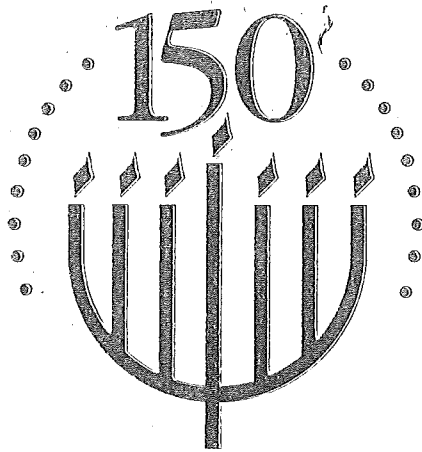


REFORM CONGREGATION

KENESETH ISRAEL
150 YEARS



Shelley Kapnek Rosenberg

REFORM CONGREGATION

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150 YEARS



Shelley Kapnek Rosenberg

Production Manager – Myrna Asher
Design Manager – Alan Hockstein

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REFORM CONGREGATION
KENESETH ISRAEL: 150 YEARS

BY

SHELLEY KAPNEK ROSENBERG, ED.D.

TABLE OF CONTENTS

Dedication	iv
Acknowledgements	v
Introduction	vi
Foreword	vii
Chapter 1: The First 100 Years: A Snapshot View	1
Chapter 2: Keneseth Israel Leadership in its Second Century	13
Chapter 3: Ritual and Liturgy to Inspire	19
Chapter 4: A Treasury of Art and Architecture	23
Chapter 5: A Tradition of Musical Excellence	29
Chapter 6: Education and Youth: Our Future	33
Chapter 7: Life-long Jewish Learning	41
Chapter 8: Congregations within the Congregation	43
Chapter 9: Behind the Scenes	51
Chapter 10: Beyond Our Walls	53
A Message from Rabbi Simeon J. Maslin	58
A Message from Rabbi Bradley N. Bleefeld: A Vision of the Future	61
Addendum: The 150th Anniversary Year Events	62
Appendices:	
Rabbis and Congregational and Constituent Group Presidents	63
150th Anniversary Benefactors	67
The 150th Anniversary Book Committee	69

DEDICATION

"Beloved and cherished, never parted in life or in death."

II Samuel 1:23

Publication of this book was endowed in loving memory of

Dr. Robert S. and Sydney Heller

by their children, grandchildren and great-grandson:

Terry Rapaport • Harriet and Peter Siegel

Marc Rapaport • Eric Siegel

Mason Rapaport • Margery Siegel

Peggy, Adam and Zachary Goldblatt

ACKNOWLEDGEMENTS



Connie Kay

Celebrating the 150th Anniversary of Reform Congregation Keneseth Israel has been an exciting project. The planning began three years ago when a committee was formed to create ways to mark this milestone.

This group of dedicated congregants decided whom to invite to speak on our pulpit and formed a master plan for the celebration year; this book grew out of that plan.

The book was a labor of love. Everyone who participated in the planning and structuring of this endeavour had a deep, respectful admiration for Reform Congregation Keneseth Israel.

We were all awed by the evolution of this institution. Myrna Asher, chairperson of the Commemorative Book Committee, worked diligently to oversee the seed of an idea grow into a well organized document. The author, Shelley Kapnek Rosenberg, deserves our deepest gratitude for chronicling the years so carefully.

A major information source for this commemorative year celebration were the K.I. archives, which are carefully overseen by Phyllis Drucker Sichel. Phyllis supplied information and photographs for the book. She also planned and sponsored (along with her husband and brother) the Founders' Weekend. Phyllis spent countless days formulating the archival display and program and will be remembered as the guardian of the history of the congregation.

The book is being distributed during the celebration week-end. Norma Meshkov and Karen Sirota, vice presidents of the congregation, must be thanked for arranging a magnificent dinner dance to help mark the occasion.

The Brotherhood, Sisterhood, and PTA Community Council deserve thanks for their tireless efforts. They served several brunches and luncheons during the year and arranged all the Oneg Shabbats after each of our invited guests addressed the congregation.

Mark Weiss, whose parents, Harriet and Larry Weiss, generously donated the calendar that was distributed to the entire congregation during the High

Holy Days, guided the printing of this book and saw that everything was included.

Neil Greenberg, a very new member of the Keneseth Israel family, gave much of his time and expertise to arranging the calendar and helped with so many of the projects during the celebration year. He made things happen!

A special thanks to Horace Stern, a past president of the Congregation whose roots go back several generations, who served as a consultant and assisted with the editing of the manuscript.

Dr. Robert Michaelson also deserves mention for arranging our gala Confirmation Reunion . . . a party for everyone who was Confirmed at Keneseth Israel.

Thank you is also due Ellen Goldberg and her committee who were responsible for overseeing the concert by folksinger and songwriter Debbie Friedman.

Paul Cohen must be thanked for supplying the cover photograph as well as many of the recent photos in this book. Other members of the Book Committee who helped Myrna Asher oversee this publication include Dr. Morton A. Langsfeld, III, Judith Langsfeld, Jeff Hurvitz, Ellen Kohn Mishel, Richard Bomze, and Alan R. Hockstein.

Andrea Yarnoff arranged the publicity for the entire year. She worked along with Adam Dvorin of the Lisa Simon Public Relations Agency.

Rabbi Joseph Forman edited a service culled from the eight different Reform prayer books used by Keneseth Israel during its 150 years.

Our Executive Director, William Ferstenfeld, is also due our gratitude. He arranged all the details of the programs and saw that the wheels of our celebration year turned smoothly.

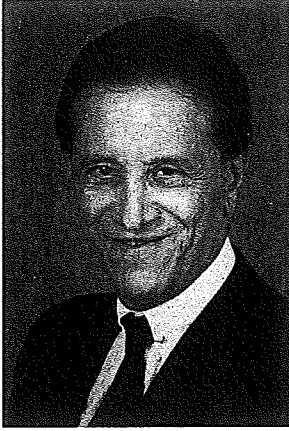
Other members of the 150th Anniversary Committee include Steven Arbittier, E. Harris Baum, Donald Berg, Janice Bers, Robert Bildersee, Rhoda Coben, Miriam Finkel, Joyce Fishbein, Caren Fogel, Dorothy Freedman, Marc Gitomer, Michael Goldberg, Phillip Goldberg, Ellen F. Goldberg, Julia Greenbaum, Patricia Greenspon, Ellen Kaplinsky, Ivan Krouk, Leah Mazer, Bernard Mennies, Eve Mennies, Edward Shapiro, Joan Shore, Helen Stein, Estelle Steinberg, Jonathan Sember, Jochanan Taytelbaum, Dorothy Wasserman. We thank them all for making this dream a reality.

Rabbi Maslin, whose literary hand edited the final edition of this manuscript, deserves a grand thank you for arranging so many of the outstanding guests who graced our pulpit this anniversary year. His influence was felt during all the planning hours.

Lastly, to the members of the congregation who sent in their contributions to underwrite the events of the year, my deepest gratitude. Your names are listed individually. You made the celebration happen. Let's hope we can mark more happy occasions together!

Connie Kay
Chairperson, 150th Anniversary Celebration

INTRODUCTION



E. Harris Baum

The sun rose majestically over the Delaware River. The warm rays mingled with the crisp cool air, carrying a slight scent of salt from its journey over the Atlantic Ocean.

The Philadelphia port was a teeming potpourri of sounds: the reefed sails slapping in the wind; shrill cries of the fishmongers hawking their wares; the raucous voices of sailors and the buzzing of merchants superimposed on the erratic rhythm of wooden cart wheels striking the cobblestone streets.

The March 2, 1847 edition of the Pennsylvania newspaper was being sold for 2 cents a copy by newsboys working their way through the tumultuous crowd. This edition covered a myriad of articles, from a congressional consideration of a bill for the relief of the heirs of John Paul Jones to an in depth discussion of the 1844 annexation of Texas.

Not too far from these docks, a dream was transformed into a reality. On that Tuesday evening, forty-eight men gathered at the North Second Street home of Julius Stern and they signed a document creating Keneseth Israel, the fourth Jewish congregation in the city of Philadelphia. K.I.'s early homes were located in a section of the city known as Northern Liberties, a focal point for Jews, newly arrived from Europe.

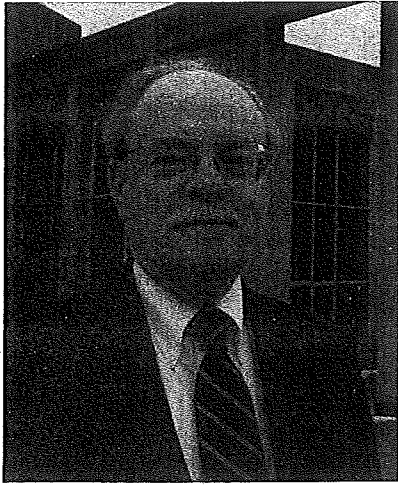
One hundred and fifty years have gone by and Second Street has changed. The Northern Liberties Hospital has closed its doors. The Pannonia, a Hungarian fraternal organization has now become the Latino Concilio. The Ambassador restaurant has served its last dish of cherry *varnishkas*, and Marshall Street, once filled with pushcarts and with the pungent smells of *chraim*, is now an abandoned ribbon of blacktop. The Jewish population moved on to West Philadelphia, Strawberry Mansion, Logan, the Northeast and eventually to the suburbs.

The dream of our founders has grown exponentially. Excitement fills our corridors. Our officers, executive committee, board of trustees and committee chairpersons are imbued with a spirit of commitment to the goal of perpetuating our traditions, our history, the education of our young and performing *mitzvot* for our congregants and for the entire community.

A new rabbi has been selected to lead us into the twenty-first century. His challenge to succeed is not his alone. It is a challenge that will require our collective energy and continued commitment. The spirit of those original forty-eight men who signed that document creating K.I. can be seen in the faces of our bar mitzvah and bat mitzvah students, as they read the Torah. It is reflected in the warm glow of the Shabbat candles and can be heard in the laughter of our nursery school children. It is our responsibility to continue that spirit . . . to nurture it . . . and to watch it grow.

E. Harris Baum
President, Reform Congregation Keneseth Israel

FOREWORD



Rabbi Simeon J. Maslin

When I was installed as Senior Rabbi of our historic congregation in 1980, I took as my text the words that the patriarch Jacob spoke when he woke up from his awesome dream of a ladder extending from earth to heaven. He saw angels ascending and descending the ladder, and he felt the presence of God at his side. As he awoke, he cried out: "how awesome is this place; this is surely the house of God and the gateway to heaven!"

That has been the mission of our beloved congregation, Keneseth Israel, for these past 150 years. Generations of Philadelphia area Jews have seen K.I. as the place to visit God and encounter the sacred. One might think that the passage of years would diminish the awe and reverence. But I have yet to enter our beautiful sanctuary without feeling the same sentiment that I felt back in 1980: "How awesome is this place!"

That same story about Jacob has a very particular message for us as we celebrate our 150th anniversary. The Hebrew text that describes the angels ascending the ladder uses the word *olim*, made up of four letters: *ayin*, *lamed*, *yod* and *mem*. Every Hebrew letter has a numerical value, and the values of these four are, respectively, seventy, thirty, ten and forty. Add them up and you get 150. And so the word *olim*, which means "ascending," also represents the number 150.

What a wonderful message there is in that word as we celebrate our past and anticipate the future! Our synagogue exists in order to help us ascend from the ordinary to the sacred, from routine to inspiration from the workaday to the eternal. This has been the K.I. mission for 150 blessed years.

Turn the pages of this book, and rejoice in the blessings that have been ours over the past 150 years. And then become part of our history. Join the ranks of the *olim*—the ascenders from strength to strength.

Rabbi Simeon J. Maslin
May 3, 1997

Resolution

Honoring
Keneseth Israel Synagogue.

WHEREAS, Keneseth Israel was founded in March, 1847 to meet the needs of a burgeoning Jewish community in Philadelphia. Orthodox in observance at first, Keneseth Israel adopted Reform in 1855, thus becoming the first progressive congregation in Philadelphia; and

WHEREAS, Today, Keneseth Israel, or "KI" as it is known to its thousands of neighbors and friends, is the largest Reform synagogue in Pennsylvania, with over 1,700 families comprised of more than 5,000 members; and

WHEREAS, For over thirty years, "KI" has been involved in a number of activities which enhance the lives of its congregants, members of the community, and those in need in this City. There is a religious school for severely retarded individuals, Sabbath and High Holy Day radio broadcasts for those unable to come to services, and holiday food baskets for senior citizens; and

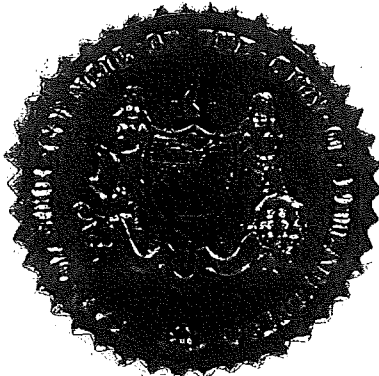
WHEREAS, In addition to those good works, the synagogue is home to the Kosher "Meals on Wheels" program. Also, members collected over 10,000 pounds of food for homeless shelters in Philadelphia. When the Roslyn Elementary School was destroyed by floods last year, all 3rd through 6th grade classes were held at "KI" at no charge to Roslyn; and

WHEREAS, From Red Cross Blood Banks to enormous charitable donations to organizations which aid the homeless, from the "Sharing is Caring" Program to ongoing adjustments to the needs of each new generation of Jewish people, Keneseth Israel exemplifies the most humanitarian, compassionate and progressive ideals and traditions of Judaism; now therefore

RESOLVED, BY THE COUNCIL OF THE CITY OF PHILADELPHIA, That we hereby commend and honor Keneseth Israel Synagogue for one hundred fifty years of service to God and humanity. We recognize the enormous contributions this congregation has made through ten generations, and we acknowledge its important presence in our region.

RESOLVED, That an Engrossed copy of this resolution be presented to all the members of Keneseth Israel Synagogue as evidence of the gratitude, respect and deep admiration of this legislative body.

CERTIFICATION: This is a true and correct copy of the original Resolution adopted by the Council of the City of Philadelphia on the thirtieth day of January, 1997.



President of City Council

Introduced by:

Anna C. Verna for John F. Street

Sponsored by Councilmembers

John F. Street
Anna C. Verna
Jannie L. Blackwell
Frank DiCicco
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Donna Reed Miller

Michael A. Nutter
Brian J. O'Neill
Angel L. Ortiz
Frank Rizzo
Marian B. Tesco

THE WHITE HOUSE
WASHINGTON

January 28, 1997

Greetings to everyone gathered to celebrate the 150th anniversary of Keneseth Israel of Elkins Park.

The anniversary of a place of worship is a testament to the lasting faith of a community. This faith is a covenant that binds members of a congregation together in a spirit of fellowship.

Our country was founded on a great tradition of religious liberty. This freedom helps to unite our nation of diverse faiths and creeds and gives us common ground for tolerance and understanding of others.

Your precious faith and freedom come with great responsibilities. This celebration is a reminder of the ways that God's gifts can be used to fulfill our obligation to help others.

Best wishes for a memorable ceremony and for great success in the future.

Bill Clinton

THE FIRST 100 YEARS: A SNAPSHOT VIEW

In 1847 James Polk occupied the White House, the United States was enmeshed in a war with Mexico over the annexation of Texas, and the Mormons, under Brigham Young, founded Salt Lake City. Three synagogues - Mikveh Israel, Rodeph Shalom, and Beth Israel - served the Jewish community of Philadelphia, all of them Orthodox.

On the evening of March 2, forty-eight men met at the Second Street home of Mr. Julius Stern. He addressed them in German saying, "Gentlemen, we are assembled to institute a new congregation. One where we may have a house of worship wherein we may follow our beliefs as we see and understand them, where in this new world we and our families may carry on the tradition of the Jewish people."

Upon their unanimous agreement, and with the signing of a formal contract and the pledge of funds to support their endeavor, a new congregation was born. At a second meeting on March 21, the group adopted the name Keneseth Israel, "Assembly of Israel".

One week later, the group met again. They elected officers, made the decision to buy a cemetery, and employed a lawyer named Dickerson who, for \$20, would negotiate the business of the fledgling congregation. They also engaged Reverend B.H. Gotthelf as their first Reader. His duties, for which he was paid \$125 a year, plus \$3 for weddings, \$2 for funerals and \$1 to train children for Bar Mitzvah, encompassed those of rabbi, cantor, *shamas* and secretary.

Dues were set at \$2.50 per member and the cemetery was purchased for \$60. A hall at 528 North Second Street was rented for services and seats raffled off, so that each member could decide, in democratic fashion, on his contribution and seat. Services, at first, were Orthodox, similar to those of the other Ashkenazic congregations, but Keneseth Israel was on its way.

The Formative Years

With an influx of new members, the congregation quickly outgrew its first home. Within the year, a larger hall near Fifth and Wood was rented, and the women of the congregation quickly took charge of beautifying their new sanctuary. They contributed curtains for the ark, an altar cloth, and a cover for the Torah.

The founding members took their duties to the congregation quite seriously. Fines were assessed for

failure to attend Board meetings; even newly elected president Julius Stern was fined fifty cents for an absence. Members were asked to assist with the Torah reading on High Holidays, and anyone refusing could be fined \$5.00.

From the beginning, Keneseth Israel considered the education of the congregation's children a high priority. The religious school was founded in 1849. At first, it met on weekday afternoons, but, within a few years, sessions were held on Saturday afternoon and Sunday morning as well. The 35 boys and 40 girls were taught enough Hebrew to understand the prayers, and they were also taught German, the official language of the congregation for forty years. In 1859, the first Confirmation service was held.

As the congregation grew, decorum at services became an issue; members came late, milled about, and disrupted the prayers with noise. This market-place atmosphere was typical of the prevailing Eastern European mode of synagogue worship, but K.I.'s founders sought order and decorum. In an early hint of the direction of the congregation, by-laws were passed requiring members to be decently dressed, barring children under six, and assessing fines on people creating a disturbance. The custom of having members read Torah was abandoned, and all reading was done by the elected Reader or a person appointed by the president. Neither the cantor nor the "minister" would rock or sway during prayers, and the cantor was required to "chant softly, avoiding sharp words."

Soon, it was decided that talleisim (prayer shawls) would only be worn by mourners, who should stand quietly beside their seats, murmuring the prayers softly. The congregation adopted the *Hamburg (Reform) Prayer Book*, and decided that the Jewish religion would be referred to only as "Mosaic, Hebrew or Israelitish." A Mr. Ettinger delivered the first sermon, which was not part of the regular ritual but came between services, in 1852. These were first steps away from Orthodoxy and toward classic Reform.

By 1854 K.I. had, again, outgrown its building. The congregation purchased a small church on New Market Street above Noble and dedicated it as a synagogue on April 10, 1854, in a ceremony marked by the participation of the city's few rabbis.

*"Remember the
days of old,
consider the
years of many
generations."*

Deuteronomy 32:7

First Steps Toward Reform

With the move to the prestigious new building came another significant step toward Reform: the purchase, for \$250, of an organ, a major move away from Orthodoxy, which strictly forbids playing musical instruments on the Sabbath or Holy Days. The next year, Reverend Naumburg was requested to rewrite the liturgy and to include prayers in German. This was in keeping with the development of Reform Judaism in Germany, which had introduced prayers in the vernacular as early as 1810.

An organization calling itself the Reform Society had appeared in the city several years earlier, its purpose the promotion of Reform Judaism. In 1856, it merged with the congregation and, on April 23, 1856, the group proclaimed its allegiance to Reform in name as well as in spirit. It adopted a new constitution under the name "Reform Congregation Keneseth Israel," and pledged to organize the synagogue as "a thoroughly enlightened congregation." This statement of principles further declared that "our services will be uplifted with an organ and a well trained choir." William Fischer was hired as organist and choirmaster—of a mixed-voice choir, another step away from Orthodoxy—for \$250 a year, and \$800 was approved to purchase a new organ.

The progress of Reform continued with the selection of Dr. Solomon Deutsch as rabbi in 1857. He was a known Reformer in Posen, Germany, and the congregation brought him to America. He soon suggested additional reforms at K.I. Separate seating of men and women and the observance of the second day of Holy Days, except Rosh Hashanah, were abolished. Mourners ceased cutting their clothing, sitting on the floor, and growing their whiskers, and the traditional seven-day mourning period was reduced to three days. He also organized an "Israelitische girls' choir," for which he was commended by the Board.

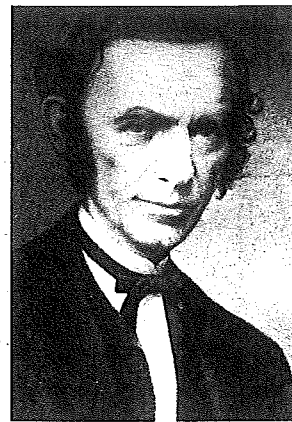
Reverend Naumberg had stayed on, but he and Deutsch did not get along. In 1860, Naumberg walked out in the middle of a Saturday morning service and was summarily dismissed. Deutsch was also dismissed and paid \$1200 in lieu of his unexpired contract. Dr. Deutsch's tenure, while brief, inspired and prepared the congregation for the further growth of Reform.

The congregation was without a spiritual leader until Julius Salinger accepted a contract as a cantor-teacher, and, in 1861 Keneseth Israel hired Dr. David Einhorn as rabbi, securing its place as one of the pioneer Reform congregations in the country.

Further Steps Toward Reform

Dr. Einhorn's reputation as one of the leading Reform rabbis in the world preceded him to Philadelphia. He had written a prayerbook in German

which the congregation already used, and had served as rabbi in two major congregations in Europe. He came to America to serve a congregation in Baltimore. But with the outbreak of the Civil War, his outspoken opposition to slavery was widely unpopular in a city inclined toward sympathy with the South. He left his pulpit there due to threats on his life, and Keneseth Israel welcomed him eagerly.



Dr. David Einhorn
1861-1866

Einhorn's outspoken advocacy of emancipation presaged an early thrust toward social action, a hallmark of Reform Judaism. Einhorn published a monthly periodical, *Sinai*, in which he never hesitated to challenge his more conservative opponents. When a New York rabbi preached a sermon on the Bible's support for slavery,

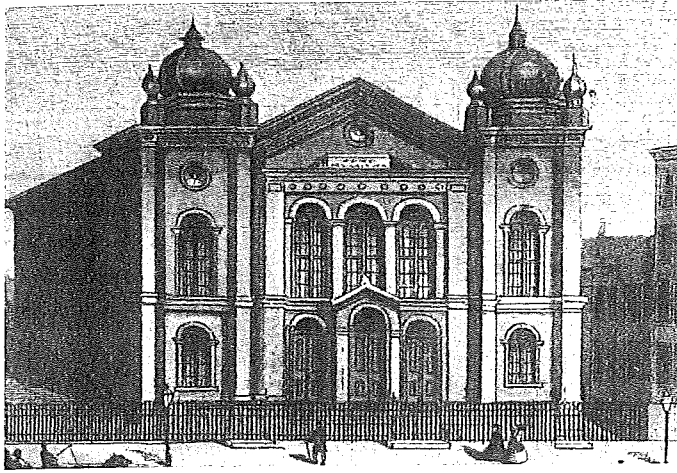
"Thoroughly Jewish, inspired by divine revelation, should our conduct be."

Dr. David Einhorn

Einhorn rebutted him vehemently. When Reverend Isaac Leeser of Mikveh Israel tried to organize the Philadelphia congregations, Einhorn denounced the idea as a restriction of religious freedom. He was impatient with Rabbi Isaac Mayer Wise, later recognized as the father of Reform in America, who advised a slower move away from Orthodoxy.

Einhorn's ideas were those of radical reform. He preached that Judaism had reached a point when "all customs and usages as are lifeless must be abolished," so as to retain its followers and protect itself from moral degeneracy. Outmoded ceremonial laws were being violated daily, and the religious hopes and wishes, as expressed in daily prayers, no longer reflected the people's true feelings. This state of affairs, he said, is "a rent in Judaism which threatens its very life and which no covering, however glittering, can repair." The only answer is "to remove from the sphere of religious life all that is corrupt and untenable and solemnly absolve ourselves from all obligations toward it in the future."

The congregation had progressed to the point where it could accept and implement Einhorn's ideas. In 1857, it protested a treaty which the United States



Keneseth Israel
6th & Brown Sts, Philadelphia

formed with Switzerland, a country which refused civil rights to Jews. In 1860, it collected money to present to Sir Moses Montefiore for the benefit of the persecuted Jews of Morocco. And, in 1862, it underwrote the writing of a hymnal by Dr. Einhorn to be used in Reform synagogues across the country. At first, Einhorn's prayerbook, *Olat Tamid*, was accepted by only a few radical congregations. Years later, however, when the Central Conference of American Rabbis (CCAR) decided to publish a Union Prayer Book for the entire Reform Movement, they adopted an English modification of Einhorn's book rather than the more traditional liturgy preferred by Isaac Mayer Wise.

K.I.'s growth was physical as well as spiritual. With young families joining the synagogue and enrolling

"The freedom of every man must be not merely proclaimed but realized, for all were created in the image of God."

Dr. Samuel Hirsch

their children in the religious school, the congregation decided to buy land at Sixth and Brown Streets and build a new Temple. This would enable it to grow with the expansion of the city, for beyond Girard Avenue lay open fields which might some day be used for housing. A gala Purim Ball at the Academy of Music was the highlight of the social season and raised \$2000 for the building project. The new building was dedicated on September 23, 1864.

A new organ was one of the building's most celebrated improvements. K.I. was still the only

Philadelphia synagogue to combine its liturgy with instrumental music, and the very idea was anathema to some. The story is told that Dr. Einhorn met Rabbi Jastrow, of the then more conservative Rodeph Shalom, walking into town one day. They stopped to converse and Einhorn referred to the new edifice. Jastrow, somewhat impatient with "new fangled" reforms exploded, "Ja, Einhorn, ich hors du hast ein orgle! Mit diesen orgle schneiden sie sich in den gorgle!" ("Yes, Einhorn, I hear you have an organ! With this organ you will cut your throat!")

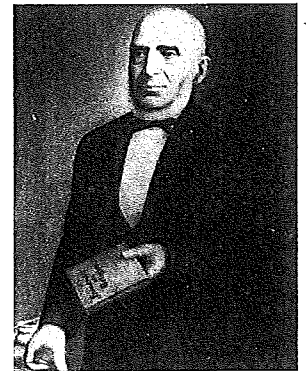
With a rabbi of Einhorn's status, the position of Chazzen had become an anachronism and could be abolished. K.I. would not hire another cantor until the 1920's. The vestige of that position, called Reader, was filled by the newly hired William Armhold, who also taught in the religious school and would remain with the congregation for 58 years.

In 1866, Dr. Einhorn resigned to accept a pulpit in New York. He left a congregation that was firmly established in the city of Philadelphia and in the movement toward Reform Judaism.

The Growth of a Movement

To replace David Einhorn, Keneseth Israel hired Dr. Samuel Hirsch, the former Rabbi of Dessau, Germany, and the Grand Rabbi of the Duchy of Luxembourg. He was offered a contract for life and began his rabbinate in August of 1866.

Hirsch expounded the philosophy that "the need of the time is the highest law in Judaism" and that the removal from ceremonial practice of "everything which hinders us from working for the maintenance and prosperity of civil society [is] religiously justified." In this vein, he abolished the wearing of hats in synagogue, instituted the Sunday lecture, introduced the three-year cycle of Torah reading, and discontinued Friday evening services. So strict was the prohibition against hats that one gentleman had to receive Board permission to wear a "yarmilka" for health reasons.



Dr. Samuel Hirsch
1866-1886

Dr. Hirsch carried his philosophy into work for the general Jewish community as well, founding the forerunner of the Jewish Family and Children's Service (JFCS) to care for the city's underprivileged children, and organizing a Philadelphia branch of Alliance Israelite Universelle "to defend the honor

of the Jewish name." Congregants were actively involved in both endeavors for many years.

Rabbi Hirsch also worked for the good of the Reform Movement in America. In 1869, the first conference of Reform rabbis was held in Philadelphia under his chairmanship. Several of the Movement's basic principles were stated at this meeting, among them: Reform ritual would no longer make a distinction between priests (Kohanim), Levites and Israelites; Reform liturgy would include prayers in the vernacular of the people; Reform theology would replace a belief in the resurrection of the body with belief in the immortality of the soul. The rabbis also acknowledged the equality of the bride and groom, saying that both should exchange vows, and that civil law would suffice for a divorce rather than the traditional Jewish divorce decree (the *get*). In 1878, K.I. joined the Union of American Hebrew Congregations (UAHC), formed by Isaac Mayer Wise in 1873.

"It is my firm conviction
(that human suffering)...is a
consequence of man's injustice
and not a visitation from
an unjust God."

Dr. Joseph Krauskopf

In 1886, Dr. Hirsch, who had celebrated his seventieth birthday with the congregation, decided to retire. The congregation resolved to hire an English speaking rabbi, a need which had been expressed for some time, and to conduct services and keep records in English. K.I., at this point, boasted a membership of about three hundred and fifty. It was anticipated that holding services in English would appeal to younger people and increase membership.

A New Era

In 1887, Keneseth Israel hired Dr. Joseph Krauskopf, a member of the first graduating class of Hebrew Union College, as Senior Rabbi. He had served as Vice-President of the Pittsburgh Conference of 1885, which set the course of Reform Judaism in the United States for the next fifty years. Among other things, the Platform proclaimed that Reform Jews accept the teaching of science as well as the Torah; that Reform Jews observe only the moral teachings of the Bible and those ceremonies deemed to elevate and sanctify; that laws regarding diet, the priesthood and special garments are meaningless; and that Judaism is a religion, not a nation, and, therefore, there is no need for a Jewish state. Krauskopf had been the Senior Rabbi of

B'nai Jehudah in Kansas City, Missouri. Known for his eloquence, he soon made his mark at K.I.

One of his first actions was to re-organize the congregation's school, placing the emphasis on religion rather than language. He introduced a departmental system, in which teachers taught more than one class, and added classes in Bible Ethics and instruction in English, as well as in German. He advocated for the abolition of the Bar Mitzvah ceremony, on the grounds that it had no religious significance for a boy of thirteen, and was an unnecessary addition to Confirmation. He also endorsed the establishment of a school library, to assist in bringing a knowledge of religion to the students. And, for the first time, he hired a woman teacher, Miss Rosa Goldsmith, to teach the lower grades.

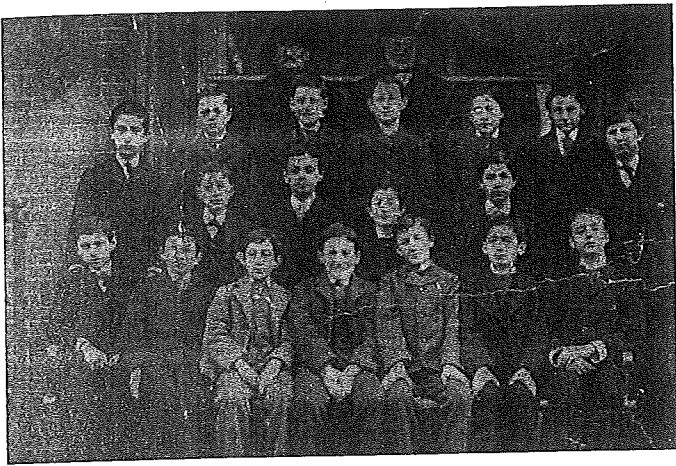
Discipline was a difficult problem in the school; children defaced the walls and caused other damage to the building. The Board discussed the issue for two meetings, and voted to hold parents responsible for any damage their children caused. This created such a furor that the resolution was rescinded and replaced with one promising to punish the culprits themselves.

Dr. Krauskopf reinstated Sunday Services, which had been abandoned several years before. His lectures were the principal attraction, and they were printed and distributed to the congregation and sold by subscription all over the country. Attendance at these services was excellent, and he was requested to compile a prayerbook for use on Sunday. His *Service Manual*, which was mostly in English with only a few lines of Hebrew, was published in 1892 and adopted by a number of congregations, in addition to K.I., that shared Krauskopf's views.

During this time, religious services were gradually altered to what was considered the essence of a Reform service. At High Holidays in 1889, K.I. abandoned blowing the Shofar. The three-year Torah cycle was changed back to a one-year cycle, and a choral society was organized to enhance the beauty of the music and assist the regular choir at services.

The congregation was continuing to grow, and Dr. Krauskopf pointed out that, once again, K.I. had outgrown its building. The synagogue had achieved the ideal for which he preached; it was a center of educational, social and philanthropic activities. As the city grew, the center of Jewish life had gradually moved "uptown," and the decision was made to move with the congregants. Land was purchased on Broad Street, between Columbia and Montgomery Avenues, and the cornerstone of K.I.'s fourth home was laid on October 19, 1891.

Built of Indiana limestone in the Italian Renaissance style of architecture, the Temple boasted a stone campanile near its center nearly 150 feet high and another at its south end 70 feet high. A cut glass



Confirmation class, 1880

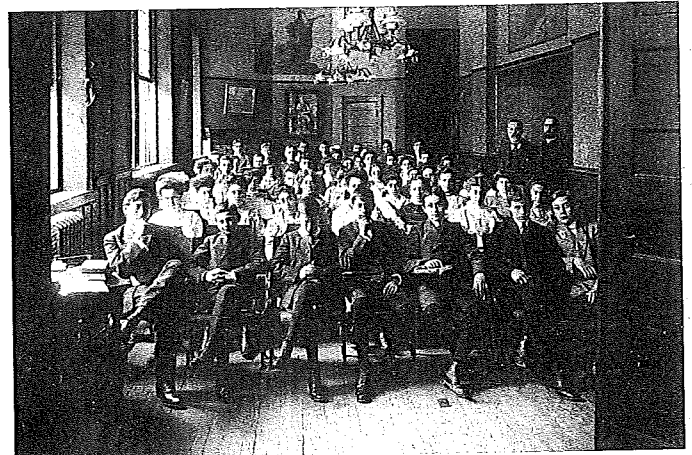
dome in the center of the building was 112 feet high. These features testified to Dr. Krauskopf's belief in the universality of religion; the campanile was copied from St. Marks' Square in Venice and the dome from the Mosque of Omar in Jerusalem. They symbolized Judaism's daughter faiths, Christianity and Islam. The vestibule was paved with mosaic tile, and the woodwork was of quartered oak and mahogany. A series of stained glass Memorial Windows was dedicated over the years, honoring John Hay, Isaac M. Wise, President Theodore Roosevelt, and, much later, Rabbi Krauskopf himself.

The building was functional as well as beautiful. The sanctuary could seat nearly 1700 people, and the building included school rooms, a library, an assembly room and a study for the rabbi. The Temple was dedicated in a series of impressive ceremonies, beginning on September 9, 1892, with speeches by Simon Wolf, the International President of B'nai Brith; Isaac M. Wise, the founder of the Reform Movement; and many of the foremost rabbis of the time.

With the move, K.I. commissioned Hillborn Roosevelt, the premier organ builder of the day, to build one of the finest and largest pipe organs of its time. The cost—\$12,000. The flute and string sounds were particularly noteworthy, and the congregation and the public enjoyed concerts by many of the most famous organists of the day.

Like Dr. Hirsch before him, Dr. Krauskopf touched the greater Jewish, and non-Jewish, communities. Under his guidance, a group of young congregants formed the Knowledge Seekers, to "advance the knowledge of Judaism among themselves and within the congregation." This group requested that the Board of K.I. assist in founding a Publication Society, and in June of 1888 the Jewish Publication Society was formed. The JPS continues today as America's foremost publisher of Judaica. The group eventually became the Lyceum, which conducted lectures for adults on Jewish topics and printed a weekly journal.

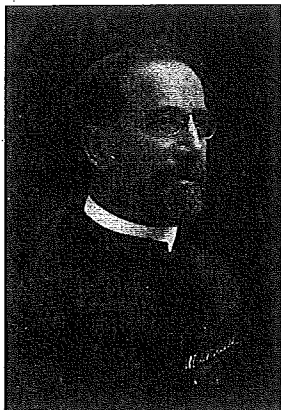
The library in the new building was established on October 19, 1892, and was named the Keneseth Israel Free Library. It, too, was a result of the work of the Knowledge Seekers, who met weekly with Dr. Krauskopf for discussions on books and magazines. When it was proposed to loan the accumulated books to members of the congregation, Dr. Krauskopf asked, "Why not start a library?" It was open, not only to members of the congregation, but to all those who lived in the neighborhood. The first librarian, Mrs. Sidney Stern, presided over a collection of 60 volumes of fiction and 473 works of non-fiction. A series of devoted librarians followed, ably assisting the congregation's lay leaders who served as chairpersons of the Library Committee.



Confirmation class, 1904

In this era synagogues were the center of Jewish communal life, as well as being in the forefront of social service work in the general community. K.I. was a leader in both arenas. Organizations founded at this time included the Sewing Circle, which produced clothing for charity; the Personal Interest Society, which aimed to "help the poor help themselves" by, among other things, finding jobs for people; the Model Dwelling Association, which proposed to replace tenements with model homes; and a "model kitchen," which taught persons in poorer neighborhoods how to prepare good food at small cost and supplied food for those not able to prepare their own. Dr. Krauskopf also started an interfaith movement, which brought together all the liberal religious leaders of the city for a regular exchange of ideas.

By 1892, K.I.'s needs had increased to such an extent that Dr. Krauskopf requested that the congregation hire an associate rabbi to assist him. Rabbi J. Leonard Levy was installed on April 24, 1893. He was an eloquent speaker and alternated speaking from the pulpit with Dr. Krauskopf. He also had an interest in the congregation's many social service programs and founded the Sterilized Milk and Ice Society, which



Dr. Joseph Krauskopf
1887-1923

assisted in the passage of laws making the pasteurization of milk compulsory, and the Home of Delight, an early community center with a library, game rooms and clubs, which received its main support from K.I. members. (In 1898, he was granted a leave of absence to serve as a chaplain with Colonel Kagan's brigade in the Spanish-American War, a precedent that has been followed by the congregation during war time ever

since.) In 1901, he left K.I. to assume the pulpit of Congregation Rodeph Shalom in Pittsburgh, from which he worked tirelessly on behalf of the Reform Movement, serving on the Boards of the Central Committee of American Rabbis, Hebrew Union College, and the Union of American Hebrew Congregations.

Dr. Krauskopf was disturbed by the living conditions of the vast hordes of Jews who had been flooding into America from Russia and Poland since 1880. In 1894, he took an extended trip to Russia to study the conditions that produced these "huddled masses yearning to breathe free." He visited agricultural settlements, met with Leo Tolstoi, and returned with the idea for the National Farm School which he established outside Doylestown in 1896. It was intended to train Jewish boys in agriculture, with the idea of removing many of them from overcrowded cities to productive work on farms. It has since become the Delaware Valley College of Science and Agriculture, and celebrated its 100th anniversary in 1996.

The religious school continued to mirror the development of the congregation. Classes were changed from Saturday and Sunday mornings to Sunday afternoons, to allow more concentrated time for study. In 1895, the first constituent organization of the congregation, the Alumni of Keneseth Israel, was established to maintain the interest and enthusiasm of the school's graduates. This year also saw the formation of the first post-Confirmation class, in a joint venture with Congregation Rodeph Shalom. Although never large, the class built interest in congregational life and bridged the gap from Confirmation to active participation in the adult life of the community. In later years, it became an integral part of the school, with a graduation ceremony of its own.

Continued Growth and Development

As K.I. entered the 1900's, it continued to grow by absorbing the membership of a small Reform congre-

gation known as the North Western Reform Congregation. By 1904, it was strong enough to take its first step toward the promotion of a new Reform synagogue for recent immigrants, called Congregation Israel, in South Philadelphia. In 1908, with its sister Reform congregation Rodeph Shalom, K.I. hosted the convention of the Union of American Hebrew Congregations.

The Alumni Association of Hebrew Union College asked Dr. Krauskopf to become Director General of the Isaac M. Wise Memorial Fund, which supported the college, and his colleagues elected him the fourth President of the Central Conference of American Rabbis in 1904. When the congregation gave him the time he needed to travel the country on behalf of the College and the CCAR, he raised over \$300,000 and encouraged the creation of Reform synagogues in the immigrant neighborhoods of major cities. During this time, Dr. Krauskopf was assisted for brief periods by two assistant rabbis, Henry M. Fisher and Eli Mayer.

Development continued with important ritual changes made at the request of Dr. Krauskopf. In 1906, Rabbi Isaac Landman was hired to assist him, and together they prepared a new curriculum for the school that used the Bible as its primary text. This was in keeping with the spirit of Reform, which always returned to the Torah as the original source rather than the later Talmud. A Yom Kippur Children's Service was introduced, and evening services on Shavuot and the last days of Pesach and Succot were abandoned. Krauskopf also suggested shifting Confirmation to the Fall, since he believed Spring to be an inopportune time, but the Board was not ready for this change. Rabbi Landman remained with K.I. for ten years, and, during that time he served as executive secretary of the National Farm School which Dr. Krauskopf had founded.

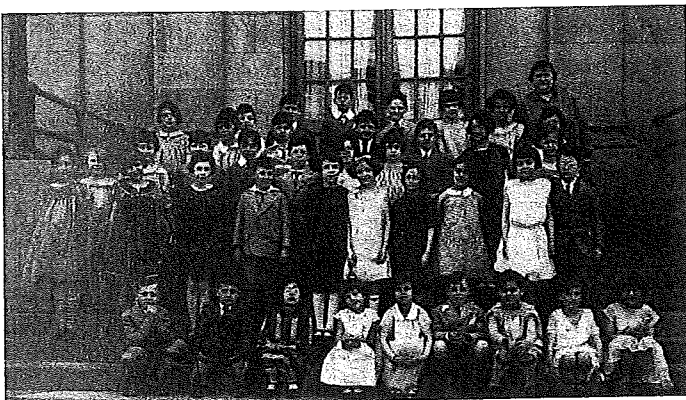
In 1912, the second constituent organization of the congregation, the Sisterhood, was established, and immediately began to play an important role in congregational life. One of its first acts was arranging a meeting of parents and teachers for a discussion of problems in the school. By this time, the congregation numbered over 1100 members and the religious school was the largest in the country. The school was overcrowded, and the Alumni Society began to raise money to purchase ground south of the synagogue to erect a new building. The project was eventually taken over by the congregation and the cornerstone for the building laid on April 27, 1913. Classes were held in the new Alumni Building in the fall of 1914. With its completion, additional High Holiday services were held in the Assembly Hall, with a lower rate of dues created to attract people to this service.

By 1916, the library contained 7500 volumes, and had outgrown its space in the south lobby of

the Broad Street Temple. It was moved that year to the basement of the Alumni Building. By the congregation's Centennial celebration, the library contained 20,000 volumes, in addition to several special collections. A community library, approximately 20,000 people a year used it for reference and research; or simply to spend an evening reading. The library also served the religious school, with the librarian aiding in the selection of books. Hart Blumenthal, a prominent member of the congregation, served as chairman and benefactor of the library from 1904 to 1941.

Rabbi Krauskopf visited Palestine in 1916, and returned impressed with what had been accomplished by the pioneers. He admired Herzl, and became a strong defender of Zionism. Although he staunchly maintained that Judaism was a religion, not a nationality, and that the answer to anti-Semitism in America was not to run away but to fight it at home, he came to admire the Zionist dream. He did not share others' fears of dual loyalty and disdained those who said that Palestine could not support all those who wished to go.

In 1916, Rabbi Landman served as a chaplain in Mexico and, upon his return, he left K.I. to accept pulpits, first at Temple Israel in Far Rockaway, NY, and then at Beth Elohim in Brooklyn. He planned and edited the ten volume *Universal Jewish Encyclopedia*, which he completed in 1948. Known for his battles against the Ku Klux Klan and the promulgators of the anti-Semitic "Protocols of the Learned Elders of Zion," he was a representative of the UAHC and the CCAAR at the Peace Conference in Paris in 1919, and served as a delegate of the CCAAR at the founding of the World Union for Progressive Judaism in London in 1926.



Banner attendance class, 1925
Miss Josephine Kehr, teacher

Rabbi James Heller succeeded Landman as Dr. Krauskopf's assistant rabbi and was installed by his father, a rabbi in New Orleans. When the United States entered the war in 1917, he was granted a leave of absence to serve as a chaplain in the Army. After leaving K.I., he became the rabbi of the Isaac M. Wise

Temple in Cincinnati, and, subsequently, the president of the Labor Zionist Organization of America. After World War II, he was one of several members of the clergy selected by President Harry Truman to tour Europe and report on the refugee situation.

The war had other effects on K.I. A program of War Service included placing the names of members in the armed forces in a conspicuous place in the synagogue, corresponding with them, opening the Chapel a half hour daily for private prayers, and offering the use of the Alumni Building for recreation for members of the armed forces. Because of the pressure of these added duties on the rabbi, Sunday services were temporarily discontinued.

In 1920, Rabbi Abraham Feldman became assistant rabbi. Under his guidance, in 1923, the Men's Temple Club was founded in order to interest more men in the life of the congregation and to enable them to take a more active role.

The congregation's By-Laws were amended in 1922 to bring them into agreement with the actual practices of the congregation. Among other changes, all seat holders would automatically be members of the congregation, instead of requiring a special vote for membership, and two women could be elected to serve on the Board.

In 1923, Dr. Krauskopf fell ill. Although it was doubted that he would resume his duties, the congregation elected him Rabbi for life at full salary. He died a short time later, on June 12, 1923. He had served K.I. for 36 years, inspiring its growth into one of the largest and most influential Reform synagogues in the country.

A New Voice

With Rabbi Feldman filling the pulpit as acting rabbi, Keneseth Israel began its search for a new Senior Rabbi. Dr. William H. Fineshriber, a graduate of Hebrew Union College and the rabbi of the Reform Congregation of Memphis, Tennessee, was selected and became K.I.'s first American-born rabbi.

Although as radically reform as his predecessors, Dr. Fineshriber believed services should appeal to aesthetic and emotional impulses, as well as the sense of reason. Thus, he revised ceremonies which helped to beautify the services and still had meaning for modern Jews.

There had been no Torah reading and no covering used on the Torah for quite a while. Dr. Fineshriber



Dr. William H. Fineshriber
1924-1949

reinstated reading Torah on Saturday morning and High Holidays, and covering the Torah scrolls with attractive mantles. He suggested the addition of a violin or cello to the choir and a short musical service before the Sunday Service. He also restored the position of cantor, and, in 1928, Benjamin Grobani was hired to lend his talents to the beautification of the services. Grobani sat on the pulpit rather than in the choir loft and sang the responses to the prayers. A revamped choir worked under his supervision, and he and the choir sang in the congregation's 90th birthday celebration. Until his resignation in the late 1930's, he paved the way for the important musical contributions that were to follow.

The congregation was still using the prayerbook that had been compiled by Dr. Krauskopf years before, when there was no adequate prayerbook in English. The Central Conference of American Rabbis had compiled the *Union Prayer Book*, which was modeled after Einhorn's *Olat Tamid*, in 1892, and it was being used by virtually every Reform congregation in America. Dr. Fineshriber argued for its adoption at K.I. on the grounds that it would enable members to feel at home in any Reform congregation in the country and would lead to a greater sense of belonging to the family of Reform congregations. His suggestion was accepted and the prayerbook adopted, although the congregation continued to use the Krauskopf Hymnal and the Sunday Service written by Dr. Krauskopf.

"There are thousands of Jews and Jewesses who, under the inspiration of American Judaism, whether they are conscious of it or not, are giving themselves to hallowed causes."

Dr. William H. Fineshriber

Dr. Fineshriber also focused his attention on the religious school. In 1921, he had advised the Board that the size of the school made a Superintendent imperative, and Dr. Louis Nussbaum, Assistant Superintendent of Philadelphia Public Schools, was appointed. Severe overcrowding had been a problem for several years, and in 1927, the congregation opened a branch school in the northern suburbs, to relieve the crowded conditions and to benefit members who lived in that area. Dr. Fineshriber wanted to improve the quality of teaching and insure that it conformed to Reform philosophy. Many of the teach-

ers came from Orthodox backgrounds and were not familiar with Reform, while many of those with Reform backgrounds had not been trained as teachers. In conjunction with Rabbi Louis Wolsey of Rodeph Shalom, he organized a Normal School for teachers in Reform schools.

This cooperation was emblematic of the close relationship between Keneseth Israel and Rodeph Shalom, for many years the only Reform congregations in the city. In 1925, when Rodeph Shalom began building its new synagogue on the site of the old one, K.I. offered the use of its facilities during construction. The two congregations also made several attempts to start new Reform congregations in areas of the city where one did not exist and again jointly hosted a regional conference of the Union of American Hebrew Congregations in 1931.

Keneseth Israel also had close and cordial relationships with two of its immediate neighbors, the Baptist Temple, located one block to K.I.'s north on Broad Street, and Temple University, which was founded by Russell Conwell, minister of the Baptist Temple and a close friend of Dr. Krauskopf. Dr. Fineshriber was responsible for a great deal of the success of the University's expansion campaign in the mid-1920's, and he also taught a course there. In 1927 Temple awarded him an honorary degree of Doctor of Divinity for distinguished service to the University and the city.

Rabbi Feldman remained with K.I. until 1925 when he accepted a position with Temple Beth Israel in West Hartford, Connecticut. He later became president of the CCAR and also of the Synagogue Council of America, which represents the rabbinical and congregational bodies of the various branches of Judaism in America. Feldman was nationally recognized as an articulate defender of human rights.

Deepening Commitment

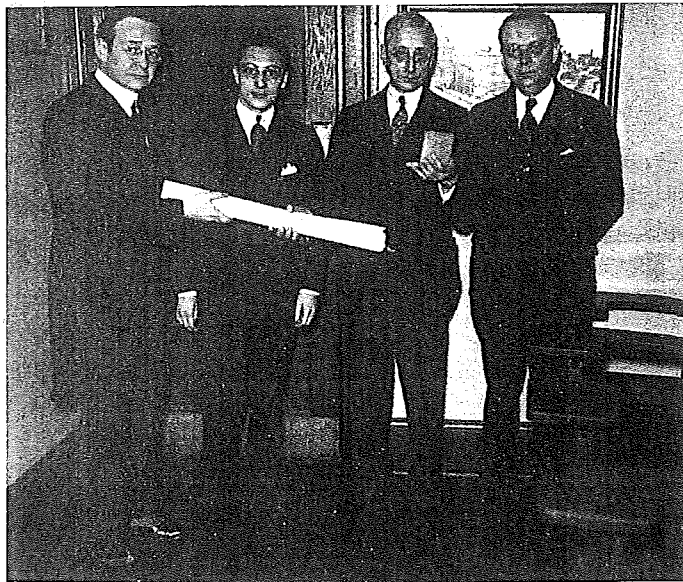
From 1925 to 1936, Dr. Fineshriber was assisted by Rabbi Julian Feibelman. He was so well liked that Rabbi Fineshriber and the congregation prevailed upon him to stay in Philadelphia when he was offered a position in Ohio. In 1936, he took the pulpit of Temple Sinai in New Orleans, where he was known for his work in interfaith relations. He helped to conduct "Operation Understanding" among the Catholic, Protestant and Jewish congregations in the city, and was active in efforts to achieve integration in the city's schools. He received national attention in 1949, when he was responsible for the first integrated meeting in New Orleans, offering his pulpit to Dr. Ralph Bunche, Director of the United Nations Trusteeship Division, who had been denied an auditorium in the city.

The stock market crash of 1929 and the Great Depression of the 1930's left their marks on religious

institutions, as well as businesses. As unemployment mounted, regular social service agencies were overwhelmed. Keneseth Israel established an emergency fund, raising money through voluntary donations and passing a collection box on Sunday mornings. Applicants were screened by the rabbis, who offered moral, as well as financial, assistance. When the depression was over, Dr. Fineshriber asked the Jewish Welfare Society to take over the remaining cases.

Despite the financial crisis, the religious commitment of the K.I. community remained strong. In 1931, Dr. Fineshriber re-established the Bar Mitzvah ceremony, which immediately became extremely popular. The religious school organized a class to train boys for the ritual, and most read from the Torah. Among the first b'nai mitzvah was Bertram Wallace Korn, later to become the congregation's fifth senior rabbi.

Dr. Fineshriber's services were also in demand on a national level; labor disputes abounded, and he was often called on to arbitrate strikes. One of these was at the Aberle Stocking Mill in North Philadelphia, which erupted in violence before he was brought in. Another in the textile industry, which he successfully settled, severely affected the industrial life of the city. As a result of Dr. Fineshriber's work, a permanent arbitration procedure was established in the industry.



Rabbi Julian Feibelman, Leonard Winston, Edwin A. Fleisher, Dr. William Fineshriber Alumni Award, 1934

He was also called upon to handle a crisis in the movie industry; the Catholic Legion of Decency was picketing theaters and advocating a boycott of movies because of the sexual content of many pictures. The Central Conference of American Rabbis recognized the danger both to the morals of the community and

the future of the industry and asked Dr. Fineshriber to intervene. He met with leaders of the movie industry, many of whom were Jewish, and convinced them to adopt a code of morals which would meet with the approval of the religious leaders of the country. The settlement precluded the question of censorship and the possibility of engendering anti-Semitic feeling against the Jews in the movie industry.

Dr. Fineshriber had long been concerned with the growth of Reform Judaism in Philadelphia and several attempts had been made to seed new congregations. Finally, K.I. started a branch Sunday School in the Oak Lane section of the city which, under Dr. Fineshriber's guidance, blossomed into a new synagogue—Temple Judea. In its early years, financial assistance, rabbinical services and moral support were provided by K.I.

Rabbi Samuel Cook, a Philadelphian who had been the Hillel Director at the University of Alabama, became assistant rabbi in 1937. He was chosen for his work with young people, and his first job at K.I. was to revitalize the Alumni group. He encouraged existing youth groups to work together, helping to develop city-wide and regional conclaves. He married K.I. congregant, Rae Marcus, who was choir director for the religious school. When he left the congregation in 1940, he went first to a synagogue in Altoona, PA, and then became the first Director of the National Federation of Temple Youth.

Several historic events marked the 1930's at Keneseth Israel. Noted physicist Albert Einstein was elected the congregation's first honorary member in 1934, and he addressed the congregation at its annual meeting that year. Keneseth Israel celebrated its 90th birthday in 1937, with both pomp and practicality. The annual dinner was held at the Bellevue-Stratford Hotel, with a musical program and distinguished speakers, and funds were used for major repairs to the synagogue building, which was now 45 years old.

After Dr. Nussbaum's resignation as principal, the religious school was directed by a congregant, Rose (Mrs. Morton) Kohn. In 1938, she helped establish the Elinore Kohn Tot Lot in memory of a daughter who had been killed in an automobile accident. It operated each summer as a community playground, and tzedakah contributions from the school students paid for improvements to the lot, milk and snacks, and the salaries of two professional recreation workers. Many K.I. school children were introduced to social service work through their volunteer efforts there.

Leading the Community

In the early 1940's, a group of young married people between the ages of twenty and thirty wanted to join the congregation, but felt they could not afford even the minimum dues. They met with Dr. Fineshriber and asked that he arrange a less expensive

membership. In response, the Board created a Junior Congregation, with nominal dues but without certain privileges of membership. These members had no vote and could not send their children to religious school. On High Holidays they were entitled to seats in the Alumni Building. The group grew and later changed its name to TKIYA (Temple Keneseth Israel Youth Association).

The congregation's many activities occupied its assistant rabbis as well. Rabbi Joseph Klein, who had been the rabbi of the Northeast Jewish Community Center in Philadelphia, was hired in 1940, and he helped the Alumni provide a unique service to the community—running a Sunday School for an Orthodox congregation. When Cantor Grobani resigned, the congregation decided that its expanding activities necessitated a second assistant rabbi, rather than another cantor, and Rabbi Malcolm Stern was hired. A native Philadelphian who was confirmed at Rodeph Shalom, he was the fifth member of his family to be ordained at HUC.

A major change in the services took place in 1941, initially because of the need for repairs to the Temple's dome. Because it was impossible to use the building for services, the Sunday Service and the early Shabbat service were discontinued, and a late Friday evening service was added. The Sisterhood and Men's Club had urged this change for several years as more in keeping with the religious needs of the congregation. With the entry of the United States into World War II and the rationing of gasoline, it was also easier for members to remain in town for a Friday evening service. The addition of a social hour after the service had much to do with the continuation of this tradition.

K.I.'s religious school had grown over the years, and the synagogue searched for ways to accommodate its needs. In 1941, in response to the need for a more convenient place for the younger children, the school established a branch Sunday School at Church and Cadwalader Roads in Elkins Park.

Cooperation between the Reform congregations of the city advanced with the formation of the Philadelphia Council of Reform Congregations. One of its projects was the establishment of an Institute of Jewish Studies, held weekly at K.I., which offered courses for adults taught by the rabbis of the synagogues. It also helped found a new congrega-

tion in Wynnefield; originally known as Wynnefield Reform Temple, it later changed its name to Beth David. K.I. and Rodeph Shalom also cooperated by combining their services and branch religious schools, moves necessitated by the war.

World War II had other effects on Keneseth Israel. Rabbi Stern entered the Armed Forces as a chaplain. A committee on the sale of war bonds worked with the constituent organizations, and over a million dollars worth of bonds were sold through their efforts. The Sisterhood made surgical dressings and canned food, while the Men's Club corresponded with members of the synagogue who were in the Armed Forces. All of the organizations sought blood donors for the Red Cross.

The synagogue's facilities were in constant use. Dr. Fineshriber welcomed a group of German refugees to K.I. Since they were uncomfortable with a Reform service, he encouraged them to form an Orthodox congregation named Tikvoh Chadoshoh, and gave them the use of the Alumni Chapel. Temple University, expanding its war training program, used the Alumni building for both day and evening classes. A room on one side of the Temple lobby was furnished as a lounge by the Sisterhood and dedicated to those serving in the War, while a room on the other side was constructed and dedicated as a Memorial Chapel.

During the 1930's and 40's, Zionism was gaining more adherents in America. There was a strong feeling in the Reform Movement and in Keneseth Israel that any form of nationalism was incompatible with the principle of ethical monotheism. In reaction to the popularity of Zionism all over America, the American Council for Judaism was formed in 1943 with Dr. Fineshriber as one of its leaders. Among its basic principles was that Jews were a religious community, not a nationality, and it was, therefore, opposed to the establishment of a Jewish State. The Board of K.I. endorsed this sentiment, and passed a resolution urging the Union of American Hebrew Congregations to "disassociate itself completely from any controversy pertaining to political Zionism."

With the end of the War, the religious school experienced changes designed to better the education of the congregation's children. The branch schools were discontinued, and bus service for the younger children was instituted. Cooperation with Rodeph Shalom had become a tradi-



*Synagogue and alumni building.
Broad & Columbia Sts, Philadelphia*

tion, and the congregations joined forces to create a School of Jewish Studies for post-Confirmation students, directed by K.I.'s assistant rabbi, Joseph Klein, and Rodeph Shalom's rabbi assistant, Eugene Sack. Several members of the congregation initiated a Parent-Teachers Association and worked toward improving both the school's physical conditions and cooperation between parents and staff.

In 1946, Rabbi Klein left K.I. and succeeded Rabbi Cook at the congregation in Altoona. He also served a congregation in Brooklyn, before moving to Worcester, MA, where he became one of the Movement's foremost voices for liberal social action causes. Rabbi Stern resigned in 1947 to serve a congregation in Norfolk, Virginia, where he remained for seventeen years. In 1964, at the invitation of his colleagues in the CCAR, he became the Reform Movement's first Director of Rabbinic Placement. He was also known as "the father of American Jewish genealogy," publishing the first genealogical survey of Jewish families who settled in America between 1654 and 1840. Through his work, many Protestants and Catholics learned of Jewish branches in their family trees. His *Americans of Jewish Descent*, published in 1960, was the basis for Stephen Birmingham's best-selling *The Grandees*.

Keneseth Israel 1947...100 Years Young

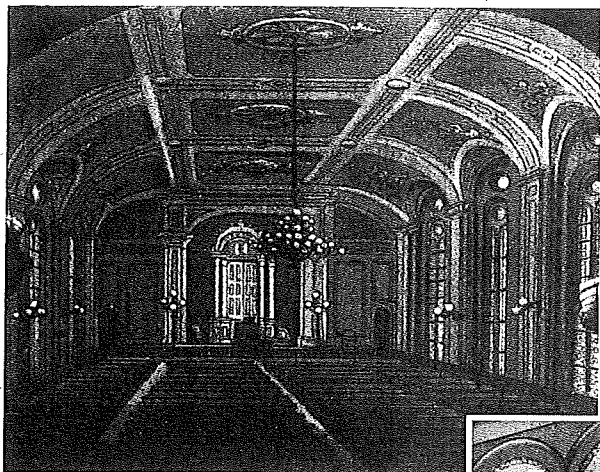
Keneseth Israel entered its centennial year 1700 members strong, one of the largest and most successful synagogues in America. The congregation celebrated with a variety of activities designed to highlight the spiritual, philanthropic and social commitments of the community. The congregation decided to raise \$100,000 to advance Reform Judaism in Philadelphia. A service was held at Town Hall, open to all unaffiliated Jews at no cost. And Dr. Fineshriber's traditional Rosh Hashanah afternoon reception was held at the

Temple, rather than at his home, so that everyone could attend.

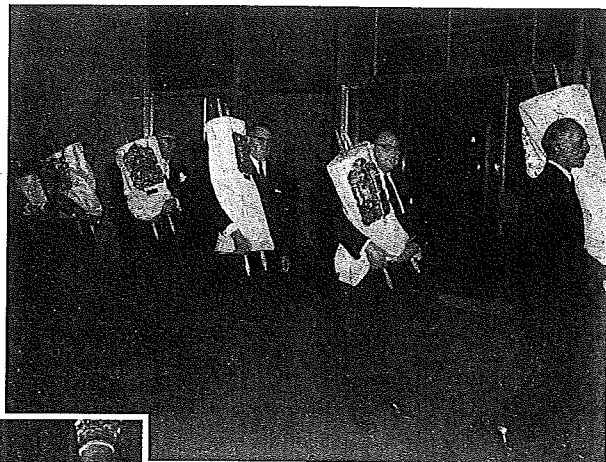
The Sisterhood celebrated its 35th Anniversary and the Men's Club its 25th on October 13, 1947, with a luncheon honoring charter members of the Sisterhood and a dinner honoring past presidents of the Men's Club. The Confirmation classes held a reunion, and a series of Friday evening services honored all of the congregation's former rabbis as well as other prominent rabbis in the American Jewish community. The Sisterhood presented the congregation with a portrait of Dr. Fineshriber, which joined a collection of portraits of the rabbis begun in 1889. On December 1, Rabbi Myron Silverman, former chief of chaplains in Korea and rabbi of congregations in Alabama and Ohio, joined K.I.'s staff as assistant rabbi.

The centerpiece of the Anniversary celebration was the annual dinner, held at the Bellevue-Stratford Hotel on Saturday evening, December 6, 1947. The congregation honored Dr. Fineshriber for his nearly 25 years of service and presented him with a proclamation stating that upon his retirement from active service he would be named Rabbi Emeritus. The Honorable James H. Duff, Governor of Pennsylvania, delivered an address, and the Honorable Horace Stern, Justice of the Pennsylvania Supreme Court and a member of the Board of Directors of Keneseth Israel, delivered the centenary address. His words inspired the congregation toward continued progress in its second century:

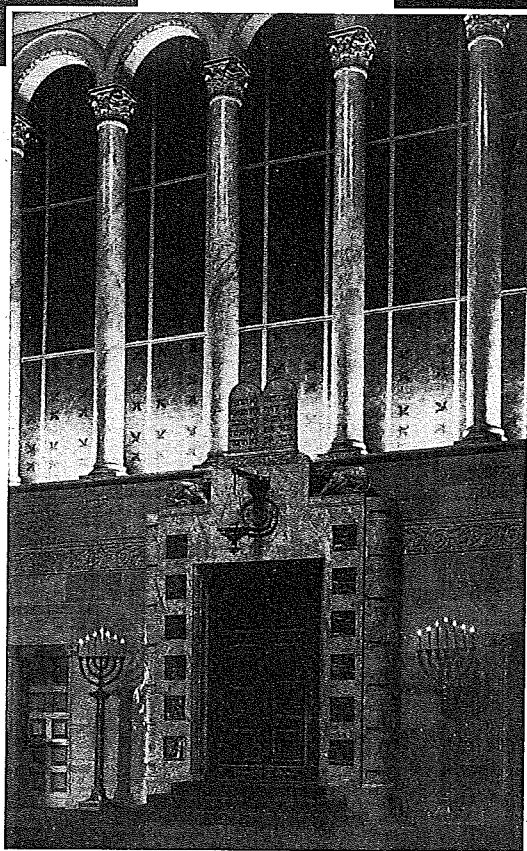
"Yes, my friends, for Jews especially, religion is vital and so the need for Keneseth Israel...goes steadily on and will continue throughout the ages. ...Members of Keneseth Israel, let us then, with pride in our history, face hopefully the future happy that we, blessed with the heritage of a free and noble faith, are able to pursue its sublime teachings in a free and glorious land."



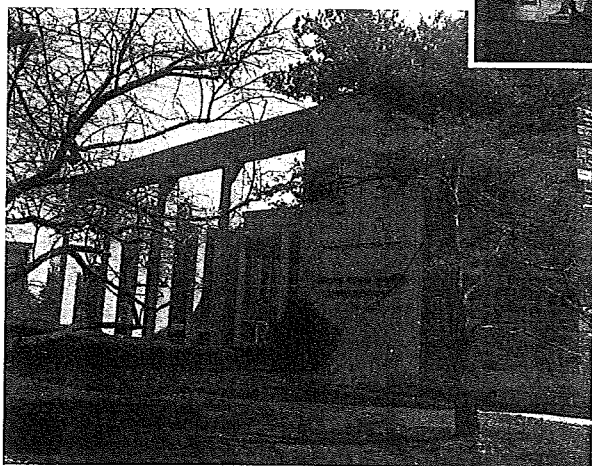
*Interior, Keneseth Israel
6th & Brown Sts, Philadelphia*



*Transition to Elkins Park site, 1959,
Torah procession
Harry B. Berk, Samuel S. Feldgoise,
Isadore Sabel, Sylvan W. Drucker, and
Lester S. Hecht*



*Interior, Keneseth Israel,
Broad and Columbia Sts,
Philadelphia*



*Old York Road entrance
Elkins Park*



*Lee Baron and Rosalie Michaelson
Cornerstone laying, Elkins Park*

KENESETH ISRAEL LEADERSHIP IN ITS SECOND CENTURY

Since its inception, Keneseth Israel has played a major role in the development of Reform Judaism in America. The first—and for almost forty years the only—progressive congregation in Philadelphia, and only the fifth in the country, K.I.'s rabbis, assistant rabbis and lay leadership have influenced the Reform Movement, in particular, and the whole of American Judaism for generations.

The Influence of the Rabbis

Throughout his fifty years in the active rabbinate, Dr. Fineshriber was recognized within the Reform Movement, and in the greater Jewish and secular communities, as one of the foremost orators of his day. He lectured throughout the country, including a debate with the famous attorney Clarence Darrow on the question "Is Religion Necessary?" Four thousand people were in attendance at the Metropolitan Opera House—and another one thousand were turned away—when Dr. Fineshriber declared, "Science will never displace religion; certain deep and fundamental elements of life can't be answered by science."

A champion of democracy and social justice, Dr. Fineshriber was also known for his denunciation of the Ku Klux Klan, resulting in the Klan's expulsion from Memphis and the end of lynching, and his early warnings about the dangers of Naziism in Germany. A fervent believer in Judaism as a spiritual, rather than a political movement, he was a leader of the anti-Zionist cause, although he began to moderate this stance toward the end of his rabbinate.

Dr. Fineshriber's influence was also felt among the young people of the congregation. Three of his confirmands later became Reform rabbis: Stephen A. Schafir (1943), Harold Hahn (1944) and Earl S. Starr (1947). Dr. Fineshriber retired in 1949, but continued his contributions to K.I. until his death. He conducted the weekly In-Town Sabbath Service, gave High Holiday sermons, and officiated at Confirmation. In 1950, the congregation celebrated Dr. Fineshriber's 50 years in the rabbinate.

Even though he spent part of the year in Florida, K.I. was in his heart and he was in its heart. In 1963, for his 85th birthday, the congregation arranged to sponsor part of the Friday evening service at Temple Israel in Palm Beach. K.I.'s president, Samuel

Feldgoise, represented K.I., presenting Dr. Fineshriber with a birthday proclamation.

Dr. Fineshriber was recognized in his retirement by institutions outside the K.I. community. He was honored with a Doctor of Laws Degree from the University of Pennsylvania in 1951, and a Doctor of Hebrew Letters from HUC-JIR in 1963. He was also honored for his many years of service by the Board of Rabbis of Greater Philadelphia and by B'nai Brith. When he died in 1968, he was the oldest living graduate of HUC and the oldest living member of the CCAR.

Dr. Bertram W. Korn, who became K.I.'s fifth Senior Rabbi on July 12, 1949, was the only son of the synagogue to take its pulpit. One of the first boys to celebrate his Bar Mitzvah at K.I. when Dr. Fineshriber reinstated the ceremony in 1931, he was also confirmed under Dr. Fineshriber in 1934 and recognized his calling to the rabbinate at an early age. He attended the University of Cincinnati and the Hebrew Union College in Cincinnati, where he was ordained a rabbi in 1943.

After one year in the pulpit of the Government Street Temple in Mobile, Alabama, Dr. Korn was commissioned into the Naval Reserve Chaplain Corps as a lieutenant; he served bases in North Carolina and California and the 1st and 6th Marine Divisions in the China Theatre. He was released from active duty in 1946 but continued to serve in the Naval Reserve.

Upon completing his active duty, Dr. Korn returned to HUC, where he earned a doctoral degree and was appointed assistant professor, one of the first faculty positions in the field of American Jewish history. He also served as assistant to the President of the College, until being named Senior Rabbi at K.I.

Dr. Korn had several areas of interest and expertise, through which he influenced all of American Jewry as well as the Movement he loved. One of the great historians of the American Jewish community and a leading authority on Jews in the antebellum south and the Civil War, he wrote twelve books, including *American Jewry and the Civil War* (1951) and *The Early Jews of New Orleans* (1969). He authored numerous essays, articles and reviews in scholarly journals, as well as for the *Encyclopaedia Judaica*.

In 1962, he was appointed Visiting Professor of American Jewish History at Hebrew Union College-

*God said,
"Let...him who
knows how to
shepherd the flock,
each according
to its strength,
come and lead
my people."*

Exodus Rabbah 2:2

Jewish Institute of Religion in New York (the two schools, HUC and JIR, merged in 1950), and, in 1970, he was named to the same position at Dropsie College in Philadelphia. He received awards from the American Jewish Historical Society, which he served as president, and the Jewish Historical Societies of Rhode Island and Maryland, and honorary degrees from Temple University, Delaware Valley College, HUC-JIR, Dropsie University, and Gratz College. Listed in *Marquis' Who's Who in America*, he was a gifted teacher and a popular lecturer who enriched every discipline in which he taught.



Dr. Bertram W. Korn
1949-1979

Following his retirement from active duty, Dr. Korn continued his involvement with the Naval Reserve Chaplaincy Company, affiliating with the Naval Base in Philadelphia, and serving in every office, including that of Commander. He moved steadily through the ranks and was the first Jewish chaplain to attain flag (general/admiral) rank in any military service. (There are only three rear-admiral positions allocated to Navy

chaplains at one time, only one of which is for a reserve chaplain.) Through his work in the Reserve, which included writing the first manual for Reserve chaplains that the Navy ever published and weekly visits to the Naval Base to conduct services, counsel, and teach, he touched the lives of thousands of Jewish sailors. He loved the Navy, and also represented it in times of distress, making condolence calls and counseling families when necessary.

A special Shabbat service, on Friday, September 22, 1978, marked Dr. Korn's retirement from the Navy. Korn was joined on the pulpit by Admiral John O'Connor (later Cardinal O'Connor of New York), a Catholic and chief of Naval Chaplains, who presented him with the Legion of Merit, the highest military award given during peace time. Admiral Withers Moore, a Protestant chaplain, was also present. The service was abbreviated and followed by the Navy ceremony of retirement, which included figuratively "piping" Korn ashore. The traditional Oneg Shabbat was accompanied by the Navy tradition of hors d'oeuvres and champagne, and the entire congregation had the opportunity to extend to Dr. Korn best wishes for "fair winds and following seas."

Dr. Korn's work was also marked by his ecumenism. He believed that cooperation among clergy in the military was closer than in civilian life, and he was a life member of the Chapel of the Four Chaplains and

a visiting preacher at Valley Forge Military Academy. He transferred his ability to bring people together to his work at K.I., sponsoring the congregation's first Ecumenical Service for Peace in 1970, in which he was joined by non-Jewish clergy and the LaMott AME Church Choir and the Christ Brothers Music Group.

"Every once in a while...we realize that what counts the most, what will always endure, what represents real living, has to be something...of spiritual value. Neither fame nor wealth, possessions, honor, or celebrity, can approach the abiding meaning of one small sacrifice, one hour of courage, one unselfish touch of loving-kindness..."

Dr. Bertram W. Korn

Korn also continued the synagogue's tradition of involvement in the affairs of the national Reform Movement. He chaired the CCAR's Committee on Contemporaneous History, reporting the evolution of the American Jewish community. In 1976, he delivered a major paper to the convention entitled "Jews in America: A Bicentennial Perspective." He was also a member of the CCAR Committee on Medical Ethics, the National Conciliation Commission of the CCAR and UAHC, and president of the Alumni Association of the Hebrew Union College.

He was a major influence on young people, inspiring many of them to enter the rabbinate. They saw, through the example of his life, the infinite variety and meaningful ramifications of the profession. He encouraged, answered questions, arranged meetings, and removed roadblocks, enabling many of the congregation's sons and daughters to follow in his footsteps. Among his Confirmands who later became rabbis were: Larry Halpern, (1957), later associated with the Federation of Jewish Agencies of Portland, Oregon; Susan Edelman Levy, (1959), Director of Rabbinic Placement for the Reconstructionist Rabbinic College, Phila., PA.; Richard Address, (1960), Regional Director of the UAHC—Pennsylvania Council; Fred Natkin, (1961), who is living in Winter Haven, Florida; Sandy Eisenberg Sasso, (1963), Beth El Zedek, Indianapolis, Indiana, and author of *God's Paintbrush* and other books; Martin Beifield, Jr., (1964), Congregation Keneseth Israel,

Allentown, Pennsylvania; Michael Klein-Katz, (1966), Rabbi, Lecturer, Editor, Old City, Jerusalem; Howard Apothaker (1968), Temple Shalom, Columbus, Ohio; and Bruce Gottlieb, (1972), Sinai Temple, Michigan City, Indiana.

Finally, Rabbi Korn was active in numerous local and national organizations, including the Reconstructionist Rabbinical College, the Federation of Jewish Agencies of Greater Philadelphia, the Jewish Publication Society of America, B'nai Brith, American Friends of Hebrew University, and the Commission for the Observance of the 25th Anniversary of the United Nations, to which he was named by President Richard Nixon. An opera aficionado, he was president of the former Chamber Symphony of Philadelphia and a member of the advisory board of Philadelphia's Singing City Choir.

Dr. Korn had planned to retire in 1980 to devote himself to his scholarly research and writing. In 1979, while attending an operatic performance in New Orleans as the guest of former K.I. Assistant Rabbi Julian Feibelman, he suddenly became ill and died enroute to the hospital. A funeral service, involving several of his colleagues and students, as well as the Chief of Chaplains, Ross Trower, was conducted at K.I., and he was interred at Arlington National Cemetery. The eulogy at K.I. was delivered by Dr. Korn's lifelong friend, Rabbi Richard Hertz, of Detroit, Michigan. Rabbi Aaron Landes of Congregation Beth Shalom, also a Chaplain in the U.S. Naval Reserve, officiated at the Arlington service.

Keneseth Israel's sixth rabbi, Simeon J. Maslin, who ascended the K.I. pulpit in 1980, followed in his predecessors' footsteps as a scholar and an influential member of the Reform Movement, as well as the local, national, and international Jewish communities. Like them, he recognized the need to adopt and adapt those aspects of traditional Judaism which touch the minds and hearts of contemporary Jews. He, too, guided the congregation and the Reform Movement through periods of tremendous change.

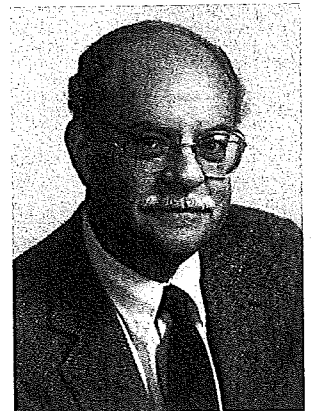
Rabbi Maslin studied at the Boston Hebrew Teachers' College and the Hebrew Union College-Jewish Institute of Religion, where he was ordained a rabbi in 1957 and received a doctoral degree in 1982. His first pulpit was at the Temple of Liberal Judaism in Monroe, New York. But it was his earlier training—a B.A. degree cum laude in Modern History from Harvard University, an M.A. degree from the University of Pennsylvania in Governmental Administration, and a Doctor of Ministry degree from Chicago Theological Seminary in Pastoral Counseling—that prepared him for the unique role that he has played in the Jewish community.

With his interest in the efficient operation of institutions and the understanding that competition

would waste money and resources and work against the greater good of the members, he brought about the mergers of four congregations and assisted in the affiliation of Temple Judea with K.I. In 1963, Rabbi Maslin instigated the merger of his congregation, Temple Emanuel, Curacao, with Orthodox Congregation Mikve Israel, the oldest congregation (1654) and the oldest synagogue (1732) in the Americas. In 1971, he brought about the second merger—K.A.M. with Isaiah Israel Congregation in Chicago, Illinois. And, in 1983, when Temple Judea was struggling and in danger of going out of existence, he helped facilitate the arrangements which gave their members a new religious home at Keneseth Israel.

Rabbi Maslin's influence has also been felt through his teaching and writing. Several of his Chicago confirmands went on to become rabbis, as did his K.I. student, Rabbi Sharon Young. He was a lecturer in Jewish History at Spertus College of Judaica, an Adjunct Professor of Judaica at the Chicago Theological Seminary, and a lecturer in the Department of Religion of Beaver College. He has authored numerous scholarly articles and papers for a variety of journals, as well as the popular *One God, Sixteen Houses*, snapshot histories and tours of local synagogues and churches, published by K.I.

Within the Reform Movement, Rabbi Maslin's leadership will reach into the future, affecting generations of Reform Jews. As a member and chairperson of the Liturgy and the Reform



Rabbi Simeon J. Maslin
1980-1997

Practices Committees of the CCAR, Rabbi Maslin influenced the direction of the Movement's liturgy and rituals. He penned *What We Believe...What We Do... A Pocket Guide for Reform Jews*, *Shaarei Mitzvah (Gates of Mitzvah): A Guide to the Jewish Life Cycle*, and *Reform Rabbis and Mixed Marriage*. He helped write the 1995 interim version of the Movement's prayerbook, *Gates of Prayer*, which removed all masculine imagery and sexism and added more Hebrew, and he is now involved in the project that will result in the Reform prayerbook for the 21st century.

As President of the Central Conference of American Rabbis from 1995 to 1997, Maslin was involved with the complete change of leadership of the Reform Movement. The presidents of the UAHC and the HUC-JIR and the Executive Vice President of the CCAR retired, and he was a member of the selec-

tion committees that chose Rabbi Eric Yoffie (UAHC), Rabbi Sheldon Zimmerman (HUC-JIR), and Rabbi Paul Menitoff (CCAR). Rabbi Maslin included these men, plus other leaders of the Movement, in the first annual Presidents' Kallah, a lively exchange of ideas that attempted to envision where the Reform Movement is, and should be, going, which he instituted in October 1995.

"God has given us the ability to live not as animals live, in the moment, but as God lives, in history. In our blood we carry the genes of our ancestors, and in our minds we carry their ideas and ideals, their love and devotions. To be human is to be able to receive a sacred heritage and to transmit it to posterity."

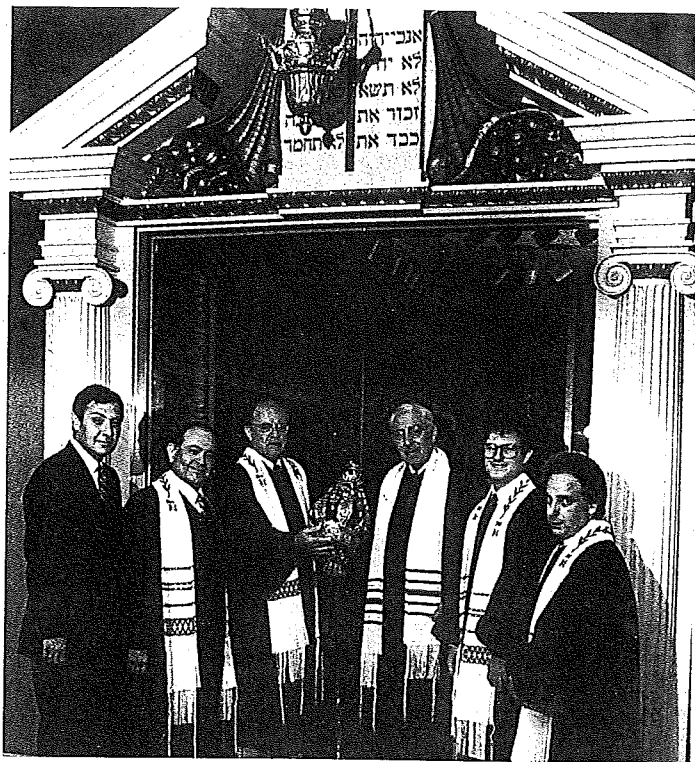
Rabbi Simeon J. Maslin

Maslin's first Presidential address, in March 1996, detailed his ideas: that the Movement must enrich its content in order to imbue Reform Jews with a sense of Jewish authenticity, that it must free itself of its nostalgic deference to an increasingly obsolete Orthodoxy, and that it must forge ahead in the creation of a vibrant American Judaism for the 21st century. His article, "Who Are the Authentic Jews?" in the Summer 1996 issue of *Reform Judaism* had a major impact on the entire American Jewish community. Along with Rabbi Alan Silverstein, president of the Conservative Rabbinical Assembly of America, he has worked to increase cooperation between the Reform and Conservative Movements.

Rabbi Maslin's priorities also included the Jewish community beyond K.I. He was a major influence in the Philadelphia Jewish community, serving as the President of the Philadelphia Board of Rabbis and on the Board of Trustees of the Jewish Federation of Greater Philadelphia. He served as a founding member of the Board of Trustees of MAZON, the Board of the Jewish Publication Society of America and Trevor's Place. He also worked for the international liberal Jewish community, serving as Vice President of the World Union for Progressive Judaism (1995-97), and the North American Rabbinical Council of the World Union for Progressive Judaism (1986-90). In 1997,

Rabbi Maslin is retiring from Keneseth Israel in order to pursue his various interests in writing and research.

As this book goes to press, the Congregation is planning to honor Rabbi Maslin at the gala celebration of its 150th anniversary over the weekend of May 2-4, 1997. For that occasion the three newly elected leaders of the Reform movement, all of whom he had a hand in selecting, will address the Congregation. Rabbi Maslin will assume the role of Rabbi Emeritus of Keneseth Israel in July, 1997.



William Ferstenfeld, Cantor Allen, Rabbis Maslin, Lasker, Harkavy and Alpert

When Keneseth Israel and Temple Judea affiliated in 1985, Rabbi Meir Lasker, Rabbi Emeritus of Temple Judea, was welcomed to K.I. with the same honorary position. He was known for his work for the Reform Movement around the world. In 1928, he spent a year at the American School of Oriental Research in Jerusalem. He was then asked by the World Union of Progressive Judaism to spend time in Poland and Germany to research the conditions of Jews in those countries. Although he saw the beginnings of the rise of the Nazis to power and issued warnings, his word was not heeded.

In 1930, he was sent to Holland, and helped organize the Liberal Reform Movement there. He arrived in Havana, Cuba, in 1933, where a small Reform congregation existed and spent the next eight years there. He worked to get the dictator, Fulgencio Batista, and the American Consul to allow some of the 900 Jewish refugees from Nazi Germany who had arrived in

Havana on the SS. *St. Louis* to be allowed to enter, and when they were turned away, he expressed his dismay appropriately.

He took the pulpit of Temple Judea in 1941 and helped the congregation grow from 90 to over 700 families. When Temple Judea affiliated with K.I., Rabbi Maslin often invited him to the pulpit; however, he usually preferred his seat in the congregation. He preached several times a year and was given the honor of reading the Ten Commandments each year on Yom Kippur. He died in 1993.

A Training Ground for Future Leaders: Assistant and Associate Rabbis

For many years, Keneseth Israel has served as a training ground for the Reform Movement's future leaders. From Rabbi Krauskopf's time on, the dimensions of the position as K.I.'s senior rabbi have been so vast, that one, and occasionally two, assistants were required. They gained on-the-job knowledge and training from the most gifted and respected rabbis of their day. They also made distinguished contributions to K.I., and then, to other segments of the Reform Movement.

Rabbi Myron Silverman served the congregation from 1947 to 1949, when he resigned to accept the pulpit of The Suburban Temple in Cleveland, an ultra-classical Reform congregation. He helped form the Cleveland Board of Rabbis, served on the Board of the Jewish Federation, and was on the first rabbinic mission to Israel.

Theodore S. Levy was ordained at HUC-JIR in 1951 and joined Rabbi Korn on K.I.'s pulpit for a brief time. He then moved on to pulpits in Connecticut and Syracuse, New York, where he was active in inter-religious and civil rights programming. He worked with Dr. Jacob R. Marcus, Director of the American Jewish Archives at HUC-JIR, and accompanied him on historical and research expeditions.

From 1952 to 1957, Rabbi Korn was assisted by Rabbi H. Hirsch Cohen, who married K.I. member Claudia Abraham, before moving to the University of Connecticut as the Hillel director. His next assistant was Benjamin L. Marcus, who spent only one year at K.I.

K.I. was especially busy during the next few years, and two assistant rabbis worked with Rabbi Korn to contend with the crush of congregational responsibilities. As part of their training, these assistants worked with the congregation's young people. Rabbi Arnold Kaiman served the congregation from 1959 to 1967, before assuming the pulpit of a congregation in Chicago. Rabbi Arnold Fink was K.I.'s assistant rabbi from 1962 to 1969. After K.I., he had a long tenure as the senior rabbi in Alexandria, Virginia.

In 1968, the congregation hired two assistant rabbis—Laurence H. Rubinstein and Alan Fuchs. Fuchs

was active in the community, serving on the Board of the Jewish Community Relations Council, the Education Commission of the Federation of Jewish Agencies, the Israel and Social Action Committees of the Board of Rabbis and the Rabbinic Advisory Committee of the Federation Allied Jewish Appeal. After leaving K.I. in 1977, he served Temple Sinai in Pittsburgh and the Isaac M. Wise Congregation in Cincinnati before coming back to Philadelphia as the senior rabbi at Rodeph Shalom.

Rabbi Rubinstein worked with the Confirmation program, suggesting a broader curriculum with more choices. He remained at K.I. until 1972, when he was offered a pulpit in Levittown, PA. He subsequently served as a fundraiser for the Jewish Federation in New York and as a Vice President of the Jewish Theological Seminary. In 1996 he was appointed the U.A.H.C.'s Director of Development.

When Rabbi Rubinstein left, Rabbi David Powers joined Rabbis Korn and Fuchs. In 1977, he moved to a congregation in New Hyde Park, NY, and then became a University Fellow at the School of Communication Studies of Kent State University in Ohio.

Rabbi Stephen Franklin spent two years at K.I., from 1977 to 1979. When Rabbi Korn was incapacitated with kidney disease and required dialysis, he carried much of the rabbinic load. He was in the first class of Reform rabbinical students to study in Jerusalem and served as a Navy Chaplain and assistant rabbi at Holy Blossom Temple in Toronto. While at K.I., he had a resident lectureship in comparative religion at Manor Junior College and spoke at area schools about Judaism. A Kosher gourmet chef, he supervised Men's Club cooking projects. While at K.I., he met and married Karen Jeanne Spiegel, the assistant administrator of the religious school. After leaving K.I., Rabbi Franklin assumed the pulpit of the Riverdale Temple, the largest synagogue in the Bronx.

In 1978, Rabbi Mark Mahler, who studied at the Jerusalem campus of the Hebrew University and was assistant rabbi at Temple Israel in South Orange, New Jersey, and Temple Emeth in Teaneck NJ, was hired. He was thrust into carrying the rabbinic duties when Rabbi Korn died suddenly in 1979. Since leaving K.I., he has served Temple Emanuel of South Hills in Pittsburgh.

Rabbi Steven M. Fink was assistant rabbi from 1979 until 1983. From K.I., he went to Temple B'nai Jeshurun in Des Moines, Iowa. Rabbi Sheldon Ezring assisted Rabbi Maslin from 1983 to 1986; he assisted Rabbi Arnold Fink in Alexandria, VA, and then succeeded Rabbi Levy at the congregation in Syracuse, New York. Rabbi Richard Harkavy, who served K.I. from 1986 to 1989, went to Temple Emanuel in Greensboro, North Carolina, and then to Temple Beth El in Riverside, California.

In 1989, Rabbi Shoshana Perry became the assis-

tant rabbi. During her tenure at K.I. she worked especially on Outreach. After leaving K.I., she first assumed a pulpit in Bangor, Maine and then in Lexington, Massachusetts. Rabbi Deborah Pipe-Mazo, who continued the work on Outreach and taught in the religious school, served as Program Director from 1991 until 1993, when she became the chaplain at the Hospital of the University of Pennsylvania.

Rabbi Joseph M. Forman, son of the senior rabbi at a congregation in Norfolk, Virginia, became the assistant rabbi in 1993. He taught Confirmation classes, greatly expanded the Outreach program, and initiated the KInternet, K.I.'s move into the computer age. He was named Associate Rabbi in 1997.

A Position of Trust: K.I. Administrators

A synagogue the size of K.I., with the breadth and depth of programs it provides to congregants, requires an adept administrator to make everything run smoothly. K.I. administrators have not only served the congregation, they have helped create and professionalize the position of synagogue administrator.



David I. Mitchell
1966-1977

Ephraim Glass was hired as Executive Secretary in 1956 in order to work with the rabbis and the Board to develop, carry out, and coordinate the expanding projects of the congregation. He had formerly worked in supervisory positions for the Philadelphia Housing Authority and the Big Brothers of America. While at K.I., he was elected Chairperson of the Philadelphia Area Council of Temple Executives, a group he helped found in order to help the ten full-time Temple executives in the area meet and exchange ideas. He left in 1965 to accept a position with the Jewish Federation of Greater Philadelphia.

David I. Mitchell, who was hired in 1966, came to K.I. from congregations in Tucson, Arizona, and San Diego, California. He was a pioneer in the field of synagogue administration as a professional position in the Reform movement. His studies at HUC provided him the knowledge and background to work very closely with the rabbinic and educational staff. He led services, lectured to visiting groups, and worked with religious school classes, operating with a level of authority and responsibility that demonstrated the trust and confidence the leadership of the congregation placed in him.

One of the first certified Fellows of Temple Administration and one of the early members of the National Association of Temple Administrators, which was founded in 1941, Mitchell was its eleventh president. Many of the systems and proce-

dures which make a synagogue run smoothly—including computerizing the office—were the product of his genius. Computerizing the membership data, billing and general ledger, financial reports, and labels was a revolutionary step for a synagogue in the early 1960's. It was so unusual that it was the subject of an article in *The Wall Street Journal*. Mitchell lectured at synagogues around the country and co-authored a book, *The Computer As A Management Tool*, which reported on the use of electronic data processing to prepare financial information for synagogue management. He also served on several committees of the UAHC. In 1976, the congregation honored him for a decade of outstanding service. He became ill and died in 1977.

William Ferstenfeld, who became K.I.'s Administrator in July of 1978, has served in his position longer than any other Temple Administrator in the country. His term as president of the National Association of Temple Administrators, from 1989 to 1991, made K.I. the only congregation in the country to have had two presidents of NATA.

Ferstenfeld is certified as a Fellow in Temple Administration, one of only about fifty active FTA's in the country. He successfully negotiated with the Hebrew Union College of Los Angeles to have the College offer a double Masters degree in public administration and Jewish communal work. He served on the Executive Board of NATA, the Board of Trustees of the Union of American Hebrew Congregations, and was the dues expert for the Commission on Synagogue Management. His work with the Commission on the Unaffiliated helped to make synagogues more welcoming.

Ferstenfeld's influence has been felt in the creation and adoption of several policies at K.I. which affected not only the synagogue itself but the entire community. He was one of the first to urge the adoption of fair share dues, based on a self-assessment of what members can afford to pay, rather than the sale of reserved seats. And, he brought in speakers to describe how this dues structure works in other congregations and helped develop an educational process for K.I.

In response to a study pointing out how expensive it is to be a Jew, Ferstenfeld, along with Rabbi Maslin and then synagogue president Connie Kay, co-authored a policy offering free membership to any Jew in the community under age 30. He received letters from parents all over the country expressing their gratitude to K.I. for welcoming their (adult) children.



William Ferstenfeld
1978-

RITUAL AND LITURGY TO INSPIRE

Keneseth Israel began life as a traditional Orthodox congregation, employing Ashkenazic rituals and prayers familiar to the Jews of the day. Within the first decade of its existence, though, K.I. embarked on its journey toward Reform. Together, rabbis and members of the congregation worked diligently over the years, making the practice of the synagogue applicable to the daily lives of the members. In this context, prayers and rituals changed with the times and the needs of the people, yet always remained true to the essential core of Reform Judaism.

Upon his arrival at K.I., Rabbi Fineshriber made the first changes in ritual in many years. He was an idealist, who strongly believed in Judaism as a spiritual movement. He taught that Reform Judaism must continue to evolve in order to be strong. Ceremonies which helped to beautify services and still had meaning for modern Jews, he believed, should be revised or created. Thus, he urged the adoption of the *Union Prayer Book* for services other than Sunday, the reintroduction of candle lighting and Kiddush on Sabbath eve, and the re-adoption of the Saturday morning Torah reading. The K.I. traditions of Consecration on the eve of Confirmation and a congregational Seder were also products of his fertile mind. Later, he would re-institute the ceremony of Bar Mitzvah and, as fate would have it, one of the first boys to celebrate his Jewish coming of age at K.I. was Fineshriber's future successor, Bertram W. Korn.

In the early 40's, initially in order to repair the dome of the Broad Street Temple while still accommodating the Religious School, changes were made in the schedule of services. The Sunday afternoon service was discontinued in favor of a late Friday night Shabbat service. This had long been urged as more appropriate to the religious spirit of the synagogue than the Sunday service and has continued ever since.

Renewing Tradition

The years following World War II were a period of tremendous growth for the Reform Movement. Many men who had never experienced Reform Judaism were exposed to Reform rabbis as chaplains during the war. Upon their return to civilian life, they and their brides looked for Reform congregations to join. It was also a time for the revival of those parts of the tradition that still had meaning.

In 1949, Dr. Fineshriber became Rabbi Emeritus and Bertram W. Korn assumed the pulpit of his childhood congregation. While a product of the synagogue, Korn, like his predecessor, was open to changes in the tradition of K.I., if those changes were meaningful, inspiring and aesthetic. He included more Hebrew in the services, especially Hebrew hymns, and, as a lover of music, sought to make certain that excellent music was always a part of K.I.'s services. He was a strong believer in the partnership of the rabbinic and lay leadership, and changes in ritual were discussed thoroughly with the Religious Practices Committee.

By the early 1950's the congregation was huge—and busy—and there was no assistant rabbi. Dr. Korn had encouraged lay participation for a number of years and decided to initiate a more formal program. He invited a number of trustees—Martin Beifield, Louis Deitz, Samuel Feldgoise, Maurice Jacobs, Horace Stern, Charles Pollack, and Jack Coleman (who moved away and was later replaced by Ernest Cohen)—to train as lay assistant rabbis. He believed this would not only develop their potential, but exem-

*"O Lord, Open
Thou my lips that
my mouth shall
declare
Thy praise."*

Psalm 51:17



Rabbis Maslin, Alpert, Lasker, Ezring, Cantor Allen, William Ferstenfeld

plify the ideal that every Jew is permitted, if properly trained, to perform the functions of spiritual leadership. The lay leaders conducted graveside funerals and memorial services in the homes of the bereaved, led Shabbat services and gave sermons. They also gave invocations and benedictions at civic functions, wel-



Informal Shabbat service, 1970's

comed groups of non-Jewish visitors to the synagogue, and visited schools, churches and colleges to discuss the congregation and Judaism. The program was extremely successful, with the lay assistants serving K.I. for many years.

Among the services conducted by the lay assistants were daily evening services, which lasted from 1961 until 1972. Initiated at the request of the membership, this service was unusual for a Reform congregation and often drew up to 40 people. Dr. Korn came whenever he was in the building, sitting with the congregation and enjoying the service.

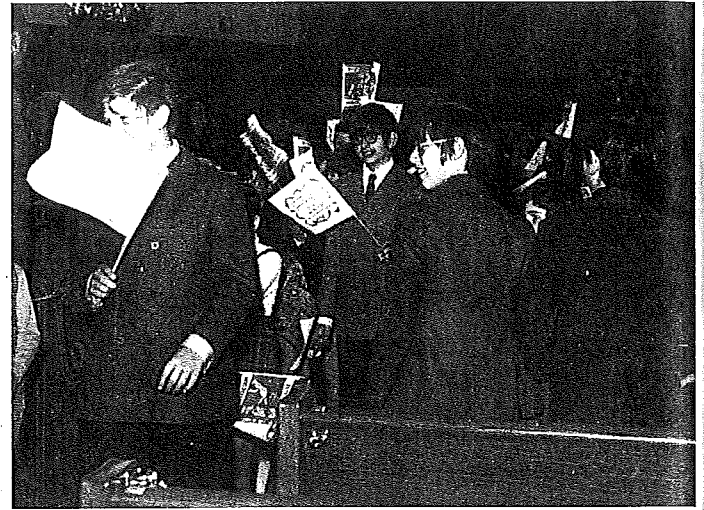


*Bat Mitzvah, 1965
Rabbi Bertram Korn and Arnold Fink*

Also innovative was maintaining the regular schedule of Sabbath services throughout the summer. The public, as well as synagogue members, came to count on K.I. as the place they could go for daily prayer.

In the late 1960's and early 70's, searching for ways to make services more meaningful and relevant, Dr. Korn supported experimentation with cre-

ative services. He recommended the congregation add the midnight Selichot Service to its High Holiday calendar and penned an innovative, moving service himself.



Simchat Torah, 1960's

Dr. Korn also encouraged members of the Alumni and College of Jewish Studies to write and conduct creative services, which were both interesting and, for the most part, well received. Some members, however, preferred the traditional service, so that both were often held side by side, the traditional service in the Temple and the creative service in the Chapel. Among the innovations at the time was a Sukkot service on the theme of sharing and a Simhat Torah service which included passing the Torah from generation to generation.

The influx of new members brought many people who had not been raised as Reform Jews, and the Religious Practices Committee began receiving requests to permit such traditional practices as using a *chupah* (canopy) at a wedding. At the time, the canopy was allowed by special request only, and only in the Chapel. After much discussion, centering on the essence of the synagogue's commitment to Reform, the Board approved its use in either the Chapel or the Sanctuary, and a beautiful *chupah* was created by the Sisterhood.

Rabbi Korn encouraged boys to celebrate Bar Mitzvah and had added the Bat Mitzvah ceremony for girls. The rituals were so popular that not only two, but often three were scheduled per Saturday morning. For a few years, it even became necessary to schedule Bar Mitzvah ceremonies on Thursday evenings.

There were requests from Bar and Bat Mitzvah families to add to or change some of K.I.'s traditional

rituals. The Religious Practices Committee engaged in serious and prolonged discussions about the degree of involvement of families and the rituals which should be permitted. In 1973, it undertook a survey of religious practices among Reform congregations around the country, and found that K.I.'s practices—allowing only minimal family involvement and not permitting the *tallit*, the *yarmulka*, or chanting either the Torah portion or blessings—were in keeping with only a minority, albeit a significant one, of Reform congregations.

As a result, and in an effort to be responsive to members' needs, the Committee recommended changes. It was decided that the ceremonies should be kept uniform, but that it was permissible to expand a child's part within the limits of the service. Children would also be able to chant the Torah blessings in Hebrew and read the Haftarah in Hebrew as well as in English.

It had long been K.I. policy to discourage head coverings of any type, and requests from Bar and Bat Mitzvah families to permit *kipot* created much discussion. One of Dr. Korn's last actions, in preparation for his already planned retirement, was to encourage the Board to permit a box of *kipot* to be placed near the entrance to the Sanctuary for those who might wish to use them.

The synagogue was also preparing to order the Movement's new prayerbook, which was published in 1976. The new *Gates of Prayer* contained a large amount of traditional material, as well as many creative and contemporary references. More Hebrew—in the Sephardic, rather than Ashkenazic style—was used, and it was interspersed throughout the page, giving the book a more traditional look. It also contained passages about Israel and the Holocaust, more poetry, and even some Yiddish. Shorter selections used modern language; the "Thou's" and "Thee's" of the old book were abandoned in favor of "You." Ten different Shabbat evening services, including two for families with young children, were offered, and parts of various services could be combined, rather than using a set service according to the day of the month. The book opened Hebrew style—from right to left, rather than from left to right—and Rabbi Korn encouraged the congregation to adopt it, saying that people were beginning to prefer things that were symbolically Jewish and provided a feeling of cohesiveness with other Jews.

Dr. Korn also originated the idea for special family services, geared to children age ten and under, that would be held one hour before the regular Friday evening service. He was unable to initiate the project himself, however; Assistant Rabbi Steven Fink conducted the first of these services one month after Dr. Korn's death.

A Sense of Authenticity

Rabbi Simeon Maslin, who took over K.I.'s pulpit in 1980, encouraged the congregation to continue to bring Reform Judaism back to a sense of Jewish authenticity. He taught that Reform Jews must define themselves, not by what they *don't* do, but by what they *do* do. He encouraged people to join Reform congregations because they believe in what the congregation stands for, not because it's easier.

Discussion about traditional rituals continued, under Rabbi Maslin's guidance, and slowly, over many years, additional changes came about. Although *tallitot* and *kipot* were permitted for Bar and Bat Mitzvah celebrants and members of the congregation, the rabbis were not yet permitted to wear them on the pulpit. At Rabbi Maslin's suggestion, pulpit officials began wearing the *tallit* in 1986. In 1995, *kipot* were permitted for all on the pulpit.



Havdalah service
Rabbis Forman and Alpert

Rabbi Maslin also sought to personalize Bar and Bat Mitzvah ceremonies. By 1981, the congregation had eliminated triple celebrations on Shabbat morning and permitted the option of a Saturday evening Havdalah ceremony instead. (Thursday evening Bar Mitzvahs were discontinued in 1981.) Children were permitted to chant their Torah portions, and even to learn *trop*, cantillation of their Torah reading, with special tutoring provided for those who requested it. Previously, no *aliyot* were permitted for the Torah reading. The practice was changed to allow three generational *aliyot*, for grandparents, parents, and the Bar or Bat Mitzvah. Passing the Torah from one generation to another and encouraging parents to present a brief "message" to their son or daughter also provided a more personal touch.

Creative services continued, with Alternative Services conducted approximately once a month before the regular Shabbat evening service. Held in the Chapel, with guitar music and with people encouraged to dress informally, they served congregants who were seeking something different. In 1995, another door to spirituality was opened when Rabbi Maslin initiated weekly Services of Comfort and Healing. Small and intimate, these special services addressed the needs of people going through periods of personal difficulty, and were another way of increasing members' sense of shared community. In 1996 these services were replaced by the addition of a Prayer for Healing at regular Shabbat eve services. Rabbis Maslin, Alpert and Forman also continued the K.I. tradition of lay assistant rabbis, training fifteen men and women to lead Friday evening services, and *minyans* at the homes of mourners.

The mid '90's brought two other important changes to K.I. Although the Reform Movement's prayerbook had changed several times over the years, the orientation was still toward a masculine, authoritarian vision of God. The Movement published, and K.I. adopted in 1996, an interim book devoid of masculine imagery and sexism, the CCAR's new *Gates of Prayer for Shabbat and Weekdays*.

An influx of new members in the late 1980's and early 1990's included many intermarried couples seeking a Jewish spiritual home. Ritual practices for life cycle events had evolved over the years, but had never been made explicit or explained to families. A task force, chaired by Patricia Greenspon, was initiated and, after more than a year of study, a policy was formalized and included in a congregational handbook.

The policy allows non-Jewish spouses to be on the pulpit, to open the Ark, and to join in when the Jewish spouse leads a blessing. It also provided an alternative English reading for non-Jewish parents and grandparents in place of the Torah blessing. The policy encourages inclusiveness and allows participation in a manner sensitive to the needs of all members of the congregation.



Hanukkah, 1980's
William Ferstenfeld

In true Keneseth Israel fashion, ritual and liturgy did not simply change over the years, but evolved and developed, in order to strengthen the congregation and to better serve the spiritual needs of the people.



Rosh Hashanah Reception, 1964

A TREASURY OF ART AND ARCHITECTURE

In its one hundred fifty year history, Keneseth Israel has had five homes, each time moving with its congregants, as they progressed "uptown" and then, into the suburbs. Each relocation permitted greater physical growth and further expansion of the congregation's spiritual, educational and community services.

A Sacred Task

By the late 1940's the Jewish population of Philadelphia had once again migrated, this time to the suburbs surrounding the city. K.I. had twice explored the possibility of merger with Rodeph Shalom, which had developed into a congregation of equal size and influence, but concluded that this would not be in the congregation's best interests. A short-lived effort was made at jointly running a branch-center on High School Road in Elkins Park. However, K.I.'s Board soon came to believe that a branch center was not compatible with the mission of a synagogue, which needs to be directly responsive to its membership. With the Broad Street Temple becoming a liability, both in terms of cost of upkeep and accessibility to the members, a move to the suburbs seemed increasingly desirable.

Just as K.I. was contemplating a move, an opportunity presented itself. In an effort to expand its law school, Temple University, which had been renting space in the Alumni Building for years, expressed interest in purchasing K.I.'s buildings. At a meeting in June 1951, the Board approved the sale of the buildings to Temple University, pending final approval by the membership. Temple agreed to allow use of the Alumni Building, or an alternative site, for Sunday religious school until the final settlement on the synagogue's new building. Because Temple's plans did conflict with Sunday school, the university provided space for the school at its Cedarbrook Campus, located at Cheltenham Avenue and Sedgwick Street. This site was used with great success for several years.

The congregation was now committed to move, and the Real Estate and Planning Committee researched a number of promising properties. It finally found a triangular tract of ground at the corner of Old York and Township Line Roads in Elkins Park, which was owned by the Breyer Corporation. Board member Louis Hirsch, a past Cheltenham Township Commissioner, arranged a meeting between company officials and officials of the committee, and an agreement to purchase the property was reached.

Israel Demchick was hired as head architect. He was assisted by Irvin Michaelson, a member of K.I., who was responsible for engineering decisions, and David Supowitz, who created the working drawings. However, the Board did not feel that it had enough land for a complete facility and negotiated the purchase of an adjoining three-acre tract of land on the Meetinghouse Road corner of the property. A young couple was hired as caretakers of the property, and permitted to live on the second floor of the existing house. The ground floor of the "Temple House" was used as a community center where various groups could meet and social events take place.

Plans were drawn, the Leonard Shaffer Construction Company hired, and a symbolic ground breaking held on November 28, 1955. By the beginning of April, 1956, excavation had begun and on Sunday, October 7, 1956, the cornerstone was laid.

By the summer of 1957, the building was nearing completion. The Temple House was demolished, the ground leveled, and made into part of the parking lot. Several of the stained glass windows were moved to the new building. Finally, a Deconsecration Service was held at the Broad Street building. The Eternal Light was taken down and the Torah scrolls removed from the ark. Although the new facility was not entirely complete, as of July 16, 1957, it was home.

*"Happy are those
who dwell in
Your House."*

Psalm 84:5



*Ground breaking 1955 Samuel Feldgoise, Arlin Adams,
Leonard Shaffer, Rabbi Bertram W. Korn and Lester Hecht*

The entire K.I. community joined in a celebration the weekend of December 4-6, 1959, to mark the dedication of the building and the completion of Dr. Korn's tenth year as Senior Rabbi. Dr. Maurice Eisendrath, the President of the UAHC, delivered the Dedication Sermon on Friday evening and scrolls were presented to builder Leonard Shaffer, architects Israel Demchick and David Supowitz, and Chairman of the Building Committee, Monte Tyson.

Rabbi Korn was honored Saturday night at the Annual Dinner Dance which marked the 112th Anniversary of the congregation. Dr. Jacob R. Marcus, Professor of American Jewish History at HUC-JIR, Director of the American Jewish Archives, and Past President of the CCAR, spoke in tribute to him.

The children were included on Sunday morning when, in place of classes, they worshipped together and heard a special sermonette from Rabbi Korn entitled "Why We Built This Building." On Sunday afternoon, K.I. opened its doors to the community for a Meeting of Re-Dedication to the "Biblical Roots of Democracy," marked by an illustrated lecture by Dr. Nelson Glueck, President of the HUC-JIR.

The House of the Lord

K.I.'s fourth home combines practicality and beauty in a multi-purpose building housing offices and meeting rooms, the Krauskopf and Rothschild Auditoriums, the Temple Judea Museum, the Meyers Library, a gift shop, a youth canteen, and a three-story school wing with thirty classrooms and a playground. The building is wheelchair accessible, either by lift, elevator, or ramp from the parking lot.

Most people enter from the parking lot, where they are welcomed by a sculpture depicting one of the cornerstones of Judaism: the family. Two parents clasp arms, encircling the children between them. They face the synagogue, as if to indicate its importance in their lives. Designed by Joseph Greenberg, Jr., it was given by the Binswanger family. Near the door is a stained glass illuminated mural, the first of its kind in Philadelphia. Entitled "Come Ye Unto The House of the Lord," it portrays Moses holding the commandments, surrounded by the prophets. It was designed and given to K.I. by Mrs. Lester Hecht, wife of a past president of the congregation, and her brothers in memory of their parents.

The spacious marble main lobby, dedicated to K.I.'s fourth senior rabbi, William Fineshriber, houses portraits of the congregation's senior rabbis and stained glass windows taken from the Broad Street Temple. The center windows depict Ruth and Naomi on the left and Abraham and Isaac on the right; they are flanked by the Theodore Roosevelt and Joseph Krauskopf Memorial Windows. Very different from the modern stained glass windows in the sanctuary

and chapel, these windows recall and honor the congregation's past.

The sunken flagstone patio on the York Road side of the building and the Fineshriber Garden on the Meetinghouse Road side also commemorate K.I.'s past. The garden is an enclosed, quiet spot for rest and reflection, decorated with the 1891 cornerstone from the Broad Street Temple converted into a planter. A bronze shield set into the York Road patio memorializes the groundbreaking in 1955 and the ivy-covered wall contains the 1956 cornerstone. Six pillars support two concrete lintels, one bearing the inscription "Hear, O Israel, the Lord our God, the Lord is One," and the other inscribed "Thou shalt love thy neighbor as thyself."

Just off the lobby is the Neumann Chapel, which is used for small worship services and by the religious school. As in the main Sanctuary, attention is focused toward the Ark, with the Ten Commandments in Hebrew and the Eternal Light above it. The Chapel walls contain brass plaques, memorializing congregants and their loved ones who have died.

Five stained glass windows, executed by the Rambusch Studio of New York in 1960, illuminate the Chapel's outside wall. Rich color against a luminous background tempers the light without obscuring the interior of the chapel. Designed as teaching windows by Rabbi Korn, they commemorate important Jewish figures and inculcate spiritual values in all those who see them.

The first four windows depict Moses, Isaiah, Esther and Hillel. Isaiah appears with children; this window was contributed by children from the religious school, who purchased it in conjunction with the Sisterhood. The fifth window depicts Robert Morris, a Pennsylvanian who signed the Declaration of Independence, embracing Haym Salomon, the Jewish financier who backed the Revolutionary War.

Two auditoriums, one named for K.I. benefactors Charles and Regina Rothschild, the other for Rabbi Krauskopf, each with its own kitchen, make it possible to host two large meetings or receptions simultaneously. The Krauskopf Auditorium, which was elegantly refurbished in the summer of 1995, and re-named the Krauskopf-Ginsburg Auditorium in memory of Rose K. Ginsburg, can be opened to connect to the Sanctuary, allowing seating for 2200 worshippers. At the entrance to the Rothschild Auditorium are two menorahs, dedicated by Lois Hitchman in memory of her parents.

Throughout the building, numerous paintings, sculptures, photos, and drawings, highlight K.I.'s appreciation of the arts. Included are 19th century Central and Eastern European paintings, as well as modern Israeli and American works. Photos of Confirmation classes line the hallway outside the

offices. In the 1990's, works by Jewish artists from the former Soviet Union were added to the synagogue's collection. As congregants, employees, and guests worship, study, and work in the building, they experience first-hand the concept of *hidur mitzvah*—the beautification of the religious act.

A Holy Place: The Sanctuary

K.I.'s Main Sanctuary is a majestic and awe-inspiring space that can accommodate over 850 worshippers in its usual configuration. On either side of the main entrance, magnificent works of art highlight significant aspects of the congregation's history. On the right is the *mezuzah*, commissioned in 1974 in honor of Bertram Korn's 25 years of service. Executed in silver, gold, and enamel by congregant and artist Daniel Blumberg, Dr. Korn's varied interests and talents are represented on miniature doors, reminiscent of the doors to the Ark in the sanctuary. The doors open to display the parchment containing verses of the *Shema*.

On the left is a micrography, a picture composed of tiny words, in this case, the names of all of the donors to the synagogue's 21st Century Fund. Dedicated in 1993, it represents prominent elements of the sanctuary. All of the names are the same size, regardless of the amount of the gift, following the Talmudic precept: "One may give more and one less, as long as the heart is directed toward heaven."

Inside, attention is directed toward the Ark, which is the focal point of the raised pulpit at the front of the sanctuary. Set into marble, on either side of its doors are reliefs by local artist George Kreier detailing scenes from the life of Moses. Carved panels, each representing an important theme in Judaism, decorate the wall behind the ark. Holidays are depicted with well-known motifs; the twelve tribes of Israel are represented with their traditional symbols; and other themes, such as the hands extended in priestly benediction, Noah's Ark, or the Burning Bush, highlight the wall. Massive stone tablets containing the Ten Commandments, inscribed in English so that everyone may read them, rise above the Ark.

Ten monumental stained glass windows by artist Jacob Landau light and adorn the space. Originally, the windows were simply milky white opaque glass. However, a plan for replacing them with stained glass was always part of the vision to enrich the sanctuary. Planning for the windows began in 1961, by a lay committee under the guidance of Rabbi Korn. When Louis Schwerin, who had served on the committee, became president, he appointed his wife, Ruth, who had a background in art, and Bernard Bloomfield, to chair a new lay committee.

The committee interviewed three artists and particularly liked Landau's work, although he had never

worked in stained glass before. He had done graphics and prints but was willing to experiment. The committee commissioned Landau in 1970, telling him they wanted a universal theme that would appeal to all people. He began reading and studying with Rabbi Korn and presented the committee with the name and ideas for 'The Prophetic Quest'.



Louis Schwerin, Rabbi Korn, Ruth Schwerin, Bernard Bloomfield and artist, Jacob Landau

The windows represent the prophets and others who sought to understand God's will and personify it for the People of Israel. Addressed in the windows are universal subjects, such as love, peace, justice, and faith. Their modern, expressionistic style and the juxtaposition of ancient and contemporary images—the "finger of God" with guns, television screens, and rock bands—transport the prophets' visions into the concerns of the day. Landau understood the challenges of the human condition and presented possible solutions in multi-colored shards of glass.

Biblical passages representing the theme for each window are inscribed in both Hebrew and English, allowing everyone who sees them to contemplate their message. The artist's choice of shapes, composition, and over one hundred different colors add emotion and meaning to the symbolism of the images; time and patience are required to discover their significance. The attentive viewer brings interpretations of his own to the windows, and, therefore, takes intense feeling and emotion from them. People discover through the windows that, from ancient times to the present, the core of humanity remains the same.

Landau's original drawings were translated into working cartoons by Benoit Gilsoul, who helped instruct Landau about working in glass. They were submitted, one or two at a time, to the committee for approval, and executed in stained glass by Willet Studios of Philadelphia. Each window is 23 feet high and five feet wide and weighs 600 pounds. Over 3000 square feet of glass and 2500 pounds of metal were used. Individually dedicated by congregants, they were completed and installed in the sanctuary in 1974. A descriptive guide, authored by Dr. Korn, is found near each seat.

In the spring of 1990, Rabbi and Judith Maslin approached Lynn Solomon, then a new congregant who had a Masters degree in art history, to put together a



Judith Maslin and class in Temple Judea Museum, 1994

tour of the windows and train a corps of docents. She spent six months studying the windows and the stories of the prophets they depict, before approaching Landau with an interpretation of his work. Solomon trained approximately twenty volunteer docents to give the tours that translate the beauty and symbolism of Jacob Landau's windows. In celebration of the 20th anniversary of the installation of the windows, from March to

June 1995, she curated a special exhibit for the Temple Judea Museum of works which exemplified Landau's creative and spiritual process in the development of the windows. Sketches, drawings and watercolors provided insight into the artist's thoughts, hopes, and dreams for humanity as he created his masterpiece.

The Beautification of the Mitzvah: The Temple Judea Museum

After World War II, Jews began to realize the importance of collecting and preserving Jewish artifacts as a way of documenting the history of their people. In the early 1960's, Keneseth Israel was among the first synagogues in the country to found a museum, organized by a lay committee, that began to inventory, catalogue, and display the congregation's many old and valuable articles in cases in the Fineshriber Lobby.

Rabbi Meir Lasker of Temple Judea had also begun to purchase Judaica for his Temple and had acquired a significant collection. When the synagogues affiliated, in 1983, the collections were combined, and money from the sale of the Temple Judea building was used to build gallery space in the Fineshriber Lobby as a fitting tribute to Temple Judea. Joan Gross, a member of Temple Judea, designed the gallery.

When the Museum was planned, Rabbi Maslin recalled a tradition preserved by the Great Synagogue of Rome; set within its walls are Arks from abandoned and destroyed Italian synagogues. Temple Judea's ark was placed in the right-hand wall of the museum, its classical columns framing several exhibit shelves. Respect for its previous function guides what is displayed there. The Temple Judea Alcove, also located in the main lobby, houses the memorial and honor plaques from the former synagogue. A Sephardi Torah is displayed, representing Rabbi Meir and Sylvia Lasker's collection.

An endowment by Leonard Zeidman provided the

opportunity to professionalize the activities of the museum, and Judith Maslin, who holds a M.A. in Art History, was asked to be its first Director and Curator. Dorothy Freedman, a former member of Temple Judea who was involved from the beginning inventorying the Temple Judea collection, became Museum Chairperson.

Opened to the public in 1984, the Museum is an educational vehicle for the congregation, the Jewish community, and the community-at-large. To that end, Maslin designed a course for docents—all volunteer members of the congregation—on the museum's holdings, their histories, and use. They work with visiting groups, congregant groups, and classes from the religious school, using the exhibits to instill understanding and appreciation of Jewish religion, history, and culture. The exhibits have highlighted significant aspects of the museum's holdings, often based around a theme, Jewish history, or the work of one artist.

A second mission of the museum is to acquire or commission additional pieces of Judaica to add to the original joint collection consisting of 500 pieces. Among them are the second oldest *ketubah* (marriage contract) in America, an Italian *Ner Tamid* (Everlasting Light) that was dedicated in 1833 by an aristocratic Jewish family, and a commentary on the Torah from the 16th century which belonged to the same family. The museum is responsible for the proper care, maintenance and display of all of the synagogue's art, and received a matching grant to build additional archivaly-correct storage space which was completed in 1993.

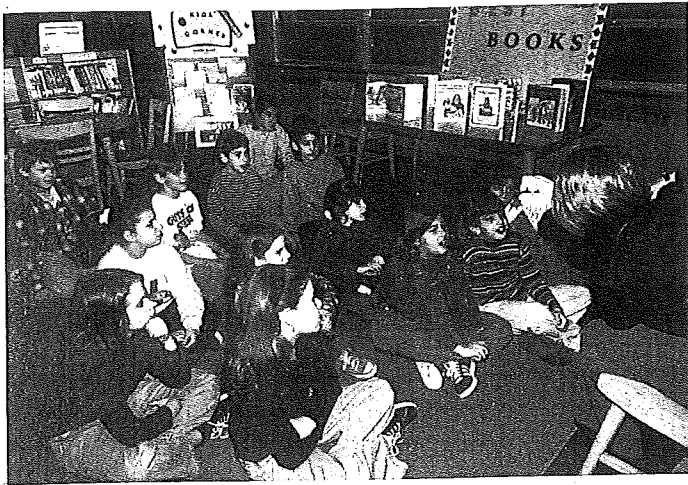
In the summer of 1995, Judy Maslin retired to pursue other personal interests. The Museum Committee, which is responsible for its functioning in collaboration with the director, continued the Museum's important work, and in 1997 hired Dr. Susan Isaacs as director.

The People Of The Book:

The Clarence L. & Estelle S. Meyers Library

Keneseth Israel's first library was established in the south lobby of the Broad Street Temple in 1892, by a group of young men and women of the congregation, known as "The Knowledge Seekers." It served not only the congregation, but the entire neighborhood as a community library. With the move to Elkins Park, a room was set aside for a library and dedicated in memory of Clarence and Estelle Meyers in 1961. As there was no longer any need to serve as a community library, the decision was made to concentrate on books of Jewish interest. Sidney August, a Judaica scholar and professional librarian, was instrumental in expanding the library's collections.

In June 1994, August retired and confirmed and library volunteer Norma Meshkov took the reins. Her immediate goal was the reorganization of both the



Norma Meshkov and children in a library class, 1997

collection and the space, in order to present more volumes of contemporary Jewish literature in a more attractive and welcoming way. Betty Langsdorf, a retired professional librarian, has played an important role in the selection and cataloging of the collection. With the help of an enthusiastic committee and an all volunteer staff, the library has re-emerged as a vital part of congregational life.

In the "Kids' Corner," stocked with over 500 Jewish books and decorated with colorful and informative posters and exhibits, religious school students listen to stories, browse for books to borrow or gather information for a report. Classes are scheduled to use the library in a coordinated program that enhances the curriculum of each grade. Students in grades K-7 are encouraged to participate in the annual city-wide Jewish Book Read-In.

The adult collection houses reference and Judaica sections and over 6000 volumes of contemporary Jewish literature, running the gamut from cookbooks to



Rabbi Ruth Sandberg and Jack Ringlestein used the library regularly

history and from biography to travel. The Heller Music Center contains a complete audio sound system, with tape players, headphones, records, CD's and tapes.

Remembering A Proud Past: The K.I. Archives

With Keneseth Israel's long and significant role in the history of Jewish life in Philadelphia and the country, it is little wonder the synagogue houses one of the most extensive synagogue archives in existence. Founded in 1974, as a result of a suggestion by Dr. Korn after the congregation's 125th Anniversary, the aim was to collect all of the pertinent information—photographs, programs, membership lists, minutes, tapes, correspondence, newspaper and magazine clippings, articles written by or pertaining to the rabbis, conversion and marriage records, charters, yearbooks, and bulletins—that record the vast and varied history of the congregation.

Of particular interest are the Minute Books of the first forty years of the congregation, which were handwritten in German script. Mrs. Adolph Schonwetter translated these into English soon after the founding of the Archives. Also of interest is the original 1847 constitution of the congregation, Rabbi Krauskopf's personal diary of his travels to Russia in 1894, and the anti-Zionist correspondence of Dr. Fineshriber.

At its inception, the Archives Committee, led by Blanche (Mrs. Louis) Kober, began sorting 128 years of memorabilia which had been saved by various members of the K.I. community. They discovered many gaps in the collection and called upon congregants to contribute any items they had pertaining to the synagogue. The archives was housed in a closet in the Board Room and the committee began cataloging the collection.

In 1979, then synagogue president Louis Doull asked Phyllis (Mrs. Howard) Drucker Sichel to take over the position of Archives Committee chairperson. In 1983, Sylvan W. Drucker, a confirmand and past president of K.I., provided the funds to engage Douglas Kohn, a rabbinical student at HUC and an experienced archivist, to spend several summers to organize and inventory the collection, as well as for the purchase of professional archives material. Records were transferred to acid-free, alkaline-buffered storage boxes and folders, and leather-bound volumes received leather-reconditioning treatment. The Archives contain the records of the rabbis, officers, and auxiliary groups of the congregation.

The K.I. Archives has participated in many historical exhibits, both within the synagogue and in the community at large. In December 1995, in conjunction with the Korn Memorial Service, it featured an exhibit honoring K.I.'s World War II veterans. Copies

of original material from the Archives illustrated and explained the congregation's contribution to America's war effort.

The Archives, one of the most accessible in the area, has also made material available to individuals searching for personal and family information. K.I. is one of only two local synagogues with an organized collection containing vital statistics on the life cycles of families who were or are members. Students and scholars studying the history of Reform Judaism in this country have availed themselves of the Archives' resources, and the Archives has loaned memorabilia to museums and Jewish historical societies, including the

National Museum of American Jewish History in Philadelphia, the Jewish Museum of New York City and the American Jewish Archives in Cincinnati.

In the summer of 1995, the Archives was moved to a spacious, fireproof, climate-controlled room behind the library. This was long a dream of the committee and made it easier to store and utilize archival materials.

More than just bricks and mortar, Keneseth Israel's building is truly a home for congregants to use and enjoy.

A TRADITION OF MUSICAL EXCELLENCE

Keneseth Israel's history has always been integrally intertwined with fine music, both vocal and instrumental. Strictly forbidden by Orthodox Judaism, the installation of an organ and the organization of a mixed-voice choir were among the young congregation's first significant steps toward Reform. Music has celebrated the congregation's growth and development through the years.

A strong Music Committee, formulated in the original By-Laws, selected and approved the music and oversaw the choir and organist. Although K.I. did not enjoy a cantor from the time of Grobani's resignation in the 1930's until the 1970's, the organ and choir remained significant parts of the synagogue's tradition, with the finest musicians of the day serving the congregation. In 1902, Russell King Miller, Professor of Composition and Theory at Combs College of Music and one of Philadelphia's most distinguished organists, became the organist. From 1933 until 1947, Dr. Isadore Freed, one of America's leading synagogue composers, served as organist and choir director. He composed "The Sacred Service for Sabbath Morning" while at K.I. In 1947, Dr. Alexander McCurdy, Professor of Organ at Curtis Institute of Music, and one of the foremost teachers and organists on the East Coast, took over the position.

The Finest Music

Dr. Bertram Korn, who assumed the pulpit in 1949, was a music lover who wanted K.I. to offer congregants the finest music to enjoy. The Music Committee produced oratorios on Jewish subjects by famous composers, which were so popular that people from the community flocked to those Friday evening services. In 1955, a series of special musical services, highlighting the finest in Jewish liturgical music was begun to celebrate Jewish Music Month.

With the move to Elkins Park, the decision was made to design a new organ that would be appropriate for the sanctuary and to place it, and the choir, in a visible spot adjacent to the pulpit, rather than hidden in a choir loft. Nationally-known professors from the Massachusetts Institute of Technology advised the architects and Building Committee on the technical aspects of design and construction. While work proceeded, Emil Cohn, Jr., a congregant and self-taught expert on organs, supervised the installation of an Allen electronic organ in the Neumann Chapel, with special speakers that would provide the volume needed. This project was funded by the Sisterhood.

Cohn, with K.I.'s music director and organist, Frederick Roye, guided the building of the new instrument, by Austin Organs, to specifications recommended by Dr. William H. Barnes, the pre-eminent authority of the day on pipe organs. Approximately two and a half years and several trips to hear the pipes were necessary before the instrument was completed. It was designed to meet the requirements of religious music, as well as having the pipes and stops to permit a full range of Romantic and Baroque music to be played.

In 1961, a three-day ceremony marked the dedication of the new 52-pipe organ by Alfred J. Goldsmith, a member of the Board of Trustees, in memory of his wife Phyllis K. Goldsmith. Roye, his successor, Earl Ness, and Dr. Barnes played at the ceremony. Over the years, prominent organists from Europe and America played to packed houses at Sunday afternoon organ concerts. In order that congregants might more fully enjoy the organ, short recitals were offered prior to

the start of Friday evening services.

Ness, who had studied at Curtis Institute and was Director of the Organ Department at Temple University, also directed both the professional and a newly organized volunteer choir. The volunteer group, which consisted of many K.I. members who enjoyed singing together, worked with Ness on a weekly basis. Many had had years of voice training and professional experience but were happy to sing for their congregation as volunteers. Ness led his choirs in performing such difficult music as Leonard Bernstein's "Chichester Psalms," Handel's "Judas Maccabeus," and Hayden's "Creation."

Both choirs, under Ness's direction, sang a special concert for K.I.'s 125th Anniversary. A Friday evening service was specially created for the occasion by Michael White, with parts for two choirs and two organs. Novel and creative, it garnered much publicity for the congregation.

Eight women from the volunteer choir joined under the direction of congregant Shirley Itzenson to form the Women's Chorale. They met weekly and performed at local hospitals, for Wednesday Senior's Programs, and for the Sisterhood Interfaith Day.

Less formal music was also part of K.I.'s tradition. The first all-K.I. Musical Comedy, an original production entitled "Shofar, So Good," was produced in 1959. Over the years, congregants wrote, planned and produced such hits as "New Faces of 5717," and "Diary of A Doormat."

The children also learned and performed Jewish music. A children's choir was part of the religious

*"Sing unto
the Lord
a new song."*

Psalm 96:1

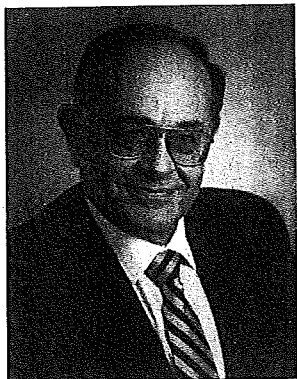
school and sang in city-wide competitions and Reform music festivals, as well as for congregational Children's and Family Services.

Keith Chapman, famed in Philadelphia for playing the John Wanamaker organ, served K.I. from 1977 to 1980. He was followed at the keyboard first by Cecilia Millsap and then by Sharon McCabe, who also kept the volunteer choir tradition alive. McCabe led the choirs in Solomon Rossi's unique Renaissance Service, which featured ancient instruments accompanying the voices.

The Cantorial Tradition Renewed

With Rabbi Korn occupying the pulpit, K.I. was ripe to renew the cantorial tradition. Korn especially loved opera, and strongly desired an operatic voice on K.I.'s pulpit. Cantor Seymour Schwartzman, an operatic baritone, formerly of K.I.'s neighboring congregation Beth Sholom, held the position for one year. The search for a cantor then continued.

Richard Allen had served as part-time Cantor at Sinai Temple in Mt. Vernon, NY, and as Cantor at Temple B'rith Kodesh in Rochester, NY. There, he worked with Dr. Samuel Adler, the composer, conductor and Head of the Composition Department at Eastman School of Music. In 1976, he joined Rabbi Korn on the pulpit at Keneseth Israel.



Cantor Richard Allen
1976-1997

As Director of Music, Cantor Allen works with the Choir Director/Organist to plan the music for each service. In 1991, James Batt, a graduate of Westminster Choir College and an accompanist for Columbia

Artists, took over this position. They introduce contemporary artists and Israeli music that keeps K.I. abreast of the changing environment of Jewish music and influences the congregants' mood during prayer. Every Friday evening, they are accompanied by a professional quartet who are among the finest singers in Philadelphia.

The professional choir is the core of every group that sings at Keneseth Israel; they are joined for High Holidays and for special services by other singers and instrumentalists. The High Holiday evening services, which are broadcast on local radio, are usually sung by an octet. They are joined by a trumpet on Rosh Hashanah morning and Yom Kippur afternoon and a cello for Kol Nidre.

In 1985, Charles and Richard Kahn established the Ruth Kahn Memorial Fund in memory of their moth-

er. In a Spring Concert Series, programs, such as the Philadelphia Boys Choir, the Pennsylvania Pro Musica, the Philadelphia Quartet, and the Concerto Soloists, provided pleasurable Sunday afternoon concerts which were open to the public.



Alyssa Davidson-Arms teaching 1st graders, 1997

Alyssa Davidson-Arms joined Keneseth Israel's staff as Music Director of the Religious School in 1985, and helped revive the adult volunteer chorus, called Makhelat K.I., in 1992. They rehearse weekly and sing for Family Services and in the community several times a year.

Another of K.I.'s special musical traditions is a service to celebrate *Shabbat Shira*, when the triumphal Song of the Sea (Exodus 15) is read. It marks the beginning of Jewish Music Month, and, through a "sermon in music," the congregation is introduced to new music or a composer with whom they may not be familiar. They have enjoyed the Biblical songs of Dvorak, Yiddish lullabies, Rossi's "Sacred Service," Leonard Bernstein's "Chichester Psalms" and other worthy music.

A Living Memorial

After Dr. Korn's death in 1979, the Korn Memorial Committee decided that, given his intense love of music, the most appropriate memorial would be the creation of a special music service, performed on the Sabbath closest to the Yahrzeit of his death. A fund was established to commission modern liturgical music in his name. Donations were received from congregants over many years.

The Korn Memorial Fund provided the resources to commission some of the most prominent Jewish composers of the day to compose new Jewish music. Max Janowski, Samuel Adler, Bonia Shur, Simon Sargon, and Ben Steinberg composed and performed their special works at K.I. Many of their pieces are still

used at Shabbat and High Holiday services, and Janowski's work was professionally recorded.

The culmination of the twelve year commissioning program was the selection of Ben Steinberg to create an entire Shabbat service. The committee had commissioned him twice previously and he was the committee's ultimate choice to compose the service. The first half of "Shomer Yisrael" was performed in 1992, and the complete service, consisting of over a dozen pieces of original music for the liturgy of the

Friday evening service, was performed in 1993. Steinberg conducted, James Batt played the organ and led the K.I. choir, which was joined by Voces Novae et Antiquae, directed by Robert Ross. Richard Allen sang the cantorial solos. It was recorded on cassettes and discs, which are sold nationally, and the synagogue authorized the publication of the entire service, which is now used by choirs around the world. K.I.'s gift to the world of Jewish music, "Shomer Yisrael" is truly a fitting, living memorial to Dr. Korn.

EDUCATION AND YOUTH: OUR FUTURE

In 1849, a religious school for K.I.'s children was one of the founders' first tasks. The continuing commitment of K.I.'s rabbinic and lay leadership to meaningful Jewish education, assures the future of the community.

On the Cutting Edge

In 1950, Herbert Zuckerman took over the newly created position of Director of Religious Education. Zuckerman was a full-time professional religious school director who, assisted by K.I. member and public school principal Max Wald, built a dedicated professional staff and developed a strong working relationship with the PTA. Over the years, the PTA provided invaluable support for the school, running social, educational, and fund-raising programs. From special holiday events—Shabbat dinners, Purim Carnivals, Hanukkah Bazaars, and Model Seders—to other extra, but important, activities that gave the school its edge of excellence—open houses, Back-to-School nights, book fairs, and workshops—the PTA worked closely with the school's director and the Religious School Committee.

In revising the curriculum, Zuckerman introduced a complete social service program into the 8th grade. The Upper School offered courses in comparative religion, and students observed services at other synagogues and churches. He initiated a twice-a-month extra-curricular program which included courses in crafts, drama, choir, and Hebrew, and introduced a film series around Bible and Jewish themes.

In 1953, as part of the sale of the Broad Street buildings to Temple University, the Religious School moved to the University's Cedarbrook Campus, at Cheltenham Avenue and Sedgwick Street. Courses in Jewish history, prayer, and Bible were offered, as well as optional midweek classes in Hebrew leading to Bar Mitzvah.

The move to Elkins Park aided the growth of the synagogue and school, as it served the changing demographics of the Jewish community. Zuckerman presided over the years of peak enrollment in the 1960's. 1750 children forced the school—even in its new building—into three sessions, one on Saturday and two on Sunday. So many boys were celebrating their Bar Mitzvah that ceremonies had to be scheduled three at a time!

Dr. Korn believed strongly that Reform Judaism did not mean lowering standards in Jewish education;

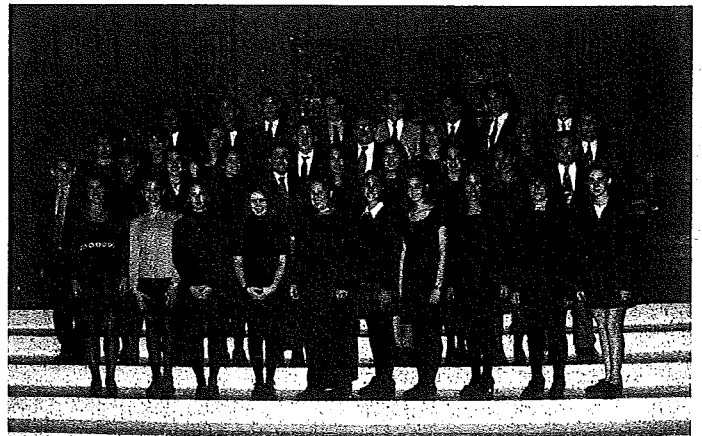
he felt that the school's goal should be to instill in children a sense of total responsibility as Jews. He was highly involved in every aspect of the school, routinely making unannounced classroom visits, greeting children by name and even offering to teach. He integrated the Bat Mitzvah ceremony into the congregation's ritual life, and initiated special Family Services and services conducted by and in honor of the school faculty. High Holy Day Children's Services were extremely popular, and he compiled a special children's High Holy Day Prayerbook.

The chairperson of the Religious School Committee, an active and involved group which had jurisdiction over the school, joined Zuckerman, Dr. Korn and the assistant rabbi at senior staff meetings to discuss school policies. These included a dress code forbidding jeans, turtleneck sweaters, and Nehru jackets, and developing and establishing a policy of attendance at Shabbat and holiday services. As

part of the educational process, regular attendance was required in order to be eligible for Confirmation. Attendance cards were distributed at services by a member of the committee, and a student had to be present before the recitation of the *Shema* to receive a card.

*"All your children
shall be taught
of the Lord"*

Isaiah 56:7



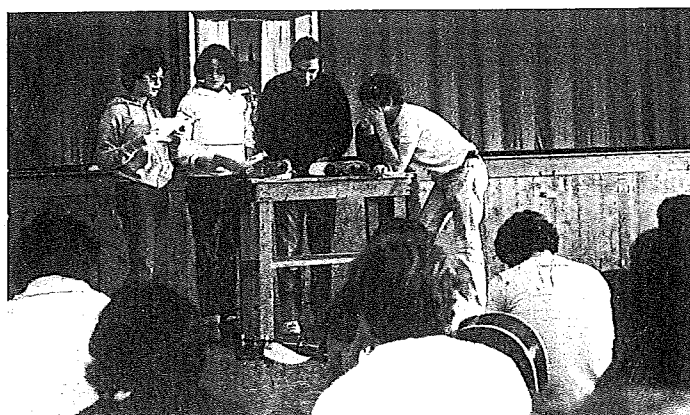
Confirmation class, 1997

Korn and Zuckerman made dramatic changes in the school's Hebrew curriculum. By 1963, 60% of eligible children took Hebrew as an elective. Of twelve students in the Hebrew Honor Society of Philadelphia, seven were from K.I. Honor students

of the Hebrew Department read Torah during High Holy Day services. Students at all levels studied prayer and were encouraged to understand the meaning of the prayers, not merely to recite them by rote.

To ensure a well-rounded Jewish experience, a variety of special opportunities were available. Active youth groups, such as Boy and Girl Scout Troops sponsored by the synagogue, and KIFTY and Jr. KIFTY, begun in the 1940's by K.I.'s former Assistant Rabbi, Samuel Cook, held regular meetings. The Federation of Temple Youth, which existed on synagogue, regional and national levels, provided myriad social activities for school age Jewish children within a Reform context. Dances, bowling, ice cream parties, hayrides, ski weekends, and trips to amusement parks, blended with weekend conclaves at sister synagogues and mitzvah projects, made the synagogue an inviting spot for an active teen social life.

Students could also enjoy a summer haven for Jewish youth, the Joseph and Betty Harlam UAHC Camp Institute for Living Judaism, better known as Camp Harlam. Opened in 1958 on 350 acres in Kresgeville, Pennsylvania, it was also well utilized by the Religious School for weekend retreats. In 1957, Blanche Kober and her family gave permission for the funds from the Elinore Kohn Tot Lot to be converted into a scholarship fund. Scholarships were awarded to K.I. students to attend Camp Harlam, Israel trips, Gratz College, KIFTY events, and other worthwhile Jewish activities.



Camp Harlam weekend, 1977
Rabbi Alan Fuchs

Zuckerman's tenure was marked by his concern for the whole child and for developing students' positive identification with Judaism. He encouraged parent involvement by arranging a regular schedule of classroom visits and student participation in planning and developing activities which advanced the knowledge of living Jewish values. The school was the largest in the area but kept classes small and personal.

New Leadership

Herbert Zuckerman resigned in 1970 to take a position at Temple Israel in New Rochelle, New York. He was succeeded by Dr. Bert S. Gerard, who boasted a national reputation as a teacher trainer, especially in the field of values clarification. Gerard saw the religious school as a center for developing attitudes as well as knowledge. He developed the Family Life Education Program, weekends of study, services, and recreation for parents and children in joint and parallel sessions to provide information about creating a Jewish home. While serving K.I., he published an article on "Values Teaching: the Hidden Agenda in Religious Education" in a professional journal entitled *Religious Education*, and worked with the Religious Education Association of North America.

In 1971, the religious school and synagogue switched from Ashkenazic to Sephardic Hebrew, the spoken language of Israel, which many Reform congregations were already using and teaching. Gerard built a prayer study program to teach the basics of the prayer service and initiated class participation in specific Shabbat services.

A creative and innovative educator, Gerard wrote the school's first Kindergarten through 12th grade curriculum by grade. He was awarded the Emanuel Gamoran Award for furthering Jewish education by the National Association of Temple Educators. He left K.I. in 1974, to assume the post of Director of Education and Administration at Congregation Beth Israel in San Diego, California.

James L. Levbarg, the founder and dean of the College of Jewish Studies in Detroit, was K.I.'s next Director of Religious Education. A past president of the National Association of Temple Educators, he was the author of a Hebrew primer, *Rosh*, and of pamphlets and curriculum outlines for Jewish education.

A back-to-basics conservative educationally, Levbarg revamped the school's curriculum by starting Hebrew reading readiness in kindergarten and increasing the amount of time students studied Hebrew in preparation for their Bar or Bat Mitzvah. His goal was to make them more comfortable with the prayerbook and with leading services for their ceremonies, as well as to enable them to read their Torah portions, rather than merely memorize them. He also standardized the salary scale for teachers, enhancing the professionalism of the staff.

KIFTY and Jr. KIFTY were extremely popular during these years, and K.I. students participated in city, regional and national events, such as a Soviet Jewry rally and a NIFTY Mitzvah Corps trip to Israel. The Israel trip was an enormous success, providing the opportunity to work at a youth village for underprivi-

leged Israelis, participate in an archeological dig, and visit Jerusalem and the Sinai.

Levbarg was succeeded, in 1978, by Rabbi Ruth N. Sandberg, the only woman in her class at the Reconstructionist Rabbinical College. She had faced a great deal of prejudice, even among Reform congregations, during her job search. Other synagogues, while willing to hire her as educational director, refused to allow her to use the title “Rabbi” or entrust her with rabbinic duties. K.I. was willing and eager to recognize her rightful title and give her rabbinic responsibilities. She became the synagogue’s first woman rabbi, holding the title Assistant Rabbi and Director of Religious Education.

The author of plays, educational games, and creative strategies for teachers in religious schools, Sandberg’s approach to religious education was informal and fun. She held impromptu meetings with students and took them to weekend retreats at Camp Harlam, in addition to tutoring them for Bar or Bat Mitzvah. Having recognized her own interest in Judaism only during her college years, she could easily relate to students’ questions about religion.

Sandberg wrote a new continuous curriculum for grades Kindergarten through 7 that concentrated on one or two themes per grade. Assisted by Frances Nodiff, she initiated an enhanced Hebrew program for students willing and able to do advanced work. She introduced “Fun Days” into the Sunday School, surprising students in each grade with a day of games and activities based on their curriculum. She also started a Teacher Resource Center, award ceremonies for the Sunday School, and a program for 10th graders which enabled them to earn honors during Confirmation for performing special projects. She resigned in 1982 in order to complete her doctoral dissertation at The University of Pennsylvania.

Rabbi Joel Alpert, the Assistant Rabbi and Director of Education at Temple Judea since his graduation from the Reconstructionist Rabbinical College in 1976, came to K.I. when the synagogues affiliated in 1983. Alpert strove to create an environment in the school that felt different from secular school, and emphasized Jewish feelings as well as Jewish knowledge. He hired teachers who were open to modern teaching techniques and aware of the needs of contemporary Jewish families, and worked with other staff and volunteers to establish creative programs with the Museum and Library.

Alpert also made the curriculum more rigorous, making Hebrew mandatory for all students, starting to teach it in the first grade, doubling the time of the weekday Hebrew classes, and adding conversational Hebrew in order to increase the comfort level of K.I. students with prayer services and spoken Hebrew. The

new curriculum recognized that students learn in different ways and achieve most in an environment that fits their particular style. Tutors were added to the staff to help students with learning disabilities and other special needs.

Convinced that students and parents should participate in decision-making about the school’s curriculum, Alpert initiated an annual survey to gather parents’ feedback on ideas and programs, and established a Student Council to get student input. Pre and Post-Bar and Bat Mitzvah students participated in Project Pride (facilitated by Jewish Family and Children’s Service), focusing on the difficult issues teens face in the modern world, and in Numbers 2000, an interactive school and family history project which recorded and mapped the history of the Jewish people at the close of the 20th century.

The Religious School took charge of the children’s High Holiday and Shabbat services, and, in the early 1980’s, eliminated separate children’s services in favor of Family Services, aimed at families with children ages 3 to 12. Family Holy Day and Shabbat services became interactive experiences, including stories, food, and music by the Choristers.



*Succot, 1983
Rabbis Maslin and Ezring*

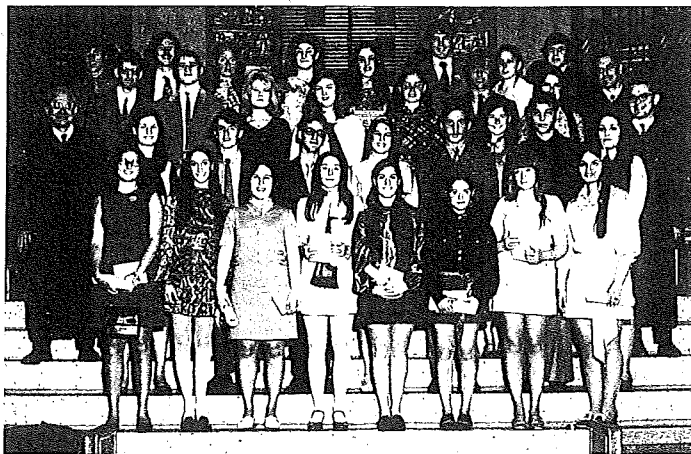
Traditionally important at K.I., music is a key component of the educational program. Over the years, children’s choirs for different age groups have flourished. Alyssa Davidson-Arms became Musical Director of the Religious School in 1985, teaching the entire school in regularly scheduled lessons. She conducts four choirs, for children from first grade through the Upper School, that rehearse weekly after school. They participate in monthly Family Services, the Reform Choral Festival, a Spring Concert, radio broadcasts for Hanukkah and Israel Independence Day, and sing in various sites around the community. The children sing a large repertoire of songs in Hebrew, as well as in English.

Innovations: Confirmation and The College of Jewish Studies

A Reform innovation in 1859, Confirmation held a significant place in the congregation's educational life ever since. David Cherashore and Albert Kitey taught and directed the program for many years, assisted by Horace Stern, himself a graduate of K.I.'s school. Stern, who later served the congregation in many capacities including President, was head of the Confirmation Department for almost a quarter of a century.

Originally, Confirmation was celebrated at age 16; the age was lowered to 15 in 1950 in order to lessen conflicts with secular school activities. Class size grew to over a hundred, and, in 1969, 177 students comprised the largest class in K.I. history and the largest in the country that year. Some years, up to eight teachers taught classes in Bible, Jewish History, Literature, and the Ethics of the Fathers. Dr. Korn and the assistant rabbis led sessions on the social problems plaguing teens of the day. Requirements for Confirmation included attendance at classes and services, academic achievement, projects, and an evaluation by the rabbis. Students could achieve Distinguished or Meritorious status and honor roll recognition.

An outstanding faculty worked to show students the applicability of their studies to modern Jewish life. In 1969, with the assistance of congregant Dr. I. Ezra Staples, Associate Superintendent of the School District of Philadelphia, eighty-three Pre-Confirmation and Confirmation students began a tutoring program for underachieving children at the Kinsey School.



Confirmation class, 1968

With parents volunteering the transportation, they tutored students in English and math.

The last six weeks of class were devoted to preparation for the Confirmation ceremony itself. A hallmark of K.I.'s ceremony was participation by every member of the class, each of whom also had the

opportunity to sit on the pulpit. The entire class recited the 121st Psalm in unison, with Stern "conducting" from the rear of the sanctuary, the English translation of the Ten Commandments, which is part of the Torah portion for the holiday, and the Class Declaration, a statement summarizing Confirmation's meaning to them. Much work and many professional and volunteer hours went into creating a meaningful and dignified ceremony that was enjoyed, and remembered fondly, by students, parents, and congregants alike.

In 1973, after a year of study by Bert Gerard, the Religious Committee, and the rabbis, K.I.'s Board approved the establishment of the Confirmation Academy. Classes for grades 8 through 10 were changed from Sunday afternoon to Monday night, a bold and innovative development at that time. A Teacher-Counselor helped students individualize their course selections, completing at least one course from electives in Bible, History, Ethics, Literature, Hebrew, Contemporary Judaism, and Theology. Guest teachers from the congregation and the community added to the expertise of the regular faculty.

In addition to classes, attendance at services and Weekend Camping Education Programs at Camp Harlam were required. Socialization with other class members was encouraged by opening the auditorium and Youth Lounge for dinner before class, and KIFTY and Jr. KIFTY held popular activities before and after classes. Trips to Israel and a class Yearbook were important components of the program. The night before Confirmation, parents and children attended the traditional Consecration Dinner, followed by a service at which the rabbis blessed the children.

Rabbi Alpert made significant changes in the structure of the Confirmation Academy, which became known as the Upper School in 1994. Seventh grade students were newly included with 8th through 10th graders, making an easier transition from Lower to Upper School, at a time when they long to feel closer to their older peers. He initiated a ceremony in which the Torah is unrolled over their hands, symbolizing the passing of Torah and tradition to them. Concern for both the demands of secular school and the desire for a social component led to changing the class meetings from weekly to every other week and including time for dinner. The content of the school became more contemporary and issue oriented, demonstrating to teenagers that Judaism can inform



Shirley Rachlin, nursery school director 1957-1991

their modern lives. The rabbis continued to teach, and both social programs and tzedakah projects blended into a well rounded curriculum.

The College of Jewish Studies (CJS), for 11th and 12th graders, was formed in 1968 as a new format for post-Confirmation study. Classes taught by the rabbis, an outstanding faculty, and guest speakers attracted students from neighboring congregations, as well as K.I.'s own. The intention was to maintain student interest by offering electives in such diverse topics as Medical Ethics, Problems of the American Teenager, and Jews in Contemporary Literature. Students could work for a Certificate of Achievement or a Diploma.

In 1986, Rabbi Alpert set a new curriculum. The classes, which remained casual and interactive, present the Reform Movement's outlook on topics which concern teens. CJS offers a trip to Israel every other year during the Winter break, and flexible programming provides the opportunity to attend classes at Gratz College High School, do independent study, or work in the religious school as a student teacher. Parent volunteers, who are professional educators, provide training, and the students are able to try their skills assisting in the religious school. A separate graduation ceremony for CJS students sends these students off to college and into the world as knowledgeable Jewish adults.

A Good Beginning:

The Richard E. Rudolph, Jr. Nursery School

In 1957, shortly after the move to Elkins Park, Director of Religious Education Herbert Zuckerman and members of the Religious School Committee, led by Mrs. Daniel (Jean) Bernheim, recognized the need and desire within the K.I. community for a nursery school. Shirley Rachlin, an experienced pre-school

educator, was teaching religious school, and Zuckerman recruited her for the job. They planned to open one class of 15 children, but the response to an open house was so overwhelming that they immediately opened two classes of 15 children each. Rachlin directed the school and taught the four-year-olds, assisted by Irene Jackson, while her sister, Dorothy Cooper, assisted by Bibi Ziev, taught the three's.

Rachlin provided a relaxed environment with a variety of learning experiences designed to stimulate the children's natural curiosity and desire to learn. She introduced them to the synagogue and holiday celebrations, enhancing their connection to Judaism.

The school, which was named in memory of the five-year-old son of its benefactor, Richard Rudolph, flourished. Rachlin initiated an afternoon class for four-year-olds and, although skeptics doubted that parents would send their children for a whole day, ten children were enrolled the first semester and twenty-one the second.

The synagogue provided excellent facilities, and parents, staff and even the staff's spouses cooperated to run special programs and create much of the special, toddler-size equipment the school needed. By the third year, there were two morning and two afternoon classes, and a waiting list for admission. Rachlin also initiated a summer camp for "her" kids.

The school was recognized in the wider educational community for its excellence. In 1961, Gabrielle Faddis, a professor of Early Childhood Education at Temple University, asked Rachlin to accept Temple students as student-teachers. In 1963, Dr. Harold Kolansky, a child psychiatrist at Albert Einstein Medical Center, arranged to bring resident psychiatrists to observe "normal" children.

By the early 1980's the school had grown so large that Rachlin became its full-time director. She had started accepting toddlers, initiated the Lunch Bunch, becoming the first nursery program to allow children to add lunch hour to their morning program, and added afternoon Kindergarten for children who had only a half day in their public schools. The children became even more closely connected to the synagogue, meeting with the rabbis and going upstairs to the sanctuary every Friday to celebrate Shabbat.

Rachlin retired in 1991 and Kathy Goldenberg was selected as her successor. (Rachlin couldn't stay retired, however, and became the volunteer Coordinator of Pediatric Orientation at Abington Memorial Hospital.) A K.I. congregant, with a Masters degree in Early Childhood Education, Goldenberg increased the Jewish content of the weekly Shabbat program, teaching the children important prayers and including a story from the Torah portion of the week. She also instituted additional programs to connect home and school; Shabbat dinners, with an informal



Kathy Goldenberg, nursery school director 1991

service and singing, and family nights, including hands-on Jewish projects, built interest and knowledge on the part of parents and children. She started a Parent Co-op for one- and two-year-olds, in which caregivers and kids learn and play together one morning a week.

The Nursery School Committee assists the Director in planning and carrying out fundraising, social, and educational events for the school, contributing ideas and energy to this exciting place to begin a lifelong Jewish education.

A Unique Challenge: K.I.'s Special Class

In 1964, Victor and Hertha Basch brought Keneseth Israel a unique challenge; their daughter had Down syndrome and they wanted her to have a Jewish education. Dr. Korn was supportive and K.I. soon opened the first Jewish class in the city for school age children with moderate to severe disabili-



Sallie Olson and Special Education class confirmands, 1984

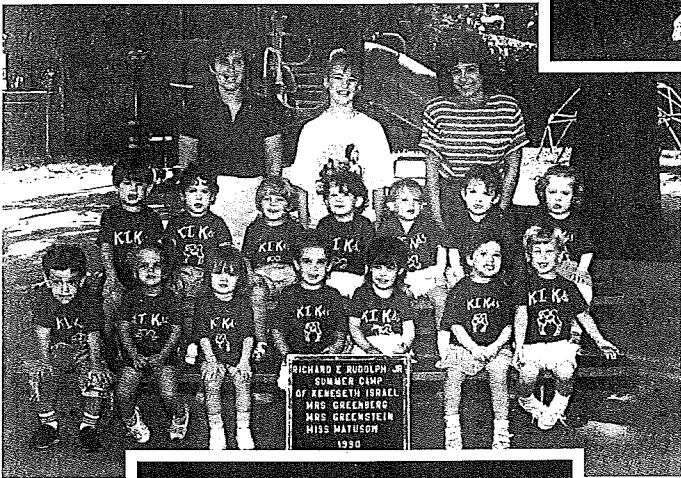
ties. It met on Sunday afternoons following the regular school and was opened to the entire community. Shmuel Litov, an Israeli with a background in special education, and Miriam Silver taught the class.

Three years later, Sallie Olson took over from Litov as teacher and, in 1970, she became supervisor of the program. She hired Beth Lashner to teach a third class, as the program expanded to reach more and more children who had nowhere else to receive a Jewish education. The children studied Shabbat and holidays, history, customs and ceremonies, and Hebrew reading readiness to prepare them for special individualized Bar Mitzvah ceremonies.

In 1980, an event occurred which forever changed the focus of the class; a parent of a developmentally delayed adult asked if her son could attend if she sat with him. Olson gave permission, and was soon deluged with calls from group homes and other facilities for Jewish adults with disabilities. As other synagogues began classes for younger students, Olson decided to concentrate on a special program for mildly to severely retarded adults.

The program utilized music, cooking, crafts, games, drama, and dancing to foster Jewish self esteem and educate students to their heritage. Non-competitive and fun, it fostered positive Jewish identity, self-esteem, and social contacts with other Jews through monthly worship services, a Hanukkah party, a Purim Carnival, and a family Seder. Olson initiated a Confirmation program, for students who had already celebrated Bar or Bat Mitzvah. In 1993, the UAHC Liheyot Advisory Committee awarded the program a Certificate of Honor. The program—still unique in the city—remains open to non-members of K.I., providing an important service to the entire Jewish community.

K.I. Kids



LIFE-LONG JEWISH LEARNING

Even as K.I.'s members sought excellent Jewish educations for their children, they recognized that lifelong Jewish learning was the only real way to ensure Jewish identity and continuity. From the Knowledge Seekers in the 1890's to Sunday Morning Coffee with the Rabbi in the 1990's, K.I.'s members honored their own desire for Jewish learning.

Opportunities for Growth

One of the first programs Dr. Korn initiated, shortly after arriving at K.I., was Sunday School for Adults. On Sunday mornings, while their children learned, he provided comfortable opportunities for adults to learn more about basic Judaism. The popular ten-week courses featured his hour-long lecture, plus additional time for questions and answers.

Adventures in Learning, which began in 1960, was a series of eight Wednesday evening forums featuring nationally recognized Jewish scholars, followed by K.I.'s rabbis conducting hour-long classes. They afforded participants a panoramic and intense view of Jewish thought. The format was revised over the years in order to make classes more accessible to more people. Forums were held on Sunday mornings so that parents could attend while their children were in religious school, and continuing classes were held on Monday evenings, providing easy accessibility for Confirmation Class parents.

In 1968, K.I. joined forces with five other local congregations for joint adult education programming. The Joint Forum Series allowed each rabbi to address a topic, such as "Major Problems of Jewish Life Today," from a personal point of view.

The Two-Star Forum, an annual event which was open to the public and offered lectures or performances by famous and prominent people, attracted full houses for many years. Guests included such luminaries as Abba Eban, Chaim Potok, Theodore Bikel, David Brinkley, Senator Abraham Ribicoff, and Isaac Bashevis Singer.

Variety was the name of the game. The congregation offered a successful Yiddish Film Festival, a Sunday Scholar Series with noted guest speakers, the K.I. Talmudic Academy, an annual Torah Retreat weekend, a Systematic Training for Effective Parenting (STEP) course, and evening classes in conjunction with Gratz College for those who wanted to earn college credit. In the early 1970's, the Adult College of Jewish Studies offered a mix of classes from

Israeli folk dancing to Talmud, and the rabbis offered seminars on Sunday evenings in the participants' homes.

In 1976, adult Bar/Bat Mitzvah was implemented by the senior staff and Frances Nodiff for a class of ten students. Two years of Hebrew and other studies were required. Soon, even people with little Judaic background were joining in services, reciting blessings and reading Torah. After three years of classes, adult students were eligible for Confirmation and the first was held in 1978. With small classes, interested congregants were provided an important opportunity to



Frances Nodiff, teacher
Bar and Bat Mitzvah students

*"Knowledge lifts
the poor man's
head and sets him
among princes."*

Ben Sira

enhance their Jewish knowledge and identity.

One of the most important and effective mechanisms for adult Jewish learning at Keneseth Israel has always been the rabbis' sermons. With a history of scholarship dating back to Dr. Deutsch, the pulpit has been the primary means for educating congregants on topics of traditional and contemporary Jewish interest.

Rabbi Korn was a noted and popular teacher of scholars and lay persons alike. Like Rabbi Korn, Rabbi Maslin continued the K.I. tradition of rabbinic scholarship. His weekly sermons were among the most effective learning tools available to congregants. And, using the informal study format with which members were familiar, he continued the tradition of Sunday morning study for adults. Sunday Morning Coffee with the Rabbi, sometimes utilizing texts such as his own *The Gates of Mitzvah* as the basis for discussion and sometimes topics of current Jewish interest, offered an opportunity for informal dialogue about issues of concern. In 1985, providing yet another opportunity for adult learning, Rabbi Maslin initiated the Torah Havurah. Every other Saturday morning prior to services, one of the rabbis leads congregants in an informal discussion of the week's Torah portion.

Rabbi Maslin also helped revive a combined adult education program with other neighboring synagogues, which developed into the Old York Road Consortium. The popular format sees the synagogues cooperate to jointly offer over a dozen courses, each taught by a different rabbi or educational director, in the fall semester.

Each year a noted scholar delivers a popular lecture on registration night. Congregations offer their own selection of classes during the spring semester.

Rabbis Maslin and Alpert revived the tradition of lay assistant rabbis, started by Rabbi Korn, teaching an Adult Education course on shiva customs and assisting in a house of mourning, ushering, and leading Shabbat services.

The Outreach Committee, intended to integrate Jews by Choice and welcome interfaith couples into the congregation, was formed in 1991. Part of the committee's mission was education, and a number of courses were initiated to provide knowledge of Jewish customs and ceremonies and provide "hands-on" experiences for those exploring Judaism. Rabbi Forman has been particularly involved in Outreach and in establishing *havurot* (social and study opportunities) for a variety of congregational groups.

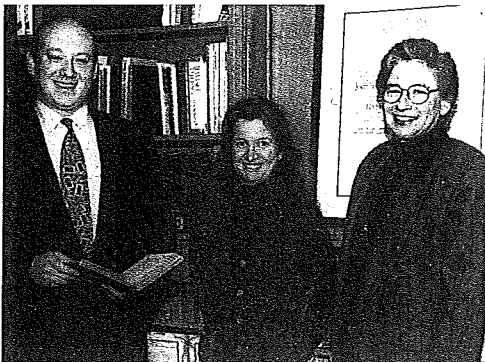
The UAHC (Union of American Hebrew Congregations) sponsors "Let's Talk," monthly drop-in discussion groups, each on a specific topic, for couples in interfaith relationships. Several of these sessions have been held at K.I. each year, conducted by the assistant rabbis and the UAHC regional director.

They create a safe space to share the challenges and work through the problems faced by those who are committed to interfaith relationships.

K.I. also hosted "Introduction to Judaism," a twenty-week course on Jewish life, practice, history, and philosophy, which is required by the Reform Movement for those considering conversion. A new course, "Bereshit and Beyond," for graduates of the introductory class was introduced at K.I. in 1994.

Another successful event for educating and integrating interfaith couples into the synagogue was the Jewish Food Festival, which was also inaugurated in the early 1990's. Intended to teach about Jewish culinary traditions and rituals in an enjoyable and non-threatening atmosphere, demonstrations, tastings, and "make and take" stations were available to the dozens of hungry people who crowded into the Krauskopf Auditorium.

Over the years the congregation's constituent groups have sponsored many informative classes, trips and speakers, providing additional ways of augmenting adult Jewish learning. K.I.'s adults continue to feed their desire for Jewish knowledge in a variety of interesting and unusual ways.



*Rabbi Joseph Forman,
Pamela Kates and
Arlene Holtz,
Outreach and Adult
Education leaders*



*Hanukkah workshop,
1950's
Doris Beifield*



*Sisterhood Book
Review, 1954
(Standing l to r)
Jean Sostman and
Phyllis D. Sichel
Seated,
Katherine Batt,
Lee Baron,
Alice Drucker
Helene Behr and
Rabbi Korn*



*Adult Education
Forum, 1975
Rabbis Fuchs, Korn,
Abba Eban,
Paul Jaffe and
Rabbi David Powers*

CONGREGATIONS WITHIN THE CONGREGATION

Dr. Krauskopf was the first of K.I.'s rabbis to preach the ideal of the synagogue as a center for educational, philanthropic, and social activities. This vision aided the congregation's growth, attracting people for a myriad of reasons other than prayer, and encouraging them to develop groups and activities that would engage their minds, hearts, and spirits.

A Bridge into Adult Activities

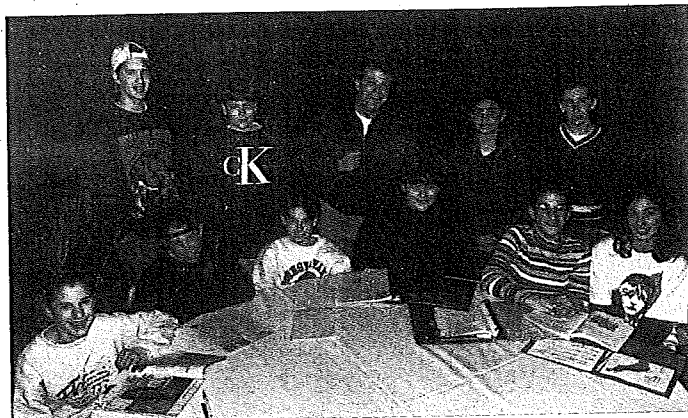
K.I.'s first constituent organization, the Alumni, was founded in 1895, in order to maintain the interest and enthusiasm of the religious school's graduates. It served as a bridge into the adult activities of the congregation, and provided educational, religious, service and social opportunities for the congregation's youth. After World War II, the group extended its membership, which was originally until age 21, to 23 years of age in order to accommodate returning vets and "older single girls."

The group had its own Board and newsletter, "The Alumni News," and over one hundred dues paying members in the 1940's. Social affairs included barn dances, picnics at the Farm School, a Valentine Carnival, talent shows, dinners, and combined programs with other synagogue groups. One notable affair was a dance at the Broadwood Hotel in 1950 to welcome the new rabbi, Bertram Korn. The cost? \$1.50 per couple! The highlight of the evening was a "progressive" dance with the rabbi, with the added attraction that the girl in his arms when the music stopped won a prize—a can of "korn."

Rabbi Korn initiated dinners with members of the Alumni, in small groups before Friday evening services. A popular event, it was the perfect opportunity to get to know one another and the rabbi in an informal atmosphere. Members of the group sometimes created and led unique and interesting services for the congregation which, while different from K.I.'s traditional service, were quite well received.

The group's affiliation with the Mid-Atlantic and National Federations of Temple Youth in 1952, provided the opportunity to exchange ideas and participate in regional and national programs. Throughout the 1950's and '60's, in addition to social and religious events, this extremely active group participated in community service projects for both K.I. and the general Philadelphia community. They took a group of orphans to the Philadelphia Zoo, escorted "shut-ins" for a ride in Fairmount Park and to the synagogue for

lunch, and raised funds for a Teen Canteen in the congregation's new Elkins Park home. In the 1960's, the Alumni was the largest synagogue youth group in



*Kifty members, 1997
Scott Klear, Youth Director*

the country, with approximately 300 members. They held conclaves with other temple youth groups, weekly post-Sabbath service house parties, an annual Homecoming and Youth Inspiration Award Dinner, and sent teenagers to Israel for the summer as a special project.

The Alumni always included the Confirmation Class in their activities and, in 1971, a new group for Pre-Confirmation children was started. In 1973, the Alumni changed its name to K.I. Federation of Temple Youth (KIFTY). Senior and Junior KIFTY groups operated with a professional youth advisor, and encouraged teens and pre-teens to use the synagogue as a community center. KIFTY held weekly coffee houses, conducted creative services and drew kids for Saturday night movies. Every Friday night after services, Senior KIFTY held open houses. Groups also enjoyed weekends at Camp Harlam, the UAHC's retreat center and camp in the Poconos.

The 1980's saw KIFTY expand its activities to include programs at the Homestead Nursing Home and Hopkins House. K.I.'s young people held many leadership positions regionally and received the NFTY Kavod Award for "well-rounded successful programming."

Meaningful Service for K.I. Women

Sisterhood, the congregation's second constituent organization, was established in 1912, a year before the National Federation of Temple Sisterhoods, and immediately began to play a vital role in congrega-

*"All Jews are
responsible
one for
another."*

*Babylonian Talmud,
Shevuot 39a*



*Brotherhood Christmas Day Mitzvah, 1974
Norman Brody, Cookie Stern, Blanche Kober, hospital worker, Lou Kober
and Paul Shwab*

tional life. It provided service to the synagogue and general communities, with sociability for the women involved. Its diverse activities drew scores of committed women and made it one of the backbones of the congregation.

During World War II, when some women began to work outside their homes, an effort was made to match Sisterhood's programming to the women's needs. In 1942, Sisterhood formed the Business and Professional Women's Group, which held evening meetings preceded by dinner. Its various committees worked closely with those of Sisterhood, and special projects included reading to blind students, sending pocket-size books to military personnel leaving for foreign service, and collecting gifts to distribute at military camps and hospitals in the United States.

By the early 1950's, Sisterhood was six hundred members strong, and the number of both special programs and regular projects it undertook was enormous. Sisterhood members worked with the religious school to organize holiday observances and served free lunches twice a month to children who stayed after Sunday school for special activities. They provided gifts to the Post Confirmation students upon their graduations, chaperoned Alumni affairs, and sold Uniongrams to support the School Scholarship Fund of HUC. The Sisterhood arranged the Rosh Hashanah reception, the congregational Seder, dinners for new members, and the Consecration Eve dinner for confirmands and their parents. They cared for the Torah scrolls and other ritual items, and oversaw the maintenance of the synagogue kitchen. They visited sick and elderly members of the congregation, made tapes and braille translations for blind people, and contributed to the welfare of their community by sewing for city hospitals.

In preparation for the move to Elkins Park, Sisterhood began raising money to pledge to the congregation through special projects such as sponsoring

Dr. Korn's popular book reviews, bazaars, rummage sales, program books, and luncheons. In preparation for the move, Sisterhood volunteers also began preparing the Oneg Shabbat each Friday evening in both synagogue locations.

Once ensconced in its new home, Sisterhood established activities that it has continued ever since. One of its first acts was to open a gift shop in the little house then on the edge of the property, in cooperation with the P.T.A. Flowers continued to decorate the pulpit and the name and birth date of every child born into the congregation was recorded in the Cradle Roll so that birthday greetings could be sent. Dr. Korn turned to Sisterhood for help with congregational celebrations, and its members furnished the kitchen, provided curtains for the stage and presented the portrait of Dr. Korn to the congregation.

Interfaith meetings were organized in the mid 1950's, and they became popular annual events. Hundreds of K.I. women attended these programs, hosting additional hundreds of women from neighboring churches. Each program focused on a different aspect of Jewish religious life and culture. First Dr. Korn, and later Rabbi Maslin, spoke about and demonstrated Jewish traditions, from a Passover Seder to a Bat Mitzvah to a wedding ceremony.



*Cheltenham Antique Show opening night, 1971
Estelle Steinberg, Muriel Polikoff and Dorothy Wasserman*

One of Sisterhood's most important and enduring events began in 1970—the Cheltenham Antiques Fair. This annual autumn affair involves hundreds of women in its preparation, draws thousands of people to the synagogue, and raises thousands of dollars for youth activities. Over the years, the Fair has grown from thirty dealers to enough to fill both auditoriums.



1997 Sisterhood Officers

Special additions to the Fair have evolved, such as trips and tours, lectures and exhibits. Sisterhood members operate a Cafe and a gourmet food booth. An Ad Book featuring community businesses helps raise additional money for the Congregation. A gala gourmet brunch opens the Fair. In 1972, more than a dozen women lovingly needlepointed a magnificent *chupah* as a gift to the Congregation. It was dedicated in 1974, and is used in every wedding ceremony performed at K.I.

By the mid-1980's, hundreds of women belonged to Sisterhood. They oversaw many services, both essential and "extra special," for the congregation. Religious school children were given Hanukkah candles, and candles and menorahs were sent to college students. Sisterhood presented gifts to K.I.'s B'nai Mitzvah as well as to confirmands and graduates of the CJS. A special committee apprised the group of action needed in the community and world affairs. Sisterhood donated to causes such as the Chapel of the Four Chaplains, the United Jewish Appeal, Jewish National Fund, and The World Union for Progressive Judaism.

Annual events include Sisterhood Sabbath, in which the members plan the service with the rabbi and invite a guest speaker, a Paid-up Membership Luncheon, and a Spring Luncheon. Special programs over the years have included film festivals, lectures, trips, classes and socials.

Sisterhood moved into the '90's changing with the times and needs of its members. Meetings were staggered at different days and times to fit busy schedules. Programs catered to the interests and concerns of modern women, such as a panel on women's health issues. Additional activities were sponsored with other constituent agencies as Sisterhood continued to contribute to the lives of the synagogue, the members and the community.

Men's Contribution to the Temple

Ten years after Sisterhood's birth, the Men's Temple Club was initiated in 1923 under the guidance of Assistant Rabbi Abraham Feldman. Its goal was to

interest more men in the social and cultural life of the congregation and to provide a forum for them to contribute to the good of the community. Open program meetings as well as special projects offered a variety of opportunities to participate.

In 1939, Dr. Maurice Jacobs, a trustee of the congregation and a member of the Board of UAHC, was responsible for joining the National Federation of Temple Brotherhoods with the Jewish Chautauqua Society. This involvement led to one of the most significant affiliations in the Jewish community. Chautauqua employed a variety of educational programs to promote better interfaith relationships and prevent anti-Semitism. K.I. members joined JCS individually, and group activities helped support its work. JCS donated Jewish reference books to college libraries, and paid for resident lectureships by Reform rabbis for accredited college courses in Judaism. Over the years, many of K.I.'s young assistant rabbis have held such positions at neighboring Manor Junior College. JCS also assigned rabbis on request to be counselor-teachers of Christian summer youth camps, providing what may be a Christian child's first experience with a Jew, let alone a rabbi. Chautauqua remains a primary function of the K.I. Men's Club's charitable works.

In the early 1950's, Men's Club began one of its most popular programs, a breakfast-lecture series with Dr. Korn. Over the years, hundreds of men have heard discussions on far-ranging topics and enjoyed lox and bagel breakfasts. Men's Club also conducted annual pre-Thanksgiving Father-Child Nights (later known as Family Nights), bringing in famous sports figures, magicians, or other child pleasers, while mothers cooked for the holiday. The congregational picnic, weekend retreats and dances, such as the New Year's Eve Gala, were sponsored and run by Men's Club for the entire congregation. The group sponsored the Red Cross Blood Bank, in the days when this provided coverage for the blood needs of the congregation, provided ushers for all Sabbath and Holiday services, and sponsored the Boy Scout and Sea Scout Troops that met at K.I. The annual Seders, hosted by Men's Club, were enjoyed by the entire congregation.

One of Men's Club's most widely recognized public service projects began in 1969—the Christmas Mitzvah Day. As part of a nationwide project of the National Federation of Temple Brotherhoods, K.I.'s Rowland Rosenfeld helped found a program of volunteering for non-medical duties at Nazareth Hospital in order to allow Christian personnel to spend Christmas with their families. This program was so popular that for many years over one hundred K.I. members volunteered their services. It was so deeply appreciated that the Men's Club received scores of letters, from hospital personnel and their families, expressing gratitude, and so widely recognized that, in 1971, event chair-



Brotherhood Officers and Board, 1997

person Michael Shlifer received a congratulatory letter from President Richard Nixon.

Also in 1969, one of the group's most famous committees was formed. Originally, the Stewards simply purchased food for Men's Club meetings, but when Leon Bell joined the group he suggested that the men cook the food themselves. Bell was joined by Stan Gershman, Harry Gottlieb, Jr., Richard Halpern, and Rowland Rosenfeld, and gourmet meals soon graced the tables at countless Men's Club and congregational events.

In its 59th year, Men's Club changed its name to Brotherhood, but continued its varied educational, social and service programming. Over the years, they sponsored such well known guest speakers as Gene Hart, the "Voice of the Flyers," newspaper columnist Claude Lewis, and Israeli Consul General Emanuel Shimoni. In 1985, the Brotherhood and other contributors refurbished a room at the Philadelphia Navy Yard and dedicated it as the Bertram W. Korn Chapel. They began a fund to send K.I.'s rabbis to college campuses to meet with the congregation's youth who were away at school, and began publishing a directory of K.I. alumni. In 1989, they pledged the money necessary to install a wheelchair accessible bathroom just



Brotherhood Steward's Committee, 1984

off the main lobby of the building. The group was cited for outstanding overall performance by the National Federation of Brotherhood's Executive Board.

Brotherhood faced the '90's continuing to provide service to the synagogue and the community, while offering a true spirit of brotherhood to its members.

A Myriad of Ways to Participate

In the years after World War II, a group of interested parents initiated K.I.'s third constituent group, a Parent-Teacher Association. They worked closely with the Religious School Director and Committee to provide both fundraising and direct service to the school. In 1994, in an effort to get more people involved, the group became the PTA/Community Council and broadened its programming to include people of all ages. The group planned inter-generational trips, projects, and programs, creating an atmosphere of community.

Keneseth Israel is a community, and over the years, a variety of other groups have been formed to cater to the needs of particular constituencies. In 1954-55, The Temple Council was initiated for young adults between the ages served by the Alumni and the P.T.A. Membership was not limited to members of the congregation, but was designed to attract young married couples and single persons without congregational affiliation. With a general emphasis on intellectual, social and religious events, the group sponsored several special events each year, as well as interest groups including duplicate bridge, basic Hebrew, great books, social service, and a religious study group.

TKIYA (Temple Keneseth Israel Youth Association), a name that harkened to K.I.'s early days, was re-formulated in 1966 and was devoted to the needs of 19 to 25 year olds. K.I. college students participated in Homecoming Brunches on Christmas Day, weekend retreats, and helped write a section of the Temple Bulletin describing their activities.

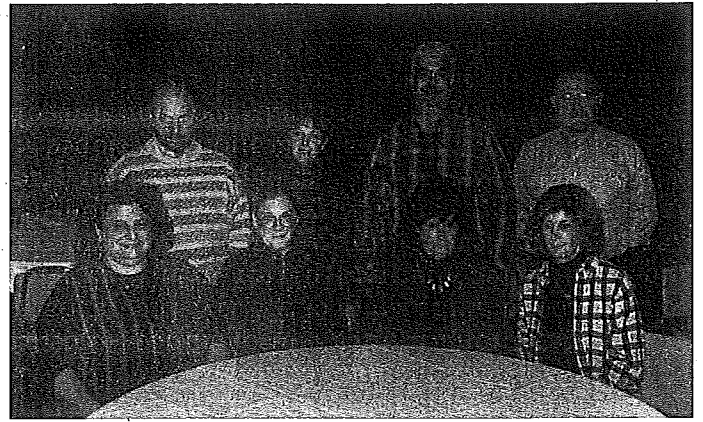
In 1972, K.I.'s retired adults started their own club, with a membership of approximately 470 seniors. Nearly two hundred people attended full-course weekly luncheons—for fifty cents per person—and enjoyed a wide range of programs, from book reviews to guest speakers to musical shows. Their popular Seder luncheon, conducted by the rabbis and cantor, attracted over three hundred people. In 1977, the group began offering bus transportation from Lynnewood Gardens, and conducting a brief service once a month before the program meetings.

1981 was a big year for expanded social programming, with the initiation of four new groups. One group sought to involve single parents with dances and interest groups, another planned events for young marrieds, a third worked with six other area synagogues to run social events for young singles, and, the most successful of the lot, KISS (K.I. Social Society), planned

social and intellectual events to attract couples and young families and increase their role in synagogue life. The next year, the young marrieds group evolved into KICS (K.I. Couples Society), which conducted monthly social events for couples aged 25 to 35 years.

K.I. attempts to create a caring community, sensitive to the changing needs of its membership. In 1983, yet another group, the Previously Married Singles, which met with a social worker as a consultant, was formed, and in 1992, KISP (K.I. Single Parents) a social and support group for single parents and their families began monthly programming. In 1993, six groups—Singles, Singles 35+, Young Couples, Young Couples with Children, Single Parents, and 40 Somethings—began working under the umbrella of the Inreach Committee. While they programmed independently, they also worked together, making the synagogue a more personal place.

Havurot, small “friendship” groups within synagogues, were beginning to gain popularity in the ‘70’s, and K.I.’s Religious Practices Committee soon began the discussion of initiating *havurot* within the congregation. The informal learning or prayer environment of a *havurah* personalizes a large synagogue and involves people on the periphery of the congregation. Various groups formed, including one in which one member of each couple is a Jew by Choice; they are



1997 K.I. Community Council

interested in learning and exploring issues that arise specifically for them. This group, *Havurah I*, meets both with an assistant rabbi, for educational sessions, and on their own, for social events. *Havurah II*, a seniors group, studies a variety of current issues, both with the assistant rabbi and independently, and *Havurah VI* studies Reform Judaism, with Rabbi Joseph Forman who began the group in 1994.

With its wide range of opportunities for people, no matter their age or interest, K.I. has continued to exemplify Rabbi Krauskopf’s ideal of the synagogue as the keystone of Jewish communal life.



Consituent group Presidents, 1984 (l to r) Arnold Young, Andrew Flame, Selma Weissman, and Joel Shear



Brotherhood Chatauqua Program
Harry Hirsch, Jr.,
Richard Halpern
and Rowland
Rosenfeld



Cheltenham Antiques show advisors, 1970’s
Barbara Bronstein, Lynn Neigut, Jan Myerson, and
Muriel Polikoff



Jewish Food Festival
Committee



*Brotherhood sponsors
basketball, 1965*



Formal opening, Cheltenham Antique Show 1970's



*Opening luncheon,
Sisterhood, 1988*



*Mother/daughter luncheon, oldest member
Rose Kohn with youngest member, 1974*



Rehearsal for mother-daughter show, 1969



*Men's Club Award, 1951
Abraham Asher, Dr. Korn,
General David Sarnoff,
Rise Stevens, opera star,
Albert M. Greenfield, and
Lester Hecht.*



Sisterhood Kitchen Brigade, 1980's



K.I. Auction Committee, 1987



Men's Club Father-Son Night Program, 1967



Antique Show Gourmet Booth, 1980's

BEHIND THE SCENES

Behind any great organization is the mechanism that keeps it functioning. People work quietly, day after day, making the goals of the organization their own. Policies and procedures develop and evolve to assure that the organization remains dynamic. At Keneseth Israel, clergy and staff demonstrate love and loyalty beyond what payment might demand. Lay and professional leaders work tirelessly to create and maintain the living breathing organism that is their spiritual home.

The People

Over the years, hundreds of people, both employees and volunteers, have worked countless hours for this congregation. Members of standing committees of the congregation, such as the Ushers and Seating Committees, Membership Committee, House Committee, Coordinating Committee, and Public Relations Committee, have made invaluable contributions. A few people, however, have made contributions so extraordinary and unusual that they must be singled out.

After recovering from a serious illness, in 1945, Herman E. Green promised himself that he would devote his life to K.I. This devotion led him to become the congregation's volunteer treasurer, and for the next twenty years he spent the greater part of every day in the synagogue office. In 1954, the Board honored him with a gift of government bonds. Mr. Green died on March 1, 1966, having more than fulfilled his promise. A memorial plaque in his memory was installed in the Neumann Chapel.

Mathilde Belfield was Dr. Fineshriber's secretary and was in charge of myriad details of congregational life. A devout Catholic, she enjoyed her association with K.I. She was the "eyes and ears" of the congregation.

K.I.'s rabbis had Imelda McGonigle at their right hand for forty years. An Irish Catholic, she was at ease working for a synagogue. After all, she commented, "Judaism came first." In 1969, she was honored with a special luncheon and presented flowers and a set of luggage from the congregation. The latter gift was in preparation for a special surprise. She was given a ticket for the congregation's trip to Israel. Her comment was, "Dayenu—the lunch and flowers would have been gift enough!" In 1973, she was honored on her retirement and she reflected that, "Forty years is a heck of a long time, but I loved every minute of it!"

"He who occupies himself with the affairs of the community is as one who studies Torah."

Pirke Avot 2:2

Rose Sitvarin was hired to be K.I.'s bookkeeper in 1965. Although she had never before worked with computers, she learned one step at a time and persevered through six computer systems. She cut back to working only three days a week in 1990, but still handles a major part of K.I.'s finances.

Many people enjoy Richard Meyers' contribution to K.I., without ever realizing it. He is the master of "the synagogue of the soundwaves." Meyers, a confirmand of the congregation, has volunteered as the synagogue's sound engineer for twenty-five years. He records every Friday evening sermon and hand delivers it to the radio station on Saturday morning for inclusion in the weekly radio broadcast. He works in the sound booth on High Holidays, coordinating all the logistics of the live broadcasts.

Sunday mornings at K.I. are safe thanks to Matthew London. For at least twenty years, this congregant and member of the Cheltenham Auxiliary Police Force has dressed in his special uniform and directed traffic as people arrive and leave the religious school.

Arthur Poley's green thumb augmented the beauty of the synagogue's building since the day the congregation moved in. K.I. was the Poley Landscaping Company's first major account and Poley, himself, was responsible for every major tree, as well as for snow-plowing the congregation's huge parking lot every winter.

In 1980, Joyce Fishbein became the first woman president of K.I. She had previously served in a myriad of committee leadership positions, and as vice-president for seven years, the only woman officer at the time. A female Temple president was then unusual within the Reform Movement; again K.I. was breaking new ground. A few years later, she was followed by Miriam Finkel and Connie Kay.

The K.I. Bulletin has informed the membership about events, policies and people making news at the Temple since the late 1800's, when yearbooks were published. The Bulletin has steadily undergone changes in order to stay informative



Joyce Fishbein, President
1980-1982

and responsive to the needs of the congregation. In 1978, Meyer Lichtig devoted his retirement to editing the Bulletin and totally reorganized it. Karen Sirota took over in 1994 and, with the help of graphic artist Alan Hockstein, achieved a newer, more modern look, which included paid advertising for the first time in many years.

The Policies

In the early 1970's, the synagogue's Endowment Fund was invested in blue chip bonds. The stock market was expanding, and congregational president Richard Oberfield and former president Louis Schwerin recommended for the first time that K.I. invest in stocks. A significant fund was created to insure the health and solvency of the congregation.

For many years, the congregational dues structure included the purchase of reserved seats in the main sanctuary. In 1981, in a major change, the dues structure was modernized and democratized and reserved seating was eliminated. A Fair Share dues program was initiated, based on a sliding scale, according to what members felt they could pay. A congregation-wide educational process provided information, since, as was so often the case, K.I. was at the forefront of instituting such a policy.



1997 Congregational Officers, (l to r) Karen Sirota, Robert Bildensee, E. Harris Baum, Ed Shapiro, Norma Meshkov, Patricia Greenspon, Ivan Krouk, Ellen Kaplinsky

A few years later, with the realization that it was more appropriate to place the emphasis on membership rather than on seating, tickets for High Holiday services were eliminated and membership cards were issued in their place. The Seating Committee, which had worked for years to assign seats for the High Holidays, helped smooth the transition.

In yet another effort to open synagogue membership to as many people as possible, K.I. initiated a program in 1991, of free full membership for people under thirty years of age. The goal was to make synagogue membership available to these young Jewish adults. An open letter in the Jewish Exponent from Rabbi Maslin and President Connie Kay announced the policy to the Jewish community, and over 130 new member households took advantage of it. K.I. received letters of gratitude from parents around the country for welcoming their children to the synagogue.

K.I. had long recognized the need to be accessible to people with disabilities. Shortly after the Elkins Park building was built, an elevator to the second floor was installed. In 1978, ramps from the parking lot and reserved parking spaces for people with disabilities were added. And, in 1989, the Brotherhood took responsibility for renovating a bathroom off the Fineshriber Lobby to make it wheelchair accessible. Finally, in 1994, a mechanical lift was ordered to provide access to the first floor classrooms and offices, and pews were removed from the sanctuary to provide space for wheelchairs in the center of the last row.

In 1994, President Steve Arbittier appointed an Ad Hoc Committee on the Role of Non-Jews at K.I. Chaired by Patricia Greenspon, the committee researched and reviewed policies in the areas of ritual, membership, and governance. The main objective was a clear, concise policy with which the congregation would be comfortable. In 1996, a policy was overwhelmingly approved. It provides that non-Jewish spouses of members are entitled to most membership rights, but reserves certain areas of service for Jewish members.

As K.I. prepares to enter the twenty-first century, it continues to enjoy the dedicated services of its lay leaders and volunteers.

BEYOND OUR WALLS

As far back as Dr. Einhorn and his outspoken advocacy of emancipation, social action has been a hallmark of Keneseth Israel. Dr. Hirsch carried this philosophy into the larger Jewish community, founding the forerunner of the Jewish Family and Children's Service, and Dr. Krauskopf pushed K.I. into a leadership position in the social action arena, helping to initiate a variety of service organizations in which congregants took active roles. Dr. Krauskopf also instigated a city-wide interfaith movement, another tradition the synagogue has continued to honor. In Dr. Fineshriber's day, K.I. established an emergency fund, which the rabbis oversaw, in response to the stock market crash and the great depression.

Keneseth Israel has maintained a visible and important presence in the community at large—local, national and international. Members have shared their time, expertise, and financial support and, in turn, enjoyed the knowledge, experiences, and insight that accrue to those who open themselves to others.

Making the Synagogue Accessible

Keneseth Israel has made the synagogue available, in a number of unique and creative ways, to those who cannot access services or classes in the usual way. As long ago as 1941, Sisterhood held a Seder for people who were deaf, and brought those who were blind to services. And, when people could not get to the synagogue, K.I. managed to get the synagogue to them.

In the early 1960's, volunteers, including members of the Alumni and KIFTY, began conducting Friday evening services at the neighboring Homestead Nursing and Convalescent Home. Members postponed their own Shabbat celebrations in order to conduct these services. As word of this popular gift to the community spread, they were also requested to conduct services at Hopkins Nursing Home.

In 1970, Dr. Korn, searching for a way to reach members of the Jewish community who were unable to attend synagogue, people who were ill, elderly, or in hospitals, hit upon the idea of broadcasting K.I.'s services over the radio. A generous gift from Bertha and Monte Tyson in honor of their 50th wedding anniversary funded the live broadcast of Rosh Hashanah and Yom Kippur Eve services. The response was so dramatic—the station, WIBF, indicated a greater response than from any other single program—that it was decided to add taped Sabbath morn-

ing services. Several services were pre-recorded, the Friday evening sermon was added, and these were broadcast every Saturday morning at 11:00 a.m.

When the congregation began using the *Gates of Prayer*, Rabbi Maslin suggested obtaining permission from the CCAR (Central Conference of American Rabbis) to publish three of the services and mail copies to the radio congregants upon request. Hundreds of them have been distributed at no cost, a welcome addition for faithful followers of the service of the airwaves.

In 1973, the congregation began inviting families with a deaf member to services, and providing the only regularly scheduled monthly Friday evening service in the city with sign language interpretation. The rabbis took turns conducting the service, which non-members were welcome to attend, and a few years later, a signed class on basic Judaism was added before the service. In 1977, over 130 people attended the congregation's first second-night Seder for deaf members of the Jewish community, and in 1980, the congregation added High Holy Day services on Rosh Hashanah day and Yom Kippur eve and day.

*"Do not separate
yourself from the
community."*

Pirke Avot 2:4

K.I.'s Community Relations

Since the days when Dr. Krauskopf enjoyed a close personal friendship with Russell Conwell, minister of the Baptist Temple on North Broad Street, K.I. formed cordial relationships with its neighboring churches. In 1951, a tradition of interfaith Thanksgiving services began, with K.I. hosting the Mt. Zion Baptist Church and the Trinity Evangelical Reformed Church. After the synagogue's move to Elkins Park in 1958, K.I. was invited to join the Union Thanksgiving service conducted by the Protestant Churches of Jenkintown, and Dr. Korn was requested to give the sermon that year in honor of the congregation's membership. In 1959, K.I. hosted the service in its new sanctuary.

The tradition continued over the years, and soon included other congregations. In 1967, it was one of only two Thanksgiving services in the entire Philadelphia area at which Catholics, Protestants and Jews prayed together, and the only interracial service. This successful effort at brotherhood was formalized into the Jenkintown Ministerium, to which several churches and synagogues along the Old York Road corridor belong. In 1990, Rabbi Maslin published *One God Sixteen Houses*, which "tours" their buildings and presents the histories of these congregations. This

book was inspired by the collegiality and respect the participating clergy felt for one another.

Throughout its history, K.I. has responded to events and issues that were having an impact on both the religious and secular communities. In the late 1960's, the Community Relations Committee was formed in order to help direct that response. Many significant projects have been developed and carried out by the congregation, through the leadership of this committee.

One of the committee's first major events was Moratorium Day, on October 15, 1969. The war in Vietnam was in full swing and the congregation provided a space to discuss the country's involvement. Participants saw the movie "War Game" and heard a speech by the Reverend William Sloane Coffin. After supper, hundreds of people attended a peace service and listened to speakers who took the open pulpit to express their thoughts and feelings about the war.

By 1975, the Community Relations Committee was so busy that it formed three sub-committees to better help it respond to the issues of the day. The Interfaith Sub-Committee planned parlor meetings with Christian lay leadership in order to explain the American Jewish community's special relationship with Israel. It conducted a series of programs, on Israel and public aid to parochial education, developed in cooperation with the Cardinal's Commission on Human Relations. The committee also met with Cheltenham High School officials to discuss the observance of Christian holidays in the township's schools.

Early on, the Committee set its course toward helping members of the greater community, whether or not they were Jewish. As the congregation stretched beyond its walls, it began helping the poor of the city through several worthwhile, hands-on projects. One of its projects in the early 1970's was improving the facility of the North Hills Community Center, which serviced a neighboring African-American community. Individual members made donations, while other congregants hoisted hammers and shovels.

The committee continued to respond to the issues of the day. In the mid-1980's, it sponsored a Weekend of Concern, a symposium on the threat of nuclear war; programs on Anti-Semitism and intermarriage; intergenerational programs; and it co-sponsored a Conference with O.R.T. on the influence of the radical right.

Yet another outlet for giving arose in 1984, when a synagogue family presented Rabbi Maslin with funds to be used on behalf of the city's homeless and hungry. Rabbi Maslin devised the idea of challenging other area synagogues and churches to contribute to a "matching grants" program, with K.I. supplying half the funds. K.I.'s Matching Grants for the Homeless program has distributed over \$150,000 to a variety of soup kitchens and shelters.

Since actions speak louder than words, Doris Parker initiated "Sharing is Caring, Caring is Sharing" at K.I. in 1987. It brought food, friendship and Sabbath evening services to elderly people living in the Pavilion, a HUD building on City Line Avenue, and in the Neuman Center. A bin in the synagogue lobby col-



Sharing is Caring Committee

lected members' donations of packaged and canned goods, and volunteers conducted Friday night services at the facilities twice a month. They also delivered Hanukkah dinner, Purim goodies and Passover foods. Committee members worked with the religious school, involving the children in filling boxes, distributing the donations and entertaining the residents.

By 1989, the Committee had started cooking meals for Jewish senior centers in the Northeast once a month, preparing over two hundred meals in the K.I. kitchen and delivering them to the Tabas, Shalom Arbor and Saligman Houses. The monthly program, Cook for a Friend, continued into the '90's, as did food drives for emergency shelters and the distribution of home-cooked holiday dinners.

In 1994 Doris Parker initiated the Mitzvah Corps, which assists congregants in need by providing transportation, food, respite care and parachaplaincy services. The Corps's work is a graphic demonstration of the community taking care of its own. Elaine Shapiro took over Sharing is Caring and changed its focus to an emergency crisis organization. Congregants may cook, collect needed supplies or make financial contributions, and assistance is provided to clients of social service agencies or those recommended by K.I.'s professional staff.

The Social Action Committee undertook another hands-on project in 1994, and began working with Habitat for Humanity, an organization that rebuilds houses that have fallen into disrepair. Several Sundays a year, dozens of congregants turn out, in an intergen-

erational effort, to join other volunteers from around the city to work on a house. Some people contribute money or materials, others pick up hammer and nails and pitch in.

Israel and the World

K.I.'s concern extended not only to the greater Philadelphia community but beyond America's shores to encompass the worldwide Jewish community. In an effort to help preserve the Jewish religion and culture, K.I. received a Czechoslovakian Torah scroll that survived the Holocaust. Scrolls had been placed in the Czech State Museum and were distributed by the Westminster Synagogue in London. The UAHC arranged to get one for K.I., and it was placed in the ark in the newly dedicated Rothschild Auditorium in 1968.

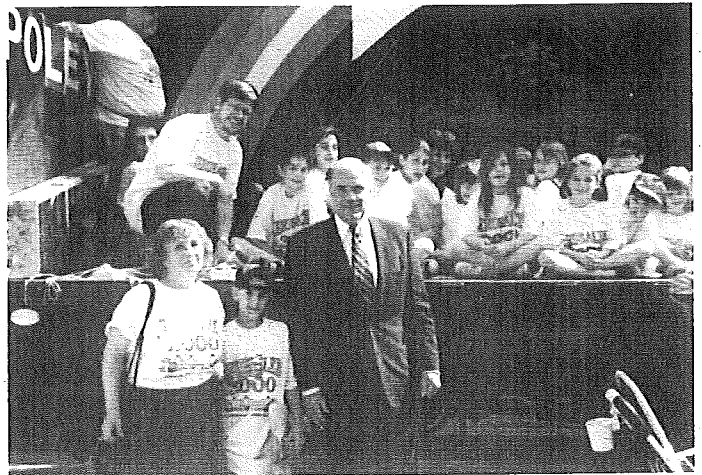
Israel became an important focus for the congregation after the Six Day War. In 1967, Dr. Korn took a two week trip to Israel to tour areas opened since the war. He had always been interested in Israel, although K.I. in the 1930's and '40's was a non-Zionist congregation. He set aside three Friday evenings to speak to the congregation about what he had seen.

In November of 1969, Korn escorted ninety members of the congregation on the first ever K.I. sponsored study tour of Israel. From The Western Wall in Jerusalem to Masada, he led members to the sites that have meant so much to Jews throughout history. The trip was commemorated in a special journal kept by Horace Stern.

Shortly after the trip, the congregation decided to honor Rabbi Korn for his 20 years of service with K.I.'s first Israel Bonds Dinner. The guest speaker was Dr. Nelson Glueck, the President of HUC. This began a tradition of Israel Bonds dinners which raised much needed funds for Israel and solidified the congregation's commitment to the Jewish homeland.



Mtzvah Corps Committee



*Israel Day Parade, 1996
Mayor Rendell with K.I. school float*

Among the most memorable of these dinners was the third, in 1972. It celebrated the 125th Anniversary of the congregation, and honored six past presidents—Lester Hecht, Arlin Adams, Sylvan Drucker, Samuel Feldgoise, Charles Pollack, and Louis Schwerin—as well as the State of Israel. The dinner, at which Metropolitan opera star Jan Peerce was the guest of honor, was the culmination of a weekend of festivities, which was the centerpiece of a month of special events. That Friday evening saw a special Sabbath service which Dr. Korn had compiled for the occasion, using adaptations of his predecessors' writings and selections from the old prayerbooks. Rabbi Alexander Schindler, president of the UAHC, was the guest speaker that evening. Special events for the religious school, including presentations and skits about events from K.I.'s past, included the children in the historic happening. A Service of Reaffirmation and Rededication, highlighted by specially commissioned music by noted composer Michael White, closed the month-long celebration.

Another notable Bonds Dinner was the 1976 tribute to Golda Meir. A crowd of 1800 people raised \$3.8 million for Israel. Closed-circuit television broadcast her speech to four hundred people in a second auditorium. Philadelphia Mayor Frank Rizzo, and United States Representatives William Green and John Heinz were among those that watched Hillel Levinson present her with a Philadelphia Bowl, and Pennsylvania Governor Milton Shapp give her the Distinguished Citizenship of Pennsylvania Award.

In 1970, the CCAR recommended the celebration of Israel Independence Day in all Reform synagogues, and K.I. began many years of celebrations with a special service. This was followed by participation in the city-wide Israel Independence Day Parade.

The floodgates had opened and other important Israel projects followed. Participants in the first Israel

trip wanted an ongoing project and helped establish a K.I. Jewish National Fund Forest. The goal was 10,000 trees, for \$25,000, and all segments of the congregation worked hard to achieve it. The forest was dedicated during a second trip to Israel in 1971 and completed in 1975. An Israel Sub-Committee of the Community Relations Committee was formed and spearheaded a K.I. drive to donate an ambulance to Magen David Adom, the Israeli Red Cross, raise funds for fellowships for Israeli scientists involved in cancer research, and support a drive to raise money to build Kedem (later, Beit Daniel in Tel Aviv), the first Reform synagogue in Israel. The committee also hosted several Israel Festivals, featuring food, crafts and entertainment, which were open to the community.

Concern for Russian Jewry began when the congregation learned about the plight of the Refuseniks, Jews who were refused permission to emigrate from the Soviet Union, in the early 1970's. Congregant Ricki Gordon was vacationing in Leningrad in 1972, and met Vladimir Olikier. Upon her return, she asked the congregation to help, and a Sub-Committee of the Community Relations Committee on Russian Jewry was formed. K.I. "adopted" the Olikier family and members of the committee spearheaded the effort to send letters and petitions to both Soviet and American officials requesting their release. They also sent the Olikiers letters of support and made regularly scheduled phone calls every three weeks.

In the midst of one of these calls, as Vladimir Olikier was reading a list of names of Jews who had been arrested for "hooliganism," for requesting permission to emigrate, he suddenly shouted "KGB!" and was gone. He was arrested, beaten and threatened, and the committee soon received a cabled request to phone his wife Yelena, who said that it was too dangerous for the committee to make further contact. Surprisingly, however, Olikier was soon released, and was allowed to leave the Soviet Union six months later, but without Yelena and their child. He arrived in Philadelphia in 1975, spent several months living with Miriam and Morris Finkel, and spoke to the congregation at a Simchat Torah service, thanking them



Louis Schwërin. David Ben-Gurion, Rabbi Korn, 1969

for saving his life. He found a job working with computers and continued petitioning the Soviet authorities for his family's freedom. After two additional years of harassment, they were released and joined him in Philadelphia. Olikier eventually became a tenured professor of mathematics at Emory University in Atlanta.

In 1974, K.I. held a Shabbat dinner and service honoring Russian Jewish new Americans. Over 300 congregants joined approximately 70 Russians, and had the opportunity to learn of their hopes and dreams, as well as the problems they faced adjusting to their new lives. Many

connections were made that night, followed by offers of aid in finding jobs and solving other problems. Subsequently, other K.I. families offered to "adopt" new Americans just after their arrival, and help them find apartments, buy furniture, and search for jobs.

The congregation "adopted" another Soviet Jewish family, the Brailovskys, in 1977. Because they had requested permission to emigrate, they'd lost their jobs and were living in internal exile. The congregation worked for their release for many years, and they were visited by congregants Vickie and Jack Farber. They were eventually released and moved to Israel.

K.I.'s religious school children got into the act as well, twinning with Russian Jewish children in celebration of their Bar Mitzvahs. The kids learned how to send letters and packets, and, during their ceremonies recited a separate blessing in honor of their Russian "twin." They learned, first hand, what other Jews endure in order to be Jewish. Rabbi Maslin went on a "mission" to the U.S.S.R in 1982 by himself. There he met with Hebrew teachers and other "Refuseniks," bringing them encouragement from K.I. and Philadelphia Jewry.

In a unique connection to the Jewish world at large, Rabbi Maslin led thirty-four congregants on a Mission to Spain (in conjunction with a mission of Reform rabbis) to commemorate the 500th anniversary of the Expulsion in 1992. In addition to visiting places of interest to the average tourist, they traveled to places where the great scholars of Medieval

Sephardi Jewry flourished, and places of specifically Jewish interest, such as the first synagogue built in Spain since the Expulsion and a Jewish museum. They attended an historic meeting in a former synagogue, now a church in Toledo, in which Cardinal Marcello Gonzalez Martin, the Catholic primate of Spain, and Archbishop Ramon Torrella i Cascante, director of the Spanish Church's Commission for Interreligious Relations, greeted the group and called for "*teshuvah*" for the past. For the first time in 581 years, a group of Jews sang the *Shema* in the Ibn Shoshan Synagogue.

The climax of the mission was in Granada's Alhambra Palace, where Ferdinand and Isabella issued the Edict of Expulsion on March 31, 1492. Rabbi Maslin and several other rabbis conducted a service he wrote. It began with a description of the glory of Spanish Jewry and continued to the horror of the Expulsion. He explained how fitting and miraculous it was that they had returned to represent their people, long after Ferdinand and Isabella were gone. Following

the service Rabbi Maslin was presented with a commemorative medal by the Mayor of Grenada, who tendered a reception for the K.I. and rabbinic groups.

Rabbi Maslin conducted several adult and teen trips to Israel and instituted K.I.'s 11th-grade Israel tour in 1985. While serving as president of the Central Conference of American Rabbis in 1995, it was his sad duty to represent the Reform rabbinate at the Memorial Service for Prime Minister Rabin in Jerusalem. Mr. Rabin had met with Rabbi Maslin just a few months earlier at the latter's installation as president of the CCAR.

K.I. has donated a Torah scroll to the Reform Temple in Tel Aviv and has been a major donor to several Israeli congregations, to the Leo Baeck High School in Haifa and to Hebrew Union College in Jerusalem. The rabbis of K.I. have served on the Board of the Federation and of many other Philadelphia and national philanthropies. K.I. is our home, but the world is our concern.

A MESSAGE FROM RABBI SIMEON J. MASLIN



Rabbi Simeon J. Maslin and Prime Minister Yitzhak Rabin at CCAR convention in Jerusalem, March 7, 1995

It has been a privilege to preside over Keneseth Israel's sesquicentennial celebration, coincident with my own final years as Senior Rabbi of this great congregation. With the approach of retirement, I have been thinking back over the decision that I made toward the end of 1979 to accept the invitation of the Pulpit Committee to become K.I.'s sixth Senior Rabbi. I was serving a fine congregation in Chicago at the time; why leave?

Surely one of the determining factors in the decision was that my wife, Judy, was a Philadelphian and that we would be closer to her aging parents. Another factor was my own preference for the northeast and the places where I was raised, educated and spent my summers: Boston, New York, Philadelphia and Maine. A third factor was that a move would entail very little disruption for our family. Our eldest, Naomi, was then living in Israel; our son David had recently graduated from college and moved to Los Angeles; and our youngest, Eve, was about to graduate high school. All of these made a move possible, but why to Keneseth Israel?

Some people might think that it is the size of K.I. and the beauty of its facilities that make it attractive to a rabbi. Again, these are undeniably factors, but they are not the heart of our great congregation; they are not what it is that makes a rabbi feel both humble and exalted when he ascends the pulpit to lead the congregation in worship.

One has only to enter the Fineshriber Lobby and pause for a moment before entering the Korn Sanctuary or the Neumann Chapel to become aware that K.I. has a unique history and that as wise and forward-looking as any current rabbi and lay leaders might be, they derive their strength and inspiration

from a remarkably distinguished succession of spiritual leaders. For there, high on the south wall of the lobby, hang five portraits (six as of May 1997) that define the greatness not only of Keneseth Israel but of the American Reform Movement.

Reading from right to left (as is proper in a synagogue), we first encounter the Lincolnesque visage of David Einhorn, K.I.'s first Senior Rabbi (1861–1866). Einhorn's outspoken opposition to slavery in Baltimore inspired threats on his life and caused distress in his congregation. The invitation to the pulpit of Keneseth Israel (and five years later to New York's Congregation Emanuel) was not only a testimonial to Einhorn's effectiveness as a preacher and teacher but also an affirmation of the right of a rabbi to speak out on political and social issues. Einhorn was not only the father of radical Reform in American Judaism but he was also the source of the social action thrust that is such a major part of the Reform movement.

Einhorn's successor, Dr. Samuel Hirsch, had been Grand Rabbi of the Duchy of Luxembourg before coming to K.I. He immediately saw the need for some authority and organization in the as yet inchoate Reform movement. And so it was K.I.'s Rabbi Hirsch who convened the first conference of American rabbis in Philadelphia in 1869. Although Hirsch was not successful in welding those rabbis and their congregations into corporate bodies (that took another decade-and-a-half and the organizational genius of Rabbi Isaac Mayer Wise), he did succeed in moving them to enunciate the first guiding principles of American Reform Judaism.

Hirsch was succeeded in 1887 by the most sought-after rabbi in America, Joseph Krauskopf. Krauskopf was one of four in the first graduating class of Hebrew Union College. In four brief years in Kansas City, he achieved an enviable reputation as an orator and leader. Once settled in Philadelphia for a tenure of thirty-six years, he built K.I. into America's largest congregation; he attracted thousands to his Sunday lectures; he edited and published his own prayerbook and hymnal; he moved the congregation to a magnificent Italianate synagogue on North Broad Street; he inspired the creation of new synagogues in the major cities of the northeast to serve the needs of young immigrant East European Jews; he founded and directed the National Farm School (now the Delaware Valley College of Science and Agriculture in Doylestown); he collaborated with the Reverend Dr. Russell Conwell in a multiplicity of projects for the people of Philadelphia, including the founding of Temple University; and finally, he was rewarded by his colleagues with the presidency of the Central Conference of American Rabbis.

On the national scene, William Fineshriber, who succeeded Krauskopf as senior rabbi in 1924, was the least renowned of K.I.'s rabbis, but he was a superb preacher and a wonderful pastor to his congregation. He achieved a reputation as an anti-Zionist that derived from his ardent belief that Judaism was properly a religion of ethical monotheism, devoid of ethnic or nationalistic content. But, while hostile to political Zionism, Fineshriber moved K.I. from the ranks of radical Reform to the mainstream, adopting the Reform Union Prayer Book and the reading of the Torah, engaging a cantor, revitalizing the Religious School and re-instituting the Bar Mitzvah ceremony. He also guided K.I. through the difficult years of World War II and had the pleasure in 1947 of presiding over the Centenary celebration of a great and grateful congregation.

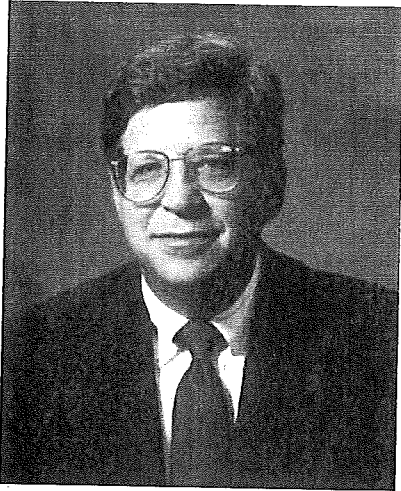
The only K.I. senior rabbi whom I had the pleasure of meeting was Bertram W. Korn who assumed the pulpit in 1949. A son of our congregation and an eminent historian, Rabbi Korn served as a chaplain in the U.S. Navy during World War II and then remained active in the Naval Reserve. Amazingly, while serving one of America's largest congregations and overseeing its move to Elkins Park; while researching and authoring a series of excellent Jewish histories; while teaching Confirmation classes numbering close to two hundred teenagers and serving the pastoral needs of the congregation with devotion; Rabbi Korn managed to achieve flag rank in the U.S. Naval

Reserve. When Rabbi Admiral Korn retired from the Navy, then Chief of Chaplains, Admiral John O'Connor (now Cardinal O'Connor of New York), came to K.I. to present Rabbi Korn the Legion of Merit.

This, then, was the primary reason for my accepting the invitation to become the sixth Senior Rabbi of Keneseth Israel in 1980. There is no congregation in America that has had as distinguished a continuum of rabbinic leadership as ours, and there is no succession of rabbis that has had as great an impact on Reform Judaism as ours. Every time that I have walked through Fineshriber Lobby; every time that I have ascended the pulpit; every time that I have invoked God's blessing over a bar or bat mitzvah, a bride and groom, a confirmand, a new-born baby; indeed, every time that I have approached the Ark; I have heard the echo of the words of the patriarch Jacob that I spoke at my installation: "How awesome is this place!" For it is in this place where the Rabbis Einhorn, Hirsch, Krauskopf, Fineshriber and Korn left their distinguished and indelible marks not only on Keneseth Israel but on the American Reform movement.

This is the sacred heritage that I have attempted to sustain and to embellish during the seventeen years of my tenure. This is the heritage that I transmit reverently and, yes, with pride to my successor, Rabbi Bradley Bleefeld, who will lead our congregation into the twenty-first century and write the next chapter in the remarkable history of Keneseth Israel.

NEW RABBINIC APPOINTMENT



*Bradley N. Bleefeld
Senior Rabbi, 1997*

As this book goes to press, our Congregation has just called to its pulpit a new Rabbi, successor to Rabbi Maslin. Rabbi Bleefeld is a native of New York City. He graduated from the University of Cincinnati, in 1970, with a degree in philosophy and was a member of the first class of the graduate Year-in-Israel program of the Hebrew Union College. After receiving a Masters Degree in Hebrew Letters in 1973; he was ordained from Cincinnati in 1975.

Upon Ordination he was called to Temple Israel in Columbus, Ohio, as its Assistant Rabbi and then two years later served the Baltimore Hebrew Congregation as its Associate Rabbi until 1980. Thereafter Rabbi Bleefeld was invited to Congregation Anshe Hessed in Erie, Pennsylvania. While serving there he joined the faculty of Allegheny College as Associate Professor of Jewish History and was the spiritual leader of the Hebrew Congregation at Chautauqua Institute in Jamestown, New York, for eight summer seasons.

In 1987, he was invited to return to Temple Israel and named Senior Rabbi. During his tenure in Columbus, Rabbi Bleefeld joined the faculty of Capital University and in 1991, was appointed to the City's Ethics Commission and has served as its chair since 1993.

Among his many accomplishments, he has authored a number of articles and scholarly works on ancient languages, American jurisprudence and Jewish calendars. His book of Talmudic stories will be published next year by Dutton-Signet Publishing House. He has served as Scholar-In-Residence for a six month period for the Progressive Jewish Community in Perth, Australia, and while on Sabbatical, as Rabbi-In-Residence in Oak Park, Michigan.

Rabbi Bleefeld is married to Merrie and together they are blessed with four children, Rachel, Herschel, Marshall and his wife Amy.

A MESSAGE FROM RABBI BRADLEY N. BLEEFELD

The rich heritage of the Jewish people spans nearly four millennia. It is filled with engrossing drama that unfolds as each generation of players is welcomed to the stage. Accompanying the spectacle a voice is heard instructing us to savour the present, but anticipate the future. Our forebears having heard this voice now speak to us.

They who knew past transitions now tell of years of triumph, of joy and new hope. They speak of real people, unique in place and time, yet intertwined and known collectively as members of Keneseth Israel, a congregation of Israel.

How fortunate we are that this time of rabbinic transition is at the threshold of a cosmic change. For this new era heralds not only a new decade and a new century, but a new millennium as well.

We are compelled to recognize that we are the vanguard of a new era. Solely by our presence at a moment in time derived by human calculation you and I are destined to span the millennium.

We are fortunate, but fortune gives way to awe, for we are ever mindful that we are only tiny specks in the universe. And yet each of us is a speck with the capacity to dream.

And dream we do!

As we catch the tailwinds of time, our dreams take us past the dawn of a new era, to the heart of the information age, the global society and the super highway of ideas and images. This journey will take us so far, so quickly that the experiences of the coming century will surpass all the experiences of our ancestors combined. On this ever accelerating odyssey where will the Jewish soul, the *Neshamah*, continue to reside if not with us? What new miracles will we and our children witness?

If our founders taught us renewed responsibility for a new American Jewry, what must we teach to our descendants? Today's remote province of scientists will be tomorrow's highway of daily traffic. Though our history has been glorious, humanity's most exciting adventure may yet lie ahead.

Surely Keneseth Israel's members have seen changes over the last 150 years that surpassed their imagination. Today we cannot even envision the progress to be made exponentially over the next century and half. Our challenge will be to adapt to that progress while retaining what we cherish at our core: our bedrock principles.

Enduring Torah values for an ever-changing world are at the heart of our evolution into the next millennia. Our challenge remains an ancient one, its expres-

sion is ever new. We will evaluate every ancient question and every ancient answer with the hope that each response will enrich our lives and bring us closer to God and the vision of a better world.

At this bright turning point in the history of this great Congregation I have been asked to offer my vision of Keneseth Israel's future. I humbly respond:

If we hope to equal, if not surpass, the monumental achievements of our spiritual and lay predecessors, our task must be to reach out across time. We must deepen the well springs of education and social justice, and extend the circle of God's influence through what we do as individuals and as a Congregation. The greatest progress we have yet to make is in the realm of the human soul. If we are to shape the future into an even more glorious expression of our noble past then ours must be a time of new promises.

Promises made and promises kept!

And thus my vision is no more nor less a pledge, propelled by dream, and compelled by will. A pledge to hear the voices of the past: they speak to us of spirit, reason, goodness, and hope, expressed not only in the lives of my honored predecessors, Rabbis Einhorn, Hirsch, Krauskopf, Fineshriber, Korn, and Maslin, but also in the countless men and women of the community who have come to rely on the voice of Keneseth Israel.

It is this voice which brings Torah alive in our lives. It is the clarion call to justice, the guiding voice of reason and still small voice of Heaven that speak to us.

And so the future beckons us with this pledge of vision:

We will teach Torah word by word and deed by deed.

We will learn Torah heart to heart.

We will live Torah soul to soul.

As Reform Congregation Keneseth Israel, we welcome the coming of a new millennium. We go forward fortified with our rich Jewish heritage, with our vision, and with the blessings of The Almighty. It is with immense pride that I have been chosen to continue the Keneseth Israel heritage handed down to me by Rabbi Simeon Maslin. I do so with reverence, respect, and love.

May blessings from Heaven be ours as we work side by side and heart to heart to bring about a better world and embrace this new era.

March 6, 1997

THE 150TH ANNIVERSARY YEAR EVENTS

October 18, 1996: Dr. Daniel Rosenfeld, Director of the Museum of American Art at the Pennsylvania Academy of the Fine Arts spoke about the spirituality that pervades great art. (Sponsored by the Korman Family)

November 15, 1996: We were privileged to host Rabbi David Saperstein, Director of the Religious Action Center of Reform Judaism in Washington, the voice of liberal Judaism on Capitol Hill. (Co-sponsored by Dorothy and Leonard Wasserman and Caryl and Michael Levin)

December 13, 1996: The Korn Memorial Music Service, *Shomeir Yisrael*, a service composed by Ben Steinberg, was performed by Cantor Richard Allen and the K.I. Concert Choir and orchestra, in memory of Dr. Bertram W. Korn. (Sponsored by Charles Kahn, Jr. and Richard Kahn in memory of Ruth G. Kahn)

January 31–February 2, 1997: Professor Norman J. Cohen, the Provost of the Hebrew Union College Jewish Institute of Religion, was our scholar-in-residence for a weekend of midrash (Torah elucidation) and insights into family relationships going back to biblical times. (Co-sponsored by Connie and Jules Kay and Myrna and Harris Baum)

February 28–March 2, 1997: K.I. Founders Weekend was celebrated. The K.I. Archives presented an exhibition of 150 years of memorabilia in the Temple Judea Museum. Friday evening's service featured the liturgies of five generations of Reform Judaism. Rabbi Alan Silverstein, historian and past president of the Rabbinical Assembly, spoke on Sunday about K.I.'s impact on Reform Judaism. (Sponsored by Robert W. Drucker and Phyllis D. and Howard A. Sichel, in memory of Sylvan W. and Alice R. Drucker)

March 8–9, 1997: America's premier Jewish troubadour, Debbie Friedman, came to us from Carnegie Hall and sold-out concerts across the continent for a gala concert Saturday evening and to entertain our children Sunday morning. (Co-sponsored by Charlotte and Bud Cook, Marsha and Ivan Krouk, Norma and Arnold Meshkov, and Marlene and Norman Zarwin)

March 15–16, 1997: A gala reunion reception for the confirmation classes was held on Saturday evening and, on Sunday, K.I. families observed Mitzvah Day with work on social service projects for the community.

April 4, 1997: James O. Freedman, President of Dartmouth College and one of the country's leading educators and legal scholars, addressed the issues of liberal education in America. (Sponsored by the Binswanger Foundation)

April 13, 1997: The choirs of several Delaware Valley Reform congregations gathered at K.I. for a *Zimriya*, a festive concert.

April 18–19, 1997: Cantor Benjie Ellen Schiller, a professor of sacred music and "sweet singer of Israel," thrilled us with interpretations of Hebrew texts at our K.I. Sisterhood Shabbat service and a luncheon seminar.

May 2–4, 1997: Our 150th Anniversary Celebration closed with a full weekend of festivities honoring Rabbi Maslin's retirement. Rabbi Sheldon Zimmerman, President of the Hebrew Union College Jewish Institute of Religion, offered the Friday evening sermon and joined us at our Saturday evening dinner/dance. Rabbi Eric H. Yoffie, President of the Union of American Hebrew Congregations, was the guest speaker at our gala banquet. Rabbi Paul J. Menitoff, Executive Vice President of the Central Conference of American Rabbis, joined Rabbi Maslin and our other guests in an assessment of Reform Jewry's past, present and future at a festive Sunday brunch. (Sponsored by Leah and Irving Mazer and Ruth Colten.) We were joined by members of Temple Beth Am, who were celebrating their congregation's 50th anniversary. The *Reform Congregation Keneseth Israel: 150 Years*, written by Shelley Kapnek Rosenberg with the committee chaired by Myrna Asher, was distributed. The anniversary book was sponsored by Terry Rappaport and Harriet Siegel, in memory of their parents, Syd and Dr. Robert Heller.

June 13, 1997: Rabbi Bradley Bleefeld, our seventh Senior Rabbi, addressed K.I.'s 150th annual meeting.

KENESETH ISRAEL'S RABBIS AND PRESIDENTS

PRESIDENTS

Julius Stern	1847-1848	Lester S. Hecht	1950-1955
A. Aronheimer	1848-1850	Arlin M. Adams	1955-1957
L. Bernheimer	1850-1852	Lester S. Hecht	1957-1959
Julius Stern	1852-1854	Sylvan Drucker	1959-1961
L. Bernheimer	1854-1855	Samuel S. Feldgoise	1961-1964
Julius Stern	1855-1856	Charles C. Pollack	1964-1968
Adolph Klopfer	1856-1861	Louis Schwerin	1968-1971
Abraham Kaufman	1861-1863	Richard J. Oberfield	1971-1973
S. Silberman	1863-1873	Paul L. Jaffe	1973-1976
B.H. Feustmann	1873-1882	Horace A. Stern	1976-1978
S. Silberman	1882-1883	Louis A. Doull	1978-1980
David Klein	1883-1891	Joyce Fishbein	1980-1982
M.C. Hirsch	1891-1892	Michael M. Goldberg	1982-1985
Philip Lewin	1892-1898	Jan E. Dubois	1985-1987
Daniel Merz	1898-1903	I. Ezra Staples	1987-1989
Alfred Klein	1903-1922	Miriam Finkel	1989-1991
Joseph J. Hagedorn	1922-1938	Connie Kay	1991-1994
Louis A. Hirsch	1939-1941	Steven Arbittier	1994-1996
Harry I. Stern	1941-1948	E. Harris Baum	1996-
Louis Goldsmith	1948-1950		

SENIOR RABBIS

Solomon Deutsch	1857-1860	William Fineshriber	1923-1949
David Einhorn	1861-1866	Bertram W. Korn	1949-1979
Samuel Hirsch	1866-1886	Simeon J. Maslin	1979-1997
Joseph Krauskopf	1887-1923		

ASSISTANT/ASSOCIATE RABBIS

J. Leonard Levy	1891-1901	Arnold Kaiman	1959-1967
Henry J. Fisher	1902-1904	Arnold Fink	1962-1969
Eli Mayer	1904-1906	Alan O. Fuchs	1968-1977
Isaac Landman	1906-1916	Laurence Rubenstein	1968-1972
James Heller	1916-1920	David Powers	1972-1977
Abraham Feldman	1920-1925	Stephen G. Franklin	1977-1979
Julian B. Feibelman	1926-1936	Mark Mahler	1978-1980
Samuel Cook	1937-1940	Steven Fink	1979-1983
Joseph Klein	1940-1946	Sheldon Ezring	1983-1986
Malcolm Stern	1941-1947	Joel Alpert	1983-
Myron Silverman	1947-1949	Richard Harkavy	1986-1989
Theodore Levy	1951-1952	Shoshana Perry	1989-1991
H. Hirsch Cohen	1952-1957	Deborah Pipe-Mazo	1991-1993
Benjamin Marcus	1957-1958	Joseph Forman	1993-

READERS

B.H. Gotthelf	1847-1849	L. Naumburg	1851-1859
M. Sternheimer	1849-1850	J. Salinger	1860-1865
A. Sulzberger	1850-1851	William Armhold	1865-1924

PRESIDENTS OF CONSTITUENT GROUPS

PRESIDENTS OF THE BROTHERHOOD

Joseph L. Kun	1923-1925	Louis Schwerin	1953-1955
Philip N. Arnold	1925-1927	Martin Beifield	1955-1957
Herman E. Green	1927-1928	Ernest M. Cohen	1957-1959
Edwin L. Rothschild	1928-1930	Harold Platt	1959-1961
Bertram Rosenthal	1930-1931	Roy L. Silver	1961-1963
Lester Hecht	1931-1932	Alan Kahn	1963-1965
David L. Ullman	1932-1933	Howard B. Asher	1965-1967
Henry Swaab	1933-1935	Stanley G. Fisher	1967-1969
Walter Summerfield	1935-1937	Irwin Stein	1969-1970
Harry B. Berk	1937-1939	Albert Frank	1970-1972
Edward L. Frater	1939-1941	Ford M. Bayuk, Jr.	1972-1974
Herbert R. Sobel	1941-1942	Paul E. Schwab	1974-1975
Philip Selzer	1942-1943	Burton Talus	1975-1977
Richard J. Bowers	1943-1944	Stanley Gershman	1977-1979
Isadore Sabel	1944-1945	Richard Halpern	1979-1981
Joseph Resnick	1945-1946	Hugh Odza	1981-1983
Jack C. Spielman	1946-1947	Leon W. Bell	1983-1984
Carroll Binswanger	1947-1948	Dr. Arnold Young	1984-1986
Joseph Resnick	1948-1949	Dr. Max Wald	1986-1988
Morton Adler	1949-1950	Dr. Arthur E. Silverman	1988-1991
Abraham Asher	1950-1951	Rowland Rosenfeld	1991-1992
Clinton Saffer	1951-1952	Dr. Max Wald	1992-1993
Lewis Schaffer	1952-1953	Earle Weiss	1993-

PRESIDENTS OF KIFTY

Lisa Gran	1973-1974	Beth Fryer	1983-1984
Daniel Bronstein	1974-1975	Andrew Flame	1984-1985
Lisa Zigerman	1975-1976	Gail Klein	1985-1986
David Block	1976-1977	Kenneth Young	1986-1987
Robin Davis	1977-1978	Kenneth Young	1987-1988
Robin Davis	1978-1979	Marla Dansky	1988-1990
Wendy Goldschneider	1979-1980	Lynne Havsy	1990-1991
Lisa Green	1980-1981	Ian M. Mallitz	1991-1994
Kim Wagman	1981-1982	Rebecca Dansky	1993-1994
Sharon Young	1982-1983	Lizabeth Wolf	1994-1995

PRESIDENTS OF TEMPLE COUNCIL

Morton Adler	1940-1941	Howard Asher	1958-1959
Albert Moise	1941-1942	Robert Bronstein	1959-1960
Robert G. Levy	1942-1943	Norman Zarwin	1960-1961
Leonard Clarfeld	1943-1945	Jay L. Rosen	1961-1962
Albert S. Myers, Jr.	1945-1946	Edwin Schweriner	1962-1963
Marc Sittenfeld	1946-1947	Herbert Pressman	1963-1964
Jerome Adler	1947-1948	Samuel Lee Glantz	1964-1965
Richard J. Elias	1948-1949	Robert Bender	1965-1966
Jack Coleman	1949-1950	Dr. George Frank	1966-1968
Arlin M. Adams	1950-1951		
Horace A. Stern	1951-1952		
Alan Lindy	1954-1956		
Melvin Tecosky	1956-1957		
Herbert A. Fogel	1957-1958		

PRESIDENTS OF CONSTITUENT GROUPS

PRESIDENTS OF THE ALUMNI

Mrs. Jacob F. Loeb	1895-1896	Robert Mayer	1951-1953
Mrs. Felix N. Gerson	1896-1897	Richard Gash	1953-1954
Isadore Oppenheimer	1908-1909	Howard L. Kaufmann	1954-1955
Morton Snellenburg	1909-1910	William Printz	1955-1956
Millard Merz	1913-1914	Theodore Rich, Jr.	1956-1957
Jerome J. Rothschild	1914-1916	Michael Gradess III	1957-1958
Leon I. Stein	1924-1925	Robert Kafin	1958-1959
Edward L. Frater	1926-1927	Joseph Cohn	1959-1960
Philip N. Steel	1928-1929	Roslyn Weber	1960-1961
Edward L. Frater	1930-1933	Richard Address	1961-1962
Leonard M. Winston	1933-1934	Jay Messinger	1962-1963
Irving W. Isaacs, Jr.	1934-1935	Alan A. Kober	1963-1964
Louis Dietz	1935-1938	Joseph M. Gimbel	1964-1965
Richard J. Elias	1938-1940	Robert Ruskin	1965-1966
Albert Wilson	1940-1941	Barbara Gail Abraham	1966-1967
Horace A. Stern	1941-1942	Michael Katz	1967-1968
Gordon Taplinger	1942-1943	Michael Winheld	1968-1969
Carol Betty Binswanger	1943-1944	Howard Apothaker	1969-1970
Harold Hahn	1944-1945	Dawn Boyer	1972-1973
Babette Harrison	1945-1946	Lisa Gran	1973-1974
Gordon Taplinger	1946-1947	Daniel Bronstein	1974-1975
Charles Gottesman	1947-1949	Lisa Zigerman	1975-1976
James Hirschfeld	1949-1950	David Block	1976-1977
Edwin Schweriner	1950-1951	Robin Davis	1977-1978

PRESIDENTS OF THE PARENT TEACHER ASSOCIATION

Bertram Bennett	1946-1948	Stanley Gershman	1970-1971
Daniel Bernheim	1948-1949	Mrs. Stanley Green (Connie)	1971-1973
Mrs. Morton Langsfeld (Anita)	1949-1951	Mrs. Gerald Marmorstein (Barbara)	1973-1974
Mrs. Robert Levy (Jean)	1951-1953	Mrs. Malvin Carmin (Dolores)	1974-1976
Mrs. David Katz (Eleanor)	1953-1955	Mrs. Norman J. Brody (Doris)	1976-1977
Mrs. Henry Weber (Mickey)	1955-1957	Mrs. Nelson Goldschneider (Lenore)	1977-1979
Mrs. Harold Goldberg (Sally)	1957-1958	Mrs. Carl Stern (Cookie)	1979-1981
Dr. Adolph B. Gimbel	1958-1960	Mrs. Leonard Swartz (Sandy)	1981-1982
Raymond Rose	1960-1961	Mrs. Richard Halpern (Leah)	1982-1984
Herbert London	1961-1963	Joel Shear	1984-1986
Mrs. Jerome Rooklin (Adele)	1963-1965	Mrs. Donald S. Lesicko (Renee)	1986-1988
Burton L. Talus	1965-1966	Mrs. Lawrence Genna (Marcy)	1988-1990
Armand L. Winheld	1966-1968	Mrs. Victor Goldberg (Ellen)	1990-1994
Mrs. Roy Silver (Sylvia)	1968-1970	Mrs. Jonathan Stember (Fran)	1993-1996

CHAIRWOMEN OF EVENING SISTERHOOD

Miss Marguerite L. Greenewald	1943-1947	Mrs. Warren J. Hahn	1958-1961
Miss Hortense E. Mann	1947-1951	Mrs. Jerome Printz	1961-1963
Mrs. M. Malvian Wirtschafter	1951-1954	Mrs. M. Malvian Wirtschafter	1963-1965
Miss Ella W. Wile	1954-1957	Miss Ruth Nathanson	1965-1967
Miss Marguerite L. Greenewald	1957-1958		

PRESIDENTS OF CONSTITUENT GROUPS

PRESIDENTS OF THE SISTERHOOD

Mrs. Felix N. Gerson (Emily Goldsmith)	1912-1914	Mrs. Louis M. Isenberg (Betty)	1964-1966
Mrs. Max Greenbaum (Blanche G.)	1914-1916	Mrs. Louis Kober (Blanche K.)	1966-1968
Mrs. Ferdinand Dilsheimer (Nettie M.)	1916-1918	Joyce S. Fishbein	1968-1970
Mrs. Joseph Krauskopf (Sybil F.)	1918-1919	Estelle S. Steinberg	1970-1972
Mrs. Ferdinand Dilsheimer (Nettie M.)	1919-1921	Barbara A. Bronstein	1972-1974
Mrs. Nathan Berg (Cecelia S.)	1921-1922	Janet Myerson	1974-1976
Mrs. Philip Berg (Elizabeth)	1922-1926	Miriam Finkel	1976-1978
Mrs. Sidney L. Olsho (Katinka)	1926-1927	Myrna Asher	1978-1980
Mrs. Moses Lieberman (Helen L.)	1927-1932	Dolores Carmin	1980-1981
Mrs. Julian Simsohn (Cecilia G.)	1932-1936	Lenore Goldschneider	1981-1983
Mrs. Sim J. Simon (Bessie)	1936-1938	Selma Weissman	1983-1985
Mrs. Daniel S. Bernheim (Jean U.)	1938-1943	Rowena Hahn	1985-1987
Mrs. Morton M. Kohn (Rose W.)	1943-1947	Claire Lipshutz	1985-1987
Mrs. Kurt Blum (Jane L.)	1947-1951	Eve Mennies	1987-1989
Mrs. William Gash (Ruth)	1951-1953	Elaine F. Shapiro	1989-1991
Mrs. Harry Baron (Lee P.)	1953-1956	Constance R. Green	1991-1993
Mrs. Irwin Michaelson (Rosalie)	1956-1956	Florence Herman	1993-1995
Mrs. Leland Behr (Helene)	1956-1958	Joan B. Kamen	1993-1995
Mrs. Daniel S. Bernheim (Jean U.)	1958-1960	Shirley Sivitz	1993-1995
Mrs. Daniel Strauss (Gloria)	1960-1962	Barbara Gitomer	1995-1997
Mrs. Ernest M. Cohen (Ruth T.)	1962-1964		

150th ANNIVERSARY BENEFACTORS

Beth and R. George Abrams
Neysa and Arlin M. Adams
Lynne and Steve Arbittier
Myrna and Howard Asher
Myrna and E. Harris Baum
Amy Brantz and Edward L. Bedrick
Janice and Julian S. Bers
Ellen and Robert A. Bildersee
Louise and John K. Binswanger
Irma and Robert E. Blumenthal
Joan N. and George M. Brantz
Helen and David L. Braverman
Doris and Norman J. Brody
Barbara and Robert Bronstein
Wendy and Alan Bruck
Kathryn Krauskopf Brylawski
Rhoda and S. Eugene Coben
Ann and Alan Cohen
Marjorie Curtis and Marc C. Cohen
Wendy and Robert B. Cohen
Ruth K. Colten
Charlotte and Herbert Cook
Irwin and Barbara Myers Cowan
Geraldine and Harold Cramer
Robert W. Drucker
Ruth and Jan E. DuBois
Gloria and Edmund M. Dunn
Eileen and David J. Eskin
Leona Feldgoise
Nancy and William Ferstenfeld
Miriam and Morris Finkel
Bernard A. Fischer
Joyce and Benjamin Fishbein
Rita and Sheldon P. Flame
Barbara and Kenneth J. Forman
Marjorie and Leon S. Forman
Charles E. Friedman
Marilyn and Allan Furman
Barbara and Marc Gitomer
Ellen and Michael M. Goldberg
Sylvia and I. Harry Goldenberg
Joan and Robert A. Goldenberg
Margaret and Stanley A. Goldenberg

Natalie Joy Gorin
Julia and Dr. Charles H. Greenbaum
Neil and Gail Greenberg
Libby and Ted S. Halpern
Melva and Melvin B. Herrin
Trudy and Frederic H. Honigman
Susan and Paul L. Jaffe
Geraldine and Edward W. Jawer
Barbara and Charles Kahn, Jr.
Joan and Philip Kamen
Isabel and Marvin Kanefield
Ellen and Alan S. Kaplinsky
Connie and Jules J. Kay
Korman Family
Patsy and Joseph L. Krauskopf
Audrey and Hal M. Krisbergh
Marsha and Ivan J. Krouk
Sondra and Martin Landes, Jr.
Judith and Morton A. Langsfeld, III
Helene and Herman Lefco
Joan and Ron Leff
Elaine and Barton M. Leibowitz
Barbara S. and Morton W. Levi
Caryl and Michael A. Levin
Judith and Gerald Levinson
Karen G. Kelly and William K. Levy
Sissie and Herbert B. Lipton
Irma and Louis G. Malissa
Judith and Simeon J. Maslin
Leah and Irving L. Mazer
Eve and Bernard Mennies
Norma and Arnold Meshkov
Carolyn and L. Joseph Meyer
Robin and Robert I. Michaelson
Bonnie and Richard E. Moses
Sandra and Herbert Moss
Arlene and Lawrence A. Newman
Eve and Richard J. Oberfield
Lucille and Harold A. Platt
Rita and Arthur Poley and Family
Muriel and Victor H. Polikoff
Estelle and Stuart E. Price
Sally and Peter A. Reinitz

Miriam and Albert M. Rodstein
Carey S. and Robert M. Roseman
Pearl and Jay L. Rosen
Lois and Jeremy A. Rosenau
Sandy and David Rosenthal
Blossom M. Rosenwald
Paul E. Schwab
Joan and Isadore M. Scott
Elaine and Edward Shapiro
Joan and Leonard B. Shore
Phyllis D. and Howard A. Sichel
Janet and Robert H. Silver
Carol and Arthur E. Silverman
Dolph Simons
Lois and Stanley A. Singer
Karen and Robert A. Sirota
Janice Diamond Smith
Anne and John A. Solis-Cohen
Shirley and Sheldon Somerman
Eleanor M. Sonnheim
Jeanne and Walter F. Spiegel
Louanne and Stephen A. Spielman
Eleanor and I. Ezra Staples
Estelle and David Steinberg
Jill and William Steinberg
Joan and Horace Stern
Betty Stern
Rita and Jerry Sutow
Lea and Jochanan S. Taytelbaum
Diane and Norman J. Tonkin
Lucille and Gilbert Tucker
Eve Earley and James Udell
Marlene and Max Wald
Dorothy and Leonard Wasserman
Anne and David E. Weiss
Edythe and Earle W. Weiss
Harriet and Larry Weiss
Elinor and Leonard M. Winston
Merle and Barry Wolf
Andrea and Martin Yarnoff
Marlene and Norman Zarwin

150th ANNIVERSARY BOOK COMMITTEE

Myrna Asher, Chairperson

Richard Bomze

Alan Hockstein

Jeff Hurvitz

Morton A. Langsfeld, III

Judith K. Langsfeld

Ellen Kohn Mishel

Phyllis D. Sichel

Mark Weiss

