

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.

[Michael Berenbaum (2nd ed.)]

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.

[Willehad Paul Eckert]

°**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*