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Series E: Sermons, Speeches, and Writings, 1933-1959.

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Friday night sermon material. 1952-1953.

For more information on this collection, please see the finding aid on the  
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HERE ARE SOME WHO SAY GOD DOES NOT EXIST  
OBJECTIVELY - THAT MAN CREATES HIM SUBJECTIVELY

(1)

Man yearns for God - man does not want to be alone in this tremendous universe.

And so man creates God - out of his desire to have a God, he makes an image of how he would like Him to be. Thus there is the possibility that God is in man's image, not vice versa, as we usually say. We project into God what we want Him to have & be.

Prof. Montague in "Belief Unbound" puts it this way:  
We have a great hope shadowed by a great fear. The fear is that the belief in a cosmic power for good may have no other grounds than the yearning of covering human hearts, and that the voice of God which has so often been heard may be no more than man's own cry mockingly echoed back to him by the encompassing void.

Buber is hard  
to understand.

Dr. Weil told me 2  
stones

- 1) Buber knows enough Hebrew  
to be understood but not  
yet enough to be hard to  
understand
- 2) Buber translated Bible into German.  
In Israel they said they didn't  
have enough Hebrew words to  
translate Buber's Bible back  
into Hebrew.

I. BUBER SAYS GOD DOES EXIST OBJECTIVELY, BUT IS OFTEN HIDDEN FROM MAN.

First point in Buber is the dialogic relationship between God & man.

His most famous phrase (and book) is I & THOU. The Bible is the record of the conversation.

"If you read the O.T. you will find that everything in it, in reality, is based on a living dialogue. The whole life of man is revealed in that dialogue. It was a preeminent Jewish idea that God speaks directly to us and that we answer in the language of what

we do and what we live.  
This idea, expressed in  
philosophical terms, forms the  
basis of the subject matter  
of my books."

~~The~~  
The purpose of this  
dialogue is to establish  
true communication, between  
God & man, and man & man.

"Conflicts can be overcome  
when true communication is established."

"There is no such happiness  
as that which results from real  
communication between man & man  
and man & God. It is possible

to change, by the influence  
of the spirit, the relationship between  
man & man.

"When the Bible says, God  
said thus & so to me, it does  
not mean that some thousands  
of years ago God said something  
and that He is not saying it  
now. It means that everything  
that occurs at all times is a  
kind of language between God  
& man. It means that God is  
speaking always. It is simply  
that sometimes there are ears to  
hear and at other times there are  
not. Generally there are not.  
I know that ears to hear  
are scarce; that now one might say

They are too scarce.

We live in a time of  
darkness, to be compared to an  
eclipse of the sun. This does  
not mean that the sun (sun)  
now emits less light than at  
other times. It is simply  
that we do not see what is  
to be seen, or hear what is to  
be heard.

~~"There are certain facts~~

③

## Heschel - "Man Is NOT Alone"

Man was the first to hide himself from God, after having eaten of the forbidden fruit, and is still hiding. The will of God is to be here, manifest and near, but when the doors of this world are slammed on Him, His truth betrayed, His will defied, He withdraws, leaving man to himself. God did not defect of His own volition; He was expelled. GOD IS IN EXILE.

More grave than Adam's eating the forbidden fruit was his hiding from God after he had eaten it. "Where art Thou?" Where is man? is the first question that occurs in the Bible. It is man who hides, who flees, who has an alibi. God is less rare than we think; when we long for Him, His distance crumbles away.

II. There are times when  
God's beckoning finger is not  
seen in human history.  
At such times it is hard  
for man to feel himself  
addressed by God, in the dialogic  
sense.

This is one of those  
times when God appears to  
be hidden.

Isaiah 45:15

אֵלֵינוּ יְהוָה יִסְתָּר  
וְנִסְתָּר מִן הַבְּרִיּוֹת וְנִסְתָּר

"Verily Thou art a God  
That hidest Thyself  
O God of Israel, the Saviour"

Historical Context of  
Isaiah 45:15

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God is talking to Cyrus, King of Persia, in this chapter, and saying that He will grant Cyrus victories in order that Cyrus shall liberate the captives + exiles of Israel. Persia is to be compensated for the loss of the Israelite captives by its conquests of the three African peoples, Egypt, Ethiopia, Seba.

In ~~to~~ 45:15 These nations express their astonishment at the power of the Israelite God

to rescue His people and  
believe them into slavery in exchange,  
for they had never heard of His  
God and had no idea of His  
power. He had always been  
hidden, as far as they were concerned,  
and now suddenly He emerges as a  
savior of His people. Hence

The verse

"Verily Thou art a God  
That hidest Thyself,  
O God of Israel, Be Savour."

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Taking the phrase  
out of historical context,  
however, and approaching it  
from a mystical point of view -  
you get the Buber concept  
that God hides himself from  
man and breaks the  
dialogic relationship.

Or, that man by his  
barbarism, hides himself  
from God, and breaks the  
relationship.

III.

At times when God is hidden, it is as if He withdrew from the world, and the world becomes empty of the divine way. In such times it is very difficult to live, says Buber. He offers Psalm 82 as a description of God's hiddenness, resulting in the corruption of justice.

Read Psalm 82  
with critical comments

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IV. Buber asks:

How is a life with God possible in a time of Auschwitz? Can one still hear His word? Can one still enter at all into dialogic relationship with Him? He is so hidden at this time. We have nothing in our hands but a book. Dare we put off the survivors with a book?

HERBERT A. FRIEDMAN

Insert here - two

type written pages



IV. Buber answer:

What did Job learn?  
The only answer that  
Job receives is God's appearance  
Nothing is explained, but  
God is no longer hidden.  
Job has seen & heard  
Him. The mystery has  
remained <sup>5</sup> unresolved, but Job  
is satisfied. Job 42: 5, 6

"I had heard of Thee by the  
hearing of the ear;  
But now mine eye seeth Thee;  
wherefore I abhor my words & repent;  
Seeing I am dust & ashes."

What bothered Job was  
that perhaps God did not  
exist at all. Job's

ringing question: 13:22, 24

"Then call Thou, and I will  
answer,  
or let me speak, and  
answer Thou me.....

Wherefore hidest Thou Thy face?  
And dost thou despise me for Thine enemy?

---

When God answered, then  
at least Job knew He existed,  
and was satisfied.

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God is not insane, evil or absent

He is present, at least - which gives hope  
that the mystery may be explained.

Buber says He is hidden, or that man hides  
from Him, and that we should strive for  
His reappearance. Buber offers Isaiah 57: 15, 16  
as a hope:

"For thus saith the High & lofty One  
that inhabiteth eternity, whose name is Holy:  
I dwell in the high and holy place,  
with him also that is of a contrite & humble spirit,  
to revive the spirit of the humble  
and to revive the heart of the contrite one.  
For I will not contend forever,  
for will I always be angry  
for from me proceeds the spirit  
and I have made the breath of life.

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The dialogue is re-established.

Tepper's article on Buber in CCAR yearbook vol. 44 (1934)

Buber relates the following tale of a Zaddik, several of whose adherents in a town but a short distance away were sitting together one Sabbath night at the feast of the "Escorting of the Queen," sad & forlorn over the futility of their lives and yearning for the presence of their beloved master. So intense grew their yearning and so powerful the impulse to see and be with him, that they stood up as one man and betook themselves on the road to the town where the master lived.

At the same time the master was sitting at his feast, likewise brooding over the forlornness of life when he, in his turn, experienced so keen a desire to see those beloved Hasidim of his that, in extreme restlessness, he walked to the door, opened it, and there they were, coming to meet him — and thus said the Rebbe "The ring of love was closed & complete.

Such love, the sheer yearning of one soul for another, is the consummation of knowledge, ethics, society. It is the dwelling place of the Schechinah.

Heschel

There has never been so much distress, agony and terror. It is often sinful for the sun to shine. At no time has the earth been so soaked with blood. Fellow-men have turned out to be evil spirits, monstrous & weird. Does not history look like a stage for the dance of might and evil - with man's will too feeble to separate the two and God either directing the play or indifferent to it?

The major folly of this view seems to lie in its shifting the responsibility for man's plight from man to God, in accusing the Invisible though the iniquity is ours. Rather than admit our own guilt, we seek like Adam, to shift the blame upon someone else. For generations we have been investing life with ugliness, and now we wonder why we do not succeed. God was thought of as a watchman hired to prevent us from using our loaded guns. Having failed us in this, He is now thought of as the ultimate Scapegoat.

<sup>not only in ~~the~~ Anshutz, but also</sup>  
People ask, in time of illness, Where is God?  
Loss of faith occurs when we see loved ones suffer.

(Yell Koestler Story)

#### THE AGE OF LONGING

Arthur Koestler

Suddenly, to her own surprise, she heard herself talking in an even, almost bored voice:

"...During the war one wing of the school was transformed into a hospital. Some of us worked as auxiliary nurses. We had some plastic surgery cases - mostly pilots who had no noses and looked like obscene syphilitics. One had no lower jaw; one breathed through a rubber tube which came out of a hole in his throat. Some had to spend days with their arms or legs sewn to their chins, to make a graft take - curled up like overgrown embryos. Others had hands shrivelled up like birds' claws, others slept with open eyes like fish because they had no eyelids. One who had hardly any face left, only bandages like Wells' Invisible Man in the film, wrote on a slate before he died: 'To Hell with God. Yours sincerely.' I should have been horrified, but I found that I agreed with him, so I knew that I was lost. Perhaps I would have got over it nevertheless, but one day a girl in the school developed cerebral meningitis. She was only eight, but precocious, pretty and gay. She was very attached to me, so I insisted that I should be allowed to nurse her . . . . Cerebral meningitis, as you perhaps know, produces a headache which is considered the severest pain caused by any natural disease. This child, who had the silly name Toutou, lay for eighteen hours on her back before she went into the final coma, and during those eighteen hours she kept turning her head without respite, and uttered every thirty seconds a certain cry - a high-pitched

bird-cry which is characteristic of cerebral meningitis. Just before she went into the coma she had a short moment of relief, and her eyes, which had already shown only their white, focused on me. I bent over her and said something silly about God's great love, and she whispered into my ear: 'Hydie, Hydie, I am afraid - because I think He's gone crazy and I am in His power.' Then, as I said, she went into the coma and died three days later. But this idea of a child of eight got a strong hold on me, for at that time I believed that nobody else before had hit on it. It seemed to explain a lot of things: the sheer malign stupidity of the Power which had put that child on the rack and wrenched those inhuman bird-cries from it; the surrealistic horrors of the plastic ward, and later on, the gas chambers and the death-trains with the chlorine. You see, I could not imagine the world without God just as I couldn't imagine myself as just tissue without heart and a mind, and maybe I can't even today. And as nothing could happen without His will, and as those things kept happening, the only explanation was that God suffered from some malignant form of insanity . . ."

She stopped, pulled herself together and began to make up her face: "There you are. A complete confession...."

*But understandable as this is, it is wrong. Because by rejecting God for personal reasons, we also deprive ourselves of Him in cosmic terms. And then not only death, but also life, seems senseless and grotesque.*

Excerpt from God sermon given in March 1952

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My God is the finite God - the God who can become realized & fulfilled only when man cooperates with Him to overcome evil. God cannot do it alone.

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My God possesses positive attributes which man can emulate; provides a sense of direction for the world which shall take us to the meridian goals of peace & justice for all; and does not have to be defended, because He is limited.

This inspiration must be implemented by man's effort. God is non-existent unless man follows through. There is no God when man is evil. Man can destroy God.

I think this is the only honest answer.

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Did God create evil?

In the Beracha in the traditional service it says:

וְיָצַק אֱלֹהִים מַלְאָכָיו  
לְעֵשֶׂת הָרָע וְלְכָל הָרָע

Isaiah 45:7 on which this is based says:

וְיָצַק אֱלֹהִים מַלְאָכָיו  
לְעֵשֶׂת הָרָע וְלְכָל הָרָע  
וְיָצַק אֱלֹהִים מַלְאָכָיו  
לְעֵשֶׂת הָרָע וְלְכָל הָרָע

The commentators say this was to repudiate Persian dualism of two gods - one good & one evil. Israel has only one god, who created both good & evil.

Prayer-book didn't want to admit God created evil - so altered the Biblical phrase.

If you are willing to admit He created evil, then you have a dilemma.

The dilemma occurs when people assume that if God created evil, He can always conquer it. This is not necessarily so. God without man is really very little.

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William James came to a FINITE GOD

God is not ONE until man makes him so.  
Zech 14:9

אֱלֹהִים יְהוָה אֶחָד וְיְהוָה אֶחָד

In that day God will be one

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This is a definition of God for the deeply religious and for the intellectuals & skeptics, because it provides the solace of support as well as the challenge to action.

We can conquer evil together with God, and we can have a God to support us in the course of this struggle toward the spiritual goal of human history.

God's unity has to be achieved in the slow fight to win over all the evil forces. That is done in the bloody process called human history. Thus it cannot be said truly that He is not One now, because that would be heresy - but it is implied.

The act of unifying God's name describes the uphill fight, for which good men shed blood. He who believes that good is God is a monotheist only by hope. God is at the end of the horizon and has to be made good by human heroism.

Jewish religion is first of all the Jewish people. (Iran religion is primarily Jews). Second or third comes the Shema & 10 Commandments.

Persecution of the people precedes ideas & ideals.

There is a hierarchy of suffering in the world, in which man suffers most, of all the animals - and the Jew suffers most, of all men. But apparently there can be no world without suffering.

Chosenness in Jewish religion occupies place that Jesus holds in Christianity - absolutely primary.

Without this transcendental assumption - Judaism becomes an intolerable nuisance and disaster.

We are chosen to be servants of the Lord. When men will have stopped hating us, they will have stopped hating each other. We are chosen for bearing burdens.

N'f'v'v' on Rosh Hashonah

God must be made King.

Israel carries the burden of this impetration of God's name, hence the horrible suffering.

The making of God King through the mediation of His instrument, the Jews, is the philosophy of Jewish history. This necessarily carries with it suffering.

Two Themes:

Particularistic

We are better than the others. No mock modesty - we are better and we have to prove it, by making good come to the world. That's the only meaning to our history.

Universalistic

N'f'v'v'v

You, God, know everything which even we do - and you reward & punish accordingly.

This is very difficult to conceive. But if we don't agree to some form of this, then we are atheists.

Query - how resolve the religious naiveite of N'f'v'v'v with the utter extreme of atheism?

Answer -

Storin's  
personal  
belief

All we can say is this! There is no personal God who will pay off.

But in some half-blind stumbling way we think it adds up to something.

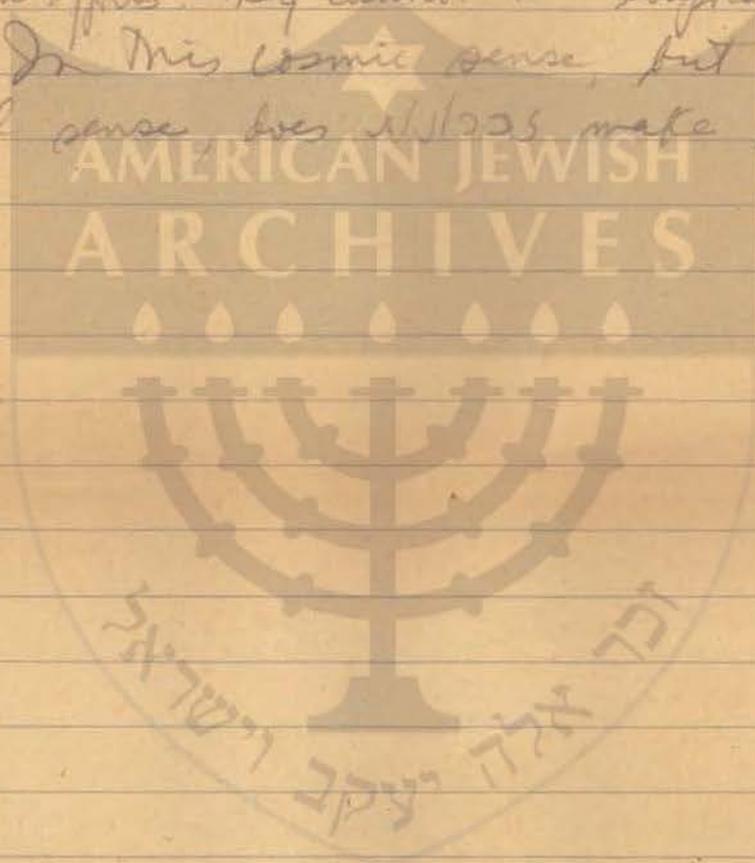
It has to, or we all go crazy.

This is } Values do not and will not be lost.  
belief in God } Effort cannot be lost - it adds up to something.

This world has a meticulous system of  
bookkeeping which is difficult to conceive of.  
But on other hand, good & evil cannot be  
just evaporation - they amount to something, and  
if you can't believe it, then you're an atheist.

There may not be personal retribution -  
but there can be no forgetting in a cosmic sense.  
It all adds up. There must be conservation  
of heroic efforts. They cannot be evaporations.

In this cosmic sense, but not  
personal sense, does world make sense.



Belief is a reflex of behavior. You may say you don't believe, but if you act as though you do, you do. Shelley said he was an atheist, but his life, permeated as it was with a love of mankind, implied God.

The assurance that truth, justice and love outlast everything is religion. God is the name for the sum of values, for the belief that love cannot die if it is real.

Faith in an omnipotent God makes God the emptiest word in our language. All through the ages God has left the saint to his fate and the brute to his triumph without intervening.

The God whom we can use, provided we can make him plausible - the God of love and righteousness cannot be omnipotent. He must be struggling like us against the darkness which is evil.

There is a rift in the universe. A small portion is light - the rest, darkness. The name for this energy, light & godness is God. There is in addition the heroic man in whom God becomes conscious of himself and through whom God acts.

Why do we need a God, to remake the world according to our hearts' desires. Isn't man enough to fight for the sum of his values?

No - because God & humanity are not isolated. Man is the intention, the goal, the fruit of immense travail in the part of God and cannot take all the credit for himself. There has to be a God and man to do his work in order to make the good true.

Both God & man today are tragic figures because the enemy is too great and they are going down in apparent defeat. The fighting man and God both have to fight an unceasing battle against evil which occupies the greatest part of the world.

What does it mean to say that the Jewish people has Prelogic quality? Chosenness in any time, in any religious sense always has something dire about it; is never a mere boast or serene complacency; it is at least as terrible as it may on best occasion be full of bliss and grandeur; it is always of the nature of a burden, a burden from which there is no escape as Jonah could not escape; is always a call to suffering as its merit and price; has something of the trumpets of fate about it, is indeed another name for Fate as worked out by the great spirit or Providence who presides over the weaving of the fabric of human history.

It is a terrible and blessed thing, a thing both of terror and of bliss, to be born a Jew, because of the mere fact of birth one steps into a religious role and is made part of a tremendous destiny by fate.

It may be objected to this singling out of a certain people and giving it Prelogical status that individual specimens of that people are in no wise superior to those of other peoples - that Jews are the same as the general run of humanity - that the claim is gratuitous self-glorification. Well-bred, modest people, with a sense of proportion, do not proclaim themselves superior to others.

The objection is as obvious as it is pointless.

Prelogical status does not attach to the individual Jew, but to the group, the idea or corporate entity of Israel.

That special dignity, that religious quality which it seems so monstrous to claim for an actual living empirical people is merely the formula for the immense Schicksal or Destiny of that people. The role reserved for this people, to unify God's name, is so terrible in the cost and sacrifice entailed, and its implication in the achievement

If the goal of human history is so sharp and prominent,  
that no less a status than this transcendental one  
can be awarded to such a group. Individual members  
may be heroic or dismayed, but the group is a  
psychophysical unit.

God's unity must be understood as a  
postulation, as a heroic demand that it shall be  
so, or a task to be achieved. Between now and  
the messianic day lies all of history, all effort, all  
suffering, all heroism. The unity or omnipotence of  
God is a unity to be fought for and made true & real.  
It is at the end, not at the beginning.

That is the true nature of God; and as we have  
it in our Aleinu at the end of every service, and in the  
Malchuyot in the most solemn liturgy of the year at  
Rosh Hashonah, we may well proclaim it as the  
Jewish doctrine concerning God.

## Spornimsky sermon - Growing God

1. Believing in God is next to impossible unless there is a genuine appeal to honesty + courage. Let's be courageous and face facts.
2. God is not omnipotent - He can't control evil, let alone eliminate it. He can't help in our personal lives.
3. God is not ONE - There is no unity in God or the universe. God is represented in much the lesser bad - There is as much evil as good. Faith in an omnipotent God makes God the emptiest word in our language. All through the ages God has left the saint to his fate and the brute to his triumph without intervening.  
The God whom we can use and make plausible cannot be omnipotent. He must be struggling like us against the darkness we call evil.

4. But we believe GOD will be One when man makes him so. Zech 14:9

אֱלֹהִים יְהוָה אֱלֹהִים יְהוָה אֱלֹהִים יְהוָה  
On that day God will be One.

5. This means God is growing - must be unified - must be made One, at the end of time. God is at the end of the horizon the end not the beginning. God will be apparent at the end.

6. אֱלֹהִים יְהוָה on Rosh Hashanah - God must become King.

7. Religion is the dramatic attempt to help God grow, in this struggle with evil.

Belief is a reflex of behavior. You may say you don't believe in God, but if you act as though you do, you do. Shelley said he was an atheist but his life permeated as it was with a love of beauty & mankind, implied God. The assurance that truth, justice & love outlast everything is religion.

8. There is a rift in the universe. A small portion is light - the rest, darkness. The name for this slowly emerging and growing light & goodness is God.
8. God is the name for the sum of values - the sum of good men - the source of goodness in these men. There may be no personal concern, but there is a cosmic concern. Values done, not and will not be lost. Effort cannot be lost - heroism must add up to something. If you believe this you believe in God, who grows and keeps adding to himself.
9. The process of God growing so that evil can be conquered is called history. History is the process by which we fight toward the messianic goal of the end of time. History is struggle, travail, tragedy, untold suffering, heroism and ~~chivalry~~ courage. History is bloody.
10. God needs help in this bloody process - he needs a partner - man is his partner. Meister Eckhart (German mystic - 13<sup>th</sup> Cent.):  
"God can no more do without us than we can do without him."

11. The Jews are God's special men. This is what we mean by chosen - not superiority - but high and tragic destiny, filled with suffering, until God is One. When men will have stopped hating us, they will have stopped hating each other.

Without this transcendental assumption, Judaism becomes an intolerable nuisance & disaster. Without this high sense of chosenness, being a Jew and suffering for it is grotesque.

12. God & his chosen people suffer together as they struggle <sup>toward the good</sup> are often defeated. must be heroic-courageous.

We believe in the One God - but the unity of God is something to be achieved through heroic effort and tragic trial. The unity of God is the unification of God and the unification of God is the goal of all history.

We believe in the corollary of this slow unification of God, namely, the messianic age of mankind - the integration of mankind in the abolition of hate and misery and poverty and war - the integration of mankind in the higher plane of a new life, when time will really begin and a new dimension of existence.

We believe that history is a struggle between good & evil, that God is slowly growing in the victory of good over evil - that man is his partner and every heroic act of man is an addition to God's strength.

14. Rainer Maria Rilke - The poet - says

You, neighbor God, if sometimes in the night  
I rouse you with loud knocking, I do so  
only because I seldom hear you breathe;  
I know, you are alone.  
And should you need a drink, no one is there -  
to reach it to you, groping in the dark.  
Always I hearken. Give but a small sign.  
I am quite near.

Use for 3rd (Hominid)  
lecture

Meister Eckhart -

God can no more do  
without us than we can  
do without him.

Nicholas Berdyaev -

God himself awaits man's  
help & contribution towards Creation.  
But we, instead of turning towards  
him his own image in ourselves  
and offering him freely the fruits of  
our creative strength, have wasted

and squandered that  
strength in superficial  
self-affirmation.

---

Samuel Alon -

It is religion to do our  
duty with the consciousness  
of keeping to create his deity.

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## Buber

God made no tools for himself, he needs none; he created for himself a partner in the dialogue of time, and one who is capable of holding converse.

God + man do not divide the government of the world between them; man's action is enclosed in God's action, but it is still real action.

(Man, Fellow-worker with God)

~~Grid of ...~~

Buber

Gellancz

p. 140

(see page)

p. 140

second entry - (last sentence)



You, neighbor God, if sometimes  
in the night

I rouse you with loud  
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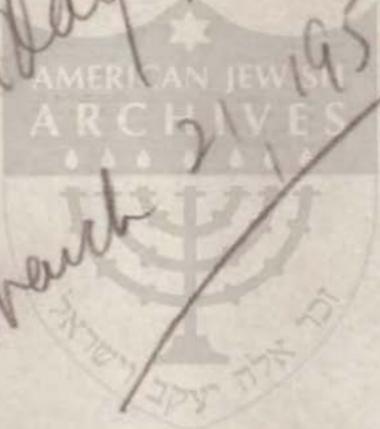
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Always I hearken. Give but a  
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I am quite near.

Rainer Maria Rilke

Friday evening  
March 21, 1952



AMERICAN JEWISH  
ARCHIVES

דבר אלה יקנין ואלה יבטלן



# The **TEMPLE BULLETIN**

OF

## Congregation Emanu-El B'ne Jeshurun

Milwaukee 11, Wisconsin

Vol. 19, No. 13

MARCH 21, 1952

Adar 24, 5712

### MESSAGE TO THE CONGREGATION

Dear Friends:

I had the honor and pleasure of meeting many of you at the festivities held recently in connection with my Installation as your Rabbi. These festivities were quite stirring and exciting and we all shared in the sense of something greater than ourselves.

There were many of you, however, whom I did not come to meet, and certainly there were multitudes whom I met only briefly. May I, therefore, through the columns of the Bulletin extend to every member of this congregation my heartfelt greetings and most cordial word of thanks for the magnificent reception you have tendered my family and myself.

You have welcomed us with friendship and with warmth, and we reciprocate these feelings most sincerely. I hope that as time goes on we shall come to know each other as individuals and members of one large family.

I shall do my best to be a pastor and minister, but will need your friendly help and cooperation in this regard. In a congregation as large as ours, it is almost impossible to make the number of personal pastoral calls I would like to make. If there are occasions of serious illness, I would appreciate being informed so that I might help.

Primarily, a Rabbi is a teacher, and it is my hope that I shall be able to bring to our congregation some of the lore of our people, couched in attractive form, so that it may be understandable and palatable to the generations ahead. No teacher can transmit the body of his doctrine unless the student is willing and eager to learn.

Nothing you can do will gladden the heart of the Rabbi more than for you to attend the services religiously Sabbath after Sabbath, partaking in the age old ceremonies and sharing in the wisdom of the centuries.

Besides being your pastor and teacher, I should like to be your friend. This I hope to be able to accomplish at least with the youngsters of our congregation. It is my wish to expose myself to them in the various grades of our religious school, and to develop an abiding friendship which will carry us into the years ahead.

There is much more I would like to say, but there will be time in the future. Believe me, that I come to you in the spirit of humility and with a most sincere desire to serve the members of this great and historic congregation. The causes in which I labor, the goals toward which I strive, the ideals which I seek to preserve and transmit, will all be more realizable if you understand them and if we work together for them.

Thank you for all you have done to make our coming blessed. Thank you for all I know you will do to make this congregation ever more noble in the decades ahead.

Sincerely yours,  
Herbert A. Friedman

### RESERVATIONS OPEN FOR PASSOVER SEDER AT ELKS APRIL 9

For the fourth successive year the Sisterhood and the Men's Club will co-sponsor a Congregational Seder at the Milwaukee Elks Club, April 9th, the first night of the Passover. Mrs. Milton Margoles and Mr. David Meltzer have been appointed by their respective groups to head the committees in charge of the affair.

Rabbi Herbert A. Friedman will conduct this traditional ceremonial observance of the first night Seder. Music, community singing and games will be a part of the festive evening. Reservations will be limited to the capacity of the Marine Dining room, and tables will be assigned in the order in which reservations are received. A delectable meal will be served.  
*(Continued on page 2)*

### WANTED!!

Over one hundred men, women and children of the Congregation to take part in the Men's Club Revue-Minstrel to be held on Saturday and Sunday, May 10th and 11th. Anyone who can sing, either solo or in a large chorus, dance or play a musical instrument, is urged to contact any of the following members of the Casting Committee: Joe E. Smith, Lawrence S. Katz, Edward Sadek, Herman Scholl, Ben G. Slater, Charles Kahn, Emanuel T. Kroog, Milton Aaron, William Goldberger or Mrs. Ronald Padway.

## THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Boulevard  
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Affiliated with the Union of  
American Hebrew Congregations  
Rabbi - Herbert A. Friedman

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Assoc. Editor ..... Carol Mandel  
Assoc. Editor ..... Lillian Friedman

## CALENDAR OF EVENTS

Friday, March 21  
8:00 p.m. Temple Service and  
Social Hour

Saturday, March 22  
9:45 a.m. Confirmation Class  
10:30 a.m. Primary Division of  
Religious School

Sunday, March 23  
10:00 a.m. Elementary Division  
of Religious School  
12:00 Noon. Sanhedrin Luncheon  
and Meeting  
7:30 p.m. Junior Congregation

Tuesday, March 25  
4:00 p.m. Confirmation Class  
7:00 p.m. Boy Scouts

Wednesday, March 26  
7:30 p.m. Religious School Com-  
mittee

Friday, March 28  
8:00 p.m. Men's Club Sabbath  
Service and Social Hour.

Saturday, March 29  
9:45 a.m. Confirmation Class  
10:30 a.m. Primary Division of  
Religious School

Sunday, March 30  
10:00 a.m. Elementary Division  
of Religious School  
12:00 Noon. Orchestra Luncheon  
and Rehearsal  
7:30 p.m. Junior Congregation

Tuesday, April 1  
4:00 p.m. Confirmation Class  
7:00 p.m. Boy Scouts

## RABBI'S SERMON TOPICS

Friday Evening, March 21, 8 P.M.  
"What I Believe About God"

A belief in God is central to any religious system. Judaism's belief in God was the first monotheistic system on earth. Our people, at the very beginning of its history, discovered the concept that there is one God who created the Universe, controls its programs, and is responsible for its direction. This discovery came at a time when the human mind was almost unable to conceive the magnitude of this notion.

Since that early moment of insight, the Jewish people has spent four millenia refining and defining its God-concept. Belief in God is difficult for modern intellectuals to accept. Somewhere in our modern education the notion has crept in that God is outdated and irrelevant.

I shall attempt to explain the basic Jewish concept of God, and its relationship with our concept of Man and the Universe. Wherein are God and Man partners? Wherein are they antagonists? Is there a valid God-idea which modern people can find meaningful?

## GIFTS OF LOVE

The Congregation acknowledges with thanks the receipt of:

A sterling silver Kiddush Cup, beautifully chased in design, a ceremonial object produced by the Union of American Hebrew Congregations, from Mrs. Samuel L. Scheffrin in loving tribute to the memory of her dear husband. This cup was formally dedicated at the Sabbath Service, Friday evening, March 7.

A sterling silver taper for the lighting of the Sabbath candles, presented by Mr. and Mrs. Richard H. Teweles in loving tribute to the memory of Mrs. Hugo Teweles, former President of the Sisterhood.

Friday Evening, March 28, 8 P.M.

"What I Believe About  
the Jewish People"

We Jews are a difficult phenomenon to understand. Outsiders often fail to understand us, but we must not be impatient with them, because we often fail to understand ourselves. We seek to define ourselves - to determine exactly what we are - to delineate our form. These procedures are filled with difficulty and often frustration. Sometimes we seem to catch an inkling of what we really are, and other times the notion eludes us completely.

In this sermon, I should like to present my ideas about the entity we call the Jewish people. I believe this people has a specific role to play in human history and that there are sufficiently clear guide posts so that we can draw some sort of a figure of our own outline. Who are we? Where do we come from? What are we doing on the stage of history? Why are we so perduring that nothing can cause us to disappear?

## PASSOVER SEDER

(Continued from page 1)

able dinner will be served at \$4.00 per plate for adults, and \$3.25 per plate for children (under twelve), including gratuities.

Reservations, accompanied by checks payable to Temple Seder, should be mailed promptly to Mrs. Marvin L. Kohner, 4759 N. Cumberland Blvd.

## A SILVER ANNIVERSARY

We wish to note that Congregation B'ne Jeshurun voted to amalgamate with Congregation Emanu-El at a meeting twenty-five years ago, on Thursday, March 24th.

**SLATE OF OFFICERS FOR '52-54 PRESENTED TO SISTERHOOD**

The Nominating Committee of the Temple Sisterhood presents the following slate of officers and Directors for the term 1952-1954:

- President—Mrs. George J. Laikin
- 1st Vice-Pres.—Mrs. B. P. Selig
- 2nd V.P.—Mrs. S. L. Bornstein
- 3rd V.P.—Mrs. Fred Goodman
- Recording Secretary—Mrs. George Lowe
- Corresponding Secy.—Mrs. Robert Grossman
- Local Secretary—Dr. Ruth Stern
- Financial Secretary—Mrs. Marvin M. Kohner
- Treasurer—Mrs. Irwin Waldman
- Auditors:  
Mrs. Mervin Marks  
Mrs. Emil Hersh
- Directors 1952-56  
Mrs. James Buchbinder  
Mrs. Maurice Rosenzweig  
Mrs. Clarence Veit  
Mrs. Claire Krom  
Mrs. Muriel Fredman  
Mrs. Kenneth Flagg

- Respectively submitted,  
Mrs. Norman S. Abrahams,  
Chairman Nominating Committee  
Mrs. Herman A. Mosher  
Mrs. James Buchbinder  
Mrs. Ronald A. Padway  
Mrs. Samuel L. Bornstein  
Mrs. LeRoy Gordon  
Mrs. A. J. Levin

**IN MEMORIAM**

We mourn the loss of:  
SOLOMON J. EISEN  
SAM FREDMAN  
ROSE FRIEND  
EVA KIMMEL  
ARTHUR M. SHUTKIN  
and extend heartfelt sympathy to their bereaved families.

**MAKE MINSTREL PLANS**

**MEN'S CLUB SABBATH**

On Friday evening March 28th at 8:00 o'clock the Annual Men's Club Sabbath will be held. Messrs. Bernard Hankin and Henry Taxman of the Synagogue Activities Committee of the Men's Club are in charge.

Rabbi Friedman will speak on "What I Believe About the Jewish People." Members of the Men's Club will participate in the ritual. A Social hour will follow the Service when the Congregation will be guests of the Men's Club.

**A BIT OF SISTERHOOD HOSPITALITY**

Members of the Sisterhood, acting as the homemakers for the Temple family, had an unusually busy month preparing for the arrival of Rabbi Friedman and his charming family.

A group of women helped redecorate and furnish Rabbi Friedman's study and many hours were spent in the selection of carpeting, draperies, chairs, lamps, tables and ash trays, so that everything would be in readiness upon his arrival. Other members helped prepare his home for occupancy. Arrangements were made for cleaning and painting, and household help was engaged, so that Mrs. Friedman would find her transition to Milwaukee an easy one. A committee met our Rabbi and his family at the depot and sent flowers to their hotel as a special token of welcome.

Sisterhood members served as hostesses at all of the installation ceremonies and entertained women guests from out-of-the-city at a luncheon on Saturday noon.

It was a great pleasure for members of the Sisterhood to be able to extend this hospitality to our new Rabbi and his family, while at the same time all of the usual Sisterhood activities were carried on by various assigned committees.

**COMMITTEES BUSY SETTING STAGE FOR MEN'S CLUB REVUE**

Nearly one-hundred members of the Temple Men's Club have accepted committee appointments, and are now busily engaged in planning the First Annual Revue-Minstrel Show to be held at the Shorewood High School Auditorium on May 10-11. Mrs. Ronald A. Padway and Mrs. Muriel Fredman have been appointed by the Sisterhood to form committees and to extend cooperation to help assure the success of the affair.

According to Dr. Samuel Granof, General Chairman, a huge chorus of mixed voices will be needed for the minstrel portion of the show, and it is hoped that at least one hundred of the Temple family will participate. Robert Mann has been appointed Vice-Chairman. Other committee heads include Nathan Berkowitz and Herman Mosher, Patrons; Bernard Hankin, Sherburn Adashek and Frank K. Levin, General Ticket Sales; Lawrence Katz and Joe E. Smith, Casting; Harold Pentler, Ushers and Concessions; Jerry Berman and Charles Rubinstein, Program Book Compilation; Erwin Abramson, Stage, Lighting and Properties; Joe Smith, Music; George J. Laikin, Budget; Arthur Krass, Rehearsals and Chaperones; Burton Zucker, Costumes and Make-up.

Talent is now being sought to participate in the Show; and all members of the Congregation, its affiliates and their families are urged to volunteer. Please call any member of the Casting Committee, whose names will be found elsewhere in this issue.

DR. HERMAN WEIL  
Director of Religious Education

# Religious School

MRS. ARTHUR KOVACS  
Administrative Assistant

## PLAN MODEL SEDER ON APRIL 5 AND 6

Plans are being made for Model Seders to be observed in the Religious School on April 5th and 6th.

Mrs. James Buchbinder, who is in charge of Religious School activities for the Sisterhood has invited many mothers to assist her in serving the symbols of the seder to the children of the school.

Children enrolled in the school will participate in the service. Certain parts are assigned to grades and groups, including the Saturday Hebrew classes.

## SPRING RECESS

The entire Religious School, — Saturday Division, Sunday Division and Junior Congregation, will have a two-week vacation April 12-13, April 19-20. Classes will resume sessions the weekend of April 26-27.

## KENOSHA STUDENTS TO VISIT JR. CON.

On Sunday evening, March 30th, the High School students of Kenosha's Temple, Beth Hillel, will be the guests of our Junior Congregation. They will attend classes and the social hour following.

## THE UNION INSTITUTE AT OCONOMOWOC, WIS.

Plans for a summer camp at Oconomowoc for the young people of our congregation are being announced. All people of confirmation age and over are invited to attend. There will be two sessions of thirteen days each, beginning June 30th and July 14th. The cost is \$75.00 for the two weeks. We urge our Junior Congregation members and confirmands to go to the camp in order to have fun, meet young people from all over the country and learn about Judaism at this camp during the summer of 1952.

**MEMBERS OF THE CONGREGATION  
AND THEIR FAMILIES  
ARE CORDIALLY INVITED TO ATTEND  
the FOURTH ANNUAL CONGREGATIONAL SEDER**

to be conducted by

**RABBI HERBERT A. FRIEDMAN  
at the Milwaukee Elks Club**

Wednesday evening, April 9, 1952 promptly at 6:30 o'clock

ADULTS — \$4.00 per plate

CHILDREN (under 12) \$3.25 per plate

Send reservations and checks, payable to the TEMPLE SEDER, to Mrs. Marvin L. Kohner, 4759 N. Cumberland Blvd., Milwaukee 11

**THE TEMPLE BULLETIN**  
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Milwaukee 11, Wis.

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DATE \_\_\_\_\_

TO:

Flominsky

Belief in God is the most  
difficult thing in the world,  
and the most important & indispensable,  
both. ~~and both~~

The most difficult: because God is  
not present where he is most needed,  
in the Warsaw ghettos and at the death  
of every forsaken saint & hero.

The most important: because without  
the belief & the assurance in a far off Godlike  
goal, the world is just debris  
and ashes.

Cardinal Newman

"We can't believe in God  
and we've got to believe  
in God."

What definitions of God are there?

god, the world is just dirt  
and ashes.



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DATE \_\_\_\_\_

TO: II

Maimonides' God is the negative -  
the Ain Sof - we can only define  
the negative attributes of God.

in finite

in comprehensible

in visible

immortal

We can't say what God is

III (This is unsatisfactory)

Buber's God as the ~~dialogic~~ dialogic I-You  
~~who sometimes becomes hidden.~~  
who sometimes becomes hidden.

TO:

There are times when God's  
beckoning finger is not seen in  
human history. At such times it is  
hard for man to feel himself addressed  
by God. God is hidden and we  
live in a time of darkness.

Yakov K

(This doesn't help, although I  
should like to tell you more  
someday, about Buber's God.)

DATE \_\_\_\_\_

IV  
DO:

My God is the finite God -  
The God who can become realized  
& fulfilled only when man  
cooperates with him to overcome  
evil. God cannot do it alone.

~~"A God who is not a person shall be one."~~  
God ~~is not a person.~~

My God possesses positive  
attributes which man can emulate;  
provides a sense of direction for the  
world which shall take us to the  
messianic goals of peace & justice for all;  
and does not have to be defended,  
because he is limited.

His inspiration must be  
implemented by man's effort. God  
is non-existent unless man follows  
through. There is no God when man is  
ent. Man can destroy God.  
I think this is the only  
honest answer.

Did God create evil?

DATE \_\_\_\_\_

TO:

In the Berachah, in the traditional service, it says

יְהוָה יִצְרֵם וְיִבְרָא  
לֹא יִבְרָא אֱלֹהִים אֲחֵרִים

Leviticus 45:7 in which this is based says:

יְהוָה יִצְרֵם וְיִבְרָא  
לֹא יִבְרָא אֱלֹהִים אֲחֵרִים  
יְהוָה יִצְרֵם וְיִבְרָא  
לֹא יִבְרָא אֱלֹהִים אֲחֵרִים

TO:

The commentators say this was to repudiate Persian dualism of two gods — one good & one evil. Israel has only one god, who created both good & evil.

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

6

DATE \_\_\_\_\_

TO:

God created evil and is  
then powerless in the face of it.  
Needs man to help him.

Prayer-book didn't want to  
admit God created evil - so altered  
the biblical phrase it quoted.

If you are willing to admit  
He created evil, then you have a  
dilemma.

The dilemma occurs when people  
assume that if God created evil,  
he can always overcome it. This is  
not necessarily so.

DATE \_\_\_\_\_

TO:

God without man is really  
very little.

William James  
came to find God

God is not ONE until  
man makes him so.

וְהָיָה יְהוָה אֶחָד וְיֵשׁוּעַ אֶחָד  
וְיֵשׁוּעַ אֶחָד וְיֵשׁוּעַ אֶחָד

Zech. 14:9

On that day God will be One

This is a <sup>deeper</sup> God for the  
deeply religious and for the  
intellectuals & skeptics. Because it  
provides the source of support as  
well as the challenge to action.

We can conquer evil together  
with God, and we can have a God  
to support us in the course of this  
struggle toward the spiritual goal  
of human history.

(1)

I am talking about belief in God

a) not some vague respect for order in nature.  
The universe impresses even the most casual  
observer

b) nor some vague relationship with a humanized ether  
which prompts good conduct. Even the least  
civilized have some sort of inhibitory code  
of rules to make social organization possible.

God is not nature nor the 10 Commandments.

God is a tremendous possibility to explain life,  
make room for each person in life, and give  
meaning to the perplexities of life.

(Quote Montague)

(2)

## Montague - Belief Unbound

Religion is the acceptance of a momentous possibility - ~~the~~ namely, that what is highest in spirit is also deepest in nature, that the ideal & the real are at least to some extent identified, not merely evanescently in our own lives but enduringly in the universe itself.

If this possibility were an actuality, if there truly were at the heart of nature something akin to us, a conserva & increase of values, and if we could not only know this and act upon it, but really feel it, life would suddenly become radiant. For no longer should we be alien accidents in an indifferent world uncharacteristic by-products of the blindly whirling atoms; and no longer would the things that matter most be at the mercy of the things that matter least.

out

Man is afraid & doesn't want to be (3)  
alone. It is too horrible a thought. But  
does he invent a God out of this need,  
or does he search and find the God who really is?

In this series, I will show <sup>a</sup> God who  
is uncovered by a gust of feeling; by a listening ear;  
and by a modern intellect.

God has many faces - man has many  
approaches. We have to break through superstitions and  
possessions - both obscure the path. Superstitions  
take us into demagoguery - and possessions take us into  
egotism.

What is the face of God as seen  
by the Chasid?

## Chasidism - Schechter (first series) pp 45

Where there is much study, there is little piety.

Chasidism was a revolt against the excessive casuistry (pilpul) of the contemporary rabbis.

It was the yearning of the human heart towards the Divine Idea. The ceaseless craving for direct communion with God.

Baal Shem was a religious revivalist in the best sense; full of burning faith in his God & his cause.

**GOD IS WARM, FRIENDLY,  
REAL, PERSONAL.**

Keypoint of teaching is the Immanence of God.

God is present in every thought & deed of man.

## Chasidism - Schlem

1. A burst of original religious enthusiasm in a revivalist movement which drew its strength from the people.

~~1~~  
Louis Newman

God of Hasidism

The chief emphasis of Hasidism has been upon:

1. a sense of mystical ecstasy in the communion of God & man
  2. The joyful affirmation of life
  3. compassion, charity & love
  4. democracy & brotherhood between the rich & poor
  5. The moral values of the religious system.
-

# Characteristics

## I. Simcha - "cheerfulness"

Opposed to gloom, pessimism, asceticism  
melancholia - despair are evil

The interest of Hasidism in joy, laughter,  
gaiety, song, dance, and the cup of cheer may have been a  
compensation for the gloom and sigh of much of life as they  
intensed it round about;

Their insistence upon enthusiasm and enrapturement  
in worship may have been a foil for the tepid and formalistic  
traits of much of Jewish observance in their neighborhood;

Their preaching of humility, modesty, democracy  
& brotherhood may have been offered as a curative for  
unwarranted distinctions between the learned & the ignorant,  
the rich & the poor, the powerful & the weak.

Louis  
Newman

## II. Zaddik

He is the true illuminate, who becomes a popular leader, the faith of whom believes centers around his religious personality.

Achilles

Personality takes the place of doctrine. "I did not go to the Maggid of Meseritz to learn Torah from him but to watch him tie his boot-laces." It is not the Zaddik's knowledge but his life which lends a religious value to his personality.

Buber

The Zaddik is the source of fire & light in a human being - a constant receiving of fire and transforming it into light. ✓

Buber

The Zaddik must make communication with God easier for his disciples but he cannot take their place.

The Zaddik strengthens his disciple in the hours of doubting - develops the disciple's own power for right prayer - teaches him how to give the words of prayer the right direction - gives him an increase of power - wings.

But he emphasizes the limits of meditation.

Most of the teachings of Hasidism are oral. The Zaddikim didn't write much. Why?

The Dzikover once said:

"If my manuscripts are printed, what will happen? My disciples will eat and drink overmuch on the Sabbath, take my book, lie down on a couch, open my book and fall immediately asleep. I do not care to be their companion in slumber."

Buber - Early Masters

p. 3

The charismatic movement kindled its followers to joy in the world as it is, in life as it is, in every hour of life in this world, as that hour is.

p. 3

The movement taught that every profane act can be rendered sacred by the manner in which it is performed.

Selection

All pleasures are manifestations of God's love. Man should seek to reach a higher level of purity and holiness before partaking of food & drink. Man even before the study of the Law.

## Ben-Shimon Ashkenazi or Zaddik

Within a geographically small area and a surprisingly short period De Shetno gave birth to a whole galaxy of saint-mystics, each of them a startling individuality.

The incredible intensity of creative religious feeling, which manifested itself in Hasidism between 1750 and 1800 produced a wealth of truly original types.

N.B.

Something like a rebellion of religious energy against petrified religious values must have taken place.

Hasidism is practical mysticism at its highest. The originality of Hasidism lies in the fact that mystics who have discovered the secret of Devekuth undertook to teach its secret to all men of good will instead of cherishing ~~the~~ <sup>as a</sup> mystery the most personal of all experiences.

There is the ancient paradox of solitude and communion. He who has attained the highest degree of spiritual solitude, who is capable of being alone with God, is the true center of the community, because he has reached the stage at which true communion becomes possible.

The Zaddik lives among ordinary men and yet is alone with God.

Prayer for the Hasid is the medium of  
intercourse with God. REAL

Prayer is not a perfunctory or mechanical  
exercise, but a joyous, enthusiastic and  
rapturous experience.

It is hitlahavut, a kindling, or a soul  
afire with God, capable of bittul hayesh,  
the negation of individual existence and  
Kavannah, complete mental & spiritual  
immersion into the divine, whereby the letters  
and words of the prayers become aglow with  
unsuppressed emotion.

By means of such prayer man not only may  
approach God, but himself becomes godlike.

It is devekut, cleaving unto God  
adhesiveness, attachment

## THE ECSTASY OF PRAYER

### 1. Fiery Words

The Lubliner asked the "Yud": "Why do you pray so fast?"  
The "Yud" replied: "I love the words of the prayers; hence I swallow them quickly."

"But," retorted the Lubliner. "I too enjoy the prayers, and yet I enunciate the words slowly."

"Your words," exclaimed the "Yud," "are like flaming fire, hence you must allow them to cool."

### 3. "Father, O Father"

A Hasid was praying with great enthusiasm, and frequently interjected the exclamation: "Father, O Father!" A second Hasid argued: "We know from the Talmud that when we obey God, He is called our Father; otherwise He is our Master. How is this Hasid so certain that he is worthy enough to call upon the Lord as his Father, not his Master?"

The Kotzker Rabbi who overheard this remark, said: "If one cries out: 'Father, O Father' many times, at last God becomes in truth his Father!"

### 5. Noiseless Prayer

A Hasid asked Rabbi Pinchas of Koretz why he prayed without motions of the body, and without a single sound, whereas other Zaddikim oftentimes prayed with many gestures of enthusiasm and in a loud tone of voice.

The Koretzer answered: "When a Zaddik prays, he cleaves in truth to God, and loses all sense of corporeality, as if his very soul had departed from his body. The Talmud tells us that in some people the soul leaves the body only after great agonies and convulsions, whereas in others it departs as quietly as one draws a hair out of milk or offers a kiss."

### 6. The Unheeded Knife

Said the "Yud": "Do you wish to know what is proper prayer? When you are so engrossed that you do not feel a knife thrust into your body, then you are offering prayer aright."

*My story of Slichos with  
Rebbe in Jerusalem.*

PERORATION

God's Complaint

The Medzibozer's grandson was playing hide & seek with another child. He hid himself for sometime but his playmate did not look for him. He ran to The Rebbe and said amid tears - "He did not look for me."

The Rebbe said - "This is also God's complaint - we do not look for Him."

Kiss him, hug him, love him, pull him out of heaven into your arms

He is attainable

He is yours if you want him.



DOROTHY NORMAN

# ON ISRAEL AND TRADITION

Dorothy Norman

## MARTIN BUBER

The following interview with Martin Buber is one of a series of three interviews done by Dorothy Norman during her trip to Israel last summer. The first interview on the Israel actress, Hanna Rovina, was published in the November issue of "Israel—Life and Letters" and the third, on Leonard Bernstein, will be published in the February issue of "Israel—Life and Letters."

THE penetrating writings of Martin Buber have won him a deservedly high place among contemporary philosophers. His "I and Thou" theory, in particular, has contributed profoundly to the most advanced humanistic philosophical tradition of our time, stressing, as it does, the interdependence of both man with man and man with the universe.

As I visit Professor Buber in Jerusalem, and glance at the many volumes in German on the crowded shelves of his library, I cannot help but be struck by the ironic fact that it was this gentle and learned man who, because of his extraordinary scholarship and sensitivity as a writer, was singled out to make a new German translation of the Bible, in Germany, before the Nazi onslaught.

I ask Buber what he thinks is the essential meaning of the Jewish tradition, how it differs from other traditions, and why, for him, he feels it to be preferable to other traditions.

He states that essential communication of man with man, and between man and God, has been decisively determined by the development of Jewish thought.

"If you read the Old Testament," he suggests, "you will find that everything in it, in reality, is based on a living dialogue. The whole life of man is revealed in that dialogue. Life itself — the entire world, and the whole of existence — is revealed to us in the signs and the words that are as though spoken to us in the complete reality of life."

"It was a preeminently Jewish idea that God speaks directly to us and that we answer in the language of what we do and what we live. This idea, expressed in philosophical terms, forms the basis of the subject matter of my books."

"A Budapest professor recently wrote to me that if what I mean by my *I and Thou*\* philosophy is simply that a solidarity of responsibility must be created between men, then there is a danger that the limits of good and evil will be effaced because everyone will simply be considered as being responsible for everyone else. This is, of course, not at all what I mean to imply. I do not mean in any way to abbreviate the personal responsibility of the individual by making everyone responsible for someone else. What I believe is that I am responsible in the last instance for everything that comes into relationship with me, but, of course, everyone is responsible directly for himself."

I ask Buber whether he believes that the way in which he has developed his philosophy is specifically Jewish and whether he thinks that his system of thought is both different from all other existing philosophies and superior to them.

He replies, "I do not compare. I simply mean to try to attain the truth to the greatest possible extent. I do not think in terms of better or less great. I must see and

accept the truth wherever I find it, in any place, in any culture. But we cannot strive for the truth in any way except our own.

"I have learned from other cultures for my knowledge, but not for my life-substance. I have learned from other cultures that which has helped with my thinking about truth. But as for realizing the truth itself that is a different matter. For the Jews the truth is the main value in life."

"I am not speaking of truth for its own sake. What preoccupies me is whether truth can be actualized in human life."

"Let us also consider the concept of justice. You can conceive of the idea of justice in a philosophical, a social, or even a moral sense. I have been working on what might be called a well-founded idea of justice for the Jew. But I have been working on what might be called only the first chapter. This is not interesting unless one has realized the next chapter. The great question is how to realize it. I am not speaking of chapters in a book, but in life itself."

"One must show how justice can be realized, not simply for an individual, or as between individuals, but in the community as a whole. And here we come to a specifically Judaic point of view."

"The Jew aims to realize what he believes in, in the entire life of the community. Justice, according to the Jewish prophets, must be realized in every part of the life of the community, in every relationship involving the community."

"The great question involved is how to do justice to my neighbor. It is not a question of loving. Love is an individual question. It is not a question involving the life of the community."

"I am not referring to the question of universal love. Love can be a reality only as between individuals."

"The basic question of the community has to do with justice. Justice can be demanded. Love cannot be a matter of a request."

"If you knew Hebrew you would find a curious thing. The commandment does not say to love my neighbor, but to behave lovingly to my neighbor. [Dative]. It is a question not of feelings, but of deeds of love, in which of course the whole personality must be involved. But there is no commandment to love what I do not love."

"Love is greater than justice. But justice can be achieved by mankind."

"It is possible in a particular case to give to a person, or to an association of persons, what is due them. One can give to a person or to a community what is due them in certain situations. The thinking at which I am aiming is situational thinking."

"One's general direction may be clear but what is important is to be absolutely specific about a specific situation. In a given situation one must be able to see what it means to render justice. If there is justice in a relationship then there is no need of violence. No question of international law need arise if there is justice."

"There can be a real relationship between people. If there is, then there is no need for violence. I do not say that we

\* Professor Buber has written an important volume entitled *I and Thou* (translated by Ronald Gregor Smith, T. & T. Clark, Edinburgh, 1937). In the book he has stated:

"It is simply not the case that the child first perceives an object, then, as it were, puts himself in relation with it. But the effort to establish relation comes first—the hand of the child arched out so that what is over against him may nestle under it; second is the actual relation, a saying of *Thou* without words, in the state preceding the word-form; the thing, like the *I*, is produced late, arising after the original experiences have been split asunder and the connected partners separated. In the beginning is relation—as category of being, readiness, grasping form, mould for the soul; it is the *a priori* of relation, the *inborn Thou*." (p.27)

"The communal life of man can no more than man himself dispense with the world of *It*, over which the presence of the *Thou* moves like the

spirit upon the face of the waters. Man's will to profit and to be powerful have their natural and proper effect so long as they are linked with, and upheld by, his will to enter into relation. There is no evil impulse till the impulse has been separated from the being; the impulse which is bound up with, and defined by, the being is the living stuff of communal life, that which is detached is its disintegration." (p.48)

"If a culture ceases to be centred in the living and continually renewed relational event, then it hardens into the world of *It*, which the glowing deeds of solitary spirits only spasmodically break through." (p.54)

"The more a man, humanity, is mastered by individuality, the deeper does the *I* sink into unreality. In such times the person in man and in humanity leads a hidden subterranean and as it were cancelled existence — till it is recalled." (p.65)

can get rid of violence, but as long as there are not real relationships between national societies, as long as national societies are not so constituted as to be able to overcome their own inner conflicts, there must be states.

"I do not say that there can be justice between states, for this very reason. The state is only an apparatus, a powerful engine, necessary insofar as real relationships between peoples are lacking. States cannot come to a real understanding between one another. Peoples can. Representatives of peoples can. But the latter must be the true representatives of their peoples. To be a mere political representative is not enough for such a task.

"The conflicts between Arab and Jew over Palestine could not be overcome by political action. It was possible to come to a better understanding in private than officially. Political representatives could not come to an understanding over what should be done. They found that there were obstacles between the two peoples involved. What it was possible to achieve by way of personal agreements, through personal contacts, it was not possible to achieve at the political level."

I ask if there are not certain situations that arise between and among individuals that are as difficult to resolve as those that arise between states.

"If people mean to communicate," Buber replies, "they can do so. Even when there is a conflict of interest with respect to individual lives, real communication can help us to distinguish between real and fictitious opposition of interests and in such a way as to restrict a problem to be resolved. As a result, it will be easier to resolve the problem, again by way of immediate and true communication.

"What I am attempting to teach is not altruism," Buber explains, "but simple humanity. This means not aiming at what is of use at the moment, but at greater ends. The interest of my entire life is greater than the interest of any moment. The latter interest is not my true interest. If it is one's entire life, one's very soul, one's whole being and existence that concern one, rather than merely the moment, then one's point of view as to interest will differ from that of a person concerned only with the moment.

"If there are moments when one reaches what might be called a unity of being, or of soul — I prefer to use the word being, since I do not distinguish substantially between soul and body — then one can say that the whole person is unified. In moments when one decides something with all of one's power and intensity — decides not with just part of oneself, but with all of oneself, to act in a manner that is beyond the smaller interest of the moment — then one may say that one is unified.

"Conflicts can be overcome to the extent that true interests prevail and true communication is established.

"I do not mean to abolish argument or discussion. But I do believe it possible to overcome those conflicts that are not ultimate.

"One cannot abolish human tragedy, the tragedy of two human beings existentially opposed to one another, as one cannot abolish such simple facts as illness and death. But one must aim at wiping out conflicts rooted in differences between man and man to the greatest possible degree.

"Naturally there are bound to be differences between one man and another. Sometimes one can even get at the root of the differences between people and still not overcome

them because of ultimate differences or oppositions. I, as a man, do not know how to overcome all oppositions between people. But I mean to try to overcome conflicts wherever possible. Not ultimate conflicts. But at least those that are only momentary and not real oppositions, and therefore can be overcome.

"To live as a man means to live in some measure tragically. There is sense in everything. Everything, even death, everything has a real meaning. I do not wish to avoid anything. Everything is part of human existence. Suffering and profound conflict are part of existence too. But what I wish to do is to attempt to restrict conflicts to the real existential ones."

I ask Professor Buber why what he is attempting to do is different from what courts, psychiatrists, mediation and arbitration boards, associations of all kinds working to resolve conflicts, throughout the world, are doing.

He replies: "I am afraid that courts, psychiatrists, arbitration boards and the rest do not get at the real problems that arise between men, but only at the superficial ones. Problems always exist between man and man, but only by changing the relationships between human beings can one resolve the truly important conflicts.

"We must learn what relationship between people means. There is no such happiness as that which results from real communication between man and man and between man and God. One cannot avoid the real conflicts of the world. But it is possible to change, by the influence of the spirit, the relationship between man and man. When a man learns about the nature of the relationship between his very existence and the existence of another, he comes to know what is the most important thing in his life — true communication.

"The Jewish spirit is best exemplified in the talking with God", in revelation given and answered.

"When the Bible says, God said thus and so to me, that is mythological expression of a fact. It does not mean that some thousands of years ago God said something and that he is not saying it now. It means that everything that occurs at all

(Continued on Page 17)

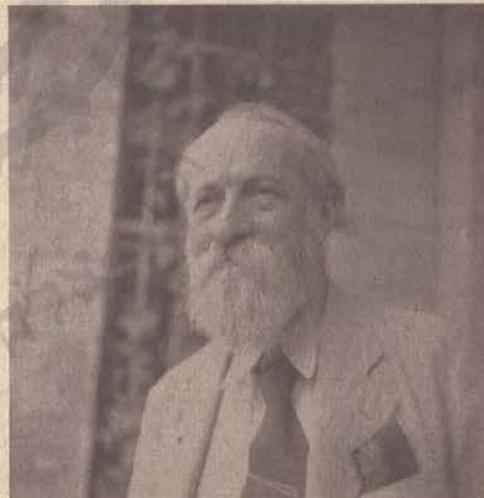


Photo by  
Dorothy  
Norman

MARTIN BUBER

\* "Many men wish to reject the word God as a legitimate usage," Buber has written, "because it is so misused. It is indeed the most heavily laden of all the words used by men. For that very reason it is the most imperishable and most indispensable. What does all mistaken talk about God's being and words (though there has been, and can be, no other talk about these) matter in comparison with the one truth that all men who have addressed God had God Himself in mind? For he who speaks the word God and really has *Thou* in mind (whatever the illusion by which he is held), addresses the true *Thou* of his life, which cannot be limited by another *Thou*, and to which he stands in a relation that gathers up and includes all others.

"But when he, too, who abhors the name, and believes himself to be godless, gives his whole being to addressing the *Thou* of his life, as a *Thou* that cannot be limited by another, he addresses God." (*I and Thou*, pp.75-76.)

"Men do not find God if they stay in the world. They do not find Him

if they leave the world. He who goes out with his whole being to meet his *Thou* and carries to it all being that is in the world, finds Him who cannot be sought.

"Of course God is the 'wholly Other'; but He is also the wholly Same, the wholly Present. Of course He is the *Mysterium Tremendum* that appears and overthrows; but He is also the mystery of the self-evident, nearer to me than my I.

"If you explore the life of things and of conditioned being you come to the unfathomable, if you deny the life of things and of conditioned being you stand before nothingness, if you hallow this life you meet the living God." (*I and Thou*, p.79.)

"God cannot be inferred in anything — in nature, say as its author, or in history as its master, or in the subject as the self that is thought in it: Something else is not 'given' and God then elicited from it; but God is the Being that is directly, most nearly, and lastingly, over against us, that may properly only be addressed, not expressed." (*I and Thou*, pp.80-81.)

# ON ISRAEL and TRADITION

(Continued from Page 5)

Dorothy Norman

times is a kind of language between God and man. It means that God is speaking always. It is simply that sometimes there are ears to hear and at other times there are not. Generally there are not.

"I know that ears to hear are scarce; that now one might say they are too scarce.

"We live in a time of darkness, to be compared to an eclipse of the sun. This does not mean that the seer now emits less light than at other times. It is simply that we do not now see what is to be seen, or hear what is to be heard."

I ask Buber whether he believes that the ages in which the great prophets have spoken have, in truth, been the darkest of all ages — since what has been said has, in general, not been heard — or whether the ages in which the great prophets have spoken are rather the great ages, because at least some voices have spoken out, even though what has been said has not necessarily been followed.

Buber: "When I think about the great prophets of Israel I see that although the people did not obey them they were supported by the people who recognized their moral authority. I see that even though people did not have the courage to do what the prophets said needed to be done, at least they really heard what the prophets said. Perhaps the multitude did not hear, but an anonymous group, a certain group, must have heard and supported them. Such a group may have been dispersed, but it existed.

"The people, of course, undoubtedly did not have the courage to go to the court of the king and to insist that what the prophets said should be done must be done. But at least there was undoubtedly a direct relationship between the people and those solitary men we have come to call the prophets.

"There are certain epochs when there is a linking up between a man of the spirit and a people, and then there are epochs of greater isolation for both the people and the men of the spirit. Today we are living in an epoch of isolation of the spirit. There is a tragedy of the spirit. We do not know how to change the situation. But we must hope for a better period.

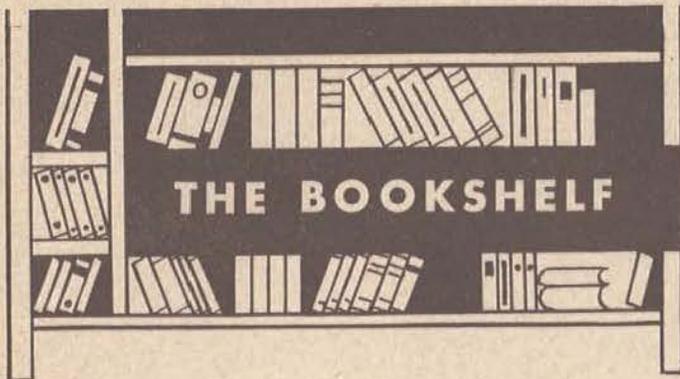
"Dr. Brock Chisholm, the well-known mental health expert, has said that the mental sickness of the atomic age is that men are going toward suicide. I believe in the reeducation of youth, as opposed to the suicide idea.

"It is even possible to educate adults, even if they do not want to be reeducated. The child, at least, does not think about the question. He does not fight against being educated as do adults.

"Adults feel themselves helpless and they want help, consolation, direction — in spite of everything. Perhaps a way can be found to give them what they need.

"I have founded a school for adult teachers here in Jerusalem. There are all kinds of different people who come to the school. Some want to be helped and guided, to receive direction, to be told about the various problems that exist in the world. Some want only knowledge, but not guidance. The second type influences the first. The influence is negative.

"But I feel that slowly there is going to be a change, that there will be a reawakening. The real way of real history is slow; real history moves only slowly. Perhaps the slow tempo according to which we may be changing for the better may be called the tempo of God. It is not what we call history in the ordinary sense, but an inner, hidden history that is the real one. Its tempo is slower than that of outer history. Only after many years perhaps will there be a grasping of the fact that something has changed. Even when something that is said is not a deciding influence on what happens at a given moment, a hidden influence may be at work that may develop only after generations. We can see decay, we can even think that nothing is resulting from what is being said, but often our lot may be affected after a long period by what has been said long ago."



## poetry

AIN BE'AIN (Facing It). *Poems by Meir Mohar. Ed. Hebrew Writers' Association and Dvir. Tel Aviv.*

Naturally inclined to elegy, the author has a very real cause for grief in this volume of verse which is dedicated to the memory of his two sons who fell in the War of Liberation. "Your world, O Almighty, lacks harmony without our sons whom your savages have killed".

But not all the poems are litanies; by far the greatest part are lyrical confessions of a highly sensitive poet with an almost Wordsworthian love for nature's beauty. "Nations I hate! I only like children and scholars, and ingenuousness like that of a cow that grazes in silence when the sun is low."

S.S.

## philosophy

TEVA, MUSAR U-MEDINUIT (Nature, Morals and Politics) *By B. F. Weltsch, Mosad Bialik, Jerusalem.*

This book deserves serious study. It re-examines the old question whether moral politics is possible at all, or whether the fate of nations is determined by egoism and force alone.

In his search for the motive forces behind politics, Dr. Weltsch discusses, in the first place, what he calls the "Symptoms". Here, the fact emerges that the programs of all political parties are based on moral values, such as freedom, peace or justice. In reality, however, politics leads to a cruel struggle for survival in which the natural instincts of self-preservation and power dominate.

There is an element of tragedy in the conflict between Spirit and Nature: the very birth and existence of the spirit depend upon nature; in nations as in individuals, degeneration of the body causes degeneration of the spirit. Is it then inevitable, in view of the superior power of nature that in this conflict nature, that is force, will always be victorious!

An answer to this question is attempted in the second part of the book, entitled "Diagnosis". For its existence, spirit requires only a minimum of Nature, a standard of living. Increase in territory or natural resources, for example, is not necessarily accompanied by a similar growth of the spiritual standard of State. The author develops this theme in an analysis of the struggle between force and spirit in various political systems, from fascism to democracy and communism.

In the third part, "Therapy," Dr. Weltsch proceeds from the elementary truth that nations and states are morally bound to fight for their standard of life. The determination of this standard depends upon the realization of a "Minimum" and upon a courageous resolve to keep to the middle path, to unmask the treacherous forces inherent in Nature.

F. Thieberger

# Congregation Emanuel

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16th Avenue and Pearl Street  
Denver 3, Colorado

*Rabbi Herbert A. Friedman*  
*Rabbi Joel Y. Zion*

*Make Friday Night*  
*Temple Night*



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SABBATH SERVICES  
Friday Evening, January 11th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN  
will speak on

"THE HIDDEN GOD OF PROFESSOR BUBER"

This past week we had the privilege in Denver of hearing one of the greatest religious thinkers of this century - Professor Martin Buber. He conceives of man and God as enjoying a dialogue relationship. But there are times when the conversation is broken and God appears to be hidden. This seems to be one of those times in history. Where was God when His people were being butchered at Aushwitz? I was privileged to hear Dr. Buber lecture and I shall attempt to explain some of his thinking on this subject.

KADDISH LIST

(Taken from Memorial Tablet)

Louis E. Schwartz	Julius Wallbrunn
Augusta F. Weinberg	D. C. Schoenberg
Bessie Rodman	Max L. Kahn
Tillie Friedman	Carrie S. Friedman
Samuel Lehmann	Morris Cohn
Regina W. Levy	Margaret Isaacson

JOINT MEETING OF MEN'S CLUBS of  
TEMPLE, BHM AND EDUCATIONAL ALLIANCE  
Host Club - EDUCATIONAL ALLIANCE  
Time: January 23rd 8:00 P.M.

More details later!

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# Mile-High View

By ROBERT S. GAMZEY



**D**ENVER Jewry's big mystery of the week was "What did Buber say?" The mystery was solved by Rabbi Herbert A. Friedman at Temple Emanuel services last Friday night.

In a simple, clear-cut explanatory sermon, the recently-elected rabbi of Milwaukee's leading Reform Temple set forth the views of Prof. Martin Buber, world renowned seer, philosopher and authority on Chassidism, as follows:

The main theme of the 73-year-old ex-Hebrew University savant is expressed in the title and contents of his book, "I and Thou." A dialogue exists between God and man. Man constantly seeks God. God is trying to find man. When the dialogue is established, the happiest condition is achieved. Man looks for God especially in times of stress, during severe illness and when he or a loved one is near death.

★ ★ ★

**T**HE BIBLE is the record of the conversation between God and man during the time of Abraham, Isaac and Jacob, Joseph the Provider, Moses the Lawgiver, and the Prophets.

The purpose of this dialogue is to establish communication, which is carried on later between man and man. This communication, carrying out God's ways, eliminates conflict between man and man.

If the dialogue between God and man were possible in Biblical times, it should be possible at any time. God has not been silent in the two thousand years since the Temple was destroyed. In Buber's eyes, everything that occurs at all times is a conversation between God and man. Even the murder of the Six Million Jews by Hitler is so construed, as Rabbi Friedman interpreted Prof. Buber's BMH Forum speech.

★ ★ ★

**S**OMETIMES there are ears to hear God and eyes to see Him. Generally there are not.

We live in a time of darkness, said Buber, but it is a darkness like an eclipse. The sun still gives light, but its rays are hidden from us. Likewise, these are times when God's beckoning finger cannot be seen. This is a time in the history of man when God appears to be hidden.

This mystical interpretation of God's revelation and His hiding Himself is challenged by orthodox rabbis. Rabbi L. L. Sacks said, "I cannot accept Buber's thesis because it impinges upon the morality of God."

Rabbi Friedman interpreted Buber's meaning to be that man in his barbarism has hidden his face from God and has broken the dialogue with the Lord. When God is hidden, it is as if God has withdrawn Himself from the World.

★ ★ ★

**W**HEN MAN HAS the feeling that God has withdrawn Himself, mankind is terribly frightened. Thus, a void appears

in our personal lives and our collective life as a people.

Buber thinks we are in such a time.

If so, how is life possible without God? Rabbi Friedman asked.

Man needs God, said the Temple spiritual leader.

Buber raised the supreme question of our times: "How can we live with God at a time that produced Auschwitz? How can I believe that God exists in the Hitlerian era of the crematoria?"

This is the question we all face and can't answer, declared Rabbi Friedman. It cuts to our very heart.

Buber put the question bravely. He tried to answer it bravely, said Rabbi Friedman, by referring to the Book of Job.

Job, smitten, paralyzed, leprous, deprived of family, wealth, position, chastised as no man was ever bereaved, beseeched God: "Why was I smitten, O Lord?"

★ ★ ★

**J**OB NEVER got a verbal or logical answer from God. The only answer Job got was God's appearance before him.

The dialogue was reestablished between God and Job.

"Job, you stupid, antlike creature," God reprimanded Job in effect. "How can you ask such a question? Can you create the world? Can you regulate the sun and the moon and the stars and the earth?"

Buber said the significant thing is that God reappeared before Job. Job's basic question, "Did God exist?" was answered. Job's emotional pattern was satisfied.

Chaplain Israel J. Gerber of Fitzsimons hospital, in his book, "Psychology of the Suffering Mind," makes the point that Job overcame his sufferings through faith in God, and that Job, reflecting the history of the sufferings of the Jewish people, is a symbol of Jewry's everlasting faith in God despite all adversities and persecutions.

Rabbi Friedman quoted from the Prophet Isaiah to predict that the dialogue between God and man will be reestablished. God will reappear. "I will bring peace," saith the Lord. "I will go to the high and lofty place with him that has a humble and contrite heart."

This promise offers hope for all, said Rabbi Friedman. God will forgive. God will reaccept. God will reappear if we have a humble and contrite spirit. Then the dialogue will be reestablished. And God and man can live together again.

"I offer this explanation humbly," said Rabbi Friedman, "not certain whether Prof. Buber would approve it. I hope he would."



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AMERICAN JEWISH  
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(T) The man who lives by  
God's command embelishes  
The truth of the  
people's existence.

The life of man  
is meant by God  
to be a unit

Task of prophets was  
not to forecast as  
already determined future,  
but to confront people  
with alternatives of any  
particular situation.

The Hebrew Bible is concerned  
with the trouble involved  
in the dialogue between God  
of man. Even when God calls man  
to account.

God speaks not only to the individual  
and the community, but also to  
all things, living & becoming, nature  
as well as human history.

Nature is full of God's utterance, if  
we but know it.

# u n i o n g r a m



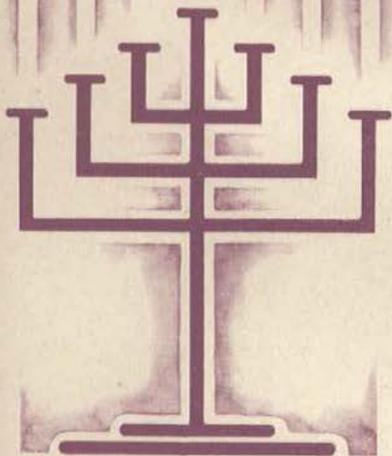
To Rabbi Herbert Friedman.  
Address To Genl. Rose Mem. Hospital.  
City Denver, Colo.

Date January 1952

Regret that I am unable to be present tonight. Would like to express my thanks and deep appreciation for the wonderful services you have rendered this hospital and the community - Sincere good wishes.

Signature Phil Miller.

Address



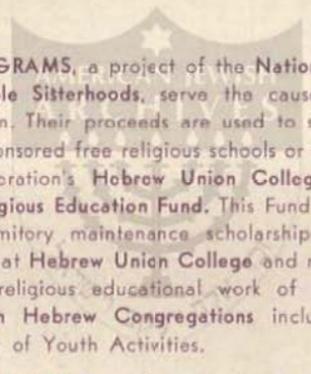
"...SPEECH IS  
THE MESSENGER  
OF THE HEART"  
THE TALMUD

The only answer that Job (3)  
receives is God's appearance.  
Nothing is explained, but God is  
no longer hidden. Job has seen  
him and heard him. The mystery  
has remained unsolved, but Job  
is satisfied.

Let us try to actualize our  
Biblical faith in such a manner  
that God reappears - "I shall  
be in the highest <sup>secret</sup> place and  
with me <sup>shall</sup> be <sup>my</sup> <sup>own</sup> <sup>secret</sup> <sup>place</sup> and  
spirit."

Deut. 5:15





**UNIONGRAMS**, a project of the **National Federation of Temple Sisterhoods**, serve the cause of religious education. Their proceeds are used to support Sisterhood sponsored free religious schools or to supplement the Federation's **Hebrew Union College Scholarship and Religious Education Fund**. This Fund provides partial dormitory maintenance scholarships for eligible students at **Hebrew Union College** and makes possible certain religious educational work of the **Union of American Hebrew Congregations** including its Department of Youth Activities.

**THE COLLEGE**, located in Cincinnati, Ohio, is dedicated to the training of Liberal rabbis. The first Rabbinical seminary in America, its more than 400 graduates occupy leading pulpits throughout the world. Scholars of many religions and from many lands use its magnificent library and the resources of its unusual faculty.

In times when God's beckoning (2)  
finger is not seen in human  
history, it is hard for man to  
feel himself addressed by God, in the  
dialogic sense.

God's utterance in history is  
never concealed for it is intended  
to be heard by the people. Yet  
there are times when we are unable  
to recognize God's deeds in history as  
His deeds. <sup>45:15</sup> For man do they seem  
to us. <sup>45:15</sup> Verily, thou art a  
God who hidest Thyself, O God of Israel.

In the times of the hiddenness, it is as  
if He withdrew from the world, and it was  
empty of His divine being, full of idle talk.  
In such times it is, why, as if to live  
Balaam 82 describes such a time of God's  
hiddenness.

How is a life with God possible in  
a time of Auschwitz? Can one still  
hear His word? Can one still enter at all  
into dialogic relationship with Him? He  
is so hidden at this time, we have only  
in our hands but a book. Does one put  
the survivors with a book?

**Congregation Emanu-El**

**B'ne Jeshurun**

Milwaukee

presents a series of

**Three Sermons**

on

AMERICAN JEWISH  
**THE FACES OF GOD**

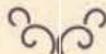
given by

**RABBI HERBERT A. FRIEDMAN**

consecutive Sabbath evenings at 8 o'clock

beginning

**February 6, 1953**



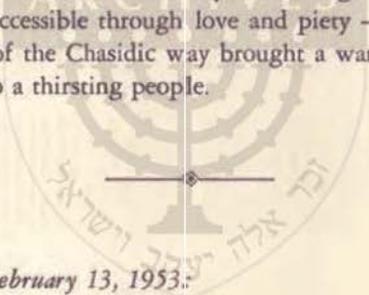
**The Community is Invited**

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Friday, February 6, 1953:

## *The Attainable God of Baal Shem Tov*

Israel Baal Shem Tov (1700-1760) was the great ecstatic who rediscovered the joyous worship of a God close to all men. Not only the learned and tutored could come to God with the study and sophistication of intellect, but the simple and the humble could also taste the exquisite joy of feeling His immanent presence. A movement grew which unlocked the secret of God for many an aching heart. He became accessible through love and piety — and the practice of the Chasidic way brought a warm friendly God to a thirsting people.



Friday, February 13, 1953:

## *The Hidden God of Martin Buber*

Martin Buber (1878- ) conceives of all life as communication between man and God. In hallowing life, one meets the living God. He is the "wholly Other." He is also the "wholly Same." Everything that occurs at all times is a kind of language between

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God and man. God is speaking always. Sometimes there are ears to hear and at other times there are not. It is not God who breaks the dialogic relationship, but it is man who hides himself from God. God does not remain hidden from those who earnestly yearn for him.

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Friday, February 20, 1953:

AMERICAN JEWISH  
The Growing God of  
Henry Slonimsky

*Henry Slonimsky* (1884— ) is one of the great living Jewish philosophers and theologians. His is the genius of the spoken word, and a generation of American rabbis has passed under his spell. He has inspired and opened vistas to those twentieth-century minds truly seeking a credible God. His formulation of a God requiring the courageous aid of man to overcome evil finds a sympathetic response. All who are caught in the dilemma of wanting to believe, yet not being able to do so, can turn to Slonimsky for a fresh and vigorous faith.

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## THE HEART YEARNS

**T**he heart yearns not to be left alone. The soul of man forces him to think of the cosmos, for loneliness is harder to bear than the most difficult riddle. We must integrate with a larger pattern or perish. Hence the need for God.

Some can run freely to God and embrace Him in an uninhibited display of love. Others draw near, as if to touch the hem of the cloak, but hesitate, either in fear of what they will uncover or in fear of uncovering emptiness. Still others do not even come near, because there is no scientific proof, and this is not the age of the mystic. But the skeptics feel the hunger nevertheless.

There are many sources to which we can turn for help. Man lives both within and without. From within we can draw upon the intuitive feeling of a *mysterium tremendum* which gives each a glimpse of infinity. From without, we can draw upon the heritage of books and the men who have wrestled with the riddle before.

If, in the course of these sermons, some souls are elevated or others made more peaceful, I shall be well repaid.

H.A.F.

