

our age is our ally in the fulfillment of our mission, and therefore, we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

Seventh – We reassert the doctrine of Judaism, that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject as ideas not rooted in Judaism the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment or reward.

Eighth – In full accordance with the spirit of Mosaic legislation, which strives to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to solve on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society.

At its founding in 1889, the *Central Conference of American Rabbis (CCAR), the Reform rabbinical organization, adopted the platform in toto, and it remained the major statement of the basic tenets of Reform Judaism until its extensive revision by the CCAR in Columbus, Ohio, in 1937.

An examination of the platform indicates its religious optimism. It is prepared to accept the legitimacy of other religious perspectives; all religions have some truth, but Judaism has the highest truth. It places its emphasis on the Bible – in contrast to the Talmud – but the Bible is described not as divine revelation but as the consecration of the Jewish people to its mission. The third element of the platform affirms the moral codes of Jewish tradition but discards the obligations of non-moral, ritual dimensions of the tradition. It treats laws as utilitarian; modernity becomes the key to the acceptance of laws. The fourth principle rejects halakhic restrictions on diet, priestly purity, and dress. Again, modern sensibility becomes the standard. The fifth principle embraces modernity as the realization of Israel's dream of a messianic age, rejecting the return to Zion and the restoration of sacrifice. "We consider ourselves no longer a nation, but a religious community." These words reject Jewish peoplehood, the essence of the Zionist vision. Principle six regards Judaism as being in accord with reason and rejects the non-rational in religious life. The seventh principle rejects bodily resurrection and a belief in heaven and hell as alien imports into Judaism. And the final element of the platform asserts the agenda of religious liberalism, working for justice and righteousness.

These principles defined Reform Judaism for almost half a century and distinguished it from Orthodox Judaism and Conservative Judaism as well as from Zionism. The Pittsburgh Platform is often referred to as Classical Reform Judaism. Reform rabbis, even leaders of the movement, did not necessarily adhere to these principles. Many were more Zionist in their orientation. Some were more observant, but it gave an ethos to the movement, one that was significantly rejected in 1937 with the Columbus Platform and by generations thereafter.

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PITTUM HA-KETORET (Heb. פְּטוּם הַקֶּטֶרֶת; "ingredients of the incense"), the initial words of a *baraita* (Ker. 6a and TJ, Yoma 4:5, 41d) which enumerates the various species of incense offerings in the Temple service every evening and morning (see: Ex. 30: 34–38). In the Ashkenazi liturgy, this talmudic passage is recited on Sabbaths and festivals at the end of the Musaf prayer immediately after the *Ein ke-Elo-henu hymn; in the Sephardi ritual it is recited every morning and afternoon. The custom of reciting *Pittum ha-Ketoret* is based on a quotation in the Zohar (to Num. 224a), where it is stated that a person who recites the section of incenses will be spared death (see also: Num. 17:12 and Yoma 44a). In Provence (southern France), it was customary to recite *Pittum ha-Ketoret* at the departure of the Sabbath, after the *Havdalah* service, as a good omen for wealth and prosperity (Abraham ha-Yarhi, *Sefer ha-Manhig*, ed. Berlin (1855), Hilkhot Shabbat, 75, 35a).

BIBLIOGRAPHY: G. Munk, *The World of Prayer* 1 (1961), 193; 2 (1963), 58–59; Eisenstein, *Dinim*, s.v.

°**PIUS X** (1835–1914), pope from 1903. Friendly to individual Jews and ready to acknowledge their philanthropic activities, he was, however, disdainful of Judaism and the Jewish people. On one occasion, while serving as bishop of Mantua, he prohibited the celebration of a solemn mass in honor of the king's birthday because the mayor had attended a prayer service in the synagogue on that day. The pope reacted bitterly to a festive address by Ernesto *Nathan, mayor of Rome, on Sept. 20, 1910, delivered on the occasion of the 40th anniversary of the occupation of Rome by Italian troops, and asked Catholics to pray for the Church "which was being attacked with impunity by its enemies." On Jan. 25, 1904, he received Theodor *Herzl in private audience, only to inform him that he could not support the aspirations of Zionism despite Herzl's expressed statement that Jerusalem, because of its holy places, would be extraterritorial. The pope declared: "The Jews have not recognized our Lord, therefore we cannot recognize the Jewish people," and settlement of Erez Israel by the Jews, he felt, would only make it incumbent upon him to intensify missionary activities among them: "If you come to Palestine and settle your people there, we shall have churches and priests ready to baptize all of you."

BIBLIOGRAPHY: K. Burton, *The Great Mantle. The Life of Giuseppe Melchiorre Sarto, Pope Pius x* (1950); T. Herzl, *Complete Diaries*, ed. by R. Patai, 5 (1960), index.

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°**PIUS XI** (1857–1939), pope from 1922. Concerned about the safety of the holy places, Pius XI had misgivings regarding the Palestine mandate. A decree of the Holy Office (March 21, 1928) proscribed the Amici Israel Association (founded two years earlier) which, though missionary in its ideology, tried to promote better understanding of Judaism. The Holy Office declared the organization contrary to the spirit of the Church, finding fault specifically with its publication *Pax*

super Israel, which called upon its members to promote rapprochement with the Jews, while avoiding all offensive references and stressing the fact that the Jews continue to be the Chosen People. At the same time, however, the decree also proscribed antisemitism on the basis that it is contradictory to Christian doctrine.

Although Pius XI did not respond to a plea submitted to him in 1933 by a Catholic convert from Judaism, Edith *Stein, to issue an encyclical on the so-called Jewish problem, he condemned racism repeatedly. To a group of Belgian pilgrims, whom he received on Sept. 8, 1938, Pius XI declared: "It is not possible for Christians to take part in antisemitism. Spiritually we are Semites." His efforts to protect the Jews in Fascist Italy against antisemitic actions met with some success. He also helped immigrants and on Jan. 14, 1939, called upon the envoys accredited to the Holy See to provide as many immigration visas as possible "for the victims of racial persecution in Germany and Italy." It was during his pontificate that La *Civiltà Cattolica, a Jesuit organ which had previously been anti-Jewish, protested that the periodical had been misused by the Fascists.

BIBLIOGRAPHY: G. Lewy, *The Catholic Church and Nazi Germany* (1964); G. Schwaiger, *Geschichte der Paepste im 20. Jahrhundert* (1968); S. Friedlaender, *Pius XII and the Third Reich* (1966), index.

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***PIUS XII** (1876–1958), pope from 1939. Born Eugenio Maria Giuseppe Giovanni Pacelli, in Rome, he entered the Secretariat of State in 1901, was professor of ecclesiastical diplomacy at the Pontifical Ecclesiastical Academy from 1909 to 1914, undersecretary of state in 1911, archbishop of Sardes and apostolic nuncio to the Bavarian court in Munich in 1917, and nuncio to Germany in 1920 but moving to Berlin only in 1925. In 1929 Pacelli concluded a concordat with the State of Prussia. He became cardinal in 1929 and secretary of state in 1930. Cardinal Pacelli was instrumental in negotiating the concordat between the Holy See and the Third Reich, which was signed on July 20, 1933, by him and Vice Chancellor von Papen. His ambivalent stance during the Nazi period subsequently gave rise to considerable controversy (much of it engendered by Rolf *Hochhuth's play *The Deputy*; for a full analysis see *Holocaust and the Christian Churches). On April 10, 1945, he received Moshe *Sharett, director of the Political Department of the Jewish Agency, to discuss with him the "situation of the Jews in Europe and the future of the Jews in Palestine." His views on the situation in Erez Israel found expression in the encyclicals *Auspicia quaedam* (May 1, 1948), *In multiplicibus curis* (Oct. 24, 1948), and *In redemptoris nostri* (April 15, 1949), in which he recommended that Jerusalem should be internationalized. His attitude toward the State of Israel was reserved. On June 10, 1948, the Congregation of Rites ruled that the term *perfidii Judaei* in the Good Friday liturgy be translated into the vernacular as "unbelieving" and not as "faithless" as it had been hitherto.

BIBLIOGRAPHY: D. Fisher, *Pope Pius XII and the Jews* (1963); E.R. Bentley (ed.), *The Storm over the Deputy* (1964); G. Lewy, *The Catholic Church and Nazi Germany* (1964); S. Friedlaender, *Pius XII and the Third Reich* (1966); L. Rothkirchen, in: *Yad Vashem Studies*, 6 (1967), 27–53; P.E. Lapide, *Three Popes and the Jews* (1967), 117–305; C. Falconi, *The Silence of Pius XII* (1970).

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PIYYUT (Heb. פיוט; plural: *piyyutim*; from the Greek ποιητής), a lyrical composition intended to embellish an obligatory prayer or any other religious ceremony, communal or private. In a wider sense, *piyyut* is the totality of compositions composed in various genres of Hebrew liturgical poetry from the first centuries of the Common Era until the beginning of the Haskalah. In ancient times, the *piyyutim* were intended to replace most of the set versions of prayer and to serve as substitutes. They ensured variety of the obligatory prayers, mainly on Sabbaths and festivals. In a later period, when the prayers became fixed, sections of *piyyut* were interspersed in certain places within the set pattern of the prayers. Naturally, most of the very extensive *piyyut* literature is devoted to the adornment of the major holy days. However, during the early Oriental (eastern) period of the history of the *piyyut*, liturgical compositions were also produced in great abundance for regular Sabbaths, for simple fast days, and even for weekdays. Obligatory prayers were also embellished with special sets of *piyyutim* for private occasions, such as weddings, circumcisions, and mourning. (See Table: *Piyyut*.)

The History of the Piyyut

Piyyut literature began in Erez Israel while the various versions of the obligatory prayers were crystallizing. Though the evidence from this period is limited, texts of ancient *piyyutim* are to be found scattered in talmudic sources, and *piyyutim* which apparently were composed during this period were absorbed into the established versions of the various rites of prayer. These ancient segments are recognizable by their lofty style and characteristic rhythm; they do not as yet use rhyme. The ancient compositions, known in part from the Cairo *Genizah* and in part from other sources, and similarly characterized by their style and rhythm, were also apparently composed during this period, which may be called "the period of the anonymous *piyyut*."

The earliest *paytan* known to us by name is *Yose b. Yose, who lived and worked in Erez Israel in approximately the sixth century or even earlier. His works still retain the above-mentioned characteristics of the form; they do not employ rhyme, even though something similar to rhyme can be seen in his *teki'ot*, where similar words are employed as line endings. With Yose b. Yose begins the period of the *paytanim* whose names are known; the period is represented by a group of important poets from Erez Israel, who all seem to have been functioning before Erez Israel was conquered by the Arabs (636 C.E.). The most important of these *paytanim* are *Yannai, *Simeon b. Megas, Eleazar b. *Kallir, *Haduta b. Abraham, Joshua ha-