



## Daniel Jeremy Silver Collection Digitization Project

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

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

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

---

Reel  
32

Box  
10

Folder  
448

Union of American Hebrew Congregations, General Assembly,  
correspondence, programs, and speech, 1976-1977.

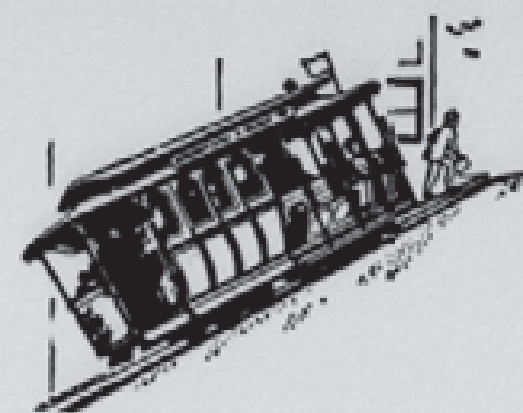
## SUPER SAVER FARES TO SAN FRANCISCO

### FROM NEW YORK/PHILADELPHIA

\$227.00	—	Travel on Tuesdays, Wednesdays, Thursdays
\$247.00	—	Travel on Mondays and Fridays
\$268.00	—	Travel on Saturdays & Sundays

### FROM BOSTON

\$287.00	—
\$307.00	—
\$328.00	—



### CONDITIONS:

1. Travel: Independently on the flight of your choice.
2. Reservations: At least 30 days prior to departure on a space available basis. There are a limited number of seats on any specified flight.
3. Minimum Stay: 7 days plus day of departure.
4. Maximum Stay: 45 days.
5. Fare Combinations: Fares are combinable by taking 50% of the roundtrip fare. You can fly into San Francisco and home from Los Angeles but travel between the cities is not included in fare.
6. Stopovers are not allowed.

## American Airlines

Travel Arrangements By:

M. V. INTERNATIONAL TRAVEL BUREAU  
393 Old Country Road  
Carle Place, New York 11514

### IT WON'T COST YOU A PENNY

To Make Your American Airlines Flight Reservations.

We've got one number to call from anywhere in Continental United States (except Texas).

To get instant confirmation of the flights you want when you want them, call our

### UAHC/NFTS CONVENTION DESK

between 9 AM and 5 PM local time from anywhere in the Continental USA.

# 800-433-1790

in Texas call

# 800-792-1160

in Montreal call  
871 - 1810

in Toronto call  
925 - 4822

UNION OF AMERICAN HEBREW CONGREGATIONS and NATIONAL FEDERATION OF TEMPLE SISTERHOODS  
54th GENERAL ASSEMBLY 31st BIENNIAL ASSEMBLY



# San Francisco

UAHC Nov. 18 - 22, 1977

NFTS Nov. 17 - 22, 1977

## RESERVATION FORM

TO: TOUR DEPARTMENT  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 Fifth Avenue  
New York, New York 10021

Enclosed is my check for \$ \_\_\_\_\_ to cover \_\_\_\_\_ tickets from \_\_\_\_\_ to San Francisco, California.

City \_\_\_\_\_ State \_\_\_\_\_

Departure Date \_\_\_\_\_

Departure Time \_\_\_\_\_

Return Date \_\_\_\_\_

Return Time \_\_\_\_\_

Special Instructions \_\_\_\_\_

Name \_\_\_\_\_ Congregation or Sisterhood \_\_\_\_\_

Last

First

City \_\_\_\_\_ State \_\_\_\_\_

Address \_\_\_\_\_

City

State

Zip Code

Telephone: 9 A.M. to 5 P.M.

Telephone: After 5 P.M.

Area Code \_\_\_\_\_ Number \_\_\_\_\_

Area Code \_\_\_\_\_ Number \_\_\_\_\_

IMPORTANT: I have attached a list of names & telephone numbers of those for whom I am requesting reservations. List each person individually.

10,000 - UAHC

A SPECIAL RESERVATION DESK AT AMERICAN AIRLINES has been set up for your convenience with a toll free number. This number is 800-433-1790. In Texas, call 800-792-1160. You may use this service for information and reservations for the UAHC 54th General Assembly and the NFTS 31st Biennial Assembly. All payments for reservations must be mailed and accompanied by the Reservation Form in this brochure. You will be able to arrange for longer stays by calling the toll free number.

We would appreciate and encourage early reservations since we have reserved seats on flights from the cities listed in this brochure on a group basis. Therefore, in order to take advantage of these fares, which are substantial savings, reservations must be made as early as possible but no later than thirty-five (35) days prior to departure. Reservations may be made up to the day of departure at the regular economy fare.

IF WE RECEIVE ENOUGH EARLY RESERVATIONS FROM A PARTICULAR CITY, WE WILL PROCEED TO CHARTER AN AIRCRAFT TO AVAIL YOU OF AN ADDITIONAL SAVING.

### SPECIAL GROUP FARES TO SAN FRANCISCO

#### FROM:

BALTIMORE .....	\$255.00
BOSTON .....	\$279.00
BUFFALO .....	\$244.00
CHICAGO .....	\$203.00
CINCINNATI .....	\$225.00
CLEVELAND .....	\$230.00
DALLAS .....	\$174.00
DETROIT .....	\$222.00
HARTFORD .....	\$272.00
HOUSTON .....	\$190.00
INDIANAPOLIS .....	\$217.00
MEMPHIS .....	\$213.00
MIAMI/FORT LAUDERDALE .....	\$283.00

#### FROM:

MILWAUKEE .....	\$203.00
MONTREAL .....	\$259.00*
NASHVILLE .....	\$221.00
NEW YORK/NEWARK .....	\$268.00
PHILADELPHIA .....	\$261.00
PHOENIX .....	Not applicable
PITTSBURGH .....	\$238.00
ROCHESTER .....	\$250.00
ST. LOUIS .....	\$199.00
SYRACUSE .....	\$257.00
TORONTO .....	\$234.00*
WASHINGTON, D.C. ....	\$255.00

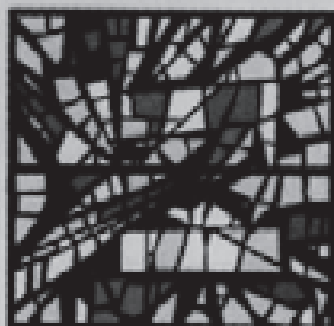
\*Denotes that applicable Canadian Government tax must be paid at departure time.

IF YOU DO NOT SEE YOUR DEPARTURE CITY LISTED HERE, PLEASE CALL THE TOLL FREE NUMBER FOR YOUR RESERVATION AND/OR INFORMATION.

Conditions: Travel must be on the specific flights we have reserved for you departing on November 17th and 18th and returning on November 22nd, and are based on a minimum of forty (40) passengers traveling together.

Reservations: At least 35 days prior to departure.

Airfares based on the current air tariffs and are subject to change.



CONGREGATION B'NAI JESHURUN  
SHORT HILLS, NEW JERSEY 07078

DR. ELY E. PILCHIK, RABBI

November 22, 1976

Dear Danny:

Let us proceed as you suggest in your letter of November 15th, producing a paper which will incorporate the three items. That paper should be in my hands on April 15th for circulation to the Conference. On that morning you will give a precis of fifteen minutes, and then Haberman and Zimmerman will comment as Respondents on your paper.

Forget the Soviet Union and the State of Israel. These were things that the Executive Committee of the Conference threw into the hopper when we discussed it. Just give us those salient points which will sum up the work of the Task Force.

This is the first time this form is being used, and it is mandatory because the San Francisco Conference demanded no more long winded papers orally presented, so as to permit discussion from the floor.

I look forward to hearing what you have got to say. All my best,

Sincerely,

Ely E. Pilchik,  
Rabbi

eep/ep

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





# PROGRAM PERSPECTIVES

The Union of American Hebrew Congregations • 838 Fifth Avenue • New York, New York 10021

December, 1976

A Study Guide for....

## CCAR CENTENARY PERSPECTIVE

### New Platform for Reform Judaism

The Centennial Document, only recently passed and adopted by the Central Conference of American Rabbis, has already generated enthusiastic discussion among congregants. Its importance is clear. In this light, it becomes crucial for Reform Jews to understand the intent and tenets of the Centennial Document and to wrestle with the issues and problems addressed in it.

We have prepared the following study guide with just this in mind. The questions flow from the document itself (in italics), and serve to focus on key issues.

We hope that these questions and the readings will be a first step toward wider discussion by intelligent Reform Jews of the document. Ultimately, each Reform Jew must decide individually about personal beliefs.

*The Central Conference of American Rabbis has on special occasions described the spiritual state of Reform Judaism. The centenaries of the founding of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion seem an appropriate time for another such effort. We therefore record our sense of the unity of our movement today.*

#### ONE HUNDRED YEARS: WHAT WE HAVE TAUGHT

We celebrate the role of Reform Judaism in North America, the growth of our movement on this free ground, the great contributions of our membership to the dreams and achievements of this society. We also feel great satisfaction at how much of our pioneering conception of Judaism has been accepted by the Household of Israel. It now seems self-evident to most Jews that our tradition should interact with modern culture, that its forms ought to reflect a contemporary esthetic, that its scholarship needs to be conducted by modern and critical methods, and that change has been and must continue to be a fundamental reality in Jewish life. Moreover, though some still disagree, substantial

numbers have also accepted our teachings that the ethics of universalism implicit in traditional Judaism must be an explicit part of our Jewish duty, that women should have full rights to practice Judaism, and that Jewish obligation begins with the informed will of every individual. Most modern Jews, within their various religious movements, are embracing Reform Jewish perspectives. We see this past century as having confirmed the essential wisdom of our movement.

#### ONE HUNDRED YEARS: WHAT WE HAVE LEARNED

Obviously, much else has changed in the past century. We continue to probe the extraordinary events of the past generation, seeking to understand their meaning and to incorporate their significance in our lives. The Holocaust shattered our easy optimism about humanity and its inevitable progress. The State of Israel, through its many accomplishments, raised our sense of the Jews as a people to new heights of aspiration and devotion. The widespread threats to freedom, the problems inherent in the explosion of new knowledge and of ever more powerful technologies, and the spiritual emptiness of much of Western culture have taught us to be less dependent on the values of our society and to reassert what remains perennially valid in Judaism's teaching. We have learned again that the survival of the Jewish people is of highest priority and that in carrying out our Jewish responsibilities we help move humanity towards its messianic fulfillment.

#### DIVERSITY WITHIN UNITY, THE HALLMARK OF REFORM

Reform Jews respond to change in various ways according to the Reform principle of the autonomy of the individual. However, Reform Judaism does more than tolerate diversity; it engenders it. In our uncertain historical situation we must expect to have far greater diversity than previous generations knew. How we shall live with diversity without stifling dissent and without paralyzing our ability to take positive action will test our character and our principles. We stand open to any position thoughtfully and conscientiously advocated in the spirit of Reform Jewish beliefs. While we may differ in our interpretation and application of the ideas enunciated here, we accept such differences as precious and see in them Judaism's best hope for confronting whatever the future holds for us. Yet in all our diversity we perceive a certain unity and we shall now allow our differences in some particulars to obscure what binds us together.

#### Questions

1. What are some biblical roots of American democratic ideals? (democracy, justice...)
2. What are some contributions which Reform Jews have made to America and Canada? (see *The History of Jews in the United States*, Levinger, UAHC)
3. How have other branches of Judaism followed the lead of the Reform Movement in matters such as the equality of men and women, involvement in social action, confirmation, and the like.
4. In what ways does diversity in Reform contribute to its strength as a movement? What are some possible drawbacks inherent in religious diversity?

5. Are there common elements within Reform that link all Reform Jews, regardless of personal practice? Name them.
6. Is Reform Judaism grounded in tradition, or is it a totally new form of Judaism?

### God

*The affirmation of God has always been essential to our people's will to survive. In our struggle through the centuries to preserve our faith we have experienced and conceived of God in many ways. The trials of our own time and the challenges of modern culture have made steady belief and clear understanding difficult for some. Nevertheless, we ground our lives, personally and communally, on God's reality and remain open to new experience and conceptions of the Divine. Amid the mystery we call life, we affirm that human beings, created in God's image, share in God's eternality despite the mystery we call death.*

### Questions

1. What are some Jewish concepts of God normally thought of as "traditional?" Does Reform Judaism have a unique concept of God? Are there Reform Jews who have "traditional" God concepts? Are there Reform Jewish humanists? Naturalists? Others?
2. How are concepts of God reflected in the liturgy of a congregation?
3. When science and religion conflict, how does Reform Judaism resolve the dilemma?
4. Does one have to believe in God to be a good Reform Jew?
5. How will our personal theology affect our religious practice? A lot? A little? What are specific manifestations of this?
6. How does the rabbi's view of God affect the nature and practice of the congregation?

### Bibliography

- Bergman, S. H., "God and Man in Modern Thought: Man as the Heir of God," in Arthur A. Cohen, ed., *Arguments and Doctrines*, Harper & Row, New York, 1970.
- Borowitz, Eugene B., *A Laymen's Guide to Religious Existentialism*, Delta, New York, 1966.
- Borowitz, Eugene B., *A New Jewish Theology in the Making*, Westminster, Philadelphia, 1968.
- Borowitz, Eugene B., "Covenant Theology: Another Look," *Worldview*, Vol. 3, 1973.



- Borowitz, Eugene B., "Faith and Method in Jewish Theology," *Contemporary Reform Jewish Thought*, Bernard Martin, ed., Quadrangle Books, Chicago, 1968.
- Borowitz, Eugene B., "God and Man in Judaism Today: A Reform Jewish Perspective," *Judaism*, Summer, 1974.
- Borowitz, Eugene B., *How Can a Jew Speak of Faith Today?* Westminster, Philadelphia, 1969.
- Brichto, H. C., "How Does God Speak in the World," *CCAR Journal*, Vol. 18, June, 1971.
- Fackenheim, Emil L., "An Outline of Modern Jewish Theology," *Faith and Reason*, Robert Gordis and Ruth Waxman, eds., Ktav, New York, 1973.
- Fackenheim, Emil L., "Self-Realization and the Search for God: A Critique of Modern Humanism and a Defense of Jewish Supernaturalism," in Cohen.
- Olan, Levi B., "New Resources for a Liberal Faith," in Martin.
- Petuchowski, Jakob J., "The Question of Jewish Theology," in Gordis and Waxman.
- Polish, David, "The God of Nature and the God of Existence," in Martin.
- Samuelson, Norbert, "On Proving God's Existence," *Judaism*, Vol. 16, 1967.
- Shapiro, David S., "The Existence of God," in Gordis and Waxman.
- Siegel, Seymour, "Grappling with Theology for Our Lives: Theology for Today," *Conservative Judaism*, Summer, 1974.
- Spero, H., "Faith and its Justification," *Tradition*, Fall, 1971.
- Reines, Alvin, "God and Jewish Theology," in Martin.
- Wolf, Arnold Jacob, "On God and Theology," in Martin.

### *The People Israel*

The Jewish people and Judaism defy precise definition because both are in the process of becoming. Jews, by birth or conversion, constitute an uncommon union of faith and peoplehood. Born as Hebrews in the ancient Near East, we are bound together like all ethnic groups by language, land, history, culture, and institutions. But the people of Israel is unique because of its involvement with God and its resulting perception of the human condition. Throughout our long history our people has been inseparable from its religion with its messianic hope that humanity will be redeemed.

### Questions

1. What is usually meant by the phrase "the Jewish people?"
2. What are the common bonds that link Reform Jews with the rest of the Jewish people? What are the distinguishing characteristics, if any?



3. How does Reform interpret the concept of a "chosen people?"
4. In what ways is Reform Judaism a prime example of the "process of becoming" that has always characterized the Jewish people?
5. How does Reform Judaism view conversion and converts?
6. Do women and men have separately defined roles within Reform? In what ways is the equality of men and women expressed in Reform congregations? In ritual practices? In Reform Jewish homes?
7. How does Reform Judaism see its responsibility to the non-Jewish community? How is that expressed in congregational programming?
8. How does the Reform Jewish congregation give expression to the universalistic ideals of Reform Judaism?
9. How does Reform Judaism understand the concept of a messianic age? What is the role of the congregation in this vision? Of the individual?

#### Bibliography

Bamberger, Bernard J., "The Concept of Israel," in Martin.

Elazar, Daniel J., "The People Israel and Responsibility," *Judaism*, Vol. 10, 1961.

Herberg, Will, "The Chosenness of Israel and the Jew of Today," in Cohen.

Hertzberg, Arthur, "The Secularity of Israel's Election," *Judaism*, Vol. 13, 1964.

Karff, Samuel E., "The Election, the Covenant, and the Mission of Israel," in Martin.

Narot, Joseph R., "The Nature and Destiny of Israel," in Martin.

Neusner, Jacob, "Toward a Zionism of Jewish Peoplehood," *Reconstructionist*, November, 1972.

Rackman, Emanuel, "Israel and God: Reflections on Their Encounter," in Gordis and Waxman.

#### Torah

*Torah results from the relationship between God and the Jewish people. The record of our earliest confrontations are uniquely important to us. Law-givers and prophets, historians and poets gave us a heritage whose study is a religious imperative and whose practice is our chief means to holiness. Rabbis and teachers, philosophers and mystics, gifted Jews in every age amplified the Torah tradition. For millenia, the creation of Torah has not ceased and Jewish creativity in our time is adding to the chain of tradition.*

## Questions

1. What is the Reform understanding of the origin of the Torah?
2. Does the Torah change today? How?
3. How can the Torah become more accessible to members as a vehicle for study?
4. Is halacha desirable and/or necessary for Reform Jews today? If yes, who would be vested with the decision-making authority?
5. What is the difference between law (Torah) and custom (minhag)? Are there customs that are unique to your congregation? In what ways do shared customs develop and maintain a sense of community?

## Bibliography

Buber, Martin, "The Man of Today and the Jewish Bible," in his *Israel and the World*, Schocken, New York, 1963.

Buber, Martin, "What Are We To Do About the Ten Commandments?" *ibid.*

Chinitz, Jacob M., "The Elusive Revelation," in Gordis and Waxman.

Cohen, Arthur A., "Revelation and Law," in Gordis and Waxman.

Gumbiner, Joseph H., "Revelation and Liberal Jewish Faith," in Gordis and Waxman.

Kurzweil, Zvi E., "Three Views on Revelation and Law," in Gordis and Waxman.

Leiser, Burton M., "Custom and Law in Talmudic Jurisprudence," *Judaism*, Vol. 20, 1971.

Mendelssohn, Moses, "On Reason and Revelation," *Judaism*, Vol. 20, 1971.

Neusner, Jacob, "Does Torah Mean Law?" *CCAR Journal*, October, 1959.

Sholem, Gershom, "Tradition and Commentary as Religious Categories," *Judaism*, Vol. 15, 1966.

## Religious Practice - Our Obligations

Judaism emphasizes action rather than creed as the primary expression of a religious life, the means by which we strive to achieve universal justice and peace. Reform Judaism shares this emphasis on duty and obligation. Our founders stressed that the Jew's ethical responsibilities, personal and social, are enjoined by God. The past century has taught us that the claims made upon us may begin with our ethical obligations but they extend to many other aspects of Jewish living, including creating a Jewish home centered on family devotion, lifelong study, private prayer and public worship, daily religious observance, keeping the Sabbath and the holy days, celebrating the major events of life, involvement with the synagogue and community, and other activities which promote the survival of the Jewish people and enhance its existence.

*Within each area of Jewish observance Reform Jews are called upon to confront the claims of Jewish tradition, however differently perceived, and to exercise their individual autonomy, choosing and creating on the basis of commitment and knowledge.*

### Questions

1. How can shared rituals strengthen the congregation? The family? The individual's commitment to Judaism?
2. What are some of the ways in which Reform Judaism demonstrates its commitment to "deed" rather than "creed?"
3. What are the obligations involved in being a Reform Jew? Are there obligations that are particular to Reform? Which obligations are shared with other Jewish movements?
4. According to Reform Judaism, our ethical responsibilities find their source in God. How is this manifested in daily congregational activity? In the personal life of Reform Jews?
5. How does the Reform Jewish emphasis on ethics and moral responsibility affect the personal interactions of your congregants? In business? At home? During synagogue functions?
6. Reform Judaism stresses the importance of the family as a primary source of transmitting Jewish rituals and values. How can this function of the home be promoted more effectively?
7. What is the place of study in the life of the congregation? Should this be one of the personal obligations expected of every Reform Jew?
8. How do Reform observances of holidays differ from traditional observances? In what ways are they similar? Take each holiday in the Jewish year and describe how Reform Jews generally celebrate them.
9. How does the Reform community, and your congregation help Reform Jews to participate in daily religious observances?
10. How might a Reform Jew celebrate the Shabbat? Are there any forms of celebration that are inappropriate within the Reform community? How can individual personalization of Shabbat rituals and celebrations be encouraged by the synagogue.
11. Reform Judaism emphasizes the importance of the community, and of synagogue affiliation. In what ways can the synagogue improve the quality of Jewish life of its members.
12. What are some congregational activities that might promote the creative survival of the Jewish people, as a reflection of Reform Judaism? (Creation of chavurot for study and celebration, family congregational retreats, open forums on contemporary Jewish issues, etc.)
13. How can the congregation provide ways for Reform Jews to "confront the claims of Jewish tradition" in order to create contemporary personal and communal expressions of Jewish life? How is your congregation participating in this process? How are families? Individuals?



14. Reform Judaism maintains that one must choose on the basis of knowledge. How does one acquire knowledge? How are Reform congregations providing the opportunity to acquire this knowledge?

#### Bibliography

- Borowitz, Eugene B., "Autonomy Versus Tradition," *CCAR Journal*, Vol. 4, 1968.
- Borowitz, Eugene B., "Modern Faith Versus Jewish Style," *Judaism*, Summer, 1971.
- Borowitz, Eugene B., "Subjectivity and the Halachic Process," *Judaism*, Vol. 13.
- Greenberg, Irving; Kaplan, Mordecai; Petuchowski, Jakob; Siegel, Seymour;  
"Toward Jewish Religious Unity," *Judaism*, Vol. 15, 1966.
- Heschel, Abraham Joshua, "On Prayer," *Conservative Judaism*, Fall, 1970.
- Petuchowski, Jakob J., "Plural Models Within the Halachah," *Judaism*, Winter, 1970.
- Petuchowski, Jakob J., "Problems of Reform Halachah," in Martin.
- Plaut, W. Gunther, "The Halachah of Reform," in Martin.
- Reines, Chaim W., "Symbolism in Judaism," *Judaism*, Vol. 5, 1956.
- Shoeps, Hans Joachim, "How Live by Jewish Law Today? A Proposal for Those Who Have Fallen Away," in Cohen.
- Wurzbarger, Walter S., "Plural Models and the Authority of the Halachah," *Judaism*, Fall, 1971.

#### Our Obligations - The State of Israel and the Diaspora

We are privileged to live in an extraordinary time, one in which a third Jewish commonwealth has been established in our people's ancient homeland. We are bound to that land and to the newly reborn State of Israel by innumerable religious and ethnic ties. We have been enriched by its culture and ennobled by its indomitable spirit. We see it providing unique opportunities for Jewish self-expression. We have both a stake and a responsibility in building the State of Israel, assuring its security and defining its Jewish character. We encourage aliyah for those who wish to find maximum personal fulfillment in the cause of Zion. We demand that Reform Judaism be unconditionally legitimized in the State of Israel.

At the same time that we consider the State of Israel vital to the welfare of Judaism everywhere, we reaffirm the mandate of our tradition to create strong Jewish communities wherever we live. A genuine Jewish life is possible in any land, each community developing its own particular character and determining its Jewish responsibilities. The foundation of Jewish community life is the synagogue. It leads us beyond itself to cooperate with other Jews, to share their concerns, and to assume leadership in communal affairs. We are therefore committed to the full democratization of the Jewish community and to its hallowing in terms of Jewish values.



*The State of Israel and the Diaspora, in fruitful dialogue, can show how a people transcends nationalism even as it affirms it, thereby setting an example for humanity which remains largely concerned with dangerously parochial goals.*

### Questions

1. What is the relationship between Israel and the Reform Jewish community of North America? Of Israel? In what ways does Israel give strength and cultural enrichment to Reform Jews?
2. What is an "Israeli-Reform Jew?" How are they different from other Israelis?
3. What does Reform Judaism see as its responsibilities to Israel? How do we fulfill those responsibilities? Do Reform Jews support Israel specifically as Reform Jews?
4. In what ways is the tension between the historic centrality of Israel and the Reform belief that "a genuine Jewish life can be lived in any land" a healthy one? How can it lead to fruitful dialogue and an examination of the quality of Jewish life in North America?

### Bibliography

Neusner, J., "American Jewry and the State of Israel: Toward a Mature Relationship," *Jewish Frontier*, June, 1972.

Neusner, Jacob, "Toward a Zionism of Jewish Peoplehood," *Reconstructionist*, November, 1972.

Peretz, M.; Rosovsky, H.; Walzer, M.; "Third Session: American Jewish Congress Dialogue. Israel and American Jews." Discussion by M. Walzer, M. Peretz, D. Vital, D. Blazar, A. J. Lelyveld, Z. Zinger, H. Rosovsky, A. Karp, Y. Bloom, R. Gordis, C. Liebman, A. Hyman, U. Narkiss, L. Elkin, R. Kimmelman, B. Tamuz, C. Ozick, *Congress bi-Weekly*, February 26, 1971.

Petuchowski, Jakob, "Diaspora Judaism-An Abnormality?" *Judaism*, Vol. 9, 1960.

Polish, D.; Kallen, H. M.; Reines, A.; Neusner, J.; Rotenstreich, N.; Goldstein, D.; "Are We in Exile?" *Dimensions Symposium*, Spring, 1971.

Polish, David, "The Tasks of Israel and Galut," *Judaism*, Vol. 18, 1969.

Simon, Ernst, "Are We Israelis Still Jews? The Search for Judaism in the New Society," in Cohen.

### Survival and Service - Our Obligations

*Early Reform Jews, newly admitted to general society and seeing in this the evidence of a growing universalism, regularly spoke of Jewish purpose in terms of Jewry's service to humanity. In recent years we have become freshly conscious of the virtues of pluralism and the values of particularism. The Jewish people in its unique way of life validates its own worth while working toward the fulfillment of its messianic expectations.*

Until the recent past our obligations to the Jewish people and to all humanity seemed incongruent. At times now these two imperatives appear to conflict. We know of no simple way to resolve such tensions. We must, however, confront them without abandoning either of our commitments. A universal concern for humanity unaccompanied by a devotion to our particular people is self-destructive; a passion for our people without involvement in humankind contradicts what the prophets have meant to us. Judaism calls us simultaneously to universal and particular obligations.

### Questions

1. How does Reform Judaism give expression to the ideals of both universalism and particularism? In what ways are these in conflict? In what ways are they complementary?
2. What activities of the congregation reflect Reform Judaism's concern for universalistic values? What activities reflect our belief in particularism?
3. How is the Reform view of the messianic age related to the tensions between particularism and universalism?
4. How does congregational life encourage resolution of the conflict between these two major imperatives?
5. In what way is "a universal concern for humanity unaccompanied by a devotion to our particular people" self-destructive? How does the Reform Jewish community combat this tendency?
6. How does "a passion for our people not coupled with involvement in the concerns of humankind contradict our messianic purpose" as understood by Reform Judaism?

### Bibliography

- Borowitz, Eugene B., "The Dialectic of Jewish Particularity," *Journal of Ecumenical Studies*, Vol. 8, 1971.
- Borowitz, Eugene B., *The Mask Jews Wear*, Simon & Schuster, New York, 1973.
- Borowitz, Eugene B., "The Post-Secular Situation of Jewish Theology," *Theological Studies*, Vol. 31, September, 1970.
- Cohon, Samuel S., "The Universal and the Particular in Judaism," in Gordis and Waxman.
- Greenberg, Irving; Kaplan, Mordecai; Petuchowski, Jakob; Siegel, Seymour; "Toward Jewish Religious Unity," *Judaism*, Vol. 15, 1966.
- Herberg, Will, "From Marxism to Judaism: Jewish Belief as a Dynamic of Social Action," in Cohen.
- Herberg, Will, "Jewish Existence and Survival: A Theological View," in Gordis and Waxman.
- Isaac, Eric, "Judaism for the Nations," in Cohen.

Karff, Samuel E., "The Election, the Covenant, and the Mission of Israel," in Martin.

Orlinsky, Harry M., "Nationalism-Universalism and Internationalism in Ancient Israel," *Essays in Biblical Culture and Bible Translation*, Ktav, New York, 1974.

Roth, S., "The Doctrine of Separation," *Judaism*, Fall, 1974.

Silver, Daniel Jeremy, "A Lover's Quarrel with the Mission of Israel," in Martin.

Wiesel, Elie, "Remembering," *Moment*, May-June, 1975.

#### *Hope: Our Jewish Obligation*

Previous generations of Reform Jews had unbounded confidence in humanity's potential for good. We have lived through terrible tragedy and been compelled to reappropriate our tradition's realism about the human capacity for evil. Yet our people has always refused to despair. The survivors of the Holocaust, on being granted life, seized it, nurtured it, and, rising above catastrophe, showed humankind that the human spirit is indomitable. The State of Israel, established and maintained by the Jewish will to live, demonstrates what a united people can accomplish in history. The existence of the Jew is an argument against despair; Jewish survival is warrant for human hope.

We remain God's witness that history is not meaningless. We affirm that with God's help people are not powerless to affect their destiny. We dedicate ourselves, as did the generations of Jews who went before us, to work and wait for that day when "they shall not hurt or destroy in all My holy mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

#### Questions

1. How do Reform Jews demonstrate their "confidence in humanity's potential for good?" How is this reflected in their daily lives? In congregational activities?
2. How has the experience of the Holocaust affected our understanding of human nature? How is this reflected in the Reform Jewish community?
3. What are the fundamental questions of Jewish life to which Reform Judaism addresses itself?
4. Israel is seen as an example of what a "collective people can accomplish in history." What are other examples of modern Jewish collective achievements? (Modern scholarship, Jewish communal organizations, Jewish education on a mass scale, Jewish contributions to the arts, sciences, etc.)
5. How is the freedom of personal choice within Reform Judaism one of the primary sources for hope for modern Jews?



## Bibliography

Borowitz, Eugene B., "Hope Jewish and Hope Secular," *Judaism*, Vol. 17, 1968.

Borowitz, Eugene B., "The 614th Commandment," *Jewish Digest* (condensed),  
January, 1971.

Cain, Seymour, "The Question and Answers After Auschwitz," in Gordis and Waxman.

Fackenheim, Emil, *God's Presence in History*, New York University Press, New  
York, 1970

Heschel, Abraham Joshua, "Man's Search for Faith," *United Synagogue Review*,  
Spring, 1971.

Jacobs, Louis, "The Problem of Evil in Our Times," *Judaism*, Vol. 17, 1968.

Kaufmann, Yehezkel, "The Pangs of Redemption," in Cohen.

Meyer, Michael A., "Judaism After Auschwitz: The Religious Thought of Emil  
Fackenheim," *Commentary*, June, 1972.

*Response*, Issue on the Holocaust, 1976.

Rosenberg, Harold, "Does the Jew Exist?" in Cohen.

Schachter, Z. M., "A Contemporary Attempt at the Perennial Questions," in  
Gordis and Waxman.

Schwarzschild, Steven S., "The Personal Messiah: Toward the Restoration of  
a Discarded Doctrine," in Cohen.

Sherwin, B. L., "Theodicy: Reason and Mystery," *CCAR Journal*, June, 1971.

Steckel, Charles W., "God and the Holocaust," in Gordis and Waxman.

Wiesel, Elie, "Remembering," *Moment*, May-June, 1975.

\* \* \* \* \*

The questions were prepared by Steven M. Reuben, the bibliography by  
Kerry Baker and Steven Mason.





RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 F.FTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

May 10, 1977

Rabbi Daniel J. Silver  
The Temple  
26000 Shaker Blvd.  
Cleveland, Ohio 44122

Dear Danny:

It is my great privilege to invite you to lead a major session at the 54th General Assembly of the Union of American Hebrew Congregations, scheduled to take place in San Francisco from November 18-22, 1977.

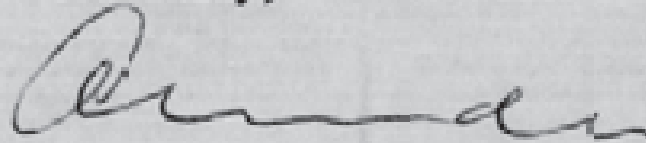
Saturday afternoon, November 19, five simultaneous sessions will be devoted to a consideration of different aspects of the Centenary Perspective recently adopted by the Central Conference of American Rabbis. We invite you to give a major paper on the theme "Survival and Service: Jewish Identity."

Following each presentation, the large group will be divided into round table discussions for further consideration of the subject. Each delegate to the General Assembly will receive study materials prior to their arrival in San Francisco, so that they will be familiar with the approach of the Centenary Perspective, and have some additional background. It is important, however, to note that we do not regard this as an address which advocates one point of view, but one which presents options under the general rubric of "Diversity Within Reform."

I hope you will accept this invitation. Soon after your acceptance, we shall forward additional material which will assist you in preparing for this special event in the life of the Reform Movement.

With warm personal good wishes,

Cordially,

  
Alexander M. Schindler

# MEMORANDUM

From Rabbi Leonard A. Schoolman

Date September 21, 1977

To Rabbis Eugene B. Borowitz, Samuel E. Karff, Ely E. Pilchik, Frederick C. Schwartz,  
Daniel J. Silver

Copies

Subject

Please forgive me for not communicating with each of you in detail before this. We have had a number of secretarial and clerical problems that prevented me from fulfilling the promise I made to each of you individually.

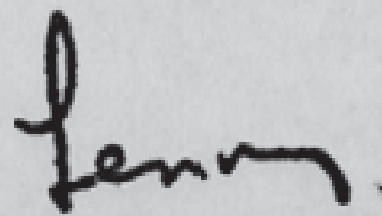
Attached is a briefing paper which describes in detail the purpose of the program on Saturday afternoon, November 19, our focus, tools at our disposal, and other matters that will be of interest to you.

Enclosed is the study guide to the Centenary Perspective which was distributed last spring to all our congregations as well as background papers which will be sent to all of the delegates on October 7. They are now being printed, but we are only enclosing the one that relates to your particular theme. Please note the last paragraph on page 1 and the first paragraph on page 2 of the briefing paper which describes the use for which these background papers is intended.

One final comment. In order that we may provide a series of discussion questions based on your paper, I must urgently request that we receive a copy of your final paper to be presented not later than October 17. If you wish to send me a draft that is not typed in the most beautiful form, I will accept that. However, the absolute final form must be in our hands by November 1. We must begin the process of duplication of the paper so that it will be available immediately after the conclusion of the convention in November. Please note that we do not intend to distribute the papers in San Francisco at all.

Again, my apologies.

Please accept my personal good wishes to you and yours for a fulfilling and fruitful new year.



Union of American Hebrew Congregations  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

OCTOBER 20, 1977

MR. MYRON E. SCHOEN, FTA  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 FIFTH AVENUE  
NEW YORK, NEW YORK 10021

DEAR MR. SCHOEN:

WITH THE APPROACHING RETIREMENT OF LEO S. BAMBERGER, THE EXECUTIVE SECRETARY OF THE TEMPLE FOR 28 YEARS, WE ARE NOW INVOLVED IN THE SEARCH FOR ANOTHER PERSON TO FILL THIS IMPORTANT POSITION.

OUR INTENTION IS TO LOCATE A QUALIFIED PERSON--MALE OR FEMALE--WITHIN THE NEXT SEVERAL MONTHS, OR AT LEAST BEFORE MAY 1, 1978, WHO COULD BECOME AVAILABLE ON/ABOUT JUNE 1978. THIS WILL PERMIT A TRANSITION PERIOD OF ABOUT THREE MONTHS BEFORE THE HIGH HOLYDAYS FOR THE NEW EXECUTIVE SECRETARY TO BECOME FAMILIAR WITH OUR CONGREGATION, STAFF, FUNCTIONS, AND PROGRAMS WITH THE ASSISTANCE OF LEO. THE PERSON CAN BE HIRED SOONER ASSUMING THERE ARE NO CONTRACTUAL ARRANGEMENTS WHICH WOULD BE BROKEN.

IN ADDITION TO THE TYPICAL POSITION DESCRIPTIONS PREPARED BY THE NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS, THERE ARE SOME CRITERIA IMPORTANT TO THE TEMPLE.

- (1) THE CANDIDATE WILL BE JEWISH--EITHER CONSERVATIVE OR REFORM--SO THAT HE OR SHE CAN PROPERLY RELATE TO THE RABBIS, STAFF, CONGREGATION, AND PROGRAMS.
- (2) WE WOULD PREFER A CANDIDATE WITH AT LEAST FIVE YEARS OF EXPERIENCE IN BUSINESS, GOVERNMENT, OR INSTITUTION MANAGEMENT AND ADMINISTRATION. THE WORK BACKGROUND DOES NOT NECESSARILY HAVE TO BE IN SYNAGOGUES OR TEMPLES BUT THAT WILL BE USEFUL AND HELPFUL.
- (3) IN OUR SITUATION IT IS NOT NECESSARY FOR THE EXECUTIVE SECRETARY TO BECOME ACTIVE IN OTHER COMMUNITY OR SOCIAL ACTION FUNCTIONS, NOR WILL WE INTERFERE WITH SUCH INTERESTS.



OCTOBER 20, 1977

- (4) THE PRINCIPAL WORK FUNCTIONS RELATE TO ADMINISTRATION, CONGREGATIONAL COMMUNICATIONS, MAINTENANCE OF BUILDINGS AND PROPERTY, INSURANCE, A/P, A/R, AFFILIATES, SECURITY, AND PURCHASING. THERE ARE COMPETENT PROFESSIONALS IN CHARGE OF EDUCATION, MUSIC, AND THE LIBRARY, ALL OF WHOM REPORT TO RABBI DANIEL JEREMY SILVER.
- (5) WE ARE A TWO-BUILDING CONGREGATION WITH THE OLDER HISTORICAL LANDMARK BUILDING AT UNIVERSITY CIRCLE AND THE NEW BRANCH IN A NEARBY SUBURB--ABOUT TEN MILES APART. THE EXECUTIVE SECRETARY WILL BE GOING BACK AND FORTH BETWEEN THE TWO BUILDINGS SEVERAL TIMES OR MORE EACH WEEK.
- (6) THERE IS A VERY STRONG FINANCE COMMITTEE AT THE TEMPLE, EXPERIENCED FINANCE OFFICERS, A BALANCED BUDGET, AND FAIRLY SOUND CAPITAL STRUCTURE. SO WHILE THERE ARE NO REAL MAJOR FISCAL PROBLEMS, THE EXECUTIVE SECRETARY WILL BE CONCERNED WITH A/R, A/P, ROUTINE COLLECTIONS AND BUDGETS.
- (7) THE STARTING SALARY WILL BE IN THE \$20,000 - \$25,000 RANGE PLUS USUAL EMPLOYEE BENEFITS SUCH AS INSURANCE, HOSPITALIZATION, AND PENSION. THE SALARY IS OPEN FOR DISCUSSION AND NEGOTIATION DEPENDING ON THE CANDIDATE'S EXPERIENCE, PRESENT COMPENSATION, AND OTHER CONSIDERATIONS. IF NECESSARY, MOVING EXPENSES WILL BE PAID.

RESUMES OF INTERESTED CANDIDATES, QUESTIONS, OR NAMES OF QUALIFIED PERSONS CAN BE SENT TO NORMAN R. KLIVANS, HEAD OF THE SEARCH COMMITTEE, OR LEO S. BAMBERGER, BOTH AT THE TEMPLE. WE WILL, OF COURSE, RESPECT YOUR REPLY IN CONFIDENCE AND WILL NOT CONTACT ANY EMPLOYER OR REFERENCE WITHOUT PERMISSION OF THE CANDIDATE.

PLEASE SEE ATTACHED "FACT SHEET" FOR A FEW MORE DETAILS.

I WILL CALL YOU WITHIN THE WEEK SO THAT WE CAN PURSUE THIS FURTHER. THANKS FOR YOUR INTEREST AND ASSISTANCE.

SINCERELY,

NORMAN R. KLIVANS  
CHAIRMAN, SEARCH COMMITTEE

NRK: AF  
ENC.



# THE TEMPLE

Fact Sheet

October 20, 1977

Membership: 1720 families

Budget: \$600,000 for 1977-1978

Direct staff  
responsibility: Three in office  
Five in maintenance  
Outside contractors and caterers  
as required

Affiliates: Temple Women's Association with 700 members  
Temple Men's Club with 500+ members  
Mr. & Mrs. Club (Young married) with 230 members

Rabbinic staff: Rabbi Daniel Jeremy Silver  
Rabbi Stephen A. Klein  
Rabbi Stuart Geller (in charge of religious  
education)

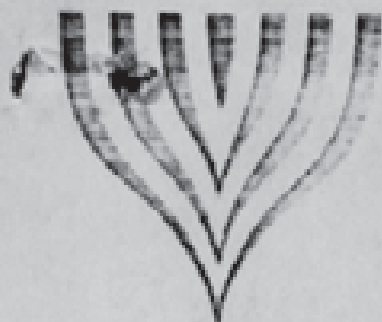
The Temple

Date: 10-31-77

From: LEO S. BAMBERGER

To: Rabbi Silver

Enclosed - as a  
reminder per Norm  
Kliksna for you & for  
Jim Beich to try to  
see Myron Schoen in  
San Francisco.



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONJAHG

54th General Assembly  
San Francisco, California

## Briefing Paper

### DIVERSITY WITHIN UNITY: THE HALLMARK OF REFORM

Saturday afternoon, November 19, 1977 - 2:30 pm - 5:15 pm

Purpose of Program: To stimulate thought among our lay leaders about the essential religious issues of our time. To encourage them to develop long-term adult Jewish studies programs on these issues in their congregations at home. To deepen the Jewish religious commitment in our movement as a whole.

Our Focus: In certain lay circles in the Reform Movement today, an impression has been created that there is a monolithic view developing in Reform Judaism. The emergence of a greater acceptance of traditional Jewish values and practices has begun to engender in some feelings of "authenticity" and in others "inauthenticity". This is clearly at variance with the cogent statement on "Diversity Within Unity" in CCAR statement "Reform Judaism: A Centenary Perspective".

"Reform Jews respond to change in various ways according to the Reform principle of the autonomy of the individual. However, Reform Judaism does more than tolerate diversity; it engenders it. In our uncertain historical situation we must expect to have far greater diversity than previous generations knew. How we shall live with diversity without stifling dissent and without paralyzing our ability to take positive action will test our character and principles. We stand open to any position thoughtfully and conscientiously advocated in the spirit of Reform Jewish beliefs. While we may differ in our interpretation and application of the ideas enunciated here, we accept such differences as precious and see in them Judaism's best hope for confronting whatever the future holds for us. Yet in all our diversity we perceive a certain unity and we shall not allow our differences in some particulars to obscure what binds us together."

Therefore, in sum, these Shabbat afternoon sessions should encourage the "yesh omrim" stance, based on knowledge and study, which has characterized our movement. Thus, the tone and the content of all that we do should emphasize that there is not one way but many ways.

The Tools At Our Disposal: We hope to create an awareness and a familiarity with the CCAR statement "Reform Judaism: A Centenary Perspective" (Adopted, June, 1976).

1. The Centenary Perspective has already been widely distributed to our congregations, along with discussion questions and bibliography (attached).
2. "Background Papers" on each of the 5 themes: "God," "The People Israel," "Torah," "On Religious Obligations: Religious Practice," and "Survival and Service: Jewish Identity," prepared by HUC-JIR rabbinic students will be distributed to



delegates approximately two months before the General Assembly. Rabbis will also receive the papers. The purpose is singular: to help delegates bring to the sessions some previous study and thought. We are encouraging group and individual study in congregations. Please Note: These "Background Papers" are not intended to limit or circumscribe the perspective or the orientation of the principal speaker. If anything, they are intended to encourage a DIVERSITY of views. (Background papers attached)

3. We request from the five principal speakers (keynoters) copies of their final papers no later than October 17, 1977. We want to have the opportunity to duplicate the papers for distribution to the delegates soon after the close of the General Assembly.
4. On the basis of the papers, a series of discussion questions will be created. These questions will be duplicated and placed on each round table. They will also serve as discussion questions at the back of the published papers.

The Shabbat Afternoon Sessions Themselves: They must begin promptly at 2:30 pm. Early in the General Assembly we must create the habit of punctuality. Otherwise our tight schedule will falter.

The Presiding Officer will welcome those assembled, ask them to turn their chairs (at round tables) to face the dais, and introduce the Keynoter. (Biography attached).

The Keynoter will speak on his assigned topic for not more than 30 minutes, emphasizing the wide variety of acceptable viewpoints on his topic. He need not eliminate his own viewpoint. Such self-effacement is neither required nor anticipated.

Questions from the floor (microphones will be provided) should be entertained for approximately 30 minutes. The presiding officer should not permit the discussion questions that are printed to be asked. The Keynoter should keep his responses brief; we want as many people as possible to have the opportunity to ask questions.

At the end of the 30 minute question and answer period, the presiding officer should ask the participants to turn to the tables, appoint a chairperson, and encourage discussion of the questions furnished for each participant. This period should last no longer than 45 minutes.

An additional question and answer period--with fairly free discussion should be then allowed.

The Keynoter, at 4:45 precisely, should be permitted to make a summary statement to last no longer than 15 minutes. Its tone should be up-beat, affirmative, and generally encouraging delegates to return home to more self-study and to stimulate greater congregational Jewish study.

A Word About Round Tables: Our original idea was to have dual settings in the meeting rooms: theater style at one end and round tables for discussion at the other. However, the anticipated large attendance does not permit this arrangement in the rooms available. Additionally, moving from place to place wastes valuable time. While round tables are less than ideal for a lecture, the advantages seem to outweigh the disadvantages.

Havdalah at 5:00 P.M.: A Havdalah service will be available for each participant. It will be placed prior to the session on the round tables. A set of ritual objects for Havdalah will be at the dais before the session starts. The presiding officer should invite those designated to lead the service to the platform. (Names will be provided).

The entire session should close not later than 5:15 pm.

LAS:8877



## BACKGROUND PAPER

DIVERSITY WITHIN UNITY

TORAH SESSIONS - SATURDAY, NOVEMBER 19, 1977

### SURVIVAL AND SERVICE - OUR OBLIGATIONS

(JEWISH IDENTITY)

Reform Jews respond to change in various ways according to the Reform principle of the autonomy of the individual. However, Reform Judaism does more than tolerate diversity; it engenders it. In our uncertain historical situation we must expect to have far greater diversity than previous generations knew. How we shall live with diversity without stifling dissent and without paralyzing our ability to take positive action will test our character and our principles. We stand open to any position thoughtfully and conscientiously advocated in the spirit of Reform Jewish beliefs. While we may differ in our interpretation and application of the ideas enunciated here, we accept such differences as precious and see in them Judaism's best hope for confronting whatever the future holds for us. Yet in our diversity we perceive a certain unity and we shall not allow our differences in some particulars to obscure what binds us together.

(CCAR Centenary Perspective, 1976)

Early Reform Jews, newly admitted to general society and seeing in this the evidence of a growing universalism, regularly spoke of Jewish purpose in terms of Jewry's service to humanity. In recent years we have become freshly conscious of the virtues of pluralism and the values of particularism. The Jewish people in its unique way of life validates its own worth while working toward the fulfillment of its messianic expectations.

Until the recent past our obligations to the Jewish people and to all humanity seemed incongruent. At times now these two imperatives appear to conflict. We know of no simple way to resolve such tensions. We must, however, confront them without abandoning either of our commitments. A universal concern for humanity unaccompanied by a devotion to our particular people is self-destructive; a passion for our people without involvement in humankind contradicts what the prophets have meant to us. Judaism calls us simultaneously to universal and particular obligations.

(CCAR Centenary Perspective, 1976)

\* \* \*



Our Reform Movement has always been based upon a strong commitment to universalism. Our mission was to be a "light unto the nations;" our service was to be to all humankind. The lofty, most universal goals of the prophets have historically been our most goals. Just as western civilization was striving to create an ideal world, we, too, had the messianic era as the end to which we were working.

In recent years we have become freshly aware of virtues of pluralism and the values of particularism. Our own culture and traditions have come to the fore. We have become freshly conscious of our people's unique covenant with God and its ensuing responsibilities. Many Jews see authentic Jewish life as only that which is covenant-affirming. At the same time, many of us are becoming disenchanted with American marketplace values. So we are now beginning to discover the diversity of possible lifestyles within the Jewish experience.

Unfortunately, some of our new-found Jewish commitment results from a new menace: the threat to Jewish survival through assimilation. The generation of young adults which has come of age in the 1960s may be the first group of Jews ever to have had almost total freedom to accept or reject Jewish identification. Many of our youth see their religious commitment in universalistic terms. They find Jewish particularism anachronistic and narrow-minded. Consequently, a good number opt out of the Jewish community even before they intermarry.

In response to this challenge, we must struggle together to find ways to reaffirm Jewish values in our lives. Just as Judaism is a diversified entity, so must we find a variety of ways for each of us to express commitment. Whatever means we find to express our commitment--be it spiritual and religious, cultural, ritual, Israel-oriented, social action--we must act in the conscious spirit of fulfilling our covenantal obligations.

Our mission must include both universal ideas and particular goals, for we have responsibilities to both our own people and all humanity. Many have viewed particularism and universalism as being opposite ideals, rather than complementary. However, they might be viewed as counterweights. "Without universal demands and responsibilities, particular human communities become self-centered, exclusivist, and subject to the corruption of power. But without any application to concrete human problems, universal principles remain empty dreams."<sup>1</sup>

Our quest must move beyond mere survival. It must aim for the highest ideals whatever we do. By feeling ourselves to be a covenanted people we can act to fulfill the Torah's command to maintain the highest of standards within our community and in our relations with the world.

1. Eckardt, Alice and Roy. Encounter with Israel, Association Press, N.Y., 1970, p. 254.

## THOUGHTS TO PONDER

1. Do you think there is a need for a consistent rationale for Jewish survival? If so, what might such a rationale be?
2. What are some of Judaism's particularistic ideals? What are some of its universalistic ideals? How does Reform Judaism give expression to both?
3. Do these universalistic and particularistic ideals clash? How might they complement one another?
4. What synagogue activities affirm and encourage our universal ideals? What activities affirm and encourage our particularistic ideals?
5. What educational strategies can best create a sense of Jewish commitment in children? What educational strategies might be successful with adults? Do you think experiential learning can successfully replace classroom study?
6. Do you think that proselytizing is one viable solution to the problem of Jewish survival?
7. Do you think encouragement of larger families is a feasible solution?
8. What other suggestions would you want to make to community leaders trying to insure the survival of Judaism?

## SELECTED BIBLIOGRAPHY

- Borowitz, Eugene. The Mask Jews Wear, Simon & Schuster, New York, 1973.
- Brown, Jonathan M. "Position Paper on Jewish Family Planning" (CCAR Committee on Family Life, 1977).
- Cohon, Samuel S. "The Universal and Particular in Judaism," in Faith and Reason, Robert Gordis and Ruth Waxman, eds., Ktav, N.Y., 1973.
- Fackenheim, Emil. "Jewish Existence and the Living God" in Arguments and Doctrines, Arthur A. Cohen, ed., Harper & Row, N.Y., 1970.
- Herberg, Will. "Jewish Existence and Survival: A Theological View" in Gordis and Waxman.
- Keeping Posted, "Is Judaism a Missionary Faith? Should Jews Proselytize?" November 1975, Vol. 21, No. 2.
- Sh'ma, Vol. 6, No. 107, February 6, 1976 issue on converts.
- Silver, Daniel Jeremy. "A Lover's Quarrel with the Mission of Israel," in Contemporary Reform Jewish Thought, Bernard Martin, ed., Quadrangle Books, Chicago, 1968.

- Beverly Magidson  
Rabbinic Student, HUC-JIR  
August, 1977

May 13, 1977

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

Dear Alex:

I will be pleased to present a paper on "Survival and Service: Jewish Identity" on Saturday afternoon, November 19 in San Francisco. I gather that you basically want a report on the work of the Task Force on Jewish Identity of the CCAR and I will be happy to present it in that fashion.

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp



October 19, 1977

Rabbi Leonard Schoolman  
UAHC  
838 Fifth Ave.  
New York, N. Y. 10021

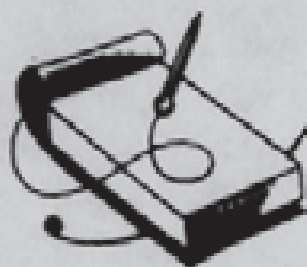
Dear Leonard:

Your secretary called and reminded me that the Biennial is coming along. I have been pressed and have not gotten down to the paper. I hope to do so within the next ten days or so and will send it on as soon as it is done. It is simply not the Jewish way to get things done ahead of time. See you in San Francisco.

Sincerely,

Daniel Jeremy Silver

DJS:mp



*Memo*

From the desk of  
GUNTHER LAWRENCE

October 24, 1977

Rabbi Daniel J. Silver  
The Temple  
26000 Shaker Blvd.  
Cleveland, Ohio 44122

Dear Daniel:

In connection with the presentation on "Survival and Service - Jewish Identity", I would appreciate receiving from you any specific quotes for a news story.

I am not interested in ceremonic material but any hard news views which relate your theme to the general public.

If you have anything, please forward one copy to me here at 838 and another copy to the Fairmont Hotel, San Francisco, California, 94106 marked "Hold for Arrival".

It will be good seeing you again.

Warmest regards,

A handwritten signature in dark ink, appearing to be 'GL' with a long horizontal stroke extending to the right.

October 31, 1977

Mr. Gunther Lawrence  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Gunther:

Enclosed is my speech for the Union Biennial. I do not know what makes news and what does not, so I will leave the choice up to you.

  
Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.



October 31, 1977

Rabbi Leonard A. Schoolman  
U. A. H. C.  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Leonard:

Enclosed is an uncorrected and not final copy of my address for the Biennial. I will make some revisions. I have written both the introductory statement and the ten-minute conclusion.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

## CONGREGATIONAL PROGRAMING HIGHLIGHTED

Congregational programming will be one of the highlights of the 54th General Assembly when 3,000 delegates assemble in San Francisco, November 18 to 22. Four different opportunities have been planned for presidents and other key leaders to confer with one another, with experts in various fields, and with the top level leadership of the Reform movement.

Presidents of congregations will meet privately on two separate occasions. First, on Friday afternoon, November 18, and again on Monday afternoon, November 21. Informal dialogues with President Alfred Gutenthat of the Hebrew Union College-Jewish Institute of Religion and President Alexander M. Schneider of the Union of American Hebrew Congregations have been scheduled for Saturday breakfast and Sunday breakfast, respectively.

On Tuesday morning, November 22, specially-planned sessions called "Putting It All Together" will highlight synagogue programs to take home. The delegates will be divided by synagogue category rather than size. The categories used successfully in the past are: Metropolitan/Giant, Suburban, Center City, Small and Isolated, Middletown, Academic, and Winter/Retirement.

Finally, individual consultations with staff and other experts in synagogue administration, education, worship, religious action, interreligious affairs, youth, rabbinic placement, and UAHHC-Thru-Check Computer Systems can be arranged both prior to and during the convention.

## TORAH ON SHABBAT

Torah study will be the focus of Shabbat afternoon sessions at the 54th UAHHC General Assembly in San Francisco. The basic theme will be "Diversity within Unity: The Hallmark of Reform." Emphasis will be on the broad range of ideological stances that are welcomed in the framework of American Reform Judaism. These programs will be held jointly with delegates to the NHTS Biennial Assembly.

Five concurrent sessions based on the document "Reform Judaism: A Centenary Perspective," adopted by the Central Conference of American Rabbis will be moderated by leading scholars and teachers in the Reform movement today. Rabbi Eugene B. Borowitz, professor of education and Jewish religious thought at the New York School of HUC-JIR, will speak at the session on "God." "The People Israel" will be moderated by Rabbi Samuel E. Karll, senior rabbi, Temple Beth Israel, Houston. Rabbi Ely E. Pichik, president of the CCAR and senior rabbi of Temple B'nai Jeshurun, Short Hills, N.J., will speak on "Torah." "Religious Practice" will be the theme of Rabbi Frederick C. Schwartz, senior rabbi, Temple Shalom, Chicago. Rabbi Daniel Jeremy Silver, senior rabbi, The Temple, Cleveland, will speak on "Survival and Service: Jewish Identity."

Each address will be followed by round-table discussions, giving lay leaders an opportunity to exchange ideas with one another and with the principal speaker.

Background papers will be distributed to delegates in advance of the convention so that delegates and alternates will be able to prepare themselves for involved participation.

## SHABBAT SHALOM

This General Assembly, as in the past, will welcome the Sabbath with Shabbat dinners at the Fairmont, Mark Hopkins, and Stanford Court hotels. The dinners will be organized according to UAHHC regional delegates to the concurrent NHTS convention will attend according to their congregational region.

Each dinner, with the same menu, will bring a warmth and a sense of Shabbat joy which otherwise might be lacking in so large a convention.

Each delegate and alternate participating in the Shabbat dinners will receive a complimentary copy, courtesy of the Central Conference of American Rabbis, of the new Union Home Prayerbook.

Reservations for the dinners, the only large evening meal function planned for the convention, must be made in advance through UAHHC regional offices.

Photo collage Credits: Rabbi Rosenthal; top left, clockwise: Rabbi Pichik, Schwartz, Karll, and Silver.



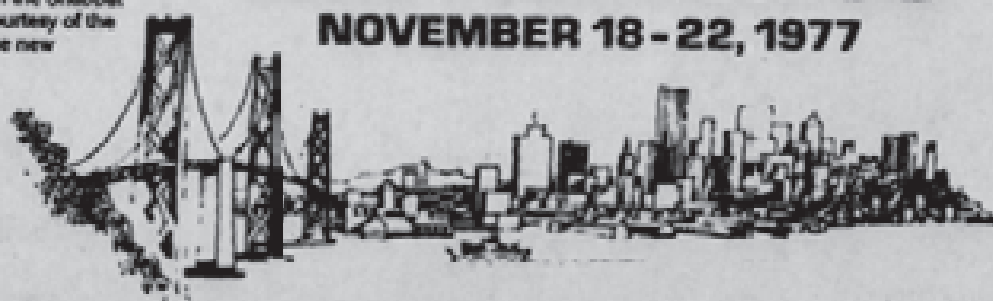
# Judaism in a Secular Age



54th General Assembly

UNION OF AMERICAN HEBREW CONGREGATIONS

**SAN FRANCISCO**  
NOVEMBER 18 - 22, 1977



# Judaism in a Secular Age

## FRIDAY, NOVEMBER 18, 1977

8:30 A.M.	UAHC Board of Trustees Meeting
12:00 Noon	UAHC Board of Trustees Luncheon
1:30 to 3:45 P.M.	Conference of Congregational Presidents
4:00 P.M.	UAHC Opening Plenary Session
6:15 P.M.	<b>Celebrating Our Tradition</b> — Joint UAHC-NFTS Shabbat Dinner (Delegates/Districts) <ul style="list-style-type: none"> <li>• Fla. Calif.-Pacific NW/District # 24</li> <li>• Pacific SW/District # 24</li> <li>• Chicago-Gl. Lakes/District # 18</li> <li>• Canadian/Districts # 3, 11, 24</li> <li>• Mid-Atlantic/District # 8</li> <li>• NE Lakes/Districts # 9, 11</li> <li>• Philadelphia-Penn./District # 5</li> <li>• N.J.-West Hudson/Districts # 3, 4</li> <li>• NE Council/Districts # 1, 3</li> <li>• SW Council/Districts # 16, 17, 22</li> <li>• SE Council-Sp. Fla./District # 13</li> <li>• N.Y. Federation/District # 31</li> <li>• Midwest/Districts # 9, 20</li> </ul>
8:30 P.M.	Joint UAHC-NFTS Shabbat Service — Presidential Sermon: Rabbi ALEXANDER H. SCHNEIDER
10:00 P.M.	Oneg Shabbat Reception

## SATURDAY, NOVEMBER 19, 1977

8:30 A.M.	MEET THE PRESIDENT — An informal dialogue with Rabbi ALFRED GOTTSCHALK, President, HUC-JIR (Continued breakfast session)
10:00 A.M.	Joint UAHC-NFTS Shabbat Morning Services Torah Services Led by HUC-JIR Faculty Members
12:00 Noon	NFTS Awards Shabbat Luncheon (Spouses invited and welcomed)
2:30 P.M.	<b>Diversity within Unity: The Hallmark of Reform</b> Joint UAHC-NFTS Study Sessions GOD: Rabbi EUGENE B. BOROWITZ THE PEOPLE ISRAEL: Rabbi SAMUEL E. KAPET TORAH: Rabbi ELY E. PILCHER OUR RELIGIOUS OBLIGATIONS-RELIGIOUS PRACTICE: Rabbi FREDERICK C. SCHWARTZ SURVIVAL AND SERVICE-JEWISH IDENTITY: Rabbi DANIEL JEREMY SILVER After presentation, round-table discussions will follow
5:15 P.M.	Handalah (in each of the study sessions)
9:00 P.M.	<b>Seeking Our American Dream</b> — Joint UAHC-NFTS Plenary Session Address by the Honorable CYRUS W. WATCE, Secretary of State

## SUNDAY, NOVEMBER 20, 1977

8:00 A.M.	MEET THE PRESIDENT — An informal dialogue with Rabbi ALEXANDER H. SCHNEIDER, President, UAHC (Continued breakfast session)
9:30 A.M.	<b>Living Our Faith</b> — Joint UAHC-NFTS Plenary Session Keynote: ALBERT VOISBRAN, Vice President, UAHC
10:15 A.M.	Concurrent Sessions 1. ECONOMIC JUSTICE 2. ENERGY 3. JEWS & NON-JEWS 4. CHILD ABUSE 5. CULTS & OUR CHILDREN 6. TERRORISM 7. ARMED DISARMAMENT AND JEWISH INTEREST 8. WOMEN
12 Noon	Luncheon in support of the WORLD UNION FOR PROGRESSIVE JUDAISM Speaker: Rabbi RICHARD G. HERSON, Executive Director, WUPJ, Jerusalem
1:30 P.M.	UAHC Plenary Session II
5:30 P.M.	Receptions in honor of Delegates and Alternates sponsored by Members of the UAHC Board of Trustees
9:00 P.M.	Joint UAHC-NFTS Concert Conductor: PHILIPPE ENTREMONTE, 11th San Francisco Symphony Program: Ernest Bloch "Concerto Grosso No. 1" (1923) with Piano Obligato — Marvin David Levy "Cancion de las Memorias" (Hebrew, Ladino, and Spanish texts from the Middle Ages) for Soprano and String Orchestra. Commissioned by the UAHC Soprano: PHYLLIS BIRTH-JULSON





# Judaism in a Secular Age

**MONDAY, NOVEMBER 21, 1977**

8:00 A.M.  
12 Noon  
1:15 to 3:15 P.M.  
3:15 to 5:15 P.M.

## UAHC Plenary Session III

### UAHC Board of Trustees Luncheon

### Conference of Congregational Presidents (optional)

### New Directions for Synagogues

#### Concurrent Sessions

1. JEWISH EDUCATION
2. CHAIKOT
3. BIBLES PROGRAMS
4. JEWISH FAMILY
5. SERVING COLLEGE YOUTH

5:30 to 5:50 P.M.  
6:30 P.M.  
9:00 P.M.

## UAHC Plenary Session IV

### REFORM JEWISH APPEAL Dinner

### Salute to World Jewry — Joint UAHC-NFTS Sessions

#### Concurrent Sessions

1. Quebec & the Jews  
Speaker: ALAN ROSE, Montreal, Director, Canadian Jewish Congress
2. Crisis in Latin America  
Speaker: Rabbi ROBERTO GRAETZ, Buenos Aires
3. Soviet Jewry  
Speaker: Dr. WILLIAM KOREY, Director, International B'nai B'rith
4. Southern Africa — Rhodesia & the Union of South Africa  
Speaker: Rabbi DAVID SHEPPARD, Capetown
5. Europe's Jewish Future  
Speaker: Rabbi MORDECAI GORDON, London

10:15 P.M.

### Concluding Rally

Speaker: The Honorable MOSHE DAIAN, Foreign Minister of Israel  
Songs Led by THEODORE BAKEL

**TUESDAY, NOVEMBER 22, 1977**

8:00 A.M.  
9:30 A.M.

### Rabbis' Breakfast

Host: RABBI ALEXANDER M. SCHNOLER

### Petting It All Together

#### "Congregational Programs to Take Home"

- METROPOLITAN GIANT
- ACADAMIC
- SMALL & ISOLATED
- MIDDLETOWN
- CENTER CITY
- WINTER/RETIREMENT
- SUBURBAN

11:00 A.M.

## Joint UAHC-NFTS

### Concluding Plenary Session

#### Installation of UAHC Officers

12 Noon

#### Adjournment of 54th General Assembly

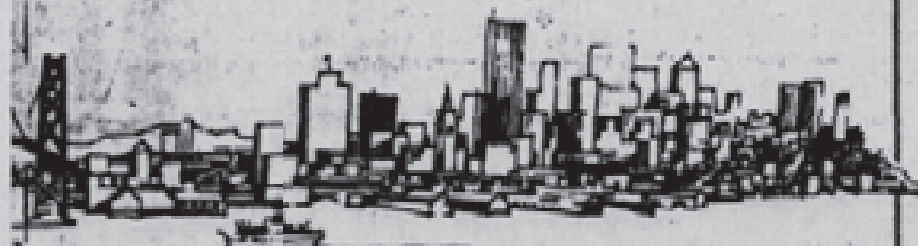
### BECOME A DELEGATE

Members of UAHC congregations in good standing are entitled to become delegates to the UAHC's 54th General Assembly, to be held in San Francisco, November 19-22, 1977.

Each congregation in good standing, according to Article XII, section 2, of the UAHC Constitution and By-Laws, is entitled "to two delegates and one additional delegate for each one hundred members, or major fraction thereof, over and above the first hundred." In addition, every congregation in good standing is entitled to an equal number of "alternates" and an unlimited number of official observers.

Delegates, alternates, and observers must be appointed by the president of the congregation. If you wish to be a delegate to the General Assembly, please get in touch with your congregational president today.

Registration fee for delegates and alternates is \$50.00 (no increase in six years) and includes the right to attend all sessions as well as a free ticket to the gala concert.





# about PHILIPPE ENTREMONT

Called "refreshingly different," the French virtuoso, Philippe Entremont, has been dazzling audiences with his keyboard artistry for over two decades. Having performed with the world's leading orchestras and conductors on six continents, Entremont occupies a preferred place in the ranks of the world's virtuosos. He has been called by critics "le pianiste atomique" and "a young French pianist who is nothing less than a genius."

Philippe Entremont will conduct the San Francisco Symphony at a private gala concert for delegates to the UANC/NF'S conventions on Sunday evening, November 30, 1977.

His widely acclaimed American debut was made at the National Gallery in Washington, D.C., on January 4, 1953, when only nineteen. Followed the next day by his orchestral debut at Carnegie Hall with the National Orchestral Association, under the direction of Leon Barzin, where, in the words of The New York Times, he "brought down the house."

Entremont attaches the dedication and emotional impetus to project the music of his time. Contemporary composers including Stravinsky, Bartok, Milhaud, and Jolivet have paid him the ultimate compliment of choosing him to perform, with the composers themselves conducting, the definitive recorded performances of their works.

Philippe Entremont was born in Blois, France, on June 7, 1934. At the age of eight, he received his first piano lessons from his mother. Two years later, he was taken to Paris where he continued study with the great French pianist, Marguerite Long. At twelve, he entered the Conservatoire de Paris. He was many awards for his musicianship. He also won the Harriet Cohen Piano Medal and was a finalist in the Queen Elizabeth of Belgium International Competition. He made his professional debut in 1950 in Barcelona, Spain. In 1953, at nineteen, Entremont became the first laureate and Grand Prix winner of the Marguerite Long Jacques Thibaud Competition.

Philippe and his wife, Andréa, with their two children, Felice, 13, and Alexander, 8, make their home in Paris, and summer in Basque country at St. Jean de Luz where the pianist devotes each September to teaching at the Ravel Academy.

# about PHYLLIS BRYN-JULSON

Ideally suited for the performance of twentieth-century music by virtue of her three-octave range, her gift of absolute pitch, and her innate musicianship, Phyllis Bryn-Julson has become internationally well known for her interpretations of the works of Berg, Boulez, Crumb, Ligeti, and Rhodes, while receiving national acclaim for her performances of the more traditional repertoire with major orchestras throughout the United States. Highlights of the current season are engagements with the Chicago Symphony in performances of Bach and Mahler and her annual return to the Boston Symphony Orchestra.

Throughout the year Miss Bryn-Julson gives numerous recitals across the United States and enjoys giving joint recitals for voice and organ with her husband Donald Sutherland.

Born in North Dakota, Phyllis Bryn-Julson received a full scholarship to Concordia College where she spent two years studying piano, organ, voice, and voice. She received both her bachelor's and master's degrees in music from Syracuse University, and it was during her senior year there that she made her Carnegie Hall debut. During her student years Miss Bryn-Julson began her rich and enduring association with the Berkshire Music Center in Lenox, Massachusetts. Invited to Tanglewood by Gunther Schuller, she received a scholarship and studied at the Berkshire Music Center for four summers, working there with Mr. Schuller and Erich Leonsdorf among others, performing numerous solo assignments with the Boston Symphony and the Berkshire Music Center orchestras. While at Tanglewood she received the Francis Foundation Scholarship, the Hi-Fidelity Magazine Award, and the Composition-Performance Award.



This year's gala concert will be one of special character and poignancy. On Sunday evening, November 30, 3,000 delegates will gather in the Masonic Auditorium on Nob Hill to hear Philippe Entremont conduct the San Francisco Symphony Orchestra, with Phyllis Bryn-Julson as soprano soloist. The highlight of the concert will be the world premiere of a work commissioned by the UANC—Marvin David Levy's "Cantico de los Marranos," with Spanish, Hebrew, Ladino, and Latin texts. The piece for soprano and chamber orchestra is based on the Spanish Inquisition and the expulsion of the Jews from Spain in 1492.

Also on the program will be Ernest Bloch's "Concerto Grosso No. 1" (1925). Bloch, for many years until his death in 1959, lived in San Francisco and was intimately associated with its Jewish community. His "Sacred Service," based on the Union Prayer Book, was commissioned by San Francisco's Temple Emanuel.

"Triumph" is the word to describe Marvin David Levy's career as a composer. At the age of 35, his opera, "Mourning Becomes Electra," based on the Eugene O'Neill play, received its premiere at the New York Metropolitan Opera. Called "the first American opera yet staged by a major American company," it was followed with "Concerto for Flauto," which had its world premiere with the Chicago Symphony Orchestra conducted by Georg Solti in 1970.

His "Masada," with Richard Tucker singing the world premiere, was conducted by Antal Dorati with the National Symphony Orchestra at Washington's Kennedy Center in 1973.

The text of "Masada" derives from various sources, drawn upon by the composer: the Book of Psalms, the Chronicles of Josephus, the "Exodus" by Emma Lazarus (born, New York 1849, died 1887), and "Masada" by Isaac Lamdan (born in Volhynia, Ukraine, 1900, died in Israel, 1955).

Isaac Lamdan is a major figure in modern Hebrew literature. He published "Masada" in 1927 in Israel, to which he had immigrated in 1920. Various parts of this long epic poem—something less than a quarter of it—constitute the main body of the oratorio's text, in the translation of Leon I. Yudin.

Marvin David Levy, born August 2, 1932, in Passaic, New Jersey, residing in New York, came into international prominence in 1967 with his opera, "Mourning Becomes Electra," when European performances followed its premiere within a year. The opera was both an artistic and a critical success.

Mr. Levy received two Guggenheim Fellowships and was awarded two Prix de Rome, which led to a protracted residence in Italy.

Mr. Levy's "First Symphony" was performed by the Los Angeles Philharmonic in 1940. During the following decade, in addition to "Mourning Becomes Electra" and many small pieces, instrumental and vocal, he composed the Caramoor festival overture, a Christmas oratorio, "For the Time Being," based on a text by W.H. Auden; "Kyrie," a dance poem for chamber orchestra; "One Person," for contralto and full orchestra; "Hir Shet Moshe," a Biblical piece for cantor, choir, and organ; and music for the Venice film festival winner, "The Neighboring Shore."

Mr. Levy is working on a musical adaptation of Jean Genet's "The Balcony."

[Nov 19, 1977]

## SURVIVAL AND SERVICE: JEWISH IDENTITY

Rabbi Daniel J. Silver

Diversity is an agreeable word. It suggests independence of spirit, freedom from arbitrary authority and participatory democracy. We often list encouragement of the untrammelled mind as one of the advantages of Reform over Orthodoxy, though in our confused times it may not be. Many seem to prefer authoritative answers to "make up your own mind." Compare the empty pews in liberal churches to the masses at Billy Graham's football stadium crusades.

The overall title of these sessions is "Diversity Within Unity: The Hallmark of Reform." We rejoice in diversity. The Centenary Perspective put it this way: "Reform Judaism does more than tolerate diversity; it engenders it." We affirm unity, but even as we do so, we become a bit fuzzy and vague. Again, the Centenary Perspective: "Yet in all our diversity we perceive a certain unity." One looks in vain for a precise definition of the core, non-debatable affirmations. If we cannot define our firm beliefs and unbreakable loyalties, unity talk is theological jello. The Centenary Perspective's claim, "We stand open to any position thoughtfully and conscientiously advocated in the spirit of reform Jewish beliefs" is little more than double talk if we cannot stipulate Reform Jewish beliefs.

Perhaps we can define our unity by examining the permissible limits of diversity. For what cause would we expel a congregation from our Union? For not acknowledging God in their prayers? For denying the relevance of tradition? For defining Judaism as whatever the members do or want to do? For teaching a liberation ethic that discounts marriage and the family? As far as I know, the only grounds for exclusion would be failure to pay stipulated assessments.

The CCAR's Centenary Perspective lists many things that many of us care about; there are ties that bind, but its language must be recognized for what it is, broad-cauged and equivocal. Equivocal: "capable of two or more significations; uncertain as an indication." We must go beyond equivocal statements and provide answers to some hard questions. What are the unbreakable loyalties? Does Reform Judaism believe in the sanctity of marriage or in the so-called new morality? Are our social pronouncements mitzvot, tradition-mandated, or simply humanitarian reactions to contemporary problems? Are we committed to Israel even if Israel is not Zion?

Diversity appealed to a generation emerging from the authoritarian atmosphere of traditional European Jewry. Some of what their melamdim taught as Torah was contrary to the new learning and to have bowed to rabbinic authority would have denied them opportunity in the larger world. Their problem was too much authority. Our problem is too much freedom. In our chaotic world diversity is no longer so appealing. We no longer gain converts because we alone say "make up your own mind."

Other forums will examine this issue of central loyalties as it affects

[Nov 19, 1977]

matters theological and curricular. Our concern centers on themes suggested by the code words Jewish identity and Jewish survival; the nature of our commitment to the Jewish people, the nature of our concern for Israel, the definition we give to the phrase, Jewish values.

Survival themes were peripheral to the concerns of early Reform. Early Reform sought to validate civic emancipation by defining Israel as a faith community rather than a people and by positioning Judaism as a variant of a universal liberal religion. Talk of Jewish rights was seen as parochial. Talk of an organized Jewish community was anathema since it suggested that Jews continued to think of themselves as set apart. Ritual was to be kept at a minimum. Too much Jewish ceremony would make us seem strange. In that frame of reference it was possible to be 'too Jewish.'

Though some of the early reformers loved certain traditions, most operated within a conceptual system which described the distinct elements of Jewish religious life, the rabbinic teachings and the mitzvot as ancillary, time-bound, colorful, sometimes charming, but not consecrated. This attitude has lingered and manifests itself whenever speakers or texts distinguish between an assumed essence- ethical monotheism; and peripheral matters- a catchall which generally includes all that is distinctively Jewish in ceremony, diet, curriculum and history. "I'm a good Jew. True, I don't come to the synagogue very often, but I obey the Ten Commandments. That's what it is all about, isn't it?"

Early Reform centered on a bracing ethical teaching. The Jew must war against social injustice, racism, want amidst plenty. Early Reform paid scant attention to the religious life, to how the next generation would develop a Jewish identity, nor did it try to define the identity a Jew should have. Jewish survival was not accepted as an absolute value. As the struggle against Zionism showed, Jewish corporate survival was debatable. These attitudes have persisted. In a paper presented to a Task Force on Jewish Identity Seminar held last March, Simeon Maslin analyzed the 1956 Statement of Basic Principles which brought into being our Joint Commission of Social Action. Mitzvah was defined "almost totally in universalistic terms." "There is not one word about Israel, about Soviet Jewry, about Jewish survival or anything else parochially Jewish." Judaism's mission is totally outer-directed: 'We as Jews fulfill ourselves by working for the establishment of justice and peace...'.  
WRHS

Today that Commission is involved actively with Soviet Jewry and Israel's survival, but there are still congregations and rabbis who teach a Judaism which can only be defined as denatured universalism. Two years ago in a study of Confirmation services, I found that some ten percent of our congregations in effect affirmed what I have come to call the religion of high-minded vagueness. One class made no affirmation of faith. A brief service was followed by a set of speeches on the general theme of "Contributions to World Peace." One youngster spoke warmly of the United Nations, another of UNESCO, another of UNICEF, another of the World Federalists; one even spoke on the European Economic Community. In content and substance these speeches might well have been written by a tenth grade civics class in a local high school. There was nothing Jewish about them; worse, there was no attempt to come to grips with the existential concerns of the Jewish community as these are affected by the actions of such international bodies. There was not a word about Soviet Jewry, Syrian Jewry, the elderly and poor of the American Jewish community or Israel. This class confirmed a bland ethicism - not Judaism.



[Nov 19, 1977]

Another service held on a Sunday afternoon had a brief liturgy, but no confirmation of faith. There were no Israeli or UAHC camp songs. Beyond a few minimal synagogue refrains, the only music was the "Morning Song" from the Broadway musical Pippin. A confirmand introduced the service by designating the class fund to world hunger, a laudible undertaking, but the terms in which this contribution was offered were disconcerting. The gift was explained as a reproof to the adult congregation for being overly involved with the Jewish community and not adequately concerned with blacks and the poor. Most of the remaining speeches dealt with cosmic issues. None dealt specifically with a Jewish issue.

In 1976, I followed up the Confirmation study with one centered on the evening service of Rosh Hashanah. Again I found the ten percent who keep the "Jewish" element at arm's length. A set of inserted readings in one service defined Torah as freedom and presented a long catalogue of injustices, omitting only those injustices being endured by Jews. Place had no meaning in this service. Abraham "set our people to wander the highways of the world." Our place, Israel, was suspect. "Solomon built the temple and perhaps some day we will gain the insight to see that it had to be destroyed." I was reminded of the anti-Zionist reformers of the 19th century who insisted that galut was a blessing since it, presumably, allowed us to reform all the countries into which we had been dispersed. The sermon insisted that we must live in the here and now by utopian standards. By these standards it was wrong to be concerned with Israel's defense capabilities and right to be disturbed that Israel would not unilaterally withdraw to the 1967 borders and gamble on the good will of the world.

A liberal movement must expect excess, but my studies also suggest that the ninety percent of us who believe in affirmative action, yet fear quotas, who believe in detente and defense, who accept Hillel's two-sided advice: "If I am not for myself who will be for me" and "If I am for myself alone what am I" fail to communicate the full range of our concerns to many in and around our synagogues. At least some of our young are going off to college, firm in the faith - as one told me - that "Reform is like one of Dr. Spock's parents, always understanding, never demanding." A colleague tells of a youth group discussion during which one in three insisted that being Reform and being Jewish were not one in the same.

When did you last hear any synagogue voice say: "As a Jew you may not... even if you want to." And if it had been said, would you have paid attention? Our most involved youth accept the general proposition that intermarriage weakens the ability of the Jewish people to survive, but they have no intention of allowing this proposition to determine what they do.

Why is this so?

Part of the problem rests with us insofar as we are the synagogue and part rests with us insofar as we are the individual members of the synagogue.

Unfortunately, the synagogue has a fatal fascination for high-flown vagueness. Rosh Hashanah night most synagogues tried to present a message which was both "Jewish" and "prophetic," but generally, whenever I thought: "Aha, here comes a careful analysis of affirmative action or peace negotiation" off we would soar into the platitudes. Universalist themes can be stated poetically. Particularist



[Nov 19, 1977]

-4-

concerns require careful and qualified statement. The discussion of Israel's bargaining position is not a smooth runway for a flight of oratory.

I often find the synagogue too saintly a place. Saint talk is nice talk, but unrealistic. We love to intone "Grant Us Peace", but how does it relate to our argument with Mr. Carter over Palestinian rights? The golden words - peace, justice and righteousness - are compelling only if they are related to a specific context. I have heard Hitler speak of peace. I have heard Stalin speak of peace, and Nasser and Krushchev and Richard Nixon. When I hear this president speak of the need for peace in the Middle East, I know he means peace and unhampered access to oil and profitable markets.

Our love affair with platitudes grows out of a nineteenth century habit of thought which we should long since have outgrown. Geiger and his colleagues adopted the Enlightenment's positivism and its fixation on abstraction as a tool of analysis. They proceeded to reduce Judaism to a few neat formulations by abstracting something called ethical monotheism from the vast deposit of Jewish teaching and the rich variety of Jewish living.

In the process Reform invented Judaism. By this I mean that until Reform the people and the teaching were treated as a coherent unit: Yisroel v'oraitha hada hu. Life was with people. Jewish life was with the Jewish people. Geiger and his colleagues floated Judaism above amcha. Judaism was raised from the realm of existence to that of pure essence. Paradoxically, by being purified Judaism was diminished. Where once the community had been the focus, now all eyes were on certain concepts - words - purified of their specific Jewish context and flavor. Clearly, one could be an ethical monotheist without ever doing anything that was specifically Jewish. A Jewish identity became synonymous with "respectable citizen" or "good parent" which is to say a meaningless label.

I find it easy to point out the intellectual fallacy of this process of abstraction as a technique to revive and reform Judaism. Judaism is a way of life, not a denatured set of ideas. Religions are born, preserved and perpetuated by communities. To abstract the teachings from the living community always and necessarily diminishes the area and scope of the real thing and destroys the living faith. Over the years I have perfected an early warning system which red-flags every golden platitude and warns me "beware," the more exalted the phrase the less exacting the implicit demand and the more diminished the Jewish content.

We also are in the habit of seeing only what we do want to see. We suffer from excessive optimism. In the nineteenth century, when such ideas were popular, we adopted an incredibly naive doctrine of man. We insisted/insist that all that is contradictory or erratic or malicious in human action represents an environmentally and institutionally introduced distortion of personality. Consequently, if we can radically reform society we will create a gentler and better breed. In this frame of reference, most of our problems start with our institutions whose inadequacies are held to be responsible for the violence and instability which people exhibit. Since the synagogue is one of society's institutions and the synagogue school another, we, in effect, declare ourselves part of the problem. All talk of the importance of the survival of the synagogue becomes irrelevant.

The film, O God, expresses this conventional nonsense graphically. God is

[Nov 19, 1977]

with the supermarket assistant manager, not the roomful of religious leaders. Institutional religion is not a blessing, but a blindness. How often have you heard, "Let's do away with all the labels," "Aren't all religions really the same?" "I don't need to come to synagogue." In this frame of reference, particularist concerns are quixotic, survival concerns are regressive and a Jewish identity is an anachronism.

These naivetes testify to the hypnotic power of our dreams. Our fathers were romantics, fevered messianists if you will. In messianic times the lion lies down with the lamb and all need for prudence disappears. Our problem is that we live in a jungle which is full of predators. Would that we lived in a new and better age. We do not. Our tragic century has already endured two world wars, Siberia, Auschwitz and Hiroshima. Our Jewish century began at Kishneff and moved through Stalin's terror, Nuremberg, Bergen Belsen, four Arab wars and Munich to the present impasse. We ought to have no illusions. Yet, we still hold on to the naive ideas about man which became popular in a century that did not yet know Freud. We still hold on to naive ideas about progress which became popular when technology, medicine and western values still promised a happily transformed world. Deep down, most of us no longer believe in a moment in time when "every man will sit under his vine and fig tree and none will make him afraid." We have discovered that the future is not all that it used to be, and never will be. Yet, we still talk and frame our pronouncements as if the messianic age was going to begin in 1984.

Let me put the problem this way. We know that our children will live in a world full of problems and probably with considerably less security than we have known. Yet, many synagogue schools organize curriculum so as to fill their minds with happy thoughts and discuss ethical problems as if reason always has its way. Parents complain if we show pictures of the death camps. "We do not want them to see horror movies, after all, Hitler was a mad man, it cannot happen again. We want them to hate war even though there may be other wars like World War II, 1948, 1956, 1967 and 1973 where there may be no alternative but to enlist.

It is not only the children. I had a meeting the other morning with half a dozen folk with whom I have worked for years in causes relating to Israel. They were troubled. "We want to talk about the settlements on the West Bank and Geneva." We talked, but they were not relieved. Their problem was emotional, not political. Finally, someone said: "It is not the same any more. I used to get such a warm feeling when our work was with refugees, desalination projects and access to holy places. I still get that feeling about Open Fences, but now we spend so much time campaigning for military aid or defending some point about who ought to sit with whom at Geneva." That is the problem: rabbis who must talk about ground-to-ground missiles and Dimona and, somehow, that is not synagogue talk.

Moreover, our romantic hopes force us to think/talk as if every problem had an appropriate solution. We become impatient with political process. Our eagerness for peace tends to make Israel's pre-Geneva diplomacy seem mulish and narrow. We have time only for our hopes and no time for the realities of the Middle East. When the Arabs tough it out long enough, our eagerness for solutions tends to make us put some onus on Israel. We have not developed the patient habits of thought required to deal with the recalcitrant problems of an unredeemed world. Worry about Jews and medical school quotas seems self-serving and hence objectionable. We treat social action resolutions and pulpit oratory as if only



[Nov 19, 1977]

-6-

vested interests stood in the way of pure justice, this at a time when our scientists talk of a future of limits and insist that the problems of population, ecology and resource cannot be solved quickly, or perhaps, at all. Our social scientists deal in tradeoffs, but our high school ethics and camp buzz sessions continue to suggest neat, complete resolutions to questions of social policy. A 1976 Rosh Hashanah sermon ended, "We can change the world - you and I - in this generation - if you will it, it is no dream." In life we cope as best we can, but our new prayer book tells us "we can if we will it change the world that is into the world that may come to be."

We need to cleanse the synagogue of the illusion of innocence. To do so we must mothball a favorite rhetorical theme: "the mission of Israel." You know the litany: Israel is to be a light to the nations. I do not mean that our emphasis on an activist ethic should be diminished. All of us are confirmed social activists, whether we vibrated to the mission theme or not. Early Reform believed that Israel's mission was to offer moral leadership to the world. Outside of the synagogue no one listened - or, if they listened, they either laughed or declared our teachings subversive. When we are honest with ourselves the assumptions of such a mission seem either sheer arrogance (how many of the lamed vavniks of our world are Jews?) or a forlorn illusion (are we Jews really the catalyst of social progress?). The problem with mission rhetoric is that it was and is understood by the ordinary Jew not as a sober exhortation to social duty as the climax of a full life of mitzvot, but as the simplicity: "Let the child be good. Let the adult do good."

By endless repetition the mission theme suggested to many that the business of the Jewish community was parochial, essential insignificant, sometimes an obstacle to the solution of the "big" issues and, therefore, illegitimate. Yesterday we were told that Zionism would delay the triumph of world brotherhood. Today we are told that "survival anxieties of Israelis" or "parochial concerns about minority quotas" can delay true peace and true racial justice. Other people can have their tribunes, but we must be the champions of everyone's rights save our own. Mission rhetoric emphasized a reformist crusade, but not the reforming pieties and it is these pieties which alone can provide an environment in which a Jew can grow, not only in Jewish knowledge but in Jewish sensitivity, not only in awareness but in holiness.

Let's stop talking about the messianic age and begin to talk about the messianic journey. The term "messianic journey" reminds us that the end is not in sight and may never be. It suggests that counsels of prudence cannot be dismissed as unworthy. It is possible to live meaningfully and positively in a world without conclusion. If the work we do is worth the doing and if in doing the Jewish thing we give ourselves over to experiences which are significant to us, which touch our soul and inspire our deepest thinking, does it really make any difference that we cannot remake the world? "Ours is not to complete the work, but neither are we free to desist from it."

Our difficulty in handling a "Jewish" agenda rests not only with certain cultural habits basic to the Reform synagogue, but with certain cultural attitudes which have determined what we perceive and how we react to experience. The Jews of Isaiah's time are not the only Jews "who have eyes but they see not, ears but they hear not." Put bluntly, many of us have been brainwashed by an all-pervading individualism. "I am going to make up my own mind." "I am going to make my own way." "I am going to do my own thing." "Nobody is going to tell



[Nov 19, 1977]

me what to do." When the "I" dominates, platforms and perspectives are exercises in futility. We listen to what we find agreeable.

Why do many of our most active synagogue youth turn us off when we suggest that aliyah or a large family or marriage to a Jew is a mitzvah, a duty they have to accept if they mean what they say about being interested in the survival of the Jewish people? These people are happy being Jewish, but they cannot conceive that being Jewish imposes obligations which could alter their lives.

We are as our children. In the name of happiness and self-fulfillment, we turn a deaf ear to the traditional Jewish values of family, parenting and modesty. We find it hard to accept the thought that Judaism could make claims on us which take precedence over our own pleasures and plans. I quoted earlier the phrase I found in a Rosh Hashanah liturgy, "Torah is freedom." But Torah is not freedom. Torah is instruction. Torah is command. Torah is "you shalt" and "you shalt not."

Can we open our eyes and unstop our ears? Yes, if we are willing to do some hard thinking about the conventional privatism we absorbed in public school and from the media. We worship the "I." We need to learn a philosophy of meeting and community where the "I" is never separated from "you." This is not the place to suggest a new philosophic frame. Let it simply be said that the happy egotism of the Enlightenment has long since been abandoned by all who bring seriousness and intelligent reflection to their thought.

\*\*\*\*\*

Today's serious Jew smiles tolerantly if he hears Judaism described as ethical monotheism, a pure and universal form of the religious spirit of the West. The emphasis is on Judaism as itself. Western civilization has let us down. Judaism is significant, not because it is the same, but precisely because it is itself. At least, that is the hope.

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

We do not accept reason as sovereign. Hitler's professors were men of intellect. Judaism is nothing if it does not speak to the heart. The early Reformers effectively used reason to dissolve a tangle of folkways and superstitions; but reason proved a corrosive, acid which burned away not only superstition but every trace of the sacred. We reduced every ritual to an historical curiosity. Mitzvot were obligatory only if they promoted mental health, and they were obeyed not because they were spoken at Sinai but because a Karl Menninger or a Carl Rogers approved.

Judaism is nothing if it does not appeal to the heart. The times are cold, and we need not only the bracing command to seek justice but the warmth of poetry, the intensity of faith in God's power to save, and the strengthening of a congregation that sings together against the darkness.

[Nov 19, 1977]

Reform's activism and mission rhetoric validated a powerful impetus towards communal involvement, but it was too simple. Ours is an age of ambiguity. We need to know with more precision precisely in what justice consists. What is right is no longer crystal clear. Predential considerations cannot be arbitrary. We sense again the value of the casuistic approach of the responsa. Ethical commitment of a high order there must be, and Torah - wisdom of a high order.

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

Identity is never given. Identity is achieved. We are only what our talents allow us to be, but to a large degree what home, school and culture permit us to become. The synagogue and our homes must refract a love of and loyalty to this very special people and this very special tradition. We must help our children grow up feeling the glory and challenge of being Jewish. We need serious Torah study and we need a serious religious life. In the last analysis any meaningful philosophy of Jewish existence must validate Jewish existence in personal terms: "What will it mean in my life if I identify myself with the Jewish people and Judaism? Will I be wiser, more stable, more aware of the possibilities of my being?"

The challenge of the 19th century was the challenge of change. The challenge of the 20th is the challenge of definition: to find common patterns of worship and shared intellectual interests, to express common convictions, to consecrate the unique and special in Jewish life and to be wholly committed to Jewish survival. We need to turn inward; learn and study, cease and desist from following the current fads, and search for the deep wellsprings of our tradition. There is evidence among us today of a search for a deeper meaning of Judaism and a wider experience of the Jewish life and I take this as a sign of health, but we had better make sure that we are being Jewishly serious and not simply engaging in Jewish serendipity.

It will not be easy. A minority exists among us who believe that Judaism is whatever they will it to be and who delight to accuse those who will not cut their ties with the past of intellectual cowardice, of turning Reform into a new Orthodoxy. Some will be cowed. I hope most of us will not be.

It will not be easy. A majority of our members simply do not care or do not care to understand. Our interviewers heard again and again: "I chose Reform to make the kids Jewish, but not to bother me." "Reform fits very nicely with my needs." "I can be Jewish and yet not necessarily believe in God." "Here's a chance to teach my kids Judaism and it's not going to interfere with my life." "The Reform rabbi said it is okay to do as little as you want." "I'd rather have my daughter marry a Unitarian Harvard attorney than an orthodox Jewish businessman." There is a clear and present danger that in a desperate attempt to increase membership and attendance, we will pander to the disinterested and in doing so drive away the sensitive and concerned who are our best hope for a significant future.

[Nov 19, 1977]

The challenge to define does not mandate the drafting of a new platform or the redrafting of the Perspective - words are not the problem. Jewish living is. Our problem is the superficiality of affiliation and pervasive indifference to Torah both as a study and a discipline. For too many membership is simply a check, a car pool and a cemetery plot. Fact: one in two adult members of our congregations did not attend services on both High Holidays last year. Fact: last year one in two affiliated families did not contribute to the local United Jewish Appeal. In such an environment, diversity is simply a euphemism for indifference. We say we are a million strong. Actually, we are only as strong as the interested core.

There is much that is healthy within the house of Reform. You find it wherever you find sensitive social concern, a serious wrestling with issues, honest and disciplined study, the habit of worship, a sturdy defense of Jewish rights, a challenge to conventional cultural assumptions. You find it wherever the high-flying words have been grounded and the talk is again of Torah and Avodah. Unity will emerge in measure as we care. Diversity will dominate in measure as we are careless. The battle for intellectual freedom is long over; the struggle to respond lovingly and fully to a commanding voice has just begun. The Exodus is behind us, Sinai is ahead of us. Will we have the courage to say with our fathers, na'aseh v'nishmah?







RABBI ALEXANDER M. SCHINDLER  
PRESIDENT

• UNION OF AMERICAN HEBREW CONGREGATIONS  
838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

December 9, 1977

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

Dear Dan:

Please accept my heartfelt thanks for your presentation on Saturday afternoon at our General Assembly in San Francisco.

While it was not possible for me to be at the session, I have heard that it was well attended and stimulating. The response to the many facets of our program has been overwhelming, and we are deeply grateful for your role in creating a meaningful session.

With kindest regards, I am

Sincerely,

Alexander M. Schindler

December 16, 1977

Rabbi Leonard Schoolman  
U. A. H. C.  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Leonard:

Enclosed please find the manuscript from which I spoke  
at the Biennial. I understand a tape was made of the day.  
I wonder if I could receive a copy. With all good wishes  
I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.