

**Source Sheet Class 16-“2000 Years of Jewish History”-Rabbi Menachem Levine**

**Source 1**

**“The Jewish question would still exist even if every Jew were to turn his back on his religion and join one of our major churches. Yes, I maintain that in that case the struggle between us and the Jews would make itself felt even more urgent. It is precisely the baptized Jew who infiltrates furthest, unhindered in all sectors of society and political life. I return, therefore, to the hypothesis that the Jews are to be defined solely on the basis of race and not on the basis of religion.”**

**Karl Eugen Duehring, *The Question of the Jew is a Question of Race*, 1881**

**Source 2**

**The New Israelite Temple Association-Hamburg Dec. 1817:**

**...the worship service shall be conducted on Sabbath and holy days....Specifically, there shall be introduced at such services a German sermon, and choral singing to the accompaniment of an organ....it shall apply to all those religious customs...which are sanctified by the church.**

### Source 3

The hope for national restoration contradicts our feelings for the fatherland...The wish to return to Palestine in order to create there a political empire is superfluous...But Messianic hope, truly understood is religious...This later religious hope can be renounced only by those who have a more sublime conception of Judaism, and who believe that the fulfillment of Judaism's mission is not dependent on the establishment of a Jewish state, but rather by the merging of Jewry into the political constellation of the fatherland. Only an enlightened conception of religion can replace a dull one...This is the difference between strict Orthodoxy and Reform: Both approach Judaism from a religious standpoint: but while the former Orthodox aims at restoration of the old political order, the later Reform aims at the closest possible union with the political and national union of our times...

*Reform Rabbinic Conference-Frankfurt*

### Source 4

It was not the 'Orthodox' Jews who introduced the word 'orthodoxy' into Jewish discussion. It was the modern 'progressive' Jews who first applied this name to 'old', 'backward' Jews as a derogatory term. This name was at first resented by 'old' Jews. And rightly so. 'Orthodox' Judaism does not know any varieties of Judaism. It conceives Judaism as one and indivisible. It does not know a Mosaic, prophetic and rabbinic Judaism, nor Orthodox and Liberal Judaism. It only knows Judaism and non-Judaism. It does not know Orthodox and Liberal Jews. It does indeed know conscientious and indifferent Jews, good Jews, bad Jews or baptised Jews; all, nevertheless, Jews with a mission which they cannot cast off. They are only distinguished accordingly as they fulfil or reject their mission.

(Rabbi Hirsch, Religion Allied to Progress, in JMW. p. 198)

### Source 5

“Now what is it that we want? Are the only alternatives either to abandon religion or to renounce all progress? We declare before heaven and earth that if our religion demanded that we should renounce what is called civilization and progress we would obey unquestioningly, because our religion is for us the word of G-d before which every other consideration has to give way. There is, however, no such dilemma. Judaism never remained aloof from true civilization and progress. In almost every area its adherents were fully abreast of contemporary learning and very often excelled their contemporaries. An excellent thing is the study of Torah combined with the ways of the world.”

Religion Allied to Progress (Collected Writings of Rabbi Samson Raphael Hirsh)

### Source 6

“Unconditional agreement with the culture of the present day; harmony between Judaism and science; but also unconditional steadfastness in the faith and traditions of Judaism: these constitute the program of the New Community, the standard round which gather the Israelites of Berlin who are faithful to the Law.”

Address of Rabbi Azriel Hildesheimer delivered at his Yeshiva/Rabbinical seminary

### Source 7

*I do not for a moment hesitate to say it right here and in the face of the entire Jewish world that... circumcision is a barbarous cruelty which disfigures and disgraces our ancestral heirloom and our holy mission as priests among mankind. The rite is a national remnant of savage African life... Nor should children born of intermarriage be viewed any longer exclusively by the primitive national standard which determines the racial character of the child only by the blood of the mother... I can no longer accept the fanciful and twisted syllogisms of Talmudic law as binding for us... I think, if anywhere, here we ought to have the courage to emancipate ourselves from the thrall of Rabbinical legality.*

*Introductory Remarks of Dr. Kaufman Kohler to the 1885 Reform Pittsburgh conference*

Source 8

## Will Your Grandchildren Be Jews?

		Sample Population Count (Jewish growth rate)					
	Average Number of Children Per Woman (NAJDB based on NJPS 2000)	Intermarriage Rate (NJPS 2000)	First Generation	Second Generation	Third Generation	Fourth Generation	
Hasidic Yeshiva Orthodox	6.72	6%	100	324	1,050	3,401	
Centrist Orthodox	3.39	6%	100	163	266	434	
Conservative	1.74	32%	100	66	44	29	
Reform	1.36	46%	100	46	21	10	
Secular	1.29	49%	100	41	17	7	

By: Antony Gordon and Richard Horowitz (reprinted with permission)  
 Antony (Chanan) Gordon is a *Sir Abe Bailey Fellow* (1988) and *Fulbright Scholar* (1989) who graduated with a Masters in Law from *Harvard Law School* (1990). Mr. Gordon was a Senior Vice President at Morgan Stanley until the beginning of 2001 when he left to launch his own firm and hedge fund.

Richard M. Horowitz received his MBA from Pepperdine University in California. Mr. is the President of *Management Brokers Insurance Agency*, and Chairman of *Dial 800 L.P.* Mr. Horowitz also serves on the Board of Triotech (OTC) as well as numerous non-profit organizations.