. Such inference is unwarranted.

In the second century when Judah would not interrupt his studies, his choice was between Torah and Avodat, both spiritual duties. Judaism's sacred books were his classroom texts. Men prayed three times daily and the omission of one devotion was not of serious moment. Today, the congregant who does not attend is out bowling or at the office. The choice is between leading a life with some faith discipline and leading a life in which these disciplines are absent. Put bluntly--the man who does not worship has no ongoing relationship with God or Judaism.

[NOV 15, 1965]

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Many confuse the issue by insisting, "after all it is the deed that counts." No one denies this. But the Jewish perspective rests on the observation that an occasional decency is not morality. The average man's standard of conduct is average--well-intentioned and unenlightened. In worship we deliberately immerse ourselves in a more noble and consecrated wisdom. To borrow a term from the sociologists, worship is an hour of spiritual conditioning in which the terms of our covenant --our most sacred responsibilities--are rehearsed, reviewed, studied and sealed. Through the ages it has been the Siddur, the one book every Jew owned and read, which taught him his Judaism, the basic insights of his tradition. Through his Siddur and his worship, a child, who was by accident of birth Jewish, became a Jew.

To speak of spiritual conditioning distorts even as it explains. Simeon insisted on the virtue of ritual as an end in itself. The service is not only a didactic exercise but a sacred duty. A service generates the necessary emotional electricity to weld Torah to life. The mind delights to play with ideas, but holiness is not a game. The Torah read in the academy is a text book. The Torah read in the Synagogue is a sacred Covenant. It is made so by a man's willingness to attend. *וְנִשְׁמָע וְנִשְׁמָע* "We will abide, now let us listen."

It may not suit the preference of some in our congregations - but in Judaism worship is essential, indeed, quintessential. Without the discipline of the service we lead spiritually arid lives. Oh, yes, the humanist and the atheist can be a good citizen--but good is not the religious category. Judaism insists on holiness. Judaism has the temerity

[Nov 15, 1965]

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to insist that religious instruction is better than any instruction in moral philosophy. "A day in Thy court is better than a thousand elsewhere." How so! It is our experience that secular moralities translate into rather ordinary, timid and humdrum deeds. The phrases are noble, but the standards are prosaic. Humanism translated into Americanism has meant the Cold War and an impersonal and acquisitive society. A daily and weekly renewal of the covenant helps to make us more sensitive and more selective in our commitments.

I have long been convinced that much of our misunderstanding and awkwardness in this area is attributable to the title we give our service--an hour of prayer. The title of our liturgy, the Union Prayer Book, and even the title of this seminar, "The Language of Prayer," repeat and compound this confusion. The service hour is not an hour of prayer but an hour of worship.

Let me explain myself. Webster defines prayer in terms of petition and entreaty. Prayer, to the modern, means a pleading. Most moderns equate prayer with that sudden surge of emotion which rushes out when we are pushed beyond our resources or are unable to contain our joys. In this sense I prayed as I touched hands with my wife at the marriage altar, when the doctor told me we had a healthy child, and outside my father's sickroom. It is against such remembered prayers that a congregant judges the service. It is this frame of reference which leads him to ask: - "What has a book to do with prayer?" "How do you expect to schedule prayer between 8:30 and 9:30 on Friday night?" "You invite me to pray, yet when I attend, I am read to, lectured to and sung at - - Why?"

[Nov 15, 1965]

Let me pursue this a step further. When I pray, I pray to God. I believe, and that is the way it comes out. Yet I hold it as a matter of routine observation that there is much prayer which is not properly addressed and zoned. Men pray to God, to Gods, to mother, to the devil, to the winds. Prayer is instinctive. No Rabbi need justify it. It is a lightning discharge of emotional electricity. What is there that is explosive and crackling about the carefully written formulas and artfully devised chants of our services? Yet because the book given out at the Synagogue is called a Prayer Book, we encourage false expectation, create disappointment, sow confusion - and we impale ourselves unnecessarily in the logical thickets which surround these questions: Why a formal liturgy? Does God want us to be parrots? Why didn't God answer my prayer?

There is petition in the Siddur, and there are fastidious folk who find this petition offensive. We are told that God is not a cosmic complaint clerk. Agreed. We are told that it is naive to believe that the Temple is the only proper post office for our letters to the Creator. Agreed. Yet prayer is elemental. To live is to be bruised. There are times when we need to pour out our fears and our tensions. Prayer is man's instinctive response to the extreme passions and bitter anxieties of life. Why drive a natural emotion out of the Synagogue? Indeed, who are we to say that prayer displeases God? Our fathers had the temerity to suggest that God himself prays, as if there are moments when the burden of creation is too much even for Him. The efficacy of prayer is a divine secret, but the Rabbis saw a virtue in bringing prayer into the house of God. In the Holy Place petty peevishness is revealed as shoddy and shocking. We are less likely to utter them. Then too, the language of traditional prayer ties our private needs to

[Nov 15, 1965]

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the common need. "Grant us peace, Thy most precious gift, Oh Thou eternal source of peace." We are made to sense our interdependent destiny.

Having defended the presence of prayer--petition-in our liturgy, I hasten to repeat that our service is not a prayer meeting. One look at the Union Prayer Book's or the Siddur's content makes this clear. Open it and you find praise, dogma, doctrine, paragraphs from the literature, a whole volume of The Sayings of the Fathers, memorial. At our services Scripture is read and a sermon preached. Candles are lit and the Kiddush is recited. All in all, the prayer element is small. For the Rabbis did not set out to create a prayer hour.

The Rabbis created worship. A sanctuary, a Siddur, music, the congregation, the reading of Scripture, ritual - all are requirements of worship and not of prayer. Prayer and worship are not antithetical, but for our purpose we must keep them separate. Prayer is agnostic. Worship is monotheistic. Prayer is elemental. Worship is organized. Prayer is spontaneous. Worship has a set calendar. Prayer is a release. Worship is a commitment.

Much of the current disparagement of our services exists because you come expecting intensity - prayer - and find a low-keyed and meditative service - worship. You want to ask and you find yourself encouraged not to ask. You expect silence and find reading. Sometimes sermons and Sunday School texts encourage this confusion. From its beginning Reform has been tempted by the antinomean freedom of Christian thought. Paul mistrusted public worship. Paul emphasized seizure and ecstasy.

Into and around the Mass and the readings. We relate our faith to their faith. The

[Nov 15, 1965]

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We do not emphasize ecstasy, of course, but many among us routinely disparage the printed word; we are enthusiasts of what we call Creative Prayer. There is even a little cult of the silent meditation among us. Reform youth, especially, have been caught up by, and to a certain degree, encouraged in a suspicion of forms, of readings and of rituals.

The Jewish world view begins in community, not in aloneness. Man is free to accept responsibility. Family, school, community permit civilization and man finds his freedom in furthering the common cause. Judaism will not admit that man compromises freedom or individuality when he accepts the ties of family, love and the city, declaring "If I am for myself alone what am I?" Our fathers understood worship as submission. In worship we take upon ourselves the yoke of the Kingdom of Heaven. The pious have always claimed this yoke to be the highest freedom, but no one can deny its deep and persuasive obligations.

Worship is artificial in the sense that all civilization is artificial--it is a creation of human design. We must outgrow the naivete that no one can properly use another man's words. Creative worship is any worship in which we are engaged heart and soul. No one would say that Stern or Heifetz are not genuine musicians because they play notes written by Chopin or Beethoven. The pianist creates his music even as he recreates another's music. If this were not so, Rubinstein would be replaced by a roller piano. The genuine worshipper participates fully and genuinely in the words of the psalmist or the poet. The words are read, the thoughts reviewed. We work our own lives into and around the lines and the readings. We relate our faith to their faith. The

[Nov 15, 1965]

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words are the same, yet unique, new. The Twenty-third Psalm, about which I have written recently, belongs to me as much as to King David.

Now, of course, worship can be a perfunctory and hapless routine. If we come to Temple only to honor a friend or a friend's son rather than to honor God, our worship is meaningless, if not blasphemous. Our literature is heavy with reminders that one who recites without intent plays a fool's role.

Simple literary analysis or theological judgment distorts and misrepresents, albeit unwittingly, the act of worship. It describes the dead word, the formal act, the surface meaning. A Buddhist priest once lectured on his forms of service. The phrases had meaning for him, but I confess that I understood without understanding, because I lacked context and reference for his words. I went to a Buddhist service, and though I did not understand a word, I sensed the mood, the piety. The cadence and the chant, the disciplined setting, the physical self-control - the trust of his faith spoke to me.

Fortunately, you and I share a single form of worship and a single spiritual heritage, and we can speak critically together about it. Much more of this is needed. The Kol Nidre is no more than a Perry Como hit tune, unless each generation associates to it a history of sturdy loyalty and persistent faith. In far too many congregations liturgy is never studied. The Prayer Book is allowed to remain one-dimensional and shallow.

Yet, historical study and theological analysis alone will not revive worship. We need to find in worship the living presence of God. Judaism is the achievement of a people who have approached God and sought to understand His will. God is beyond understanding, yet over the centuries we have sensed and expressed His creative wisdom, and we have sensed and expressed His Will. This wisdom, this poetry, this teaching is available to

prayer. Prayer begins in need. Worship begins in reverence. Prayer is

a measure of man's anxiety. Worship is a measure of man's commitment.

Prayer springs from the convulsed heart. Worship begins in the reflective

[Nov 15, 1965]

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us in the substance of our worship.

In prayer man speaks to God. In worship God speaks to man. The Shema is not a philosophic definition, but a revelation--the substance and the beginning of faith. The Torah is not an ancient teaching but the presence of God's wisdom among us. The Kaddish is not a prayer for the dead, but the revelation that death is part of God's wisdom and the resurrection of earlier generations who struggled and suffered and served. The Kaddish has no meaning unless we understand this struggle, this sacrifice, and this service. The Torah is a musty scroll unless we read it, reflect on it and renew ourselves in God's wisdom. The Shema is a simple motto unless we understand it as a statement of faith, the substance of faith, and the search for faith's meaning.

When our fathers first left Egypt they fashioned for themselves an ark in which they put their holy objects. They carried the ark with them and set it up wherever they camped. The ark was the visible symbol of the presence of God in the midst of the people. Today the sanctuary serves that purpose. We have substituted worship for clay tablets and golden vessels. In the act of worship the Jew becomes Jewish. In the act of worship faith comes alive. In the act of worship, the teaching becomes relevant. In the act of worship, the teaching becomes relevant. In the act of worship, God finds man.

Let us put the obvious on the cover of our Siddur. This is not our Prayer Book but our liturgy. The Sabbath is not our prayer day, but the sanctified time for worship. Worship is far more inclusive and far more civilized than prayer, and..... unlike prayer unequivocally monotheistic. The worship that I love is something finer and wiser than prayer. Prayer begins in need. Worship begins in reverence. Prayer is a measure of man's anxiety. Worship is a measure of man's commitment. Prayer springs from the convulsed heart. Worship begins in the reflective

[Nov 15, 1965]

--12--

soul. Prayer is half-formed - a thing of the moment. Worship is sculptured - a thing of beauty. Prayer is an urgency. Worship is a consecration. We pray when life is too much for us. We worship, the better to live.

Mrs. J. Aaron Levy, chairman

Rabbi Arnold Jacob Wolf, Congregation Sinai, Highland Park, Ill.

Rabbi Daniel Jarvey Silver, The Temple, Cleveland, Ohio

participants

Rabbi Robert Blumberg, Temple Sinai, Dallas, Texas

recorder

Rabbi M. Arthur Oles, Temple Beth Or, La Mirada, California

participants leader

WRHS



Discussing the 1965 WRHS Conference, it was noted that the problems were a complex one, a multifaceted one.

The compilers of the WRHS Conference were of different

1. They were not concerned with aesthetics as far as they were with religious criteria. They are not aesthetically minded. The interest in "form" overrode the need for creativity and devotion.

2. They utilized Christian, basically Protestant, criteria, inappropriate to the synagogue. The rabbi became the "producer" of the service, thinking of smooth flow from prayer to prayer. Although laymen could respond to this kind of service, they were excluded from genuine participation. The service was selected for its beauty, not because it enhanced the worship.

3. The sermon was emphasized at the expense of prayer.

4. Their theological concepts were naive. They positioned a personal God, they had little concern for immanence of the holy. Progress became the substitute for the concept of the messiah.

"THE LANGUAGE OF PRAYER"

Forum C,
U.A.H.C. 48th General Assembly

November 15, 1965

Mrs. J. Aaron Levy, chairman

Rabbi Arnold Jacob Wolf, Congregation Solel, Highland Park, Ill.;
Rabbi Daniel Jeremy Silver, The Temple, Cleveland, Ohio
participants

Rabbi Robert Blinder, Temple B'nai Israel, Galveston, Texas
recorder

Rabbi M. Arthur Oles, Temple Beth Ohr, La Mirada, California
worship leader

Rabbi Arnold Jacob Wolf

Discussing the liturgy of Reform Judaism, Rabbi Wolf stated that the problems were a congregational concern, as well as a rabbinical one.

The compilers of the Union Prayer Book made a number of mistakes:

1. They were more concerned with aesthetics and decorum than they were with religious criteria; they are not compatible. The interest in "form" overrode the need for creativity and devotion.

2. They utilized Christian, basically Protestant, criteria, inappropriate to the synagogue. The rabbi became the "producer" of the service, insuring a smooth flow from prayer to prayer. Although laymen could respond to this kind of service, they were excluded from genuine participation. The music was selected for its beauty, not because it enhanced the worship.

3. The sermon was emphasized at the expense of prayer.

4. Their theological concepts were naive. Though positing a personal God, they had little concern for immortality of the body. Progress became the substitute for the concept of the messiah.

[Nov 15, 1965]

2.

In contemporary thought, much of the theology of the Union Prayer Book, including the idea of the mission of Israel, is old-fashioned.

As a result of "the sins of the fathers," today's Reform Jews have become trapped by the constant search for the "meaningful," the dichotomy between the stuffy or the sentimental service, the problem of the "gimmick" service and the pervasive rabbinic monopoly.

Rabbi Wolf suggested that the Union Prayer Book is a 'noble failure.'

Turning to the future, Rabbi Wolf stated that the next prayer book must be both more radical and more traditional.

Although the importance of a worship service cannot be determined by 'feelings,' a meaningful service would be judged essentially by what it did for the individual. The service would have to be authentic.

The new approach to worship services would insist that "all tradition is ours; all tradition is ours." Nothing from tradition would be ruled out in advance; the compilers would draw from the totality of Judaism. All of the service would be created through the eyes of modern man. Emphasizing the centrality of lay creativity, Biblical and rabbinic categories would be recovered. Too long has there been a dichotomy between the fixed (keva) and devotion (kavanah), between creativity and tradition.

Rabbi Daniel Jeremy Silver

For most Reform Jews, the language of prayer is the Union Prayer Book, but the book is not inviolate. Ever since the time of Amram, there have been changes in the liturgy; at the same time, the constant rubrics -- the Sh'ma, K'dushah, Adoration -- have been retained, providing the liturgy with a familiar substructure.

Without the concept of the love of God, the liturgy is meaningless. There is no love of prayer itself. Reform Judaism tended to reduce Judaism from consecra-

(Nov 15, 1965)

3.

tion into platitudes of moral exhortation. If the first of the Ten Commandments is ignored, Judaism becomes an ethical culture.

Worship is primarily a discipline. A man who does not worship has no ongoing relationship with God or with Judaism. Ritual is not an end in itself, but a sacred covenant, not a textbook. The idea of the covenant makes for an increased sensitivity.

The Union Prayer Book is not so much a prayer book, but a siddur, a fixed manual of worship. Creative worship is essentially a silent prayer, not a system of forms. We worship, not by ourselves, but in a community, as a community. Worship is artificial, the creation of human design. In prayer, man speaks to God; in worship, God speaks to man.

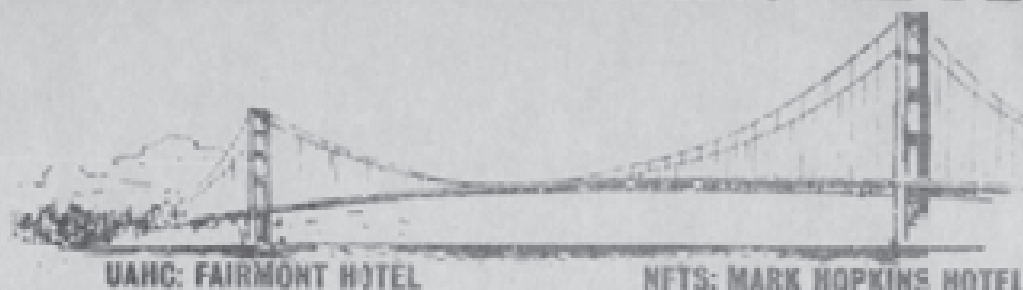
"Worship is far more inclusive and far more civilized than prayer, and... unlike prayer unequivocally monotheistic....The worship that I love is something finer and wiser than prayer. Prayer begins in need. Worship begins in reverence. Prayer is a measure of man's anxiety. Worship is a measure of man's commitment. Prayer springs from the convulsed heart. Worship begins in the reflective soul. Prayer is half-formed -- a thing of the moment. Worship is sculptured -- a thing of beauty. Prayer is an urgency. Worship is a consecration. We pray when life is too much for us. We worship, the better to live."

NEWS HIGHLIGHTS

of the 48th General Assembly

UNION OF AMERICAN HEBREW CONGREGATIONS AND THE 25th BIENNIAL ASSEMBLY OF THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

San Francisco, Nov. 13-18, 1965



a service to delegates as an aid in reporting to congregations on conference proceedings.

NOVEMBER 17, 1965

BANQUET TO BRING BIENNIAL TO CLOSE

Rabbi Solomon B. Freehof, Congregation Rodeph Sholem, Pittsburgh, will deliver the principal address at the UAHC-NFTS joint banquet which will mark the official close of the 48th General Assembly. The Grand Ballroom of the Fairmont Hotel will be the scene of this final event which has come to be regarded over the years as one of the highlights of every Biennial convention.

In addition to Rabbi Freehof's address, Rabbi Nelson Glueck, President of The Hebrew Union College - Jewish Institute of Religion will present a view of the College and introduce three students, Roberto Graetz, Barry Kogan and Reverend C. Corydon Randall. Presentations of awards to congregations celebrating their 100th Anniversary will be made by Rabbi Maurice N. Eisendrath, President of the UAHC. Mrs. Irving E. Hollobow, Chicago, and Mrs. Merryle S. Rukeyser, the outgoing and incoming presidents of the National Federation of Temple Sisterhoods will be honored.

The joint banquet will be preceded by a reception in the Grand Ballroom lounge at 6:30 P.M.

A CALL TO PEACE

Delegates to the Biennial convention heard two stirring calls to peace, one issued by a leading editor and the other by the President of the Central Conference of American Rabbis, at the Tuesday evening joint program. Norman Cousins, editor of The Saturday Review, and CCAR president Rabbi Jacob J. Weinstein, KAM Temple, Chicago, called for an examination of the moral considerations in the peace issue which dwarfed political considerations.

In addition, convention delegates witnessed an effective presentation of scenes from Clifford Odet's "The Flowering Peach" presented by the San Francisco Actors' Workshop. UAHC Board Chairman Irvin Fane presided over the joint program.

In his address, Rabbi Weinstein suggested that Judaism's commitment to peace may place it in a position where it will have to stand against the pressures of

(con't. page 3)

November 17, 1965

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DELEGATES VOTE MANDATE FOR ACTION

In a strongly worded resolution delegates to the UAHC biennial convention urged the adoption of divorce laws within each state designed to eliminate collusion and contempt for law. The resolution on divorce was one of many social and educational issues with which Biennial delegates wrestled.

Among other resolutions, delegates called for the United States Congress to enact legislation which would make assault or murder with a racial purpose as a federal crime. In addition, delegates adopted resolutions calling for the conservation and development of America's natural resources, for the encouragement of poverty programs, "not as an act of charity, but of social justice", and for the provision of adequate legal services and equal treatment to the poor.

In another area a proposal by the Commission on Jewish Education to extend and intensify secondary Jewish education by working toward a three-day-a-week program of instruction for the High School years was adopted.

Still to be considered are the controversial resolutions on proselytes and world peace. These will be debated at the final plenary session today.

The resolutions were presented by MATTHEW H. ROSS, Central Synagogue, N.Y. Chairman of the Resolutions Committee.

SISTERHOOD TO INSTALL NEW PRESIDENT

Today's closing plenary session of the Sisterhood convention will feature the installation of MRS. MERRYLE S. RUKEYSER, New Rochelle, N.Y. as president of the National Federation of Temple Sisterhoods.

She succeeds Mrs. Irving E. Hojlow, Chicago. Mrs. Rukeyser will be installed in a special service written by MRS. NORMA U. LEVITT, Great Neck, N.Y., NFTS Vice-President. The installing officer will be MRS. LOUIS A. ROSETT, New Rochelle, N.Y. past president of the NFTS.

Other officers to be installed are: 1st Vice President - MRS. DAVID M. LEVITT, Great Neck, N.Y.; 2nd Vice President - DR. NELL HIRSCHBERG, Raleigh, N.C.; 3rd Vice President - MRS. IRVING S. BENJAMIN, Cincinnati; 4th Vice President - MRS. HERMAN BAGINSKY, New Orleans; 5th Vice President - MRS. DAVID SHEINART, Los Angeles; Treasurer - MRS. DAVID D. SWEBEN, Lakewood, N.J., and Recording Secretary - MRS. PAUL BASINGER, Chicago.

At Tuesday's session, Sisterhood members participated in an in-depth discussion on the theme: Sisterhood and the Great Issues of Society. Moderator of the discussion was MISS JANE EVANS, New York City, Executive Director of NFTS. Panelists included MRS. CHARLES S. FRIEDMAN, Baltimore, Md.; DR. NELL HIRSCHBERG, Raleigh, N.C.; MRS. ELLIOT L. JACOBSON, Kansas City, Mo.; and MRS. S. LOUIS MIFEL, Lynbrook, N.Y. The session was presided over by MRS. J. AARON LEVY, Sumter, S.C. Vice president of NFTS.

POST CONVENTION ACTIVITIES

Thursday, Nov. 18

8:00 A.M. Breakfast for Rabbis
9:30 A.M. Comm. 9:00 A.M. NFTS - Workshops and Conferences
9:30 A.M. UAHC - Plenary Session
2:00 P.M. UAHC - Forums
NFTS - Closing Plenary Session
6:30 P.M. Dutch Treat Cocktails - Grand Ballroom Lounge
7:00 P.M. UAHC-NFTS Joint Banquet

CONVENTION HIGHLIGHTS

Wednesday, November 17, 1965

November 17, 1965

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A Call to Peace (con't. from pg. 1)

popular opinion. He deplored the fact that "The margin of free discussion diminishes daily. The Consensus curtain is descending. Not so much by Government decree as by public hysteria carefully aided by the Mass Media, the people are surrendering their most precious freedom, the freedom to determine the causes for which they will give their lives. Each of us must determine where conscience bends to conformity. I submit that a Jew worthy of his tradition will give the pressures of conformity a run for their money and that a Rabbi worthy of his calling will court if necessary, dishonor."

A heated aftermath of the presentations by Rabbi Weinstein and Mr. Cousins may well be the debate on a resolution dealing with Judaism's position toward the war in Viet Nam, which is scheduled to be presented at the closing Plenary Session.

CAMP - YOUTH MEETING CHANGED

The National Committee on Camp Institutes and the National Youth Committee will meet on Wednesday, Nov. 17th from 2:00 to 5:00 P.M. in the Grand Ballroom.

This meeting was originally scheduled for Thursday, Nov. 18th, but was changed in order to facilitate the travel arrangements of convention delegates.

POST CONVENTION ACTIVITIES

Thursday, Nov. 18

8:00 A.M. Breakfast for Rabbis

9:30 A.M. Commission on Social Action

THE DIRECTION OF A MOVEMENT - - AN EDITORIAL

One of our friends whom we respect most highly commented that over the past twelve years during which time he had regularly attended biennial conventions, he had noticed what he regarded to be a decided up-grading of the quality of discussions both in the workshops and on the biennial floor. We regard this statement as indicative of the changes that have taken place in our movement within the past decade.

Ten years ago Reform Judaism was wrestling with basic problems affecting the future program of the movement. Today we are concerned with quality and with excellence. Ten years ago we were asking whether Judaism should be involved in community and whether we had the expertise to deliver more than vague pronouncements. Particularly vulnerable then, was the relatively new but historically tested idea that Judaism should be involved with social concerns. There was a certain ambiguity and verbalism associated with so many of the things we said and did. Today we are not afraid to be specific. Today we have attracted the experts who can help us to act with knowledge. Today we have come to recognize that in order to be effective words must be supplemented by action and general principles by practical implementation. As a result, Reform Judaism is beginning to do what Judaism has always done when it has been vital and effective. It is translating learning into doing. Its members are reading and studying in order to act and to be.

It is no wonder that a new concern for quality should emerge from such a pattern, for quality is the result of practice. And quality, standards, excellence represent the difference between nothing and something.

November 17, 1965

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SOME THOUGHTS THAT IMPRESSED US
WE THOUGHT YOU MIGHT LIKE TO REMEMBER THEM

RABBI DANIEL J. SILVER, The Temple, Cleveland, Ohio

Let us not delude ourselves that an updated stylistically - modern and theologically - deepened Prayer Book will fill the pews or silence our doubts about why we come to Synagogue. The finest liturgy recited by the tongue, and not by the heart, is no more than an exercise in choral reading. If there is no love of God, there can be no love of prayer. The fundamental issue before our movement is not what is wrong with the Prayer Book, but what happened to our awareness of God. Despite its limitations, those who affirm God can make their peace with the Union Prayer Book. Unhappily, I have come to the conclusion that much criticism of the Prayer Book is self-serving and apologetic - an excuse for non-attendance. Faith and faith's concerns, God and Torah and Israel, are tangential and superficial elements in the average life of the average Reform Jew. We touch here the critical, and we can only hope, not the fatal weakness of Reform. By intent or indirection we have reduced Judaism from a consecrated way of life to a few lines of moral exhortation and these platitudes are as applicable to the life of the non-believer as to the life of the pious.

RABBI JACOB J. WEINSTEIN, K.A.M. Temple, Chicago, Illinois

It is not careless editing on the part of the canonizers that the glorious vision of the latter days "when the mountain of the Lord's house shall be established as the top of the mountains and nations shall flow unto it . . . and learn war no more" - is repeated both by Isaiah and Micah. It is evidence rather, that this had become a fixed prayer and recited on state occasions as we recite our pledge of allegiance.

RABBI JACOB P. RUDIN, Temple Beth-El, Great Neck, N.Y. , speaking at the Inaugural Luncheon of the Reform Jewish Appeal:

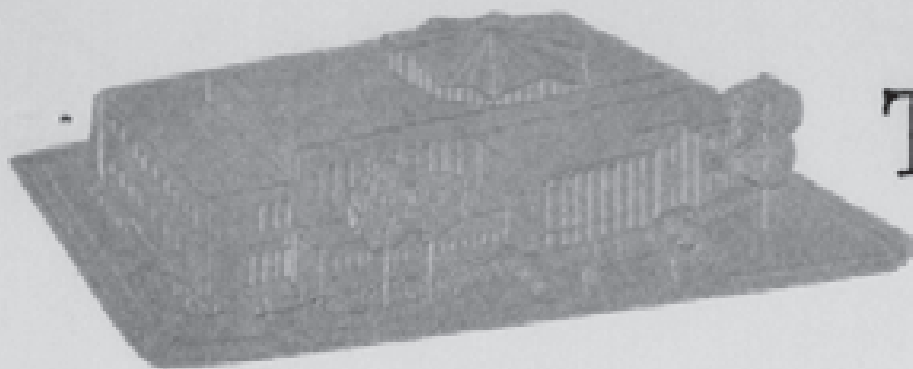
If the money is put first then the reason for it gets lost, and there will be no money forthcoming. What then comes first? This comes first: The Reform Jewish Appeal is to intensify the Reform Jewish spirit. We are first and foremost intent upon a harvest for the soul. We are, at our noblest, a faith, and the Reform Jewish Appeal is about that faith.

RABBI JERALD BOBROW, Monroe Temple, New York

If we called our Parochial schools - "schools for Jewish survival - it would change the whole outlook."

JUDGE PHILIP HELLER, Temple Sinai, Roslyn, Long Island, N.Y.

I rose to the mike for the purpose of proving to my wife that I was here. I move the previous question.



TEMPLE EMANU*EL

4100 SHERBROOKE ST. WEST
WESTMOUNT-MONTREAL
TELEPHONE: WE. 7-3575

RABBI JAY B. GOLDBURG

November 23rd, 1965.

Rabbi Daniel Jeremy Silver,
Tifereth Israel (The Temple)
University Circle & Silver Park,
Cleveland, 6, Ohio.

Dear Rabbi Silver:

I have heard a great deal about your outstanding scholarship and your fine presentations on theology in Judaism. I was therefore anxious to attend the forum in which you delivered a paper at the recent biennial convention. I was impressed by the thoughtful content in your paper.

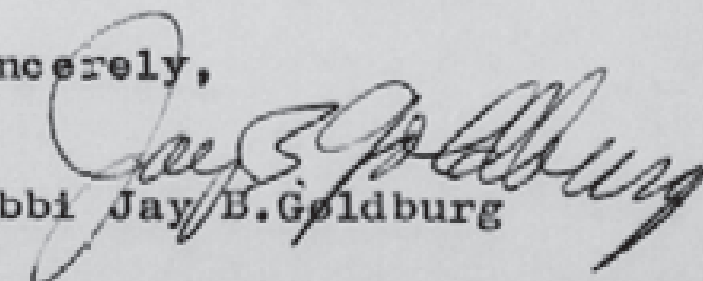
As you recall, I posed a question regarding an allusion to humanism in your paper. This question has been freely debated at The Hebrew Union College, at McGill University and here at Temple Emanu-El. It is a question posed by those of us who do not possess certitude or absolute knowledge of the truth.

Your rude and ungracious answer to me during the question period was an embarrassing incident. But it was much more than this. Numerous Rabbis and laymen came to me after the forum and told me how embarrassed everyone in the room was by your thoughtless and uncalled-for comment.

Many of us lost respect for Rabbi Silver because of your supercilious and undignified manner. I did not refute you nor bring this matter up at the Rabbi's breakfast because I do not believe in humiliating a colleague in public. You also might have considered speaking to me in private if you did not consider my question worthy of an answer.

I want you to know in the privacy of this letter my impressions of this unfortunate incident. I hold no malice toward you and I sincerely hope that we may develop a positive relationship in the future.

Sincerely,


Rabbi Jay B. Goldberg

JBG:hb

November 26, 1965

Rabbi Jay B. Goldberg
Temple B'nai-El
4100 Sherbrooke Street West
Westmount, Montreal

Dear Rabbi Goldberg:

There is an old folk tale among our people that the river Sambatyon would cease raging so that a traveler could cross over to Paradise if the man who put his foot into the torrent were truly a hasid. If he were not the river would suck him into its whirlpool. At the place where travelers came there was the sign "Plunge in at your own risk."

Speakers are notably unpredictable. Who knows what triggers a certain emotional response in us? Perhaps I am only explaining why I have listened and made my own judgments and never spoken or questioned from the floor. To do so is to put oneself at another's mercy.

I am truly sorry that my answer gave you offense. To explain my response is not to excuse it but it had something to do with poly-dox, something to do with the pride among some of our recent graduates in being without certitude, and something to do with a question which could not have been helpful in developing the theme of the morning.

Some day, if you wish, I shall come to Montreal and put my ideas as to the limitations of humanism on the floor for debate.

As a korban hatat I am sending you, under separate cover, a copy of my recent book on Maimonides and a monograph on the Twenty-Third Psalm, which I hope you will find of interest. With all good wishes in your ministry and in the hope that you will allow me to take you to lunch at another Conference so that we can get to know each other, I remain,

Sincerely yours,

DANIEL JEROME SILVER
DJS:mgm

December 1, 1965

Rabbi Robert Blinder
B'nai Israel
3008 Avenue "O"
Galveston, Texas 77550

Dear Bob:

You were to return to me my copy of my speech on The Language of Prayer. I wonder if you would do so. I have had some requests for it. It was good seeing you in San Francisco.

With all good wishes,

DANIEL JEREMY SILVER
DJS:mgm

TEMPLE B'NAI ISRAEL
The Henry Cohen Memorial
Founded in 1868

3008 Avenue O, Galveston, Texas 77550 Southfield 5-5796

December 6, 1965

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

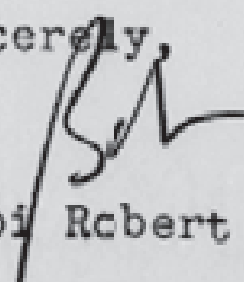
Dear Daniel:

Please forgive me for the delay in returning your excellent "The Language of Prayer," which I am enclosing, together with a summary on the forum.

It was good being with you, and I hope we will be able to do it again soon.

With all good wishes,

Sincerely,


Rabbi Robert Blinder

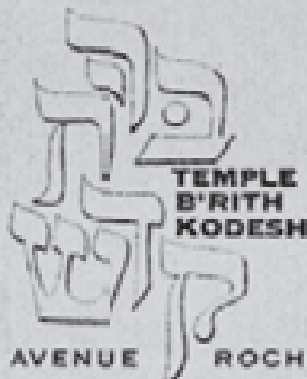
RB:k

Robert Blinder,
Rabbi

Joseph Levy, President
Ben E. Klein, Vice-President
Benjamin Nathan, Vice-President

Dr. Sidney R. Kay, Secretary
Aaron B. Littman, Treasurer
Clara H. Suhler, Executive Secretary

Affiliated with the Union of American Hebrew Congregations



2131 ELMWOOD AVENUE ROCHESTER 18, NEW YORK

THE RABBI'S STUDY

December 13, 1965

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

Dear Danny:

Over the past few years a real movement has developed within our ranks toward old Jewish concepts of obligation, responsibility, mitzvah. In order to use a short-cut term, which I hope won't be misunderstood, I would call it within the direction of halachah, or some sense of authority. I have spoken with a few people about the idea of a collection of essays by those who have stated something of this position which would define this current and give it somewhat more force. I am thinking of a collection that would include the address Max Nussbaum gave at the Union Biennial in Miami Beach, I believe it was, on Reform Halachah which is still good; I am thinking of your recent talk on the prayer book, of Gunther Plaut's essay on the Sabbath, of one of Jake Petuchowski's essays, of an essay on the implications of the covenant for the sense of mitzvah, obligation, etc. that I or someone else could prepare, and I am thinking of Bill Braude's essay on the yarmulke.

In other words I believe we should try to find a publisher to get this trend and point of view together into one place. May I have your reactions and suggestions?

Sincerely yours,


Rabbi Herbert Bronstein

HB/sg

Commission on Jewish Education

Union of American Hebrew Congregations & Central Conference of American Rabbis

838 FIFTH AVENUE • NEW YORK, N. Y. 10021 • REGENT 7-8200

December 15, 1965

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

Dear Danny,

I am a little bit puzzled by your letter of December 9th only because you refer to my article on Germany. I know that you asked me to write it, but I also know that I refused your invitation and that in a subsequent letter from you you acknowledged the validity of my reasons for doing so.

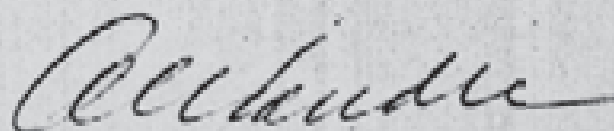
I did agree to give you a brief survey of books in the realm of education, and perhaps this is what you had in mind.

Thank you for your participation in San Francisco. I understand from everyone that your duet with Arnie Wolf was one of the high spots of the Convention.

It is our hope to publish your paper with several others in connection, to be entitled "A FAITH FOR OUR TIMES."

With all good wishes, I am

Cordially,



Rabbi Alexander M. Schindler
Director of Education

m

AMS/rw

December 17, 1965

Rabbi Alexander M. Schindler
Director of Education
Commission on Jewish Education
838 Fifth Avenue
New York, New York 10021

Dear Alex:

You are right. I had spent the day jogging all our contributors and it was the review on books in the field of education which I had in mind.

I should be happy to have the Union print my paper on prayer. I want to be sure, however, that the original manuscript is printed and not the rather awkward precis made by the recorder.

With all good wishes for a happy Chanukah and a healthy new year,

Sincerely,

DANIEL JEREMY SILVER

DJS/rlk

December 20, 1965

Rabbi Herbert Bronstein
Temple B'rith Kodesh
2131 Elmwood Avenue
Rochester 18, New York

Dear Herb:

In response to your kind letter, my manuscript on prayer is in the hands of the Union which is making noises of publishing many of the Biennial papers. I do not set great store by these plans but I will have to investigate a little further.

I am not really one who believes that we need a code. I believe we need to practice and to practice far more sensitively and devotedly, but I confess that it seems to me premature to write a code for our present chaos. What I am saying is no more than that I believe your project can be achieved short of the book as a specific plea for a code. I should like to have your thinking on this matter. If you wish me to proceed I shall ascertain the Union's desire.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgm

2027 Massachusetts Avenue, N.W.
Washington, D.C.

August 20, 1966

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

Dear Daniel:

I am sorry to have delayed writing but when I called I was at Camp in Warwick and haven't had a chance to get this letter off.

We are pleased that you will be with us at the Mid-Atlantic Council Biennial to give the banquet address. The weekend is November 18th, 19th and 20th and you will speak on Saturday night, November 19th. Our theme is "THE DEATH OF GOD CONTROVERSY". Jack Bemporad will speak on Saturday afternoon on "THE DEATH OF GOD CONTROVERSY--A JEWISH RESPONSE". Following his address, there will be four concurrent seminars on: "GOD IN THE PUBLIC SCHOOL", "GOD IN THE WORSHIP SERVICE", "GOD IN THE COMMUNITY" and "GOD IN THE RELIGIOUS SCHOOL". These will be conducted by UAHC staff and Rabbis in the Mid-Atlantic Region.

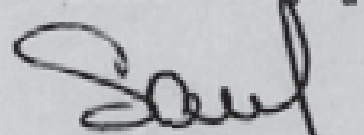
You, of course, will be the main speaker at our banquet and perhaps you would like to deal with the "Controversy" and its implications in Jewish thought and practice.

Sunday's program includes a number of "HOW TO" Workshops. The Sunday afternoon luncheon will consist of two addresses on the theme "IN A LAND WHERE GOD IS DEAD----RUSSIA, 1965". Emmet Frank and Amile Wohl, who have just returned from the CCAR tour of Russia, will speak at this luncheon.

Come as early as you like and stay with us as long as you wish. I would appreciate it if you would tell us the title of your address so that we can include it in our invitation which we are intending to give to the printer in the middle of this week.

I look forward to meeting you. Every good personal wish,

Sincerely yours,


Saul Besser

August 23, 1966

Mr. Eugene B. Squires
16125 Parkland Drive
Cleveland, Ohio 44120

Dear Gene:

Just a note to remind you of our table top conversation about Williamsburg on the nineteenth of November. I am most grateful to you. I have written requesting reservations at the Inn for the nights of the seventeen and eighteenth. We can decide later if we can take off that much time. I speak at a banquet on the nineteenth and must be back here for services on the twentieth. The meeting by the way is the biennial of the Union of American Hebrew Congregations.

With all good wishes and many thanks, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

August 23, 1966

Rabbi Saul Besser
2027 Massachusetts Avenue, N. W.
Washington, D. C.

Dear Saul:

I have made reservations to be flown down to Williamsburg by one of the private pilots in the congregation. This is made necessary because I must be back in my pulpit Sunday morning. Would you be kind enough to make reservations for two couples on the nights of the seventeenth through the nineteenth. At this point, we hope to take off a day or two and see the sights and play a little golf. We will, of course, defray our own expenses. One room should be reserved in the name of Mr. and Mrs. Eugene Squires; and the other for my wife and me. If the schedule tightens up and I can fly in only for the day we will cancel the reservations.

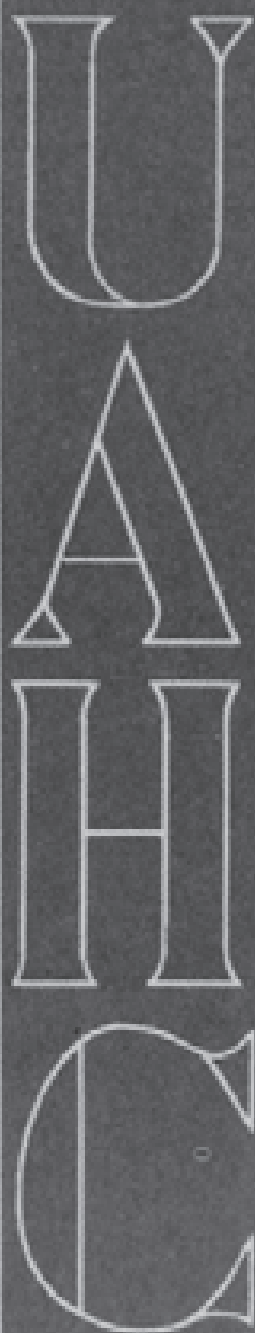
Now as to topic. Bemporad seems to have pretty well covered the "Controversy." May I suggest as my title "The First Commandment," and as a sub-title "The Changes Reform Judaism Cannot Make."

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



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838 FIFTH AVENUE
NEW YORK, N.Y. 10021

Mid-Atlantic Council

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL: (CODE 202) 387-2800

Director: RABBI SAUL P. BESSER

August 29, 1966

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

Dear Daniel:

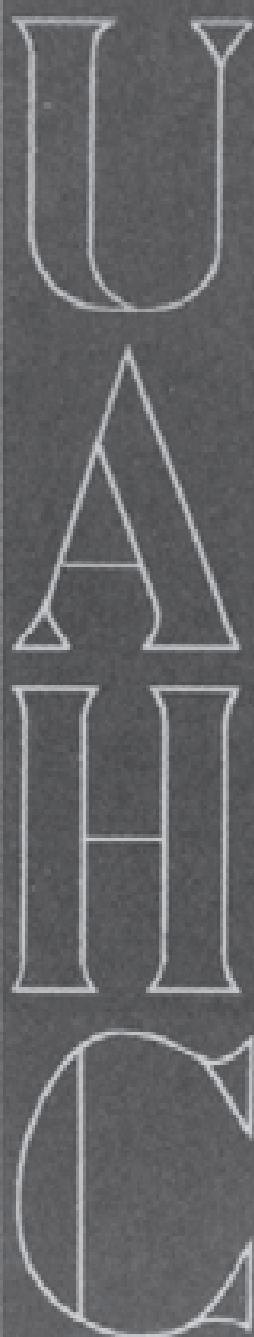
Thank you for your prompt reply to my letter. The title that you suggested is perfect. We will make reservations for you and Mrs. Silver as well as for Mr. and Mrs. Eugene Squires for Thursday night, the 17th through the 19th. As the details develop I'll keep you informed.

Every good personal wish.

Sincerely yours,

Rabbi Saul P. Besser

SPB;djb



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2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL: (CODE 202) 387-2800

Director: RABBI SAUL P. BESSER

October 21, 1966

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

Dear Daniel:

Shortly, you will receive confirmation on your hotel reservation from Williamsburg, Virginia. You will also receive confirmation for Mr. and Mrs. Eugene Squires. We have reserved rooms for you from November 17-20, 1966.

The banquet at which you will speak is Saturday night and will begin at about 8 o'clock. More details will follow.

Meanwhile, would you please send on to me a biographical sketch and two photos?

I hope things are well with you. Every good wish.

Sincerely yours,

Rabbi Saul P. Besser

SPB:djb

703- 229-1500 703- 229-1700
WILLIAMSBURG INN, LODGE, AND THE MOTOR HOUSE

WILLIAMSBURG, VIRGINIA 23185

October 26, 1966

Including
COLONIAL HOUSES

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

Dear Rabbi Silver:

We are glad to reserve the following accommodations
at THE MOTOR HOUSE for you and Mrs. Silver for

November 17 to November 20 - three nights

One double room with bath.

We will do our best to assign your room adjoining Mr.
E. Squires room.

It will be a pleasure to welcome you to Williamsburg
and we hope you will enjoy your visit.

Sincerely yours,

Mary R. Thompson
Mary R. Thompson
Reservation Manager

pw

For all information



follow these signs

WILLIAMSBURG INN, LODGE, AND THE MOTOR HOUSE

WILLIAMSBURG, VIRGINIA 23185

October 26, 1966

Including
COLONIAL HOUSES

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
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One double room with bath.

It will be a pleasure to welcome you to Williamsburg
and we hope you will enjoy your visit.

Sincerely yours,

Mary R. Thompson
Mary R. Thompson
Reservation Manager

pw

For all information



follow these signs

November 10, 1966

Rabbi Saul P. Besser
Mid-Atlantic Council
Union of American Hebrew Congregations
2027 Massachusetts Avenue N. W.
Washington, D. C. 20036

Dear Saul:

As you know I must be back in Cleveland on Sunday, November 20th, in time to preach in my pulpit. A private pilot, a member of the Temple, with whom I am flying down to Williamsburg, indicates that many times there are hazy conditions at the Cleveland airport which make it impossible for a plane such as his to land. He can pretty well predict this occurrence the night before.

In order to protect myself in case of this eventuality I have made a reservation on a 7:20 a.m. flight from Washington to Cleveland which will get me back in sufficient time. I wonder if there is someone coming from the Washington area who is planning to drive back to the Capitol after the meeting. If so, and if weather conditions require it, I should like to arrange to be his passenger. I have reserved a room at the motel at the Washington airport. Would you please inform me of this possibility, otherwise I will arrange to rent a car and drive to Washington myself. Please advise as soon as possible.

I am sorry to be such a bother but I am sure you understand.

Sincerely,

DANIEL JEREMY SILVER
DJS:aga

U A H C

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Mid-Atlantic Council

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL: (CODE 202) 387-2800

Director: RABBI SAUL P. BESSER

November 11, 1966

From: William C. Koplovitz, Convention Chairman

To: Persons seated at the head table and reserved tables

Subject: Please note when you are seated at the head table and/or if you are seated at a reserved table at the Saturday Banquet, November 18.

Friday Sabbath Dinner - The Motor House Commonwealth Room, 8 P.M.

Rabbi and Mrs. Harry Lawrence
Rabbi and Mrs. Saul Besser
Mr. and Mrs. William Koplovitz
Dr. and Mrs. Samuel L. Fox
Rabbi and Mrs. Laszlo Berkowits

Saturday Luncheon - The Motor House Commonwealth Room, 12:30 P.M.

Rabbi and Mrs. Howard Simon
Rabbi and Mrs. Saul Besser
Mr. and Mrs. William Koplovitz
Rabbi and Mrs. Jack Bemporad
Dr. and Mrs. Samuel L. Fox
Rabbi and Mrs. Donald Gluckman

Saturday Banquet - Tidewater Room of the Conference Center, 8 P.M.

Rabbi Leo Stillpass
Rabbi and Mrs. Saul Besser
Mr. and Mrs. William Koplovitz
← Rabbi and Mrs. Daniel Silver
Dr. and Mrs. Samuel L. Fox
Mrs. M. E. Sitzer
Rabbi and Mrs. Harold Hahn

Reserved Tables - Table Number 1

Rabbi and Mrs. Jack Bemporad
Mr. and Mrs. Seymour Barr
Mr. and Mrs. Jacob Gichner
Rabbi and Mrs. Frank Stern
Mr. and Mrs. Myron Schoen

[Nov 11, 1966]

Page Two - Memo from William C. Koplovitz
Convention Chairman

Reserved Tables - Table Number 2

Rabbi and Mrs. Malcolm Stern
Mr. and Mrs. Ben Sauber
Mr. and Mrs. Emanuel Falk
Mr. and Mrs. Paul Dobin
Rabbi and Mrs. Arnold Task

Reserved Tables - Table Number 3

Mr. and Mrs. Marvin Braiterman
Mr. and Mrs. Meyer Lu Goodman
Mr. and Mrs. Murray Kolinsky
Dr. and Mrs. Leonard Scarr

Sunday Luncheon - The Motor House Commonwealth Room, 1 P.M.

Rabbi and Mrs. Stanley Funston
Rabbi Abraham Shaw
Mr. and Mrs. William Koplovitz
Rabbi and Mrs. Amiel Wohl
Rabbi and Mrs. Emmet A. Frank
Dr. and Mrs. Samuel L. Fox
Rabbi and Mrs. Saul Besser
Rabbi and Mrs. Martin Weiner

November 14, 1966

Mrs. Mary R. Thompson
Reservation Manager
Williamsburg Inn, Lodge,
and The Motor House
Williamsburg, Virginia 23185

Dear Miss Thompson:

Our arrival time to your Inn has been delayed due to the pressure of other business requirements. Mrs. Silver and I and Mr. and Mrs. Eugene Squires will arrive Friday afternoon, November 18th rather than Thursday, November 17th as originally planned. We will, only, therefore, require accommodations at The Motor House for two nights instead of three.

We trust this delay will not inconvenience your functions.

Sincerely,

DANIEL JEREMY SILVER
DJS:mga

Mid-Atlantic Council
Biennial Convention
williamsburg, virginia

THE DEATH OF GOD CONTROVERSY
a jewish response

hosted by temples
ohel shalom, norfolk
sinai, newport news
sinai, portsmouth

myron e. schoen
director of commission on synagogue
administration, uahc, will be present
at our biennial and available to dis-
cuss temple administration problems
and procedures on an individual
basis. have your temple president and
finance chairman write us and we will
set up an appointment for them to
meet with mr. schoen at williamsburg.

rabbi malcolm stern
director of rabbinic placement, ccar,
will be present at our biennial. rabbi
stern will be available to discuss
placement with rabbis and congrega-
tions by appointment. write us if you
wish to see rabbi stern and we will
make an appointment for you to see
him at williamsburg.



rabbi saul p. besser
director, mid-atlantic council, uahc

william c. koplevitz
president, washington hebrew congregation
convention chairman

FOR YOUR INFORMATION

YOU ARE INVITED TO

WILLIAMSBURG, VIRGINIA

Mid-Atlantic Council

UAHC

Biennial Convention

THEME

THE DEATH OF GOD CONTROVERSY

A JEWISH RESPONSE

NOVEMBER 18, 19 and 20, 1966

friday, november 18

REGISTRATION

the motor house

tours of williamsburg

exhibit american jewish archives

mid-atlantic council
open executive committee meeting

mid-atlantic council committee meetings

worship
interfaith
education
youth

SABBATH DINNER

SABBATH SERVICES

conducted by rabbis
harold hahn
arnold task
frank stern

sermon by
RABBI EUGENE LIPMAN
temple sinai, washington, d.c.

hosted by temples
ohel shalom, norfolk
sinai, newport news
sinai, portsmouth

ONEG SHABBAT RECEPTION

saturday, november 19

SABBATH SERVICES

CONCURRENT SEMINARS

God in the Public School

mr. marvin braiterman
counsel religious action center, uahc, washington, d.c.

God in the Community

dr. c. p. lewis
bruton parish church, williamsburg, virginia
rabbi joseph asher
temple emanuel, greensboro, north carolina

God in the Worship Service

rabbi jack bemporad
national director, commission on worship, uahc

God in the Religious School

rabbi saul j. rubin
temple beth ahabah, richmond, virginia

LUNCHEON

THE DEATH OF GOD CONTROVERSY

a jewish response

RABBI JACK BEMPORAD

national director, commission on worship, uahc

FREE TIME

golf

swimming

tours of williamsburg

*** SHERRY HOUR • BANQUET ***

THE FIRST COMMANDMENT

the changes reform judaism cannot make

RABBI DANIEL JEREMY SILVER

the temple, cleveland, ohio

sunday, november 20

COFFEE AND DANISH

CONCURRENT "HOW TO" WORKSHOPS

BRING YOUR TEMPLE PROBLEMS

Religious School

rabbi samuel glasner
board of jewish education, baltimore, maryland

Youth

rabbi arnold task
temple sinai, newport news, virginia,
former maffy advisor

Interfaith

mr. paul dobin
chairman, national committee on interfaith
activities, uahc

Temple Administration

mr. myron e. schoen
national director, commission on synagogue
administration, uahc

MID-ATLANTIC COUNCIL PLENARY

CLOSING LUNCHEON

IN A LAND WHEFE GOD IS DEAD — RUSSIA 1966

recent returnees from rabbinical tour of russia

RABBI ENMET FRANK

temple beth el, alexandria, virginia

RABBI AMIEL WOHL

baltimore hebrew congregation, baltimore, maryland

Please respond by filling in this registration form

REGISTRATION FORM

We will attend the Mid-Atlantic Council Biennial Conference on November 18, 19, 20 in Williamsburg, Virginia.

Name _____ Address _____ City _____ State _____

_____ Full registration @ \$26.00 per person including meals and gratuities.

_____ Partial registration fee \$6.00; meals including gratuities: Friday dinner \$6.00, Saturday luncheon \$3.50, Saturday banquet \$8.00, Sunday luncheon \$3.50.

Those residents of the tidewater area who wish to attend the sherry hour and banquet only may do so at \$8.50 per person.

My check in the amount of _____ is enclosed. Make all checks payable to MID-ATLANTIC COUNCIL, UAHC, and forward along with enclosed hotel reservation form to Mid-Atlantic Council, UAHC, 2027 Massachusetts Avenue, N.W., Washington, D.C. 20036.

November 21, 1966

Rabbi Saul P. Besser
Mid-Atlantic Council
Union of American Hebrew Congregations
2027 Massachusetts Avenue, N. W.
Washington, D. C. 20036

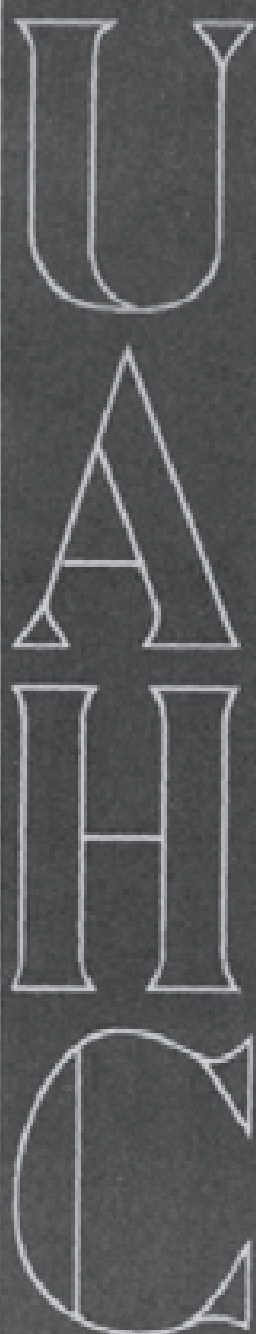
Dear Saul:

I made it back on time and I enjoyed being in Williamsburg. Being as you know an expert on Regional Biennials, let me say that this was the finest one I ever attended. My expenses were \$108.00. Hoping to see you soon and with all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



Mid-Atlantic Council

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL: (CODE 202) 387-2800

Director: RABBI SAUL P. BESSER

November 28, 1966

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

Dear Daniel:

We were pleased that you were able to be with us. I only regret that you weren't able to bring your wife and spend the weekend. Your address was the highlight of our convention. Thank you for going to so much trouble to be with us. Enclosed is a check for your expenses.

Every good wish.

Sincerely yours,

Rabbi Saul P. Besser

SPB:djb
Enclosure

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Rabbi Maurice N. Eisenbrah

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838 FIFTH AVENUE
NEW YORK, N.Y. 10021

U A H C

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Union of American Hebrew Congregations

Patron of HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

January 9, 1968

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

Dear Danny,

The recently-elected Chairman of our Board, Mr. Earl Morse, plans to be in Cleveland on January 30th, and he wonders whether he could not take advantage of this opportunity to meet you. Would you have time to do so -- perhaps for lunch? I would much appreciate that.

Why don't you get in touch with him directly? He can be reached here at the Union.

Warm good wishes.

Cordially,



Rabbi Alexander M. Schindler

/w

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NATIONAL FEDERATION OF TEMPLE YOUTH

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS

January 11, 1968

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler:

The enclosed is in response to your letter to Rabbi Silver regarding Mr. Morse. I followed through on the matter as well as I could, but Rabbi Silver will have to confirm the appointment.

Sincerely,

MGM:mgm

(Miss)Margurite G. Mihok
Secretary to Rabbi Silver

January 11, 1968

Mr. Earl Morse
Chairman of The Board
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Mr. Morse:

Rabbi Schindler has written to Rabbi Silver regarding your visit to Cleveland on January 30th and your wish to meet with him at lunch. Rabbi Silver is out of the country through the 18th of this month, however, I am tentatively scheduling you for an appointment with him on that day. Our Temple Women's Association, the Sisterhood meets on Tuesdays and they prepare a light lunch. Perhaps you would enjoy lunch here at The Temple.

I am sure Rabbi Silver will be in touch with you upon his return and will confirm the above luncheon appointment.

Mazel tov upon your election to the office of Chairman of the Board of the UAHC. We look forward to meeting with you.

Sincerely,

MGM:mgm

(Miss)Margurite G. Mihok
Secretary to Rabbi Silver

EARL MORSE

January 12th, 1968

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

Dear Rabbi Silver,

I very much appreciated your thoughtfulness in writing me as you did on January 9th and sending me the brochure describing the work of the National Foundation for Jewish Culture. I hope to read the material over the week-end and I am also hoping that you will be free to join me for lunch on Tuesday, January 30th, when I am scheduled to be in Cleveland for an evening meeting.

I think that Rabbi Schindler's letter and yours must have crossed in the mails.

I should add before closing that I am enjoying the CCAR Journal enormously and particularly endorse your response in the last issue to the suggestion that the curriculum of the HUC-JIR conform more closely to the practical life of the rabbinate. Perhaps I can extend my views on this matter when we see each other.

Cordially,

Earl Morse

Earl Morse

EM:tf

EARL MORSE


January 16th, 1968

Miss Margurite G. Mihok
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Miss Mihok,

Many thanks for your note of the 11th. Please tell
Rabbi Silver that I look forward to having lunch
with him at the temple on January 30th. I am also
looking forward to meeting you at that time.

Sincerely,

 Earl Morse
37

Earl Morse

EM:tf

January 19, 1968

Mr. Earl Morse
Chairman of the Board
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021

Dear Mr. Morse:

I should be delighted to have lunch with you on Tuesday, January 30th. If you could come to The Temple, it would be my privilege to show you around and we could leave from here.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

MEMORANDUM ON A MAY MEETING FOR REFORM RABBIS

April 1, 1970

Dear Colleague:

While this memorandum-invitation is being sent to the entire membership of the CCAR, it is addressed primarily to those in the Rabbinate from one to twelve years. We wanted all of our colleagues, however, to know about our projected program.

A number of younger colleagues have felt that there is a crisis in the Rabbinate, and have expressed a desire to meet and explore it together. In response to this need, an Ad-Hoc Committee has been meeting and seeking to develop a program which would allow us to confront some of the issues troubling us.

The Alumni Association of the HUC-JIR has generously offered its sponsorship and financial assistance for such a meeting. The leadership of the CCAR is aware of our plans and has been very encouraging.

After circulating some of our colleagues and finding much interest, we have organized a two-day meeting from Monday evening, May 25, 1970 through noon Wednesday, May 27, 1970 at the UAHC Warwick Camp in Warwick, New York. The cost for room and board will be only \$25.00. We have chosen Warwick because we felt it important that the program be carried out in a relaxed and casual atmosphere.

As the over-arching theme of the meeting, we have chosen: THE CRISIS OF THE RABBINATE. For purposes of discussion, we have divided the topic into the following areas:

A-Our relationship with our work--the function we serve--our purpose--role--the worth of the work we do--whether in congregational or institutional positions.

B-Our relationship to tradition. How does it pertain to what we do, are and teach.

C-Our relationship to the "establishment"; the institutions of the Reform Movement, the non-congregational community (Jewish and non-Jewish).

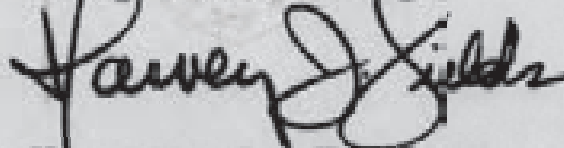
So that there will be maximum opportunity for discussion we have asked a few of the men attending to prepare and deliver brief (fifteen minutes maximum!) forethought presentations on the subjects listed above. We are also asking one of our colleagues teaching at the HUC-JIR to prepare a Torah session for us Tuesday afternoon.

While the meeting is being planned for colleagues in the Rabbinate from one to twelve years, we are inviting some of the leaders of our movement to listen to our concerns and share some of their own. Since the Conference is sponsoring a study of the Rabbinate, we have asked Dr. Theodore Lenn, Director of the research, to sit in with us.

All of us hope that you will be able to attend this meeting. Please use the enclosed sheet to make your reservation.

I look forward to sharing with you.

Very sincerely,



Harvey J. Fields
For The Committee

Ad Hoc Committee

Jerome K. Davidson
Earl Jordon
Samuel Karff
Charles Kroloff
Kenneth Roseman
Arnold Sher
Martin Weiner

MAY MEETING OF REFORM RABBIS

Please reserve a place for me at the May Meeting of Reform Rabbis, May 25-27, at UAHC Warwick Camp, Warwick, New Ycrk.

Enclosed is my check for

PLEASE CHECK ONE

- ☐ I will be arriving by car. (We will send you directions.)
- ☐ I will need a ride from _____ Airport . I will arrive at (time) _____. (We will arrange transportation from Airport to Camp.)
- ☐ I will need a ride from (name of) _____ train station. (We will arrange transportation, if needed, from train station to Camp.)

RETURN NO LATER THAN APRIL 25, 1970

TO: Rabbi Harvey J. Fields
222 Livingston Avenue
New Brunswick, New Jersey 08902

NAME

ADDRESS

MEMORANDUM ON A MAY MEETING FOR REFORM RABBIS

April 1, 1970

Dear Colleague:

While this memorandum-invitation is being sent to the entire membership of the CCAR, it is addressed primarily to those in the Rabbinate from one to twelve years. We wanted all of our colleagues, however, to know about our projected program.

A number of younger colleagues have felt that there is a crisis in the Rabbinate, and have expressed a desire to meet and explore it together. In response to this need, an Ad-Hoc Committee has been meeting and seeking to develop a program which would allow us to confront some of the issues troubling us.

The Alumni Association of the HUC-JIR has generously offered its sponsorship and financial assistance for such a meeting. The leadership of the CCAR is aware of our plans and has been very encouraging.

After circulating some of our colleagues and finding much interest, we have organized a two-day meeting from Monday evening, May 25, 1970 through noon Wednesday, May 27, 1970 at the UAHC Warwick Camp in Warwick, New York. The cost for room and board will be only \$25.00. We have chosen Warwick because we felt it important that the program be carried out in a relaxed and casual atmosphere.

As the over-arching theme of the meeting, we have chosen: THE CRISIS OF THE RABBINATE. For purposes of discussion, we have divided the topic into the following areas:

A-Our relationship with our work--the function we serve--our purpose--role--the worth of the work we do--whether in congregational or institutional positions.

B-Our relationship to tradition. How does it pertain to what we do, are and teach.

C-Our relationship to the "establishment"; the institutions of the Reform Movement, the non-congregational community (Jewish and non-Jewish).

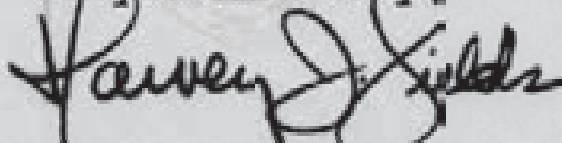
So that there will be maximum opportunity for discussion we have asked a few of the men attending to prepare and deliver brief (fifteen minutes maximum!) forethought presentations on the subjects listed above. We are also asking one of our colleagues teaching at the HUC-JIR to prepare a Torah session for us Tuesday afternoon.

While the meeting is being planned for colleagues in the Rabbinate from one to twelve years, we are inviting some of the leaders of our movement to listen to our concerns and share some of their own. Since the Conference is sponsoring a study of the Rabbinate, we have asked Dr. Theodore Lenn, Director of the research, to sit in with us.

All of us hope that you will be able to attend this meeting. Please use the enclosed sheet to make your reservation.

I look forward to sharing with you.

Very sincerely,



Harvey J. Fields
For The Committee

Ad Hoc Committee

Jerome K. Davidson
Earl Jordon
Samuel Karff
Charles Kroloff
Kenneth Roseman
Arnold Sher
Martin Weiner



RABBI HARVEY J. FIELDS

may 26th

may 17

ANSHE EMETH MEMORIAL TEMPLE
222 Livingston Avenue
New Brunswick, New Jersey 08902

Study 545-6484

April
28,
1970

AAU

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

UN 438
240-345

Dear Dan:

UN 647
845
845

(10.11.5)
It was good talking with you, and I am delighted that you will be able to be with us at our May Meeting.

Enclosed you will find a copy of the Memorandum which was sent out to all of the men.

As I indicated on the phone, we would like you to deal with Area A-"Our relationship with our work-the function we serve--our purpose--role--the worth of the work we do--whether in congregational or institutional positions." The purpose of your presentation will be to open the issue for all who are participating. Hank Zoob, from Worcester, Mass. will be the other speaker for the evening.

Please let me know when you will be arriving at the Newark Airport. If you can, I would appreciate it if you could arrange to arrive around 3:00 so that we can be in Warwick between 4 and 5.

I look forward to sharing our meetings with you, and to hearing from you soon.

Very sincerely,


Rabbi Harvey J. Fields

HJF/se



RABBI HARVEY J. FIELDS

ANSHE EMETH MEMORIAL TEMPLE
222 Livingston Avenue
New Brunswick, New Jersey 08902

Code (201) Study 545-6484

May 7, 1970

Dear Colleague:

Our May Meeting for Reform Rabbis at the UAHC Kutz Camp in Warwick, New York will begin on Monday, May 25, 1970 at 6:00 P.M. for dinner. We would appreciate it very much if you could be in the camp by no later than 5:30 to get your room assignment.

We have had a very enthusiastic response and have planned an exciting agenda.

Enclosed you will find directions to the Kutz Camp.

I look forward to seeing you on the 25th.

Very sincerely,

Harvey J. Fields
Rabbi Harvey J. Fields

P.S.
Don:
let me know
when + how you
will arrive -
see you room off

May 15, 1970

Rabbi Harvey J. Fields
Anshe Emeth Memorial Temple
222 Livingston Avenue
New Brunswick, New Jersey 08902

Dear Harvey:

I will be arriving on United Air Lines Flight
No. 438 to Newark at 3:02 p.m. on Monday, May 25.
I look forward to seeing you then.

Sincerely,

Daniel Jeremy Silver

DJS g

May 18, 1970

Rabbi Harvey J. Fields
Anshe Emeth Memorial Temple
222 Livingston Avenue
New Brunswick, New Jersey 08902

Dear Rabbi Fields:

This is to advise that Rabbi Silver will arrive
via United Air Lines flight #438 which comes into Newark,
New Jersey at 3:02 p. m. on Monday, May 25th.

Sincerely,

MGM:mm

Margurite G. Mihok
Secretary to Rabbi Silver

May 27, 1970

Rabbi Harvey J. Fields
Anshe Emeth Memorial Temple
222 Livingston Avenue
New Brunswick, New Jersey 08902

Dear Harvey:

I have never been quite sure as to what the financial arrangements were for this weekend. If there is money and I am to be reimbursed for my travel, the fare was \$90.00.

For me the day at Warwick was an interesting experience. Some day when I have more leisure I will try to sort out my reactions. In any case, you made me feel old and yet not out of it.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:r/f

Community Synagogue

200 Forest Avenue

Apt. New York 10580

Rabbi Robert A. Rothman, D.H.L.

June 16, 1970

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


Dear Danny,

My congratulations on a brilliant presentation at the recent HUC Alumni Meeting in Warwick. I felt it was so pregnant with meaningful insights that I would like to have a copy so that I might review it at leisure.

If it is not too much of an inconvenience to you, would you please send me a copy at your earliest convenience.

With hope that this note finds you in the best of health, and with warmest good wishes, I am,

Sincerely yours,



Rabbi Robert A. Rothman

RAR:lg

June 22, 1970

Rabbi Robert A. Rothman
Community Synagogue
200 Forest Avenue
Rye, New York 10580

Dear Bob:

Enclosed please find a copy of the paper I gave at Warwick. I haven't yet fully recovered from that "auspicious" occasion, but it was good seeing you. You were one of the bright spots.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

MEMO

FROM: HARVEY J. FIELDS

TO: MEMBERS OF THE AD HOC COMMITTEE FOR A MAY MEETING
FOR REFORM RABBIS

I am delighted to tell you that we have, as of May 5, fifty-one colleagues who have indicated they will be with us for our meeting at Warwick.

As it stands presently, our program is as follows:

Monday evening, May 25, 1970: Discussion of the issue, "Our relationship to tradition. How does it pertain to what we do, are and teach." Forethought speakers, Herman Blumberg and Eugene Lipman.

Tuesday morning, May 26, 1970-Continuation of Monday evening's topic, speakers: Chuck Kroloff and Irwin Blank

Tuesday afternoon: Torah Session, read by Leonard Kravitz. Topic: "The Image of the Rabbi in Rabbinic Literature."

Tuesday evening: Discussion of the issue, "Our relationship with our work--the function we serve--our purpose--role--the worth of the work we do--whether in congregational or institutional positions." Forethought speakers will be Hank Zoob and Daniel Silver.

Wednesday morning, May 27, 1970: Discussion of the issue: "Our relationship to the establishment; the institutions of the Reform Movement, the non-congregational community (Jewish and non-Jewish)". Forethought speakers will be Arnold Sher and Roland Gittelsohn.

HOW TO REACH UAHK KUTZ CAMP-INSTITUTE, WARWICK, NEW YORK

From Greater N.Y. & Northern N.J.--George Washington Bridge to Palisades Parkway North to Exit 9 (to Catskill Region) onto N.Y. Thruway West

From Long Island--Whitestone Expressway to Cross Bronx Expressway OR Triboro Bridge to Major Deegan onto N.Y. Thruway North.

From Westchester or New England--Merritt Parkway or Conn. Turnpike to Westchester Expressway Westbound. Cross Tappan Zee Bridge onto N.Y.

From Southern N.J. & Penn.--N.J. Turnpike to Garden State Parkway. to Route 17 North to Routes 210, 17A and 94. Proceed from Rt. 94 as in Kings Highway (below)

From New York Thruway--Via Kings Highway--Take Exit 16 Harriman to Route 17 West. Proceed to Exit 127 Greycourt Road to Yield Sign. Go straight ahead onto Kings Highway (follow sign for Warwick State School). Continue on Kings Highway to its end then turn left onto Route 94. Proceed 2 miles beyond town of Warwick, turn left at Meduski's Shopping Center onto Warwick Turnpike. Proceed 1 1/2 miles on Warwick Turnpike which becomes Moe Road. Turn left at Bowen Road to camp.

From New York Thruway--Via Sterling Forest--Take Exit 15 Suffern to Route 17 North to Routes 210, 17A then 94. Proceed as above.

