



## Daniel Jeremy Silver Collection Digitization Project

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

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

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Union of American Hebrew Congregations, Biennial Assembly,  
correspondence and speech, 1969.





838 FIFTH AVENUE · NEW YORK, N. Y. 10021 · (212) 249-0100

Rabbi Alexander M. Schindler, Vice President

February 25, 1969

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

Dear Danny:

I take pleasure in extending to you this invitation to participate in the forthcoming Biennial Assembly of the Union of American Hebrew Congregations which will be held October 25-29, 1969 in Miami Beach, Florida.

Every two years more than twenty-five hundred lay and rabbinic leaders of Reform Judaism from communities and congregations throughout the United States and Canada gather together to formulate the policies of the Reform Jewish community and to deliberate on the great social and religious issues of our time. The theme of this year's Biennial Assembly is "A Changing Synagogue for a Changing World."

Specifically, it is our hope that you will be able to participate in a session on the subject, "The Gap Between Congregation and the National Movement" to be held from 9:30 a.m. to noon on Monday, October 27th. This session is one of three which will be held on three consecutive days as part of a Forum on THE SYNAGOGUE AND THE CHANGING COMMUNITY. A brief outline is attached to help you better understand the direction of our thinking and some of the issues to which we hope you would address yourself.

If you are able to accept our invitation, Mr. Abraham Segal of our staff will be in touch with you. He has been assigned to this Forum, and will work out the details with you.

Maurice is on a round-the-world journey. This is why this letter of invitation is not signed by him. He is aware of it, though, and in this sense I speak for him, too.

I look forward to your favorable response.

With warm good wishes, I remain,

Cordially,

Alexander M. Schindler

AMS:vm  
enclosure



March 3, 1969

Rabbi Alexander M. Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Alex:

I am not quite sure how to respond to your kind letter of February 25th inviting me to participate in the Biennial. I have no particular expertise in discussing the congregational-Union relationships and I have really no particular desire to bring myself up to date in the politics of this area. If what you want of me is a discussion of some of the philosophic issues which occasionally intrude between the congregations and the Union, this I would be prepared to do, but only on that level. I presume what is being asked is a paper and then a discussion between the panel and those present. If my understanding is correct, and what you want is a paper which deals with some of the philosophic tensions between congregations and the Union, I will be happy to do it. What I am trying to say is that I categorically refuse to get involved with personalities or particular incidents and, frankly, I presume that you have no such desire.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



March 17, 1969

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

Dear Rabbi Schindler:

Rabbi Silver is out of the city through Wednesday. He indicated his agreement to your letter of March 12th and will communicate with you upon his return.

Sincerely,

MGM:mgm

(Miss)Margurite G. Mihok  
Secretary to Rabbi Silver





838 FIFTH AVENUE · NEW YORK, N. Y. 10021 · (212) 249-0100

Rabbi Alexander M. Schindler, Vice President

March 12, 1969

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

Dear Danny:

Your understanding of our intent is obviously correct. We certainly do not want to be or you to get involved in your presentation "with personalities or particular incidents." We do want a paper which deals with the theoretical tensions between a congregation and the Union and which hopefully also points to some constructive resolutions of these tensions.

Since we are in agreement, I take your response of March 3rd as your acceptance of our invitation and, needless to say, we are delighted with it.

With warmest regards, I am

Cordially,

Alexander M. Schindler

AMS:vm

WRITE OR I'LL COMMUNICATE ON  
MY RETURN



ALTHEIMER, GRAY, NAIBURG, STRASBURGER & LAWTON

EDWIN B. MAYER (1915-1947)  
HERMAN A. KABAKER (1927-1959)  
ISAAC B. LIPSON (1948-1960)

ALAN J. ALTHEIMER  
MILTON H. GRAY  
IRVING B. NAIBURG  
JOSEPH J. STRASBURGER  
SAMUEL T. LAWTON, JR.  
LIONEL G. GROSS  
NORMAN M. GOLD  
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DONALD A. GILLIES  
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ONE NORTH LA SALLE STREET  
CHICAGO, ILLINOIS 60602

AREA CODE 312  
TELEPHONE FRANKLIN 2-0345

HYMAN A. PIERCE  
JULIUS J. SILVERSTEIN  
COUNSEL

June 16, 1969

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

Rabbi Harold Saperstein  
Temple Emanu-El  
Ross Plaza  
Lynbrook, New York 11563

Dear Rabbi Silver and Rabbi Saperstein:

I have received from Mr. Abraham Segal, of the UAHC office, his memorandum of May 8th in which he informed the three of us that we are the speakers at the Forum entitled "THE GAP BETWEEN CONGREGATION AND THE NATIONAL MOVEMENT". I am very honored that, as a layman, I have been selected to participate in the discussion with you two gentlemen.

It does occur to me, however, that the subject is a rather difficult one for three separate speakers to cover in an interesting and provocative manner without duplicating thoughts and suggestions.

I think it would be most helpful to the three of us and constructive from the standpoint of the success of the discussion, if we exchanged our ideas to make certain first that all points are covered, and second that they are not duplicated.

I would be most appreciative if we could have an exchange of correspondence on our subject, and possibly at some later date

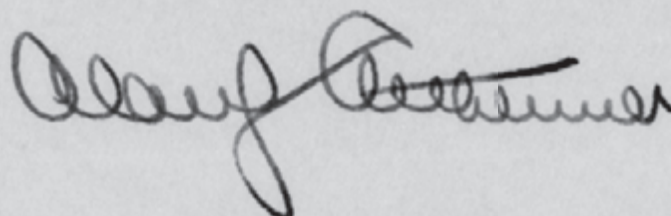


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after the three of us have prepared the **draft** of our papers, a long distance conference call to resolve any unanswered questions.

Kind personal regards.

Sincerely,



AJA:cl

cc: Mr. Abraham Segal



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June 23, 1969

Mr. Alan J. Altheimer  
Altheimer, Gray, Naiburg,  
Strasburger and Lawton  
One North La Salle Street  
Chicago, Illinois 60602

Dear Mr. Altheimer:

In response to your kind letter of June 16, your ability to plan ahead puts me to shame. I really have given the Union paper no proper thought as yet and I am afraid I am not going to be able to until after the holidays. I am sorry to delay the planning but I am knee deep in a book and a number of lectures that I must write and simply can not give it the attention it deserves at this time.

Off the top of my head, I attempted to deal with the theological gap between congregations and the Union. We seem to be saying different things about the future of Jewish life and the future of the congregation, etc. In any case, keep me posted of what develops and I will fit my work into whatever format you finally devise.

Sincerely,

Daniel Jeremy Silver

DJS:bfm



# U A H C

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# DIMENSIONS

in American Judaism

838 Fifth Avenue  
New York, N.Y. 10021  
(212) 249-0100

September 17, 1969

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

Dear Rabbi Silver:

Mr. Abe Segal told me that you would be one of the speakers at the UAHC Biennial convention this coming October and I am extremely eager to consider your paper for publication in Dimensions.

In recent years forums were taped and the transcripts subsequently made available for publication. This year, however, no tapes will be made and the only means I will have of considering your paper is via your manuscript.

The gap between the congregation and the national movement is certainly a topic that deserves as wide an audience as possible. I do hope you will send me your paper, in advance of the convention, and thereby assist us in bringing your comments to the attention of our readers. I look forward to hearing from you.

Cordially,

Myrna Pollak  
Editor

MP:sk



September 23, 1969

Mrs. Myrna Pollak  
Editor  
Dimensions in American Judaism  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Mrs. Pollak:

I shall be happy to send you my manuscript from the UAHC Biennial as soon as I have written it. Unfortunately, I have been swamped and it will be several weeks before I can even begin to think about it. Have faith!

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf





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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 • 249-0100

National Director: Rabbi Jack D. Spiro

Associate Director: Abraham Segal

September 25, 1969

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

Dear Rabbi Silver:

I certainly understand the pressures that keep you from giving me your Biennial paper at this time. Would it be possible, however, for you to send me an outline?

In the Forum Outline I sent you, Mr. Altheimer has chosen to stress question (a), "What are the implications for the national of this local animus?" Rabbi Saperstein plans to stress question (b), "Can the UAHC reasonably expect local congregational leadership to close the gap between local and national? May I suggest that your stress be on what the national body can do to close the gap?

"Stress" does not mean that a speaker ignores the other questions or any additional questions -- only that he place the weight of his paper on the one question. We would thus get an excellent balance among all three speakers.

May I remind you, also, of our necessary time limitation of 15 minutes, representing a maximum of 2000 words or 6½ double-spaced, wide margin typewritten pages.

Cordially,

*Abraham Segal*

Abraham Segal  
Associate Director of Education

AS:kf



CENTRAL CONFERENCE OF AMERICAN RABBIS  
790 MADISON AVENUE  
NEW YORK, NEW YORK 10021

October 8, 1969

MEMO TO: Rabbis Roland Gittelsohn, David Polish, Bernard Bamberger,  
Leon Feuer, Daniel Silver, Lou Silberman, Bernard Martin,  
Samuel Karff, Herbert Brichto, Jack Bemporad, and  
Professor Theodore I. Lenn.

FROM: Rabbi Sidney L. Regner

David Polish has asked me to notify you that there will be a  
breakfast meeting with Professor Lenn, who has been engaged for  
our study, on October 26, at 9 A.M., in the LOUIS PHILIPPE ROOM  
on the Mezzanine floor of the Fontainebleau Hotel in Miami Beach.  
We hope you will be at the Union Biennial and can attend this meeting.  
Please let me know.

S. L. R.

/s/

Sorry, 212, he is my friend —

DS





[1964]

Dear Adele and Dan,  
Welcome to our Negev  
We'd like to say Shalom  
Please come for a L'Chayim  
And Shabbat Seudah at our home.

Leon and Lillian

Five o'clock  
4464 Prairie Avenue



October 22, 1969

Rabbi and Mrs. Leon Kronish  
4464 Prairie Avenue  
Miami, Florida 33140

Dear Lillian and Leon:

Adele and I want to thank you for your kind invitation. Unfortunately, Adele will not be coming to Miami and I will be arriving late Sunday night and leaving early Tuesday morning. It was very kind of you to think of us. I do hope we get a chance to see each other.

If your daughter did, in fact, enroll at CWRU, I hope she will give us a call.

Sincerely,

DANIEL JEREMY SILVER



UNION OF AMERICAN HEBREW CONGREGATIONS  
CONVENTION - October 26, 1969,  
MIAMI, FLORIDA

FORUM - The Changing Synagogue and the Community

The Union has done many fine things. Of that there can be no question. What can be questioned, and what I do question is whether the Union's program, as opposed to its pronouncements, actually encourages the development of our primary mission to deepen and stimulate American Jewish life.

In the first instance the Union is a denominational institution in an era when no one knows the difference or cares. In most of our communities we cooperate as easily with Conservative congregations and even with some Orthodox groups as we do with our sister Reform units. The urgent business of Jewish life is survival and we have no time to break lances over liturgical trifles. Reform Judaism is dead and so is Conservative Judaism. There are no basic theological or social divisions between us - actually little more than some inherited institutional loyalties. We are all a part of an American Judaism which needs unity against its common enemies - hatred without, indifference within and change all about. As a denominational institution the Union is a divisive force.

Today's Judaism can not afford competitive programming and half-a-loaf activity. Yet, the Union and the United Synagogue maintain separate adult education commissions, bureaus of educational development,



commissions to deal with social legislation, national and regional camps, etc. The professionals meet occasionally but they meet as representatives of their separate agencies. There has been no pooling of institutional resources. The results are painfully apparent. Most religious schools remain text-oriented and incredibly old-fashioned because there has been no major work done on adapting new technical resources and educational research to our needs. We are consistently told that there is not enough money for a major educational reform yet the United Synagogue and the Union continue to operate separate and, therefore, minimal, and therefore, costly planning services. The United Synagogue and the UAHC maintain separate youth movements, a separate camp system and talk about sending their own representatives onto the campus for the graduates of these movements. Again, the results are predictable. A small number of improvised experiments on a few prestige campuses and a growing unmet need which increasingly is met from other sources! Community-sponsored Chairs of Jewish Studies, the National Foundation for Jewish Culture, the Zionist Youth movements, CJFWF, even the AJC. The movement of the so-called secular community into education, the campus, even community chaplaincies is in some measure a statement of our inability to grow and respond.

Each denomination supports its own seminary at a time when seminaries must rapidly expand staff to provide



today's wide-ranging preparation, when the seminaries are in serious financial straits, and at a time when future Jewish intellectuals need to be exchanging ideas and friendship and not be kept in isolated water-tight compartments. Judaism is a many-splendored thing, but each seminary representing, as it does, a denomination tends theologically to follow a rather narrow party line. It is not just a matter of cutting overhead costs or freeing bright young Jews, our future rabbis, from the boondocks of Cincinnati, but rather the urgency of training, and exposing these bright youngmen to each other and to a Jewish community in ferment.

Denominationalism has had another baleful impact on the Union's activity. To create identity - to bind loyalties, the Union inevitably has emphasized the differences "Reform", rather than that which binds "Judaism". We have been energetic in talking about change but I have found little evidence or desire to experiment with the creation of a full-blown acceptable Jewish life style. My youngsters come back from Union camps and tell of listening to black activists, of raising money for grape pickers and of creative service based on Bob Dillon and the Brothers Four. Of Torah hardly a word. Of the redemptive value of Torah not even a whisper. How is it that we do not have a single Hebrew-speaking summer camp? How is it that there is not a Union-sponsored



Havurah? What I am saying can be seen at any Union Biennial. We fight over the wording of all kinds of global resolutions as if someone in the Department of State was panting to know our feelings. There is much talk of the need for change and many references to the revolutionary dimensions of modern life but I have yet to be at a meaningful and effective Jewish service.

Let's tell it as it is. In most of our cities the community has replaced the congregation as the focus of political activity and decision-making. In part this is due to a long history of petty inter-congregational and inter-denominational rivalries, but whatever the reason the focused Jewish energies of Cleveland, as far as social action, Israel or civil rights are concerned, are coordinated and organized and directed through our Federation. Even education is no longer a monopoly of the congregations. The congregations are no longer power centers yet I have a feeling that the Union operates as if its social action program and its interest in Israel were its major raison d'etre. The Religious Action Center is only one of a number of similar interest Jewish organizations. Its activities have merit, but would I be wrong to suggest that the Religious Action Center's unique value lies not in its lobbying so much as in the reports, speakers, the stimulation which it makes available to the congregations.



The congregations are where the Jews still are. Only congregations still have many-levelled, often fairly constant relationships with many Jews. This relationship, I submit, defines our unique and inviolate role in the present communal structure. We do the "I-thou" work, listening, debating, teaching, catalyzing, counselling. We build the "I"-institution bridges across which our people can march out. Our work is to be personal and intimate, to teach and to encourage their worship. Yet the Union often acts as though it were a broker of Jewish power, another spokesman of the Jewish point of view. This preoccupation with being a front for Reform Jews, though not badly handled, has had unfortunate effects on all Union services. Representation - spokesmanship - rather than the delivery of services has become a preoccupation. The Union spends proportionally less of staff time and budget on education, youth and community experimentation than TT did a generation ago. When one asks what does Reform Judaism say about, rather than what do Jews need, different answers obviously show up. I submit that the first order of business is not to get into the pages of the New York Times but to get into the hearts and masses of our membership.

The critical fact of Jewish life is the growing gap between Jews and Jewish knowledge, between Jew and Jewish religious activity, between young Jews and the Jewish community. We must be bridge builders.



The fact that the centers of communal activity and political power are elsewhere than in our congregations sometimes makes the Union activity unintentionally but decidedly parochial. The Union has a commission on Israel. I am convinced that the Union sincerely wants to help but the important work is being done by the UJA, the JDC, the AIPAC, etc. Inevitably the Union's concern becomes institutional - the business of liberal Judaism in Israel and given Israel's present political context our particular denominational interest almost forces the Union to accentuate the negative. Some few may have not gotten over their anti-Zionist hangups and are most unhappy with this state of affairs, but most of us recognize the priority of sheer survival and want no part in complicating, just now, Israel's life or American Jewish support. This hangup is an interesting one because I know that the leadership of the Union is both sensitive and concerned but I suggest that they are trapped in a system and that little can be accomplished until the Union turns from being the parent body of Reform Jews back to its primary role as provider of logistical support, educational materials, research and experimentation to the congregation.

Let's ask the question openly: Does the cost of maintaining the Union with its present preoccupations encourage or hamper the congregations in their delivery of services? Under the 10% plan my Temple contributes a sum equal to the salary of two of our three rabbis. When



the 15% plan goes into effect we will be responsible for monies equal to the salaries of our entire rabbinic staff. Rabbis may be dispensable, and I am not pleading for a raise, but any synagogue without professional people is a place of thronging not a place of learning. The ratio between synagogue floor space and staff speaks volumes about our current ineffectiveness. All around our country there are large buildings with one rabbi, a few part-time teachers and a swarm of janitors, secretaries and bookkeepers. Question: Does the high cost of the Union preclude congregations from experimenting with outreach workers, Havruot, year-long camp programs and the like? It can be argued that if these monies were not siphoned off they would not be raised. Perhaps. But perhaps there are enough sensitive people on congregational boards and in the rabbinate to recognize that we have left behind the era when Judaism is that which one does in the synagogue and where the synagogue can wait for its members to enter its doors. Moreover, most congregations are fast approaching the limits of what can reasonably be charged if our congregations are not to become class institutions - ageing bastions of bourgeois irrelevance.

The Union has verbalized quite intelligently the need for experimentation, for urban congregations, for a religious presence in giant apartment complexes, for a campus ministry, for work with the dropouts, for day schools, but most of these plans die a-borning. Bound to



existing operations these can be financed only by plus financing. Plus financing means taking money from congregations where most of our services alone can be delivered. It is a vicious circle. The congregations are people. The Union is a holding corporation necessarily twice removed from people. I, for one, feel that it is at the congregational level that the real change will come. The times force it. Congregations can not hide declining interest and the empty pew. By promising experimentation, if a new level of funding is forthcoming, the Union raises expectations, actually suggests that a congregation lower its ability to innovate and respond.

I advocate, in other words, a course for the Union opposite to its present tack. Let the Union raise funds from Foundations and elsewhere to help those congregations (of any denomination) which are willing to break out the of one rabbi, empty Temple building syndrome. Let the Union work through and with the local congregations putting men into the field and into the streets and onto the campus, rather than putting its staff into offices where they serve those in other offices. Let the Union be a purveyor and creator of ideas, research, stimulation, educational materials, information. Let the Union be logistics and supply to the congregations.

At the last Convention of the CCAR in June of this year, Dr. Eisendrath said:



There appears to be little hope for the synagogue as presently constituted. Any resemblance between the substance of what the synagogue will have to become in order to persist and its present shadow would be purely coincidental, historical, and in name only... Our forsaken pews, our Temples' busyness with business, and their peripheral role in the power structure of the Jewish community - are far too eloquent testimony to its inner weakness and external impotence.

Let me turn the compliment around. Any resemblance between what the Union will have to become in order to persist and its present shadow would be purely coincidental, historical and in name only. Congregational irritation with the Union, the gap between the concerned and Union leadership, the Union's busyness with the business of the Union (publication of house organs, the paying of protocol calls, the maintenance of a prestige address) and its peripheral role in the power structure of the American Jewish community (where was the Union representative at the White House dinner for Mrs. Maier?) are far too eloquent testimony to its internal weakness and external impotence.

The Union today is caught on the horns of a tragic dilemma. There is a clear awareness of needs and a desire to serve but also the reality of secretaries, staff, rent, and a preoccupation with one's presumed role as a national body. Congregations are where the people are and that is where the services must be performed. Until we somehow turn our attention to our private business, we are going to continue to be frustrated with each other





**TEMPLE BETH SHOLOM** 6666 Terrebonne Street • Montreal 28, Canada • Telephone 481-5687

October 30, 1969.

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

Dear Dan:

The incisive way in which you treated 'The Gap  
Between the National Organization and the  
Synagogue' was most appreciated. As I mentioned  
to you I would be most grateful if you would  
send me a copy of it.

We hope to see you again soon and hope that  
we will find you at that time enjoying good health.

Sincerely,

~~H. Leonard Poller,~~

HLP:er



UATC

November 4, 1969

Rabbi H. Leonard Poller  
Temple Beth Sholom  
6666 Terrebonne Street  
Montreal 28, Canada

Dear Len:

I am enclosing an uncorrected and unedited copy of the lecture I gave in Miami but please do not quote it as it is not in its settled form. With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



**Temple Judah**

RABBI ISAAC NEUMAN

STUDY:  
3221 LINDSAY LANE S. E.  
CEDAR RAPIDS, IOWA 52403

HOME ADDRESS:  
432 MEMORIAL DR. S. E.  
CEDAR RAPIDS, IOWA 52403

November 7, 1969

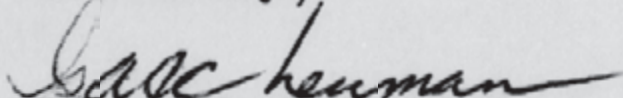
Rabbi Daniel J. Silver  
Tifereth Israel  
University Circle & Silver Park  
Cleveland, Ohio 44106

Dear Rabbi Silver,

Unfortunately, I was at another session when you delivered your paper during Forum V at the UAHC biennial in Miami recently. I would very much like to have a copy of that if you have one available. I have heard so many good comments about it I would be most appreciative if you could send me a copy.

Thank you so much.

Sincerely,

  
Isaac Neuman,  
Rabbi



November 14, 1969

Rabbi Isaac Neuman  
Temple Judah  
3221 Lindsay Lane, S. E.  
Cedar Rapids, Iowa 52403

Dear Isaac:

I am enclosing an uncorrected and unedited copy of the lecture I gave in Miami. Please do not quote it as it is not in its settle form.

With all good wishes, I remain,

Sincerely,

DJS:mgm  
Encls.

Daniel Jeremy Silver





Hilton Plaza

"A changing sisterhood  
for a changing world"

Theme:

TEMPLE SISTERHOODS  
NATIONAL FEDERATION OF

27th Biennial Assembly of the

594

- THE PLENARY SESSIONS will be held each day and congregational delegates will consider and debate resolutions that will shape the policies and direction of our Reform Movement for the ensuing two years. These policies will be informed by and evolve, in part, from the forum discussions.
- Evening programs of outstanding intellectual and artistic content will climax each stimulating day.
- Participation in the forthcoming assemblies is one of the great privileges of every UAHC congregation and Sisterhood and their delegates. We urge you, therefore, to:
- Be sure your congregation is in good standing
- Be sure your congregation is represented by a full delegation
- File your delegate list promptly
- Make your hotel reservation now for best choice of rooms

THE PERPLEXING ISSUES which confront us in this changing world will be thoroughly probed and candidly discussed in the morning forums by discussion leaders who are eminent in their respective fields.

For example, is there a theological revolution within Judaism? Has our understanding of God changed? What is the gap between new knowledge and old belief? How has our notion of worship been altered? What can we teach our children about God? About moral values? Who are the alienated in society — youth or adults?

And why is the rate of Jewish divorce increasing? What can the synagogue say to and do about the changing Jewish family? Should Reform Judaism change its stance on intermarriage? Can we support separatism for Negroes as a legitimate goal in a pluralistic society? Can we oppose black extremism and still support civil rights and social action? These are but some of the diverse and pressing issues we hope to clarify at our forums.



ntainebleau Hotel

changing synagogue  
a changing world"

me:

General Assembly of the  
NION OF AMERICAN  
EBREW CONGREGATIONS

## 50TH GENERAL ASSEMBLY OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

## 27TH BIENNIAL ASSEMBLY OF THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

WE KNOW that man is headed for the moon.

Indeed he probably will have landed there and returned to Earth by the time our Reform Jewish leadership gathers in Miami Beach next fall for the 50th General Assembly of the UAHC and the 27th Biennial Assembly of the NFTS.

But where is humanity headed? And where are we going as Jews? Can our religion meet the challenges of this fast-changing world? Will the synagogue itself survive through this century? Do we as Jews face the prospect forecast by a leading Lutheran layman, Peter L. Berger, who has said: "By the 21st century, religious believers are likely to be found only in small sects, huddled together to resist a worldwide secular culture"?

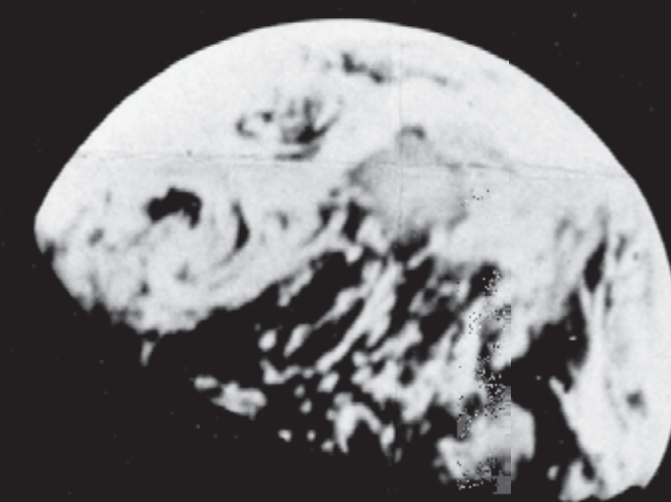
Our awesome advances in every phase of science may boggle the imagination, but humankind itself seems to have retreated into the primordial darkness of hatred, fear, violence and suspicion. And this lag between our technological sophistication and our social retrogression represents perhaps the greatest credibility gap in all human history.

We Jews, who have endured the trials and ordeals of the ages, are the most stalwart survivors of all time. How, then, can the insights and values of our unique

background, experience and faith help mankind to meet the harsh tests we face in our day? How can we help the synagogue become a stronger citadel of Jewish principles and concern for the sanctity of human life, justice and dignity?

It is to this dilemma, created by the perilous discrepancy between *what we are* and *what we profess to be*, that the UAHC/NFTS

conventions will address themselves.



A CHANGING  
SISTERHOOD  
FOR A  
CHANGING  
World

A CHANGING  
SYNAGOGUE  
FOR A  
CHANGING  
World



Miami Beach, Florida • October 25-30, 1969

# 50th General Assembly of the UNION OF AMERICAN HEBREW CONGREGATIONS

Theme:

"A changing synagogue  
for a changing world"

# 27th Biennial Assembly of the NATIONAL FEDERATION OF TEMPLE SISTERHOODS

Theme:

"A changing sisterhood  
for a changing world"

## — FORUM TOPICS —

FORUM I: THE SYNAGOGUE FACES THE CHANGES IN  
GENERAL AND RELIGIOUS THOUGHT

Sunday — The Impact of Modern Thought on Our  
Theology

Monday — The Impact of New Knowledge on Our  
Worship

Tuesday — How the New Knowledge Affects Education

FORUM II: THE SYNAGOGUE FACES CHANGING  
MORAL PATTERNS

Sunday — The Synagogue's Response to the Individual

Monday — The Synagogue's Response to Youth

Tuesday — The Synagogue's Response to Changing  
Family Patterns

FORUM III: THE SYNAGOGUE AND THE PLURAL  
SOCIETY

Sunday — The Effect of Pluralism on Inter-marriage

Monday — The Response of the Synagogue to the  
Tensions Between Blacks and Jews

Tuesday — Maintaining an International World in a  
World of National Identities

FORUM IV: THE NEW AFFLUENCE AND ITS EFFECT  
ON THE SYNAGOGUE

Sunday — The Future of Jewish Philanthropy

Monday — The Tension Between Affluence and Social  
Action

Tuesday — The Changing Self-Image of the Synagogue  
and the Rabbi

FORUM V: THE SYNAGOGUE AND THE CHANGING  
COMMUNITY

Sunday — The Gap Between Congregation and Con-  
gregant

Monday — The Gap Between the Congregation and the  
National Movement

Tuesday — The Limits and Possibilities of a Jewish  
Ecumenism

FORUM VI: FACING AND SOLVING THE PROBLEMS  
OF THE CONGREGATION

Sunday — Camping as Education

Monday — Finding and Keeping New Leadership for  
Local, Regional and National Growth

Tuesday — New Techniques for Effective Congregational  
Management; Electronic Processing; the  
Rabbinic Pension Plan

UAHC plenary sessions will be held each afternoon from Sunday, October 26, through  
Tuesday, October 28, and all day Wednesday, October 29.

NFTS plenary sessions will be held each afternoon from Sunday, October 26, through  
Wednesday, October 29. NFTS workshops will be held on Wednesday morning.

## — Evening Programs —

Sunday, October 26

Dr. Maurice N. Eisendrath, *President*, UAHC  
"The State of Our Union" Message

Monday, October 27

A Musical Evening: Dave Brubeck, the internationally renowned jazz  
musician, will present an original oratorio which he composed from the  
liturgical texts of the Union Prayer Book. Also, special selections will be  
offered by members of the American Conference of Cantors.

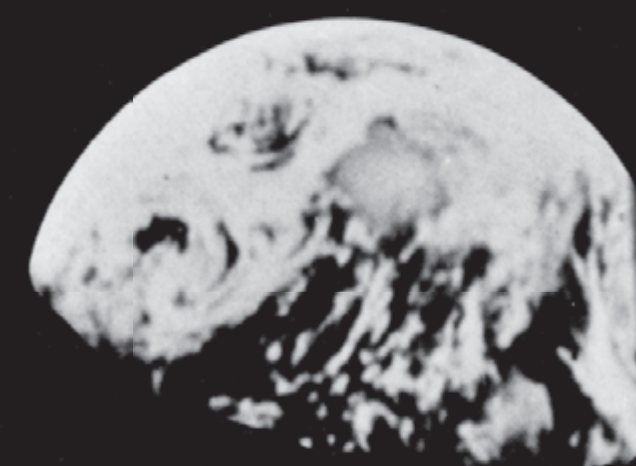
Tuesday, October 28

Address: Elie Wiesel, *distinguished author and poet*

Wednesday, October 29

Banquet — Speaker: Morris Abram, *President*, Brandeis University

Joint UAHC/NFTS forums will be held in both hotels each morning from Sunday,  
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SEE NFTS PROGRAM  
FOR SPECIAL SESSIONS

For Information  
See Your Temple Office

28th Convention and  
Workshop Conference  
NATIONAL ASSOCIATION  
OF TEMPLE ADMINISTRATORS  
Oct. 20-24  
Eden Roc Hotel

Board Meeting  
NATIONAL FEDERATION  
OF TEMPLE BROTHERHOODS  
Oct. 22-24  
Fontainebleau Hotel

## Pre-Biennial Schedule of Events

FRIDAY, OCTOBER 24 (all day)

Conference of Congregational Presidents

SATURDAY, OCTOBER 25 (afternoon)

Kallah: How to Make the Sabbath More  
Relevant to the Lives of Reform Jews

(evening)

Public Symposium: Israel and American  
Jewry—Understanding the Relationship

## Post-Biennial Schedule of Events

THURSDAY, OCTOBER 30

Breakfast for Rabbis  
Host: Dr. Maurice N. Eisendrath

All-day Open Conference: Commission on  
Social Action of Reform Judaism



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