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## THE GRAND THEMES

There will be an integrated design to the four sermons I shall preach this holiday season. These sermons will be seen as one canvas, which when completed, will reveal <sup>I hope</sup> the meaning of Judaism, its future in America, its relevancy to the problems of the world, and its definitions of God and Israel. Out of all this tapestry each viewer will find, ~~it is hoped~~, some strokes or scenes which will illumine his own life and give him some feeling of pride and grandeur.

Nowhere better than in the Prayer-book can we find the sublime thoughts and the overarching doctrines which make up the skeleton of our faith. Not in the Bible, not in the Talmud, but in the prayerbook must we delve, for this is not a mere manual of ritual. It has rightly been called "Israel's personal diary, catching, as in a series of exquisite vignettes, the scenes and moments of her entire life, and recording, in a diversity of moods and styles, her deepest and most intimate emotions."

For tonight, let me deal with three of these deeply emotional grand themes, as found in the Rosh Hashonah liturgy. One is from the tremendous prayer Unesane Tokef of the musaf service, and two are from the morning Shofar service. These three themes deal with self-improvement (i.e. overcoming of sin); God's part in human history; and the role of the people of Israel in cosmic terms.

Let us take the first -- the Unesane Tokef -- one of the most awesome prayers of this entire holy day liturgy.

There is a legend about its origin which deals with a certain Rabbi Amnon of Mainz, in the 11th century. The Archbishop of that German town continually pressed the Rabbi to convert to Christianity. The arguments were







This is the formula for a meaningful life.

Then comes the additional paragraph, omitted in our reform prayer book, which is crucial:

"On New Year's Day the decree is inscribed and on the Day of Atonement it is sealed, how many shall pass away and how many shall be born; who shall live and who shall die; who shall attain the measure of man's day and who shall not attain it; who shall perish by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by earthquake and who by plague; who by strangling and who by stoning; who shall have rest and who shall go wandering; who shall be tranquil and who shall be disturbed; who shall be at ease and who shall be afflicted; who shall become poor and who shall wax rich; who shall be brought low and who shall be exalted."

It is perhaps largely because of this prayer that the notion has developed that Rosh Hashonah and Yom Kippur are the period of special concentration on one's personal balance sheet of right and wrong, the sins committed, the repentance to be done, the wrongs to be made right, the forgiveness to be sought, from both God and fellow-man against whom we may have sinned. It is true that these themes are very much in evidence during this High Holy Day period. On Yom Kippur the long list of sins is recited in Al Chet. The legend persists of the three Heavenly books, one for those who are good, one for evil, and one for those whose fate is yet to be determined, which gave rise to the New Year slogan -- "May you be inscribed in the Book of Life". This whole approach may be summed up in one of the Hebrew phrases by which Rosh Hashonah is known, namely, Yom Ha-din -- the Day of Judgment. We think of this 10-day holiday period as a period of judgment in which each man ~~thinks back on~~ <sup>reflects</sup> the past year's activities, confesses his sins, makes genuine



repentance in his heart, and asks the merciful God for forgiveness. It is a period of stocktaking, soul-searching and determination to improve. Thus judgment is passed, and the fresh page of the year ahead provides the opportunity for personal improvement. Rabbi Elimelech of Lizensk once said: "Every man is created twice : first when he is born; second, when he repents his past and takes on new courage to live in ways more acceptable to God."

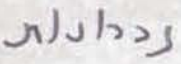
I think enough has been said to you in your lives thus far about the judgment theme of Rosh Hashonah. You know by now the difference between right and wrong. You know the meaning of ethics and morality. You know when you sin and must repent. You know whether you are capable of overcoming temptation and the troubles that result if you are not. Give yourselves freely to the words of contrition next Yom Kippur day -- search your own hearts -- let the words of the confessional prayer sweep over you and perhaps sweep away some of the bad habits, evil thoughts, base desires. If you emerge stronger, feeling cleaner, determined to improve in the year ahead, it will be because of your own conviction that an ethically directed life is better than one oriented otherwise. No sermon can do this. Only you, reading the prayers, thinking of the kind of person you want to be, can do it for yourself.

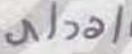
Let us go on to the second theme -- that of God's role. The Jewish view of God is found in the morning Shofar service, which is divided into three parts, after each one of which the Shofar is blown. The three sections are called *מלכות, זכרון, שופר* which can be roughly translated -- Kingship, remembrance and blasts. These three monumental prayer-structures portray God, in turn, as Sovereign of the Universe, as Divine Judge, and as Lawgiver and Redeemer. The three-fold structure suggests that God is Sovereign of the present, Judge of the past, and Redeemer in the future.

The first part is called *מלכות* (p. 78-79), from the word "King". God is called King, sovereign ruler, God of Nature. God is the



creator of the world and the source of all existence and reality. There is order in nature. There is a moral law for man. There is a higher law than the state. Mankind's salvation depends upon accepting God as King, not Caesar.

The second part is called  (p. 80-81) from the word "remembrance". God remembers even forgotten things. There is a purpose and a plan in history. There is a divine economy in which God, in His providence, remembers the deeds of nations as well as men. Every violation of the divine code of justice, truth and lovingkindness brings in its wake disastrous consequences for individuals and whole peoples. It is not blind fate that determines the rise and fall of nations and Kingdoms; righteousness exalteth a nation, evil shall bring it to ruin. In the long run, it is well with those that build on moral foundations; in the long run, robber-states write out their own curse. History has meaning and moves in a direction, because God remembers.

The third section is called  (p.83) from the word "shofar" or ram's horn. Here we see the God of Revelation -- who revealed Himself to our forefathers at Mt. Sinai amid the thunder and lightning and blasts of the Shofar. These same trumpet blasts will be sounded at the end of time, heralding God's redemption of all mankind through the Messiah. These same trumpet blasts will call back the scattered fragments of Israel from all over the globe and announce the restoration of Jerusalem as the place of sanctuary. Through the great Shofar God reveals himself to man, first Jew, then ultimately everyone, and brings men to the establishment of God's kingdom.

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There we have it -- this universalistic, all-inclusive, broad-minded, theology, found in the prayers of the holiest day of the year. God the King, creator of nature; God the Rememberer, director of History; God the Redeemer, revealed in the Shofar.

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The third of the major ideas for this evening is the cosmic role of the Jewish people. This is to be found in the prayer called Alenu -- the Adoration. This prayer, which became so important, was taken from the Rosh Hashonah liturgy, where it was recited only once yearly, and put into the daily service, where it was recited three times every day, as well as into every Sabbath and Festival service. It is not only one of our most important prayers, but also one of our oldest. Many scholars feel it was written before the destruction of the Temple. So, in this oldest and most important prayer, we have a picture of how the Jew thought of himself, going back thousands of years, as God's elected, God's chosen. In this prayer, it says:

"It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since He has not made us like the nations of other lands, and has not placed us like other families of the earth, and has not assigned us a portion like them, and has not made our fate like all their multitudes."

This idea has caused a great deal of trouble. Non-Jews have misinterpreted it and accused us of being arrogant, egotistical, clannish, anti-Christian by looking down upon them. George Bernard Shaw was one such critic. When asked for his opinion of the Nazi theories of racial purity and racial contamination, he replied that the fault of the Jew is his "enormous arrogance" based on his claim to belong to God's chosen race, that the Nordic nonsense is only an attempt to imitate "the posterity of Abraham" and that the anti-Semites do not see how "intensely Jewish" is the Nazi thesis of race superiority.

H.G. Wells also levelled accusations against the Jews for their willfully remaining a "peculiar people" in the French and English-speaking countries, because they are history-ridden and haunted by persuasion that they are a chosen people with distinctive privileges over their Gentile fellow-creatures. Even Wells sees in the Jewish theory of election a similarity to



the impulses of racial pride on which Hitlerism is based.

Jews have misunderstood it, and have either been really guilty of an unwarranted superiority, or have bent over backward the other way fearfully, in an effort to explain to non-Jews that we don't really mean it. We do mean it -- but it should be properly explained -- so that it is neither misinterpreted nor misunderstood.

It is a core doctrine, found in many places, not only in the Adoration.

1. In the Friday night Kiddush, it says:  
"For thou hast chosen us and hallowed us above all nations."
2. In the blessings recited before reading the Torah, it says:  
"Who hast chosen us from all peoples and given us the Torah."
3. In the daily morning service, right before reciting the Shema, it says:  
"Blessed art thou O Lord who hast chosen thy people Israel in love."
4. In the Bible itself, it says:  
"I will take you to me for a people and I will be to you a God." Ex.6:7
5. And again Lev. 20:26  
"I have set you apart from the peoples that you should be mine."

So here it is stated, time and time again, at the most significant moments -- in the Bible, at the Torah reading, at the Kiddush, at the Shema -- the doctrine of the election or selection or special nature of the Jewish people.

There is an old Yiddish folk-slogan: "Thou hast chosen us from among all nations" -- what, O Lord, did You have against us?"



Lewis <sup>Browne</sup> Browne used for the title of his book the saying, "How Odd of God to Choose the Jews", and someone created an epigrammatic rejoinder -- "It's not so odd. The Jews chose God."

This is really the clue to it, in one sense. Israel Zangwill, the great English writer, said: "A chosen people is really a choosing people. Not idly does Talmudical legend assert that the Law was offered first to all other nations and only Israel accepted the yoke."

Israel accepted the yoke, the destiny, the role, the tragic and difficult role, of being God's witness in a world where more often than not, the moral law was violated, God was ignored or forgotten, man butchered his neighbor, and most particularly God's own witness seemed to be the particular victim of some of the most brutal inhumanity ever conceived. Hounded, burned, calumniated, tortured. This has been the fate of God's witness for almost all its corporate existence. What a paradox!

Chosenness never meant to the Jew superiority or special privileges or rights over other peoples and nations. Let that be perfectly clear.

Chosenness referred to a covenant relationship between God and the Jewish people -- this covenant or brit being cut with bloody incisiveness into the flesh of every Jewish male. This was a private bargain between a God and a people, with two aspects -- election and mission.

There is a difference between election and mission. Mission means the bringing of a religious message to mankind, so that it may improve its ways and the world. In terms of mission, we have many friends and allies -- the whole Christian world, when it is truly Christian and when it accepts the ideals of peace, justice and mercy. There are also many who do not profess the Christian or any other faith, but who are dedicated liberals and humanists, fighting to advance mankind, to improve its lot, to better the social and economic conditions under which man lives. All who struggle to aid their brothers are performing the highest deeds of altruism, and with all of them, religionists or not,



the Jew can feel a special affinity in the mission which Isaiah described of opening the eyes of the blind and bringing the prisoners out of the dungeon. There is nothing today specially different or uniquely Jewish about the pursuit of social justice. It was originally conceived by the Jewish people, given by us to the world, taken up by our daughter Christianity, and is now part of the heritage of any civilized man or nation. The Jew, marching alongside of such man or nation, is simply continuing to practice that mission which he originally preached alone. If, in the course of time, partners and allies rallied to the struggle, this simply confirmed our conviction that the deepest happiness was to be found in serving mankind and loving one's neighbor. This conception of the Jewish mission calls upon the Jew to work together with all other noble pioneers who help mankind to make progress.

But the conception of election is something else. This goes beyond human action. In the mission, man is active, trying to improve the world as he thinks God would want it. In the election, God is active. God chooses his suffering servant, for reasons which may be beyond human understanding, so that there can be one people who will be testimony to the fact that God exists. One of the great German rabbis said, "It is God's will that there should be Jews."

Leo Baeck pointed out that in the whole of Jewish literature, there was no such expression as "a good Jew". There is simply Jew. This is a profound remark. <sup>an existentialist statement. There is simply Jew.</sup> There is simply the predestined separation of Israel. This has been forged by God, as other basic separations were created. In the Havdalah service, it says:

"Blessed art Thou, O Lord our God, King of the Universe, who makest a distinction between holy and profane, between light and darkness, between Israel and the heathen nations, between the seventh day and the six working days. Blessed art Thou, O Lord, who makest a distinction between holy and profane."



Thus, the Jew is one of the quintessential of God's creations, different and separate, in quality and character and function, as light is different from dark, as the Sabbath is different from the ordinary day. There is no sense arguing this -- it is a state of affairs, a condition, a fact of existence which is unchanging and unchangeable. ~~This election can mean danger, suffering, death, is unchanging and unchangeable.~~ This election can mean danger, suffering, death, as it often has and will again. There is nothing to be done but to endure it.

It is an error to think we have any choice. Whether we are cautioned to discard the doctrine as anachronistic, which Mordecai Kaplan tells us to do; or urged to glory in it, which Goethe and Lessing tell us to do -- makes very little difference.

We are touched with a cosmic role, destined to remain locked with the God who created us and needs us as much as we need Him. Only by denying Him can we liberate ourselves. The great sweet mystery of the Unknown beckons us to the farthest future when all shall be clear. Until then the fire is in our souls, and though we tremble and fear, though our hearts be torn out and we must often rise from our own ashes, we hold to the vision of a redeemed mankind whose ultimate triumph we shall stubbornly survive to witness.

Three themes I have tried to delineate tonight -- the improved man, who confesses his errors, accepts his judgment and tries to move forward in a new year to a higher level of conduct; the immanent God, who rules as King, remembers as Judge and redeems mankind through the Shofar, Gabriel's horn announcing the Messiah; and the elected people Israel who bear eternal witness to the belief that man can aspire to the angels. What majesty in these ideas -- what challenge in these thoughts -- what grandeur in these possibilities!

The great American Jew Stephen Wise summed it up in these words:

"True redemption will come to the Jew only if he bear his name and every



other burden imposed upon him by destiny with gleaming courage and radiant nobleness which, whether or not they evoke the love of the world without, will justify the Jew in his own sight and hallow him anew in the presence of the Eternal to Whom alone he is ultimately accountable."





FUTURE OF JEWISH LIFE IN AMERICA

By Rabbi Herbert A. Friedman

Rosh Hashmonah Day  
1959

The American Jewish Tercentenary Committee has suggested as a theme for the celebration "Man's Opportunities and Responsibilities Under Freedom" and has offered an excellent paragraph in support of the choice:

*Keep in*

"We believe that with this theme the Tercentenary should have purposeful meaning for all Americans and for the entire world. The whole 300-year record of American Jews can be made a symbol of hope to oppressed people throughout the whole world. Millions of people in many lands now live in poverty, in despair, in fear, in the straitjacket of totalitarianism. The American experience, and the Jewish experience in America, can give them fresh hope, as millions of human beings seek for themselves and their children, in the lands where they live, the very things that Jews and all other settlers in America sought when they came here -- freedom, self-respect, opportunity, safety, security."

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The record of America by and large has been good. True, there have been periods of retrogression, when witchhunts, whether of the Palmer period after World War I or the McCarthy period after World War II, have darkened the face of the land. True, there have been long periods of stagnation as between the Civil War and World War I, when it seemed that the advance of racial equality for the Negro was doomed to frustration. True, there have been periods of incipient fascism, as when federal troops herded the unemployed off the White House lawns during the Great Depression. True, there have been episodes of stony-heartedness, as when the first 23 Jews found it so hard to break the immigration barriers of New Amsterdam in 1654, and their latter-day successors found it so hard to crack the McCarran-Walter law restrictions of today.



But all of this, the retrogression, the stagnation, the stony-heartedness, has been part of the ceaseless struggle to expand the frontiers of freedom and repair the inadequacies of our present democracy. The beauty of America is that the struggle has always been at least partially successful and we pray will always continue to be so.

I would rather speak <sup>today</sup> ~~tonight~~ not of the future development of America, important as that is, but of the future development of the Jews and Judaism. America will emerge safely from the trials of her future whether these constitute attacks upon her body from without by misguided enemies or sabotage upon her soul from within by misguided patriots. I am not so certain that our people and our faith will emerge equally safely from their trials of the next century.

Let me make it clear immediately that I am not speaking of physical dangers which may harm us. While Jewish history is replete with examples of the unexpected and the inexplicable, and while a fatuous optimism embracing the attitude that nothing could happen to us here would indicate an unpermissible blindness, still the likelihood of pogrom, incarceration, genocide here in America, under present circumstances, is remote. Events could transpire to take this country down the path of brutalitarianism, but it is devoutly to be hoped that we would be able to recognize the danger signs in time to join with like-minded fellow-Americans in a total resistance to such events. If we succeeded, well and good. If we failed, not only our survival would be at stake, but the survival of the entire western world.

No -- I speak not of the physical, but rather of the spiritual safety of Judaism in the century ahead. For I feel that there is a greater likelihood of our being killed by kindness than by sword. The very perfection of democracy in America may bring us to the situation wherein our institutions will crumble, our identity be destroyed, the loyalties of our constituency wither through assimilation, indifference, intermarriage and acculturation. The cruder would be this fate if it were to occur under conditions of improved



freedom, fewer restrictions, increased emancipation.

This is not a new danger. Earlier generations recognized it and have left us a legacy of warnings.

Sir Moses Montefiore said in 1837 "I am most firmly resolved not to give up the smallest part of our religious forms and principles to obtain civil rights."

Lionel Rothschild said in 1869: "We are emancipated, but if our emancipation should damage our faith, it would be a curse instead of a blessing."

Achad Ha'am wrote an essay in 1891 entitled "Slavery in Freedom", making the point that many western Jews desiring to participate fully in the new political freedoms offered by the emancipation, were distorting their Judaism. His words flashed with anger: "When I look beyond the borders of Russia I see Jewish professors, Jewish members of academies, Jewish officers in the army, Jewish civil servants; and when I see there, behind the glory and the grandeur of it all, a two-fold spiritual slavery -- moral slavery and intellectual slavery -- and ask myself: Do I envy these fellow Jews of mine their emancipation? -- I answer in all truth and sincerity: No! a thousand times No! The privileges are not worth the price! I may not be emancipated; but at least I have not sold my soul for emancipation."

These are three warning voices from the recent past. There is also one from the present. David Ben Gurion said in 1952: "Inevitably the Jew vacillates between ghetto and assimilation, between scorn and self-effacement, between flight from the world and flight from himself."

And so we come to the key question for the future. Will Jewish life in America tend to disappear under optimum conditions of freedom or will it be preserved by our own will, even in the face of temptation? And if it is to be saved, what shall the forms be? What attitudes are to be adopted? What posture shall we assume in order to live as a healthy organism?



There are three major paradoxes in Jewish life and religion which represent to me the statement of our major problems and at the same time their solutions. If we understand the problems involved in survival and agree <sup>on a</sup> ~~to the~~ resolution of those problems, we shall automatically develop such forms and attitudes as will guarantee the future.

First there is the problem of our life as Americans and as Jews. America has been a country in which, almost from the very beginning, we were considered free and equal. Our response to this, in terms of love and loyalty, has been unstinting. We have bled, poured out treasure, assumed enormous loads of civic duty in full consciousness that we were equal partners in the venture of making America stronger and freer and better. And we have done this not under duress but because we wanted to.

Further, our ethical imperative, which has goaded us since the ancient prophets first prodded a social conscience into full awakening, forced us to work even harder than others for the complete realization of equality and freedom for all men. When there is a chance, ~~in at least one land upon earth~~, to bring messianic dreams to fulfillment we are conditioned to even greater exertions. These goals of justice, peace, fair treatment for all, have been part of our baggage since the beginning, and when we find a land which smiles on these and is in harmony with them, we are impelled to the utmost love for and identification with that land.

Even further, we are really more American than anyone else in this country, for its earliest commonwealths were built upon the bricks of our most sublime ideals. The major themes and premises of America were derived from the Bible -- specifically from the Hebrew Bible. The Atlantic Ocean was called the Red Sea and the English monarch was referred to as Pharoah. The Pilgrims and Puritans were escaping from the bondage in Egypt and making their Exodus to the Promised Land. The early stories of Massachusetts and Rhode Island read like



parts of the Pesach Haggadah. The Liberty Bell has words from Leviticus on it and the Protestant ministers of the thirteen colonies used texts from Samuel to inspire the Revolutionary War.

Oh, yes -- we are part of America, we are "in" America, we are "of" America, we are, in fact, without supererogation, of its most basic structure and fabrication. We will work for every liberalizing, humane cause, for this is our ethical imperative, and we will cherish every democratic advance, for this is our destiny on earth.

But there is an inner paradox, for while we are integrally involved in a full and complete Americanism in the deepest (not merely flag-waving, shallow) sense, we still feel ourselves to be different from other Americans. And to the extent that our Judaism is strong within us, we want to remember that we are different.

This is a difficult doctrine, often misunderstood. There are some who misunderstand through ignorance and some through willful malice. Our desire to be different does not involve any less loyalty to America. It is purely and simply the desire of any living organism not to surrender the unique characteristics of his individual existence. America, with all of her wonderful attributes, is nevertheless possessed, for example, of some incredible vulgarities. We do not wish to succumb to these. We are the proud people of the book, of learning. Much of America is the land of the comic book. We do not wish to be reduced to that. We have not come this far, in a long and glorious history, to be transformed by America, or any other land, into the lowest common denominator. Our values of family solidarity, for example, must not be cheapened by the quick and easy Reno divorce. Our passion for social justice must not be blunted by the American desire for quick and easy popularity. We must be willing to risk unpopularity for the sake of our special ethical ideals.



So here is the first inner paradox -- our organic and radical identity with the best of America; and at the same time our refusal to surrender unique Jewish sensitivities in order to be like everyone else. We are at once more American and less American than the average non-Jew.

Perhaps the resolution of the paradox is to be found in the very propounding of it. Perhaps it is good that we are faced with this -- for the outcome is that we are forced to make two acts of faith -- not one. We must make acts of faith as Americans and as Jews. This requires not diluted loyalties to one or the other, but double loyalties to both, a two-fold cord, a double measure of strength. These are equal but separate strains of our being, our essence, our existence. We are Americans and we are Jews, inter-twined, yet distinct.

The second problem is one which involves American Jewry and world Jewry. Here too there is a paradox. We are of the people of Israel and yet not in the land of Israel. We are part of the world brotherhood of a scattered but united people. If our sense of unity with the sons of Jacob everywhere is shattered, we will quickly drift, even in powerful America, down a side-stream of Jewish history, to wind up on the forgotten shores as a historically interesting but fossilized fragment of Jewish experience. Separation from the main stream of Jewish life, from the world body of the Jewish people, will make of us, in another 300 years, either Protestants or museum relics like the South China Jews.

There are those who deny this concept of the world unity of the Jewish people. They claim that no such entity as the Jewish people exists, but only Frenchmen, Englishmen, Americans of the Jewish faith. They are wrong. The Jewish people is a real entity with solid dimensions in both time and space, in both history and geography. The world-wide bonds of sympathy, feelings of brotherhood, intuitions of identification combine to constitute a real and living entity. One is either blind and cannot see this or closes his eyes and will not see it.



Our belief in the world unity of Jews and our desire to help those of our brethren who are in need, have served as the twin motivations behind the great pro-Zionist sentiment of the American Jewish community. The record of service in this cause is long and valiant, aided not inconsiderably by organizations, which, while not founded expressly for Zionist purposes, still have understood destiny and lent great support.

We, the great bulk of our five million, have joined our voices in a litany of clamor for a Jewish land, independently governed and politically secure. We have massed a great caravan of ships and planes to free the captives and bring the redeemed to Zion. If our financial support has at times faltered, the dedicated ones among us have whipped themselves into renewed effort -- and the initials UJA and BIG will long remain part of our vocabulary. Woe betide the Jew -- be he leader or follower -- who falls prey to ennui or who is guilty of complaining -- how long? History will deal cruelly with him who deserts Israel in her hour of birth. And again, speaking of our bulk, we do not seriously contemplate this. There may be griping -- there may be chafing under the harness -- there may be competition for our interest and our dollars. But through it all the land of Israel will remain paramount as an obligation for the people of Israel.

Having expressed this sentiment with utter conviction, let us recognize the paradox that while we are of the people<sup>of Israel</sup>, we are not in the land<sup>of Israel</sup>. Nor will we be, apparently, in any large numbers -- at least not in the immediate future. There is no large-scale movement of Chalutzit, no large-scale transplantation. Some American (and other western) Jews are going, to make their homes in the pioneering state, but such are few. We remain afar. We support and admire and work for -- but from afar. We may be completely pro-Zionist but we are strangers to the land of Zion.



So here is the second paradox -- that we believe utterly and ineradicably in the world unity of the Jewish people, which causes us to work unceasingly for the state of Israel -- yet we appear to be rooted firmly in this friendly soil of America, with every intention of strengthening and solidifying our position here, so that the voluntary movement of Jews from here outward does not come to pass.

Again I think that the very statement of the paradox yields the clue to its resolution. Perhaps it is good that the paradox exists -- for it forces us to make two acts of faith -- as American Jews and as world Jews. We are not one or the other. We will not reject our brethren abroad nor will we reject our sons at home. It is insufficient and selfish and blind to say that we will build a future only in America, just as it is unwise and unrealistic to say that we will concentrate on world Jewish affairs to the exclusion of matters at home. We build a bridge between our beings as American Jews and as world Jews -- and across this bridge we walk ever back and forth. Two acts of faith create one magnificent archway embracing all our interests.

The third and last paradox has nothing to do with the physical disposition of Jews, but rather involves religious and spiritual problems. Our greatest genius was that we were the creators of monotheism and gave to the world a religious message of the most crucial significance. Yet the world today seems to be much more moved by science than by religion.

To effect a synthesis between our religious idealism and modern science is legitimate. The new disciplines of sociology, economics, political science may possibly provide clues to a better social organization of the human race. The natural sciences will constantly unlock new secrets of the universe -- matter, energy, space are being explored. To investigate these and understand them is not to practice idolatry. Our religion is broad enough not to be obscurantist. If new scientific theories explode ancient religious theories we must be flexible enough to accept and to inquire. We need not live with medieval closed-mindedness.



And so the final paradox unfolds itself -- that our religion is based on the premise of faith in a God, while modern science which we want to understand takes nothing on faith. It might even be that astronomy and space travel will ultimately unveil the farthest stretches of the universe and return with the theory that there is no evidence of a God. We want to believe, because life is easier with a belief -- yet we want to partake in the new science, with a gamble that belief may be destroyed.

Again, the statement of the problem leads us to the answer -- that two separate acts of faith are required. Perhaps this paradox also is good -- for it forces us to accept both Sinai and science. We must have faith in Sinai and faith in science. Sinai and science could be the twin poles around which our religious minds and our modern minds would circle in equal orbits. Sinai provides us with a focus for ethical religiosity. Science provides us with a focus for the atomic age ahead. We need not leave morality behind as we enter the new centuries. On the contrary, we may be able to apply our ethics even more successfully in a world where science can grow enough food, provide enough power, invent new systems of distribution so that no man shall be hungry or homeless or hounded.

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And, so to the summation. Eliminating the possibility of physical persecution, the American Jew facing the future must contemplate two realistic possibilities. Either the free air of America will smother his sense of Jewish identity and permit him to drift easily into an anesthetized state of painless assimilation -- or he will make vigorous efforts to develop a resistance against this temptation and forge strong links in an anchor chain which will hold him to his own destiny. If he chooses the latter path, and we hope he will, he has three problems -- three paradoxes -- three major areas -- requiring definition and resolution.



First, he must be a liberal fearless American in the best tradition, speaking against evil wherever he sees it, without rationalizing himself into inactivity. This will be his greatest contribution to a developing democracy. Yet he must be a survivalist, separatist Jew, relinquishing nothing of his precious uniqueness in order to be more welcome or better received among non-Jews. This will be his greatest contribution to personal self-respect. He has a right, or even a duty, to reconcile these two aspects of his being -- and he does so best not by pitting one against the other (which am I first, an American or a Jew?) but by accepting them both in the highest integration of their respective values. He makes two acts of faith -- as an American and as a Jew.

Second, he must be a world Jew who is actively identified with the people of Israel all over the globe and the land of Israel in its new-found sovereignty. He must work to join people and land, for otherwise large sections of Jewry and Judaism will surely perish. Yet he has apparently decided, for the historic present at least, to make his own life in America, and therefore must devote much energy to the strengthening of our Diaspora community. Again, the highest integration is achieved when these two aspects of world Jew and America Jew are not pitted against each other but are allowed to harmonize. He makes two acts of faith and lives on both levels -- America and the world.

Third, he must be a religionist, for this is our true mark of distinction, with a metaphysical belief in God and a message of messianic hope for man. Yet in addition to being an ethical religionist, he also wants to be, and should be a disciple of the modern science which is remaking our world. Thus the highest integration of these two aspects of life comes also through harmonizing not through antagonism. Religion must be liberalized but not lost and restored as a central force in the life of man. The two supreme acts of faith -- in Sinai and in science -- can be achieved.



It was a tragedy of the most immense proportions that European Jewry was destroyed in the 20th century. It would be an irony almost equally immense if American Jewry were to wither in the 21st or 22nd. Double acts of faith -- as American and as Jews -- as American Jews and as world Jews -- as religionist and as scientist -- will save us for many another century and will possibly even make of our future a glorious and proud adventure, in which our children will gladly want to share.





HERBERT A. FRIEDMAN

This is the way  
I prepared the  
manuscript





Yom KIPUR EVE  
1957

## GOD AND THE JEWISH PEOPLE

*This is the most solemn night of the year. We will talk about two of the deepest things - God and the Jewish people.*

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

It is the most difficult : because God is not present where He is most needed, in the Warsaw Ghetto and at the death of every forsaken saint and hero.

It is the most important : because without the belief and the assurance in a far-off god-like goal, the world is just debris and ashes.

Cardinal Newman said : We can't believe in God and we've got to believe in God.

We want a belief in God. We are not talking about respect for the fantastic powers of nature, nor about the ethics of the Ten Commandments. We want what Montague called "a momentous possibility." He said:

"Religion is the acceptance of a momentous possibility -- namely, that what is highest in spirit is also deepest in nature, that the ideal and 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 conserver and increaser 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 shall 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."

*We ache to believe - we wish there were proof.*

Man is afraid and doesn't want to be alone. This is the title of Heschel's book "Man Is Not Alone". It is too horrible a thought. But does man then invent a God out of his need (as Voltaire suggested) or does he search and find the God who really is?



He does not invent -- he searches -- and comes up with ideas which satisfy some men and leave others still frustrated. For modern man most of the acknowledged and accepted definitions leave him frustrated. The crisis in the God-belief today is due to the inadequacy of our search. We must find new definitions -- the old ones are no good. What are some of the old ones?

What definitions of God are there?

1. The traditional picture -- omnipotent, omniscient, etc.

Ex. 34:6

"The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; Keeping mercy unto the thousandth generation; forging iniquity and transgression and sin."

THIS IS HARD TO BELIEVE.

MERCIFUL? WHERE WAS HE AT AUSCHWITZ?

WHERE IS HE AT TIMES OF PAIN, ILLNESS?

People ask, not only in Auschwitz but also in time of illness, Where is God? Loss of faith occurs when we see loved ones suffer.

(tell 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 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 quixotic.

2. The philosopher's God -- Maimonides -- Ain Sof -- the ultimate -- the WITHOUT END -- we cannot penetrate his essence -- we can only define his negative attributes. We can't say what He is -- we can only say what He is not:

infinite invisible  
 incomprehensible immortal

This is not very satisfactory.

3. The hidden God -- Buber.

There is a dialogue between God and man.

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.

Is. 45:15

This is also not very satisfactory.

*Verily Thou art a God Most  
 Highest Myself, O God of Israel,  
 The Savior.*

What kind of a god can we posit that will be available to our desire -- yet will measure the test of aching hearts?

The most important test that the God-idea must pass is the problem of evil. Since the existing world contains evil, on such a scale, from personal to international, what of God's alleged attributes of infinite power and perfect goodness? If the problem of evil is to be overcome, either one or the other of these attributes must be altered. Surely it would seem that since God does not abolish evil, it is either because he can't or he won't, which means that he is limited either in his power or in his goodness.



Most theologians feel that they must protect God's power at all costs -- otherwise men will disbelieve. And so they begin the contortions with which we are so familiar, in the Book of Job, for instance, wherein they try to explain away the evilness of evil. You know the answers given: perhaps evil is a mere illusion; perhaps it is good in disguise; perhaps it is a desirable and natural punishment for human sin; perhaps it is a lesson and an opportunity for human improvement; perhaps God's conception of goodness may be quite different from ours, etc., etc.

The soldier said the hell with God -- the child said perhaps He is crazy. They were revolting against the theory of a God who has infinite power yet permits evil. And they are right.

Perhaps it is time to resolve the question very boldly by altering the <sup>other</sup> attribute of His power. Perhaps we should say He <sup>is good but</sup> is not omnipotent, does not control, is struggling as we are struggling.

An attempt has been made by one of the greatest living Jewish theologians of our day, Dr. Slonimsky, to tackle the problem from that point of view -- and I think, with brilliant success. Here is Slonimsky's thesis:

God is not omnipotent. He cannot control evil, let alone eliminate it. He cannot help in our personal lives and crises.

God is not ONE -- there is no unity in God or the universe. The world is not run by a Master Spirit, but broken into two parts. God is represented in much the lesser part -- there is as much evil as good. A small portion is light -- the rest, darkness.

The name for this emerging light and goodness is God. Religion is the dramatic attempt to help God grow -- to enlarge the area of light, to overwhelm the darkness. The God whom we can use and make plausible must be struggling like us against the darkness we call evil. Some day He will win, and this deepest thought is expressed in Zech 14:9

3 A/C 1/21 3 A/C 5/21 5/21 1/21 1/21  
on that day God will be one.



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 -- not the beginning. God will be opparent at the end. *but is not now.*

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 and 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.

Values dare not and will not be lost. Effort cannot be lost -- it must add up to something. Good cannot just evaporate. There must be conservation of heroic effort. There is no personal God who will pay off, in terms of reward or punishment -- but there can be no forgetting in a cosmic sense. In some half blind, stumbling way all effort must add up to something. It has to -- or we will all go crazy. This is a belief in a growing and emerging God -- who gets stronger all the time.

God is the name for the sum of values -- the sum of good men -- and the source of goodness in these men.

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 courage. History is bloody.

God needs help in this bloody process -- he needs a partner. Man is his partner. Meister Eckhart (German mystic of 13th century) summed it up: "God can no more do without us than we can do without him."

And so here is the picture -- a growing God, a finite God (not infinite in power), a God who can become realized and fulfilled only when Man cooperates with Him to overcome evil. God cannot do it alone. There is no God when man is evil. Man can destroy God. God without man is nothing.



Man together with God can conquer evil, and the partners can have each other for support in the long struggle upward toward the spiritual goal of human history. In the uphill fight good men shed blood and God will some day be made One by this human heroism. The unification of God's name, making Him One, is man's burden. The mystic poet Rilke offers just this kind of human help to a lonesome and sometimes helpless God.

"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.

And now to the second theme -- of which I spoke before on Rosh Hashona eve -- the role of the Jews in all this. If God needs man, the Jews are God's special men. This is what is meant by chosen -- not superiority -- but high and tragic destiny, filled with suffering, until God is One. The whole theme of Rosh Hashona is the making of God King through the mediation of his instrument, the Jews, in human history. When they hate us, they hate God. When men will have stopped hating us, they will have stopped hating each other, stopped hating God, and the struggle against evil will be over.

The Jews were chosen arbitrarily. Love is blind -- it is destiny. Suffering is a mark of love. There is a hierarchy of suffering in the world. Man suffers most, of all the animals -- and the Jew suffers most, of all men.

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



Slonimsky says, therefore, that the Jewish people has a theologic quality. The people has a Theological status as God's special ones -- sharing His fate -- struggling with him. On high occasions this is full of bliss and grandeur, as at Sinai -- other times it is dire and black and terrible, as in the death-furnaces. The chosenness is always in the nature of a burden from which there is no escape, as Jonah could not escape.

It is a terrible and a 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 God.

This singling out of a certain people and giving it theological status may be objected to on the basis that individual specimens of that people are the same as the general run of humanity, capable of the same evils, filled with the same weaknesses, in no way superior. <sup>True, but</sup> The objection is as obvious as it is pointless. Theological status does not attach to the individual Jew, but to the group, the idea, the corporate entity of Israel.

That special dignity, that religious quality which it might seem monstrous and arrogant to claim for a living people is merely the formula for the immense Shicksal or Destiny of that people. The role reserved for that people, to unify God's name, is so terrible in the cost and sacrifice entailed, that no less a status than this transcendental one can be awarded to such a group. Individual members may be heroic or frightened, majestic or vulgar, godlike or dismayed -- but to the group as a psycho-physical unit inures the awesome role.

And so we have it. God and His special people suffer together as they struggle toward the good. The choosing God and the chosen People are both forced to struggle -- are both constantly having a bad time -- are both often defeated -- and must both be heroic beyond all dimensions required of anyone else.



We believe in the one God -- but His unity is something to be achieved through heroic effort and tragic trial. He is not One yet -- He sometimes is defeated by evil. But we believe that His unification, His conquest of evil is the goal of all history.

We believe that the goal of history is the messianic age for mankind -- the integration of mankind through the abolition of hate and poverty and misery 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 and evil, that God is slowly growing stronger in this struggle -- that man is His partner and every heroic act of man adds to God's strength.

We believe that of all men the Jews are branded by a special selection, and that through their patient stubborn suffering they bear witness that God's struggles are not in vain.

If these are our beliefs -- about our God and our people -- then each one of us who is part of this God and people has the choice of accepting or rejecting for himself and his family the full implications. The people cannot renege on its role -- individuals may find a way, if the path be too thorny, to secede.

For those who choose to leave, there is the door of assimilation through which they can pass into the great world outside, and perhaps even successfully overcome the twinges of conscience, so that they blend into the vast ocean of mankind, and like little drops are lost in the surging swells. Thus they may escape the danger, and also the glory.

For those who choose to stay, there is the high proud road of affirmation, the warmth of comrades marching always into danger, the exaltation of unique destiny, the sense that one's own life is part of a cosmic adventure, in which the stakes are the vastest imaginable -- the very fate of mankind itself.



Do you know the song which the Jews sang on the death-trains, the death-marches, the death-camps, even up to the door of the gas chamber and the oven? "I believe with perfect faith in the coming of the Messiah." Imagine this! They were telling the <sup>fiends,</sup> friends, the human devils, that God and they would yet win -- and if there was any humanity at all in any of the Nazi beast-men, that humanity must have wept. And must have known that through the strength and stubbornness of these Jews it would some day be released toward its own fulfillment.

Who can advise -- who can say? There is no need to, actually. Some among us will drift off and disappear, without being told. No loss. The rest of us will remain, tied to our fate, linked to our destiny, knowing that as servants of the Lord, and often suffering servants, we are in reality the freest, bravest, happiest of all men -- for if we win, we win the universe -- and if we lose, and all of this was for nought, it is only because God Himself loses. What better gamble?





AMERICAN JEWISH  
ARCHIVES

Rabbi Herbert A. Friedman  
165 West 46th Street  
New York 36, New York







Rabbi Maurice N. Eisendrath, President

838 Fifth Avenue-New York 21, N. Y. Regent 7-8200

October 15, 1959

Rabbi Herbert A. Friedman  
165 West 46th Street  
New York 36, New York

Dear Herb:

Enclosed is a copy of a note I have sent to Dan Rodgers and want to supplement it with just a word of further appreciation to Elaine and yourself for the lovely dinner that we had with you and your children on Kol Nidre eve. It was a rare delight to be with you at that time.

I wish also to repeat what I said to you concerning the truly courageous and most challenging message which you delivered. I still would be most interested in whatever reactions you received to this unusual sermon. It was a joy to be with you and to hear it.

We are still hopeful that we will be able to keep our date for Thursday evening, the 22nd. If anything happens we will let you know. At all events, I will get in touch with you when I get back from Cincinnati.

With fondest to Elaine and yourself,

As ever,

Maurice N. Eisendrath

MNE/a  
encl.



October 15, 1959

Mr. Dan Rodgers  
35 Charcoal Hill  
Westport, Connecticut

Dear Dan:

Once again I want to tell you what a rare joy and privilege it was, both to my wife and myself, to be able to share at least part of the Holy season with you. I was tremendously thrilled both by the beautiful temple which you have reared at so great a sacrifice to time, energy and means, as well as by the impressive service and, particularly, by the challenging message delivered by our good friend, Herb Friedman. I am more convinced than ever that we should do everything in our power to contrive and conspire to get that fellow back to the pulpit.

I am enclosing herewith a small token of my appreciation as a contribution to your Bulling Fund. I wish it could be multiplied a thousand-fold so that I could hear, even at this distance, the shout of glee of your avid co-workers whose spirit, I noted the other evening, is really inspired. However, I know you will take the great will for this lesser deed. I do hope we will get together some time soon and that you will do everything in your power to alter your plans so that you can be with us in Miami. I think you will feel fully recompensed in attending one of our truly thrilling conferences.

With warmest personal greetings, I am

As ever,

Maurice N. Eisendrath

MNE/a



AMERICAN JEWISH  
ARCHIVES  
Rabbi Herbert Friedman,  
Lockwood Circle,  
Westport, Conn.





GILBERT FRAUNHAR

MEEKER ROAD — R.R. 5

WESTPORT, CONN.





GILBERT FRAUNHAR

MEEKER ROAD - R.R. 5

WESTPORT, CONN.

CAPITOL 7-1079

13 October 1959.

Dear Herbert:

The High Holy Days services just concluded provided for us some of the richest experiences of our lives, intellectually, emotionally and spiritually. For the first time in our lives we grasped some of the meaning of our tradition, from the standpoints of history, logic and heart. We are better able to dedicate ourselves to that which is ours without our even having to ask for it. What we have is logical and beautiful at the same time. Your priceless leadership and guidance, just for the few short hours, helped us to begin to see it, this being Jews.

We are uniquely honored to have you as a friend. As time passes, we get to know you better. We see you as a man, with all his virtues and vagaries. We also begin to see you as a truly great man, one who can communicate great things.

With best wishes for all good things in life,







AMERICAN JEWISH  
ARCHIVES



Rabbi Herbert Friedman  
15 Lockwood Circle  
Westport, Conn.





Oct 12, 1957.

Dear Herb,

Just wanted you to know how  
very much we enjoyed the services  
this year. We have never found them  
so inspiring and meaningful.

We know that you do not ask

Thanks for your generous expenditure  
of time and effort. But, we want to  
express to you, at least in this  
small way, our thanks and appreci-  
ation for the time and trouble you  
took to make these High Holy Day  
services so successful.

With all good wishes - Most & Love  
Bel





AMERICAN JEWISH  
ARCHIVES

Rabbi Herbert A. Friedman  
Lockwood Circle  
Westport, Conn.

Mrs. D. Meister  
Meadow View Rd.  
Westport, Conn.





Meadow View Rd.  
Westport, Conn.  
Oct. 14, 1959

Dear Rabbi Friedman,

It has never happened that I felt compelled to sit down and write a "fan letter". However, I must tell you how moved both my husband and I were, having heard your sermon Sunday evening.

Both Ben and I were brought up in Orthodox and Conservative homes. Neither of us had ever attended a Reform service prior to Rosh Hashanah this year at Temple Israel. I can't begin to tell you how meaningful you made our introduction to Reform Judaism.

Your sermon Sunday evening was the most inspiring, emotionally and intellectually, sermon I have ever heard! I can only begin to thank you for a most wonderful experience.

I hope in the near future you will give all of us the

opportunity again to hear your  
ideas and be led by you in  
introspection and prayer.

Sincerely,

Sally Meister  
(Mrs. Daniel Meister)







—NEW YORK PHILHARMONIC  
—HOMECOMING WEEK  
—OCTOBER 12 TO 19, 1950

AMERICAN JEWISH  
ARCHIVES

Ruth Herbert Friedman  
Lockwood Circle  
Westport Conn



AMERICAN JEWISH  
ARCHIVES

MRS. HARRY J. GRAY  
181 East 73rd Street  
New York 21, New York





AMERICAN JEWISH  
ARCHIVES

181 East 73rd Street  
New York, Oct 14/59

Dear Rabbi Friedman -

Please let me  
thank the congregation of Temple  
Israel for the privilege of  
worshiping with them in their

Beautiful restful new synagogue  
and to you, for your down-to-  
earth inspiring services.

Mr. Gray and I enjoyed  
the holidays in Westport  
with our children (Gerstein)  
very much and this  
pleasure was increased  
because of the kindness  
of the members and  
its Presiding Rabbi.

Cordially  
Lubaw R Gray



Miniam  
Rayfield  
called - she  
enjoyed  
the services  
etc.

Father is a  
Methodist  
Minister!

Tues.  
Sandy  
Perl's called  
to tell you  
again how  
much he  
enjoyed  
the services



# TEMPLE ISRAEL

( REFORM )

BYRON T. RUBENSTEIN, RABBI

## AMERICAN JEWISH HIGH HOLY DAY SERVICES

CONDUCTED BY

RABBI HERBERT A. FRIEDMAN

AT THE TEMPLE

14 COLEYTOWN ROAD, WESTPORT

PLEASE PRESENT THIS CARD FOR ADMISSION TO SERVICES

( SCHEDULE OF SERVICES ON REVERSE SIDE )

## SCHEDULE OF SERVICES



ROSH HASHANA EVE. . . . .	FRI., OCT. 2— 8:30 P.M.
ROSH HASHANA MORNING . . . . .	SAT., OCT. 3—10:00 A.M.
ROSH HASHANA YOUTH* SERVICE	SAT., OCT. 3— 3:00 P.M.
SABBATH OF RETURN . . . . .	FRI., OCT. 9— 9:00 P.M.
YOM KIPPUR EVE. . . . .	SUN., OCT. 11— 8:30 P.M.
YOM KIPPUR . . . . .	MON., OCT. 12—10:00 A.M.
YOM KIPPUR MEMORIAL SERVICE . . . . .	MON., OCT. 12— 4:00 P.M.
YOM KIPPUR YOUTH* SERVICE . . . . .	MON., OCT. 12— 2:30 P.M.
(In double classroom)	

\*Youth services for children 11 and under



## Announce Sermon Topics For Wpt. Jewish Services

Four interrelated sermons — embracing the beliefs, the relationship to God, and the role in the universe of the contemporary Jew — will be preached by Rabbi Herbert Friedman at Temple Israel in Westport during the Jewish New Year services which start Oct. 2.

On Rosh Hoshonah eve Rabbi Friedman will examine the great themes of Jewish life: the fundamental moral, ethical and religious principles on which Judaism is based. The following morning the sermon will deal with the need for Jews in America to search out their ability to conform to the demands these beliefs impose.

On Yom Kippur evening, the most solemn of all nights in the Jewish year, the sermon will cover a definition of God and a delineation of the role of the Jewish people in relation to God. The final sermon, on the morning of the Day of

Atonement, will explore whether the beliefs, the people and the God have any relevance in the modern world and offer any formula for life of all mankind.

Rabbi Friedman, who will officiate at all of the High Holyday services, has been a member of the congregation and a resident of Westport for many years. Before coming East, he occupied pulpits in Denver and Milwaukee.



# Chronicle

September 25, 1959

**RABBI RUBENSTEIN TO ARRIVE ABOUT DECEMBER 1.**

**RELIGIOUS SCHOOL STARTS SUNDAY, SEPTEMBER 27**

**ROSH HASHONAH SERVICES FRIDAY, OCTOBER 2**

**YOM KIPPUR SERVICES SUNDAY, OCTOBER 11**



**Byron T. Rubenstein**

In further correspondence with Temple President, Dan Rodgers, Rabbi Rubenstein again expressed his pleasure and anticipatory feelings about the pulpit of Temple Israel. The Rabbi said he planned to arrive in Westport approximately December 1.

#### **Committee at Work**

It's by this time that the committee making inquiries about suitable homes in Westport hopes to have arrived at a choice. Interim reports on this task state that many houses have been examined — and as all of us have experienced personally — some are too small, some are too large or too expen-

sive. However, the committee is sparing no effort in considering all possibilities, and is sure it will be successful in finding an appropriate home.

The final decisions regarding a home for the Rabbi — renting or purchasing, leasing or mortgaging — lie with the Board of Trustees. They will be made after all facets have been duly considered. The Board will find substantial sources of professional advice within its membership, most of whom are fairly long-time residents of the town.

The Rabbi's total remuneration will include the maintenance of a home for himself, Mrs. Rubenstein and their four children. This amount will be within the fiscal budget for August 1, '59 through July 31, '60.

#### **In Pulpit 17 years**

Byron Rubenstein brings with him a spiritually-rich background which in addition is marked by many community-participation milestones. The Rabbi was born in Pittsburgh, attended the University there, entered Hebrew Union College-Jewish Institute and was ordained in 1942.

Following this, he held pulpits in Nashville, Michigan City and for the past ten years in Duluth where he was most active in community relations, community service and youth organizations. In addition, the Rabbi served as a Navy-Marine Corps chaplain in the US, Guam and Japan.

The Rabbi and his wife, Susan have four children aged 5-14.



## L' SHONO TOVO ... CALENDAR OF SERVICES AND EVENTS

*Friday, Sept. 25, 9:00 p.m.*  
Sabbath Services in Temple Sanctuary

*Sunday, Sept. 27, 9:00 a.m.*  
Religious School. First session,  
9:00 — 10:45. Second session,  
10:30 — 12:30.

*Monday, Sept. 28, 12:30 p.m.*  
Hadassah Board Meeting.

*Monday, Sept. 28, 12:30 p.m.*  
Council Membership Meeting

*Monday, Sept. 28, 8:15 p.m.*  
Religious School Committee

*Tuesday, Sept. 29, 10:00 a.m.*  
Sisterhood Board Meeting

*Wednesday, Sept. 30, 8:30 p.m.*  
Men's Club Membership Meeting.  
Social Hall.

*Friday, Oct. 2, 8:30 p.m.*  
Rosh Hashonah Evening Service.

*Saturday, Oct. 3, 10:00 a.m.*  
Rosh Hashonah Morning Service.

*Monday, Oct. 5, 8:30 p.m.*  
Board of Trustees Meeting.

*Monday, Oct. 5, 12:30 p.m.*  
Hadassah Membership Meeting.

*Tuesday, Oct. 6, 12:30 p.m.*  
Sisterhood General Meeting

*Friday, Oct. 9, 9:00 p.m.*  
Sabbath of Return. Services in Sanctu-  
ary.

*Sunday, Oct. 11, 8:30 p.m.*  
Yom Kippur Evening Services.  
Kol Nidre.

*Monday, Oct. 12, 10:00 a.m.*  
Yom Kippur Services.

### IMPORTANT NOTICE

Yiskor (Memorial services) will be held on Monday, Oct. 12 at 4:00 p.m. in the Temple Sanctuary.

If you wish to enter names for Yiskor, please contact the Temple office, CA 7-1293 no later than Wednesday, Oct. 7.

In order to compile an accurate and complete list, the office cannot accept names after that time.

## COURTESY CARDS AVAILABLE FOR MEMBERS WHO'LL BE AWAY DURING HIGH HOLY DAYS

Any member-family of the Temple which will be away from Westport during the Holidays may obtain a courtesy card from the Temple office which entitles them to seats at any other Reform congregation service.

N.Y., Los Angeles and Chicago congregations require advance reservations. Call CA 7-1293.

### PLEASE RETURN BOOKS!

If you were a member of the former Jewish Study Group or are a member of the Religious School Committee and have retained books that belong to the Temple, kindly return them to the Temple office as soon as possible.

### MEMBERSHIP DRIVE PROGRESSING; WE'RE ALL "ON THE COMMITTEE"

Although a small nucleus of team captains and their drive members are spearheading this Fall's membership drive, all members are urged to contact any family who's expressed an interest in the Temple and all it has to offer.

Application blanks may be obtained from Casper Pinsker or his captains, who are also ready to assist you in orientating any prospective members.

### ROOM MOTHERS PERFORM IMPORTANT DUTIES DURING RELIGIOUS SCHOOL YEAR

During the Sunday School sessions, members of Temple Sisterhood are chosen to act as Room Mothers. In this capacity, they assist in planning and carrying out the various activities (parties, plays, festivals, etc.) that occur in the school year.

Chairman is Mrs. Dan Rodgers who will put out the call to fill these positions shortly.

### APPRECIATION FOR CONTRIBUTIONS

To Rabbi and Mrs. H. Friedman, Mr. and Mrs. Harvey Alcott, Mrs. Sylvia Boles, Mr. and Mrs. Marvin Smirnoff, for the Altar Floral Fund.

## 45th UAHC GENERAL ASSEMBLY TO DISCUSS VITAL QUESTIONS

"Exploring new frontiers for Reform Judaism" . . . that's the theme of the Union of American Hebrew Congregations conclave to be held in Miami Beach starting November 14.

The preliminary program indicates that the following general subjects will come under scrutiny: rethinking our basic theological beliefs; new frontiers in the social order; new frontiers in congregational life; plus workshops covering adult education, finances, ritual, youth activities, religious school, social action and Temple facilities.

Mr. and Mrs. H. Alcott, Mr. and Mrs. T. Broido and Mr. and Mrs. W. Sapiro plan to represent the Temple and Sisterhood during the sessions.

## HOUSE COMMITTEE FORMED

The House Committee, chaired by Jerome Kapner, and charged with the care and use of the Temple building, consists of the following members:

Building, Col. M. Goodman

Grounds, A. Mainzer

General

Messrs. A. Dorfman

Mesdames

D. Fromer

H. Baskin

H. Leff

W. Sapiro

M. Rayden

H. Schine

J. Seligson

H. Franzel

S. Sloat

S. Parker

E. Warner

M. Starobin

H. Edison

C. Pinsker

Dr. R. Sands

## A NOTE OF THANKS

Temple Sisterhood wishes to extend its appreciation to Mr. W. T. Devan, Gold Seal Vineyards, for his donation of champagne (tax-paid) to the Sisterhood Membership luncheon.

## BEST WISHES

To the Alan Nevas's on their marriage which took place Sunday, September 13.

## NEW MEMBER LIST

to be published in  
the Oct. 9 Chronicle.  
Watch for it.

## RELIGIOUS SCHOOL OPENS THIS SUNDAY

**DOUBLE SESSIONS: 9:00 - 10:45  
and 10:30 - 12:30**

Principal Herbert Barrett and his teaching staff are ready to begin teaching about 275 Temple children this Sunday.

The student body will utilize two separate sessions: grades K-3 and the Confirmation class will assemble at 9:00 a.m. Grade 4 through the new junior high group will convene at 10:30 a.m. (The first session will be dismissed at 10:45, the fifteen minute overlap being employed to avoid a jam-up.

The registration fee per child is \$7.00. A car pool-assistance committee will be present in the social hall to offer its counsel.

## DUES FOR TEMPLE MEMBERSHIP URGENTLY NEEDED

At this writing, the Treasurer informs us that a number of members are past due in paying Temple dues. To continue to meet Temple operating costs, this situation must be corrected immediately. Please make arrangements to keep your Temple obligations in good standing throughout the year.

Special arrangements, due to extenuating circumstances, may be made at any time by calling Treasurer Ted Broido or Financial Secretary Leo Sametz.

Check can be made payable to Temple Israel of Fairfield County, Inc., and mailed to the Temple office at 14 Coleytown Road.

Thank you.

The many friends of Bryna (Mrs. Ed.) Lasner wish her a very rapid recovery from her recent hospitalization.

## NEW THIRD GRADE TEACHER

In addition to the teaching staff previously listed for the Religious School, Mrs. Robert Rosenberg of Easton will teach the third grade. Mrs. Temko will devote her time to the fifth grade, alone.

## YAHREZITS

Sept.

28—Louis Tunick (Mrs. L. Stern)

Oct.

5—Jos. Herstein (R. Herstein)



## SISTERHOOD

Working under almost insurmountable handicaps, since this was the first luncheon in our new Temple, chairladies Mrs. Louis Harmel, Mrs. Herman Baskin and Mrs. Julius Rogoff provided Sisterhood with a truly beautiful membership luncheon.

These ladies with their outstanding luncheon committee worked long and hard, not only planning and cooking for two hundred women, but gathering supplies as well.

Committee members who gave of their time and effort so generously to make this luncheon a memorable one include: Mesdames: Harvey Alcott, Henri Brandt, Herbert Edison, Edward Grossman, Jerome Lubarsky, Howard Newmark, Samuel Parker, and Morton Polk. Also Mrs. Marvin Smirnoff, Morris Starobin, Louis Stern and Jack Tropp. Beautiful floral arrangements were provided by Mrs. Leo Levitan. Hand-made boutonnieres were done by Mrs. William Sapiro.

Thanks to the talents of a creative and energetic program committee, prospective members and the current membership were treated to a delightful introduction to Sisterhood at the luncheon.

The story of Sisterhood aims and projects was unfolded in an original "musical comedy" authored by Mesdames Tropp and Schlesinger. This original work was interpreted by a first rate cast including Mesdames Rauh, Bender, Ormand, Zimmerman, Temko and Finkelstein. Accompanist was Mrs. James Woog.

A special note must be made of the professional quality of the production, this being a tribute to the work of Mrs. Eugene Lynn, who was recruited at the last minute to stage and direct the entertainment with the help of Mrs. Schlesinger.

Mrs. Herman Baskin, one of Sisterhood's advisors to the Temple Israel Youth Group recently attended the Conclave for Youth Group Advisors at the Camp for Living Judaism, Great Barrington, Mass.

Workshops, seminars, evaluation sessions and sharing of experiences provided a most stimulating conclave, according to Mrs. Baskin.

Heading the overall program at the camp was Rabbi Leonard Zion.

Dean of the Young Peoples Program was Rabbi David Hachen, of Temple Sholom, Norwalk.

As an added inspiration, Dr. Nehemiah Mark, a former Rabbi and a renowned sculptor was also present.

Art Podell entertained with his guitar and lead all manner of folk songs and prayer both in English and Hebrew.

Attending the conclave with Mrs. Baskin were youth group members Peter Kelman, Youth Group president; Julia Sternbach, Marian Starobin, and John Kapner.

Additional theatre party contributions have been received from Mr. and Mrs. Perry Koplik, Mr. and Mrs. Herb Barrett and Mrs. David Warren. Sincere thanks!

*Reported by Sisterhood*

### SISTERHOOD VP WELCOMES NEW MEMBERS

"To all new members of the Sisterhood of Temple Israel, we extend to you a hearty welcome.

Helping Sisterhood, which is a service organization, is actually helping yourself and your family — since it is our Temple family that benefits from our efforts.

We meet on the second Tuesday of every month at our Temple. You will receive notice of this meeting in the Chronicle.

Sisterhood members assist the Sunday School as home room mothers, plan parties for the children and always graciously provide our beautiful Oneg Shabbat after services — where an atmosphere of warmth and welcome prevails. Sisterhood has many other functions too numerous to mention at this writing.

There are small tasks as well as large duties to be performed — but most assuredly, there is a job for everyone.

Won't you please join with us? Together we shall grow stronger.

Call me at CA 7-1079 and let me know what capacity you would like to work with us.

Again, welcome. We look forward to seeing you soon.

Cordially,

Mrs. Gilbert Fraunhar

Vice-president, Membership

Sisterhood of Temple Israel

## HIGH HOLY DAY SERVICES

Rabbi Herbert Friedman

### Rosh Hashonah

Evening service, Friday, Oct. 2 .....	8:30 p.m.
Morning service, Saturday, Oct. 3 .....	10:00 a.m.
Children's service, Saturday, Oct. 3 .....	3:00 p.m.*

### Sabbath of Return

Evening service, Friday, Oct. 9 .....	9:00 p.m.
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### Yom Kippur

Evening service, Sunday, Oct. 11, .....	8:30 p.m.
All-day service, Monday, Oct. 12, .....	10:00 a.m. - 4:00 p.m.
Memorial service, Monday, Oct. 12 .....	4:00 p.m.
Children's service, Monday, Oct. 12 .....	2:30 p.m.**

\*Sanctuary, about ½ hour

\*\*Library, about ½ hour

### RABBI HERBERT FRIEDMAN TO CONDUCT HIGH HOLY DAY SERVICES

Fellow Temple member, Rabbi Friedman will take the pulpit for both Rosh Hashonah and Yom Kippur, in memorable and moving services, our first for the Holy Days in the Temple Sanctuary.

As the schedule indicates above, Yom Kippur services for Monday will be continuous, including both morning and afternoon prayers. Yiskor (Memorial services) will follow at 4:00 p.m. While these are taking place, a children's short service will be held in the Library, where the portable Ark is in place.

Children's services will be held in the Sanctuary on Rosh Hashonah.

\* \* \*

### Physical Arrangements

The total seating capacity of the Sanctuary floor, when opened up, will be approximately 720. This will be ample for all members and their family guests, with a limited number of seats available to others.

\* \* \*

### Obtain Cards For Guests

All members of the Temple will receive invitations in the mail. It's urged that those families who wish to bring personal guests please contact the Tem-

### THOUGHT-PROVOKING SERMONS . . .

#### Guideposts To Our Conduct And Endeavors

Rabbi Friedman has chosen the living Judaism, what it can hold for us . . . and the World . . . as the subject of his High Holy Day sermons.

For the evening service of Rosh Hashonah, the Rabbi will initiate the sermon-series with "The Fundamental Themes of Judaism." He will discuss "The Future of Jewish Life in America" on Rosh Hashonah morning.

On the evening of Yom Kippur Rabbi Friedman will speak on "God and the Jewish People" . . . a definition of Him, and the role of Jews in relation to Him.

Yom Kippur day, the Rabbi will speak on "Judaism, the hope of the World".

ple by telephone and request the necessary invitations.

\* \* \*

### Car Pools

Wherever convenient Temple members should pool transportation to avoid overtaxing the parking facilities.

\* \* \*

### Promptness Appreciated

All services will start exactly at the times indicated, and everyone is requested to arrive in ample time to be seated, avoiding any disturbance once services start. A staff of ushers will be ready to assist you.



**TEMPLE MEN'S CLUB  
FUTURE BRIGHT  
Indicates Important Role in  
Future Growth of Temple.  
First Membership Meeting  
Sept. 30.**

With a successful bowling season behind it — and using those team members as a nucleus — the new Mens Club has already had several organizational meetings where planning has been spearheaded by a large group of eager workers including Gene Levin (Bowling League Chairman), Murray Rayden, Howard Newmark, Stan Fogel, Bob Herstein, Dr. Herb Gladstone, Dave Fromer, Jerry Lubarsky, Ed Quat and others.

\* \* \*

**Bowling League Set**

At a meeting — complete with bagels, lox, cream cheese and coffee — Gene Levin filled-in a group of about 50 keggers on the team set-ups and ABC rules and regulations.

\* \* \*

**Annual Picnic**

The annual "Sunday School" picnic, just passed was also the efforts of the Men's Club.

**THE CHRONICLE**

TEMPLE ISRAEL OF WESTPORT  
14 Coleytown Road Westport, Conn.  
CA. 7-1293

Byron Rubenstein ..... Rabbi  
Dan Rodgers ..... President  
William Sapiro ..... Editor

**"Judge" Bookbinder to Entertain**



The first general membership meeting of the Men's Club will take place in the Social Hall of the Temple at 8:30 p.m. on September 30, Wednesday. The well-known Isidore "Judge" Bookbinder will be on hand for some uproarious entertainment. This "Prince of Jewish

Humor" — as he is appropriately called — has on previous occasions received high praise from B'Nai B'Rith, other Men's Clubs, and even Sam Levenson. For an evening of solid laughs and some good food, reserve Sept. 30.

**Regular Meetings**

The Men's Club will have regular, monthly meetings which will be scheduled on the Chronicle Calendar in each issue. The dues structure will be a modest, single fee to be announced. Present members see the Club taking an increasingly active part in initiating, coordinating and helping to plan many of the activities that promise to become prominent in our Temple life. We urge all Temple men to become members as soon as possible. Further details on membership will be forthcoming almost immediately.

**NEW OFFICE FOR  
DR. GLADSTONE**

Fellow Temple member Dr. Herbert Gladstone has opened a Westport office, in addition to his Darien office. The address, 278 E. State St.

**Temple Israel of Westport**

P. O. Box 508  
Westport, Conn.

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HERBERT A. FRIEDMAN

For discussion  
Yom Kippur



between services



## Names

Yom Hadin - Day of Judgment  
Yom Teru - Day of blowing of Horn  
Yom Hatzikaron - Day of Memorial  
Yom Haasolom - Day of Birth of World

## Post Hashmeh

## Themes

Sovereignty of God over all creatures

Brotherhood of the human family

Revelation of divine spirit to man

Providence of God

Concept of reward and punishment

Restoration of the Jewish people

Sanctuary in Zion where center for enlightenment for mankind shall be created

Plus, on Y.K.

Renouncing one's own sins

Seeking forgiveness

Wishing to lead a clean life



Carl Friedrich - Professor of Government at Harvard

---

Western civilization is distinguished by a unique sense of history, which is an idea, perhaps the most distinctive one, which western civilization has inherited from its Jewish antecedents.

---

The Old Testament is not only a record of the history of <sup>the</sup> ancient Jews, but a bold & successful effort to invest this record with a transcendental meaning. It is maintained with passion and consistency that this history shows God at work in the world; that the Jewish folk community is charged with a unique mission; that this mission is on the one hand intended to demonstrate the possibility of a godly moral community in which the law (Torah) is a living reality; and that on the other hand there will arise from among its members an eventual Messiah who will carry this message to the four corners of the world, while at the same time liberating the community itself and leading it to world predominance in a reign of universal peace under law.

It is essential to see this four-fold faith as a Gestalt

---



~~The main~~

The main issue is clear: Western civilization is distinguished by its sense of history as a meaningful sequence of events. It owes this sense to the Jewish people and their monotheism. In a world united under law in a federation of states, the Jewish people were destined to play a crucial part. This part they could not play without a state of their own. Now that they have achieved it, the deeper significance of the tradition of a history that has meaning has once again become manifest.





Five insertions in Amidah (Mussel benediction) of R.H. eve <sup>service</sup>

1. Vichen Ten Pachdecha - Man's recognition of God's  
(remembrance of God's power) sovereignty
  2. Uvchen Ten carod - God's restoration of Israel in Zion  
and reestablishment of Davidic dynasty
  3. Uvchen Tsadikim - Proclaiming the ultimate victory  
of righteousness when wickedness  
and tyranny will vanish.
  4. Vetimloch attah - only God will rule over mankind  
from His sanctuary in Zion.
  5. Kodosh attah - There is only one God & none other.
- 

Three sections of Shofar blowing in Amidah of R.H.  
morning Mussaf repeat the above themes.

1. malchuyot - proclamation of Kingdom of God
  2. zichronot - proclamation of God's providence,  
reward & punishment, justice
  3. shofarot - Proclamation of God's revelation  
on Mt. Sinai to Israel - end of this  
redemption through the Messiah.
-



## Why is Shofar blown

### Saadia Gaon

1. To proclaim sovereignty of God on anniversary of creation, for according to Talmud, world was created on Rosh Hashanah
2. To stir people to repentance
3. To remind people of revelation on Mt. Sinai
4. To remind people of messages of Prophets
5. To remind us of the destruction of Temple
6. To remind us of Isaac's sacrifice
7. The sound of the Shofar causes the human heart to tremble.
8. To remind us of the Day of Judgment
9. To remind us of blasts of Shofar of redemption which Messiah will sound.
10. To remind us of the resurrection.

Of these reasons Maimonides emphasizes only 2, 7, 8.



Roh Ha - eve

p. 19

WRITE US IN BOOK OF LIFE

p. 23

Yom <sup>Ummat</sup> <sup>dal</sup>  
HA ZIKARON

p. 29

לילה ליל ~~ה~~

p. 77 ff

Shofar service

Rosh moun

AMERICAN JEWISH  
ARCHIVES

לילה  
לילה  
לילה

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לילה Nidre

Y.K. eve

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לילה לילה לילה  
לילה

Y.K. day



## Additional honestly thoughts

A "First Cause" (The philosopher's God) is not enough.  
Cosmic emotion evoked by the grandeur of the universe (The poet's God) is not enough.

In religion we need a God who values what the good men values, who is a "Power matrix for righteousness" (Matthew Arnold)

For how can God be called One, i.e. real, if mankind is rent asunder in misery and poverty and hate and war? When mankind has achieved its own reality and unity, it will thereby have achieved God's reality and unity. Till then God is merely an idea, an ideal: The world's history consists in making that ideal real. In simple religious earnestness it can be said that God does not exist. Till now He merely subsists in the vision of a ~~few~~ few great men's hearts, and exists only in part, and is slowly being translated into reality.



## Slonimsky's summation

God's unity must be understood as a postulation, as a heroic demand that it shall be so, as a task to be achieved. The deepest words ever spoken about God are the words uttered by our prophet Zechariah - "on that day he shall be one and his name shall be one."

But between now and that 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 and real. It is at the end, not at the beginning. That is the true doctrine of God; and as we have it in our Alein at the end of every service and in the Shema in the most solemn liturgy of the year at Rosh Hashbonah, we may well proclaim it as the Jewish doctrine concerning God; tragic, heroic, true to fact and to task - a proper religion for all fighting men everywhere - Judaism's deepest thought - and the living seal on Israel's chosenness.



# JEWISH HISTORY AND THE JEWISH FUTURE

By ARNOLD J. TOYNBEE

It is not easy for either a Jew or a Christian or a Muslim to look at Jewish history and the Jewish future objectively. The traditional Christian-Muslim view is that Jewish history found its fulfillment in Christianity or Islam, and that therefore there is no Jewish future. The Jew put himself out of court with God and man by rejecting their heaven-sent opportunity to become Christians or Muslims. This Muslim-Christian view will seem as fantastic to a Hindu or a Chinese as it seems to a Jew. At the same time a Chinese or a Hindu will be no more convinced by the Jew's claim to be "the Chosen People" than he will be by the Christians' and the Muslims' rival pretensions that God has transferred this role from the Jew to them.

## Supreme Achievement

A Chinese or a Hindu would probably single out the Jewish conception of the nature of God as being the supreme achievement of Jewish history and the key to the Jewish future. This vision of absolute spiritual reality as being a person united not by an East Asian philosopher's own way of seeing reality, but by the difference between the Jewish vision of the One True God—just and loving, builders being all-powerful—and the common run of personified deities. Most of them have been figured into the God of Deuterio-Israel. In Deuterio-Israel's book the present-day Jewish vision of God is already complete. The Pharisees afterwards worked it out in detail. But the God who is "Our Father in Heaven," as the Pharisees called Him, was already manifest to at least one Jewish prophet before the end of the Babylonian Captivity.

## Change Consummated

The conception of the nature of the god of Israel and Judaism had already begun to change in Palestine before these two Palestinian States were successively extinguished. But the change was consummated in Babylonia among the deportees from Judah; and we can see, from what they have written, that this revolution in their picture of their national god was a response to their challenging experience of national disaster. This confronted them with two alternative possibilities. More than just Judah's national god, then, he was a deified god, and the deportees might as well transfer their allegiance to Yavneh's conqueror Marduk-Bel and merge with the Babylonians. The deportees were, however, determined to preserve their distinctive communal identity even under the apparently prohibitive condition of having to maintain it in a dispersed minority in exile. They could not preserve it without preserving their faith in it; and they could not preserve their faith in their community without preserving their faith in this community's god. So they refused to interpret their national disaster as signifying that Yavneh had proved a broken reed. The alternative was to see him as the author of their disaster, and this meant that he must be strongly, all-wise, and all-merciful. His power must



Professor Toynbee in his study.

extend over other peoples besides Judah and Israel; Assyria and Babylon must have been instruments in his hands; and, in using these instruments to bring tribulation on his own people, he must have been acting for his own people's good in the long run. In this picture, the transfiguration of Yehovah's god into Deuterio-Israel's god has already been accomplished.

Thus there is an intimate connection between the change in the Jewish vision of the nature of God and the change in the social organization of the Jewish people from a nation-State, the former Kingdom of Judah, to a Diaspora. And next to the transfiguration of Yavneh's organization and survival of the Diaspora will be the second most important thing in Jewish history as viewed by a detached observer.

## Rapid Adaptation

This is, indeed, a marvelous example of rapid and effective adaptation. Before the Exile the key institutions of Judah had been a territorial State and the ritual worship of the national god in the Temple at Jerusalem (which had recently acquired a monopoly, at the expense of the former rural deities). The deportees had lost both these institutions; all that they could bring with them to Babylonia, besides themselves, was their books. Within half a century they had created, out of these two surviving spiritual assets, a new pair of key institutions. The observance of God's commands, as revealed in the Torah, had taken the place of the Temple ritual as Jewry's way of serving God; and interpreters of the Torah had taken the place of the priests as the mediators between God and the Jewish people. Finally the deportees had already developed a dated institution: synagogues. These meetings and meeting-houses for mutual self-education in the meaning of the Torah and an institution that seems to have no precedent, either in pre-Exilic Judah or elsewhere.

The Diaspora, thus organized, not only completed the transfiguration of the Jewish picture of God within the first half-century of its existence; it has also preserved the Jewish people's distinctive communal identity from then till now, over a span of 2,500 years. During this period the Diaspora has spread over half the surface of the globe, and from time to time its centre of gravity has shifted. Babylonia, the Roman Empire,

the Islamic World, Eastern Europe, and the United States have, each in turn, been the Diaspora's citadel. But through all these geographical changes, the Diaspora has retained its identity and has continued to be the mainstay of Jewry and Judaism. It is true that since 586 B.C.E. a Jewish community has been re-established in Palestine twice over: first in 538 B.C.E. and then again in 1948. But, from first to last, these reconstituted Jewish communities and States in Palestine have been by-products of the Diaspora. They have been

the continuation of the rest of mankind to the worship of Deuterio-Israel's god.

All this time the Jews have been inhibited by their concern for their communal self-protection from throwing themselves, heart and soul, into the accomplishment of their true mission—a mission that is not political, but religious. This has been a long time for the Jews to have held back from sharing their precious spiritual treasure with their fellow human beings; and this delay has already twice led impatient Gentiles to take the law into their own hands. Twice, by now, Gentiles have run away with the Jewish vision of God and have embodied it in two successive, rival religions: Judaism, Christianity and Islam. It is not the Jews' own missionary work overseas? As I see the Jewish future, this has in prospecting to mankind, at long last, the religion of Deuterio-Israel in its original purity. This means receiving Gentile converts into the Jewish community as full members of it; and that means transforming the world-wide Jewish Diaspora into a world-wide religious association transcending the ethnic distinction between Jew and Gentile. Would not this be the true consummation of Jewish history?

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# ALBERT EINSTEIN AND ISRAEL

By ABRA EBAN

(FORMER ISRAELI AMBASSADOR TO THE UNITED STATES)

THE knowledge that vast energy is contained in matter and can be released by human intervention is a tremendous fact of our modern world. The nation of this revolutionary insight emerges with increasing clarity as the most decisive intellect of the age. It is hard to think of any single man since antiquity who so sharply transformed human thought by the influence and suggestion of his life. Physics and philosophy, science, technology, and perhaps even theology, are all deeply indebted to him through the dynamism and audacity of Einstein's perceptions.

We live in a world quite different from that which preceded the Einstein epoch; and the change is the direct outcome of his pursuit of new and uncharted truths.

## Inaccurate Appraisal

Most biographies of Albert Einstein portray his life as an accidental circumstance; a sort of accidental accident; a more or less happy, or at best a kind of spiritual lottery, or at any rate a diversion from the main course and purpose of his work. I doubt whether this is an accurate appraisal. The Hebrew mind has been observed for centuries by a concept of order and harmony in the universal design. The quest for law, hierarchy, symmetry, which governs cosmic forces; the doctrine of a relative harmony in nature; the idea of a calculated relationship between matter and energy—these are all more likely to emerge from a basic Hebrew philosophy and turn of mind than from many others.

It is not generally known that

in his last months Einstein's two preoccupations were with the intellectual and practical consequences of nuclear power—and with the future of Israel and the Jewish people. The depth and passion of his concern for Israel will be better understood if the following two episodes are brought to light.

President Weizmann died after a long illness on November 9, 1952. Before his great Office of State came to rest upon the eminent shoulders of the present incumbent, some leaders in Israel evoked the idea of maintaining the unique connection between the presidential office and the world of science. Mr. Ben-Gurion himself considered it advisable, at least, to discover if any possibility existed of crowning our State with the presence and leadership of the greatest contemporary scientist in capacity as Ambassador to the United States. I was asked to explore this possibility.

## Deep Agitation

When I telephoned to Professor Einstein from Washington on November 14, the press had already taken to the streets in Jerusalem that the exploratory approach was under way. Professor Einstein spoke to me in tones of deep agitation. He was widely moved by the splendour and audacity of the thought, but his rejection of the idea was firm and vehement. "I know a little about nature," he said, "and hardly anything about men." He implored me to accept his negative decision as final and do everything possible to divert and banish the press.



Mr. Abba Eban

where representatives were lying siege to his house in Mercer Street, Princeton. I replied that I would, naturally, respect his wishes but that I found it difficult to accept the idea that a discussion of this kind should begin and end on the telephone. I earnestly asked him to receive me or my emissary on the following day and to give his considered reply to my exploratory sounding. Professor Einstein agreed to this, and on November 17, Mr. David Golitsin (now Justice Golitsin of the Supreme Court of Israel, and at that time Minister Plenipotentiary at our Embassy in Washington) set out for Princeton with a letter from me.

My letter pointed out that the

Einstein defined his attitude to my exploratory question in the following letter to me, which was in German:

"I feel deeply moved by the offer of our State, though also sad and doubtful that it is impossible for me to accept it. Since all my life I have been dealing with the world of objects, I have neither the natural ability nor the experience necessary to deal with human beings and to carry out official functions. For these reasons I do not feel able to fulfil the requirements of this great task even were my advanced age not to limit my strength to an increasing extent."

## Strongest Attachment

"This situation is indeed extremely sad for me because my relation to the Jewish people has become my strongest human attachment ever since I reached complete awareness of our precarious position among the nations. After we have lost in recent days the man who among advanced and tragic circumstances bore on his shoulders for many years the whole burden of leadership of our striving for independence from without, I wish from all my heart that a man be found who by his life's work and his personality may dare to assume this difficult and responsible task. (Signed) Albert Einstein, Princeton, New Jersey, November 18, 1952."

"The description of Einstein's 'relations to the Jewish people' as his 'strongest human attachment' leaves in one's mind. Of equal significance is the warmth and intimacy of the first personal pronoun 'us' which Einstein used. 'Us' means 'Israel'."

(Continued on page 36, column 3)

## Einstein and Israel

(Continued from page 33)

dam Yavneh." The assumption of a universal Jewish peoplehood is more impressive in the simplicity of its implication than it is in the subtlety of its argument.

## Threat to Security

Early in 1955 Israel's security position became seriously perilous. Under the Soviet-Czech arms transaction Egypt was becoming increasingly militant; and Israel's efforts to reinforce the Myosotis line were being frustrated. It was not until late in April, 1955, that crucial deliveries from France took place, while Israel's efforts to reinforce the Myosotis line were being frustrated. It was not until late in April, 1955, that crucial deliveries from France took place, while Israel's efforts to reinforce the Myosotis line were being frustrated.

On April 5, 1955, Mr. Reuven Dufai, the Consul of Israel in New York, was asked to receive the following letter:

112 Mercer Street, Princeton, New Jersey.

"Dear Mr. Dufai,

"I should very much like to assist our Israel cause under the prevailing difficult and despondent circumstances. The question is how this could be done effectively. As it seems to me, the public is very little impressed by a speech about the more cultural achievements of Israel, of which the development of atomic energy for peaceful uses is only a special and relatively unimportant detail. I am saying this in consideration of the fact that the Jewish-Arab difficulties are so much more in the public consciousness. It seems to me, therefore, that an evaluation of the political situation is necessary to make any impression on public opinion. I even believe that a somewhat critical attitude concerning the behaviour of the world towards Israel and the Arab States could have a salutary influence. It is easier for me to say these things than for any person connected officially with organized Jewish life.

"To do this well I have to be carefully prepared in co-operation with responsible Israelis, hoping to hear from you without loss of precious time.

Yours sincerely,  
(Signed) Albert Einstein."

On receiving the report of this letter from the Consul I telephoned Professor Einstein immediately and arranged to be received by him in Princeton. Professor Einstein told me that he saw the rebirth of Israel as one of the few political acts in his lifetime which had an essentially moral quality. He believed that the conscience of the world should, therefore, be involved in Israel's preservation. He had

always refused the requests of television and radio networks to project his views in public. This, however, was now seemed to him to be of such importance that he was actually taking the initiative, through me, of seeking the opportunity to address the American people and



Professor Albert Einstein

the world. He showed me the draft which he had begun to prepare. He had reached the end of a long preamble on the Cold War and wished to hear my views at greater length before discussing the political aspects of the Middle Eastern situation. Mr. Dufai, who accompanied me on this visit, has recorded the conversation which then took place.

## Appeal to World

The Professor's mind ranged broadly over the international scene; came to rest with solemn grief on the consequences of his 1945 letter to President Roosevelt; and came back to the question whether man's political talent would ever control and dominate the forces which his scientific genius had liberated. Finally, Professor Einstein reverted to his purpose of dramatizing Israel's precarious security by an appeal to the conscience of the world.

His discourse also rested on lighter matters. He explained to me his admiration for the central message of prophetic Judaism together with his revulsion against ritual clericalism. He saw nothing in the unitary and monotheistic concepts of Judaism which could not be philosophically reconciled with nuclear physics, which stressed the existence of an elemental force in the one indivisible atom. He also found time to discuss his neighbour, Professor Arnold Toynbee, whose historic generalization he received with a momentary lack of enthusiasm. He had some incisive things to say about the kind of scholarship which began with unexamined conclusions and worked its way backwards. It was agreed between us that Professor Einstein would seek the hospitality of the radio and television networks for a speech to be made on Israel's Independence Day, which was about a week ahead. Having heard no outline of the Middle Eastern situation

the Professor felt that he would be better equipped to revise and complete his draft. Another appointment was tentatively fixed for the second week of April. On that occasion Professor Einstein would discuss his completed draft with me to ascertain if his facts about Israel were correctly stated.

In the meantime the television and radio networks had responded with almost incredible enthusiasm as the prospect of broadcasting a speech on a subject of current importance by an eminent figure whom they had so long pursued in vain. Streams of technicians and cameramen began to converge on 112 Mercer Street to make the preparations.

On the morning of my projected visit to Princeton I

received a telephone call informing me that Professor Einstein had been taken ill and was in hospital. On April 18, 1955, I was informed of his death.

At a mass meeting of tribute at Town Hall, New York, on May 14, 1955—the seventh anniversary of the independence of Israel according to the Christian calendar—I concluded my address with the following words:

"I cannot conceal any deep emotion at the reflection that this, the most illustrious man of his generation, whose mind had lit up the darkness of human knowledge, spent his last days in



The late Professor Einstein's room at the Princeton Institute for Advanced Study.

lying concern for Israel's future. His life, of course, belongs to all generations; his legacy comes down to all peoples; but the people of Israel and the Jewish people everywhere may within the framework of human grief, find a special intimacy in pride and heroism as they attend this faithful son of the Jewish people on his journey to immortality."

1. Tribal God into universal God
2. Replaced State & Temple, with Torah & Synagogue
3. Developing a "world community" - Diaspora - which is the wave of the future, and will replace national states.
4. Teaching the world how to organize itself into a world-wide religious community.



# JEWISH HISTORY AND THE JEWISH FUTURE

By ARNOLD J. TOYNBEE

It is not easy for either a Jew or a Christian or a Muslim to look at Jewish history and the Jewish future objectively. The traditional Christian-Muslim view is that Jewish history found its fulfilment in Christianity or Islam, and that therefore there is no Jewish future: the Jews put themselves out of court with God and man by rejecting their heaven-sent opportunity to become Christians or Muslims. This Muslim-Christian view will seem as fantastic to a Hindu or a Chinese as it seems to a Jew. At the same time a Chinese or a Hindu will be no more convinced by the Jews' claim to be "the Chosen People" than he will be by the Christians' and the Muslims' rival pretensions that God has transferred this rôle from the Jews to them.

## Supreme Achievement

A Chinese or a Hindu would probably single out the Jewish conception of the nature of God as being both the supreme achievement of Jewish history and the key to the Jewish future. This vision of absolute spiritual reality as being a person might not be an East Asian philosopher's own way of seeing reality. But he would be impressed by the difference between the Jewish vision of the One True God—just and loving, besides being all-powerful—and the common run of personified deities. Most of these have been national war-gods, and this is how Yahveh, too, is presented in the oldest strata of the Torah. What is impressive in Jewish history is that, in the course of two critical centuries of it, Yahveh, the capricious and vindictive "man of war," was transfigured into the God of Deutero-Isaiah. In Deutero-Isaiah's book the present-day Jewish vision of God is already complete. The Pharisees afterwards worked it out in detail. But the God who is "Our Father in Heaven," as the Pharisees called Him, was already manifest to at least one Jewish prophet before the end of the Babylonian Captivity.

## Change Consummated

The conception of the nature of the god of Israel and Judah had already begun to change in Palestine before these two Palestinian States were successively extinguished. But the change was consummated in Babylonia among the deportees from Judah; and we can see, from what they have written, that this revolution in their picture of their national god was a response to their challenging experience of national disaster. This confronted them with two alternative possibilities. If Yahveh was nothing more than just Judah's national god, then he was a defeated god, and the deportees might as well transfer their allegiance to Yahveh's conqueror Marduk-Bel and merge with the Babylonians. The deportees were, however, determined to preserve their distinctive communal identity even under the apparently prohibitive condition of having to maintain it as a dispersed minority in exile. They could not preserve it without preserving their faith in it; and they could not preserve their faith in their community without preserving their faith in this community's god. So they refused to interpret their national disaster as signifying that Yahveh had proved a broken reed. The alternative was to see him as the author of their disaster, and this meant that he must be almighty, all-wise, and all-merciful. His power must



Professor Toynbee in his study

extend over other peoples besides Judah and Israel; Assyria and Babylon must have been instruments in his hands; and, in using these instruments to bring tribulation on his own people, he must have been acting for his own people's good in the long run. In this picture, the transfiguration of Jephthah's god into Deutero-Isaiah's god has already been accomplished.

Thus there is an intimate connection between the change in the Jewish vision of the nature of God and the change in the social organisation of the Jewish people from a nation-State, the former Kingdom of Judah, to a Diaspora. And, next to the transfiguration of Yahveh the organisation and survival of the Diaspora will be the second most impressive thing in Jewish history as viewed by a detached observer.

## Rapid Adaptation

This is, indeed, a marvellous example of rapid and effective adaptation. Before the Exile, the key institutions of Judah had been a territorial State and the ritual worship of the national god in the Temple at Jerusalem (which had recently acquired a monopoly, at the expense of the former rural shrines). The deportees had lost both these institutions; all that they could bring with them to Babylonia, besides themselves, was their books. Within half a century they had created, out of these two surviving spiritual assets, a new pair of key institutions. The observance of God's commands, as revealed in the Torah, had taken the place of the Temple ritual as Jewry's way of serving God; and interpreters of the Torah had taken the place of the priests as the mediators between God and the Jewish people. Possibly the deportees had already developed a third institution: synagogues. These meetings and meeting-houses for mutual adult education in the meaning of the Torah are an institution that seems to have no precedents, either in pre-Exilic Judah or elsewhere.

The Diaspora, thus organised, not only completed the transfiguration of the Jewish picture of God within the first half-century of its existence; it has also preserved the Jewish people's distinctive communal identity from then till now, over a span of 2,500 years. During this period the Diaspora has spread over half the surface of the globe, and from time to time its centre of gravity has shifted. Babylonia, the Roman Empire,

the Islamic World, Eastern Europe, and the United States have, each in turn, been the Diaspora's citadel. But, through all these geographical changes, the Diaspora has retained its identity and has continued to be the mainstay of Jewry and Judaism. It is true that since 586 B.C.E. a Jewish community has been re-established in Palestine twice over: first in 538 B.C.E. and then again in our time.

Twice, too—in 142 B.C.E. and in C.E. 1948—this re-established Palestinian Jewish community has set up a local State. But, from first to last, these reconstituted Jewish communities and States in Palestine have been by-products of the Diaspora. They have been





created and sustained by it; and, when they have been wiped out, as the Palestinian Jewish State and community were in the Roman Age, the Diaspora has survived—and Jewry and Judaism with it.

The Jewish Diaspora is, in fact, "the wave of the future," whereas local national States are anachronisms. Mankind has been moving towards unification ever since the dawn of civilisation in the Fertile Crescent 5,000 years ago; and, in an age that has now "annihilated distance," the appropriate form of communal organisation is a community that, like the Jewish Diaspora, is spread all over the world and is held together by bonds that are not territorial but are spiritual. But here there is an historical paradox. The spiritual bond that unites and maintains the Jewish Diaspora is Deutero-Isaiah's vision of the character of God. But this just and loving One True God cannot be merely the god of a single community. He must be the god of all men. Therefore the true Jewish mission, during these last 2,500 years, must surely have been, not the preservation of the Jewish people's communal identity, but

the conversion of the rest of mankind to the worship of Deutero-Isaiah's god.

All this time the Jews have been inhibited by their concern for their communal self-preservation from throwing themselves, heart and soul, into the accomplishment of their true mission—a mission that is not political, but religious. This has been a long time for the Jews to have held back from sharing their priceless spiritual treasure with their fellow human beings; and this delay has already twice led impatient Gentiles to take the law into their own hands. Twice, by now, Gentiles have run away with the Jewish vision of God and have embodied it in two successive deviationist Judaic religions, Christianity and Islam. Is not the Jews' own missionary work overdue? As I see the Jewish future, this lies in preaching to mankind, at long last, the religion of Deutero-Isaiah in its original purity. This means receiving Gentile converts into the Jewish community as full members of it; and that means transforming the world-wide Jewish Diaspora into a world-wide religious association transcending the ethnic distinction between Jew and Gentile. Would not this be the true consummation of Jewish history?



# ALBERT EINSTEIN AND ISRAEL

By **ABBA EBAN**

(FORMER ISRAELI AMBASSADOR TO THE UNITED STATES)

**T**HE knowledge that vast energy is contained in matter and can be released by human intervention is a transcendent fact of our modern world. The author of this revolutionary insight emerges with increasing clarity as the most decisive intellect of the age. It is hard to think of any single man since antiquity who so sharply transformed human thought by the influence and impression of his life. Physics and philosophy, science, technology, and perhaps even theology, are all newly reflected in our lives through the dynamism and audacity of Einstein's perceptions.

We live in a world quite different from that which preceded the Einstein epoch; and the change is the direct conclusion of his pursuit of new and uncharted truths.

## Inaccurate Appraisal

Most biographies of Albert Einstein portray his Jewishness as an incidental circumstance; a sort of biological accident; a more nostalgic loyalty, or at best—a kind of spiritual hobby, but at any rate—a diversion from the main course and purpose of his work. I doubt whether this is an accurate appraisal. The Hebrew mind has been obsessed for centuries by a concept of order and harmony in the universal design. The quest for laws hitherto unknown which govern cosmic forces; the doctrine of a relative harmony in nature; the idea of a calculable relationship between matter and energy—these are all more likely to emerge from a basic Hebrew philosophy and turn of mind than from many others.

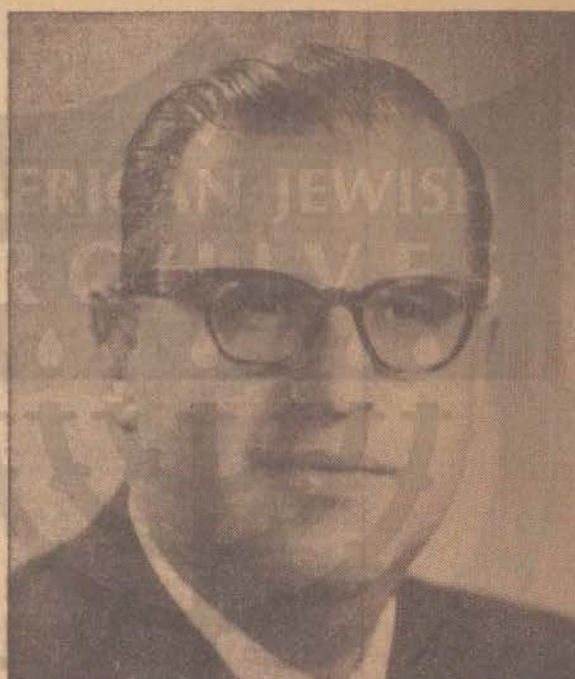
It is not generally known that

in his last months Einstein's two preoccupations were with the intellectual and practical consequences of nuclear power—and with the future of Israel and the Jewish people. The depth and passion of his concern for Israel will be better understood if the following two episodes are brought to light.

President Weizmann died after a long illness on November 9, 1952. Before his great Office of State came to rest upon the eminent shoulders of the present incumbent, some leaders in Israel evolved the idea of maintaining the unique connection between the presidential office and the world of science. Mr. Ben-Gurion himself considered it advisable, at least, to discover if any possibility existed of crowning our State with the presence and leadership of the greatest contemporary thinker. In my capacity as Ambassador to the United States I was asked to explore this possibility.

## Deep Agitation

When I telephoned to Professor Einstein from Washington on November 16 the press had already learned from correspondents in Jerusalem that the exploratory approach was under way. Professor Einstein spoke to me in tones of deep agitation. He was visibly moved by the splendour and audacity of the thought, but his rejection of the idea was firm and vehement: "I know a little about nature," he said, "and hardly anything about men." He implored me to accept his negative decision as final and do everything possible to divert and banish the press



Mr. Abba Eban

whose representatives were laying siege to his house in Mercer Street, Princeton.

I replied that I would, naturally, respect his wishes but that I found it difficult to accept the idea that a discussion of this kind should begin and end on the telephone. I earnestly asked him to receive me or my emissary on the following day and to give his considered reply to my exploratory sounding. Professor Einstein agreed to this, and on November 17, Mr. David Goitein (now Justice Goitein of the Supreme Court of Israel, and at that time Minister Plenipotentiary at our Embassy in Washington) set out for Princeton with a letter from me.

My letter pointed out that the

Prime Minister was seeking an answer to a hypothetical question, since this was all that the constitutional position allowed him to do. I went on to write that irrespective of his final reply Professor Einstein should feel "that the very question embodies the deepest respect which the Jewish people can repose in any of its sons." My letter went on: "To this element of personal regard we add

the sentiment that Israel is a small State in its physical dimensions but can rise to the level of greatness in the measure that it exemplifies high spiritual and intellectual traditions. Our first President, as you know, taught us to see our destiny in these great perspectives, as you yourself have often exhorted us to do."

On November 18 Mr. Goitein arrived in Princeton, where he found the Professor less stunned and agitated, but still firm in his resolve. He fully understood the historic symbolism inherent in the question to which his answer was sought, but the negative character of that answer could not be changed.

On November 18 Professor

Einstein defined his attitude to my exploratory question in the following letter to me, which was in German:

"I feel deeply moved by the offer of our State Israel, though also sad and abashed that it is impossible for me to accept it. Since all my life I have been dealing with the world of objects, I have neither the natural ability nor the experience necessary to deal with human beings and to carry out official functions. For these reasons I do not feel able to fulfil the requirements of this great task even were my advanced age not to limit my strength to an increasing extent.

## Strongest Attachment

"This situation is indeed extremely sad for me because my relation to the Jewish people has become my strongest human attachment ever since I reached complete awareness of our precarious position among the nations. After we have lost in recent days the man who among adverse and tragic circumstances bore on his shoulders for many years the whole burden of leadership of our striving for independence from without, I wish from all my heart that a man be found who by his life's work and his personality may dare to assume this difficult and responsible task. (Signed) Albert Einstein, Princeton, New Jersey. November 18, 1952."

The description of Einstein's "relations to the Jewish people" as his "strongest human attachment" bears its own moral. Of equal significance is the warmth and intimacy of the first person pronoun "unseres Staates Israel"; "Unsere prekäre Situation unter

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## Einstein and Israel

Continued from page 33

den Völkern." The assumption of a universal Jewish peoplehood is more impressive in the simplicity of its implication than if it were laboriously argued and stressed.

### Threat to Security

Early in 1955 Israel's security position became acutely perilous. Under the Soviet-Czech arms transaction Egypt was becoming massively reinforced; and Israel's efforts to redress the balance had not yet brought tangible results. It was not until late in April, 1956, that crucial deliveries from France took place, while simultaneously, under the impact of the *Jedayeen* episode, Secretary Dulles agreed to release twelve jet fighters of the *Mystère* type from the American contingent to Nato and to use his good offices for the supply of 24 Sabre jets from another source. In any case the discussions in Paris, Washington, and, later Ottawa, were unknown to the public. And it seemed as if Israel's efforts were yielding a totally negative return.

On April 5, 1955, Mr. Reuven Dafni, the Consul of Israel in New York, was astonished to receive the following letter:

112 Mercer Street,  
Princeton,  
New Jersey.

"Dear Mr. Dafni,

"I should very much like to assist our Israel cause under the prevailing difficult and dangerous circumstances. The question is how this could be done effectively. As it seems to me, the public would be very little impressed by a speech about the mere cultural achievements of Israel, of which the development of atomic energy for peaceful uses is only a special and relatively unimportant detail. I am saying this in consideration of the fact that the Israeli-Arab difficulties are so much more in the public consciousness.

"It seems to me, therefore, that an evaluation of the political situation is necessary to make any impression on public opinion. I even believe that a somewhat critical attitude concerning the behaviour of the world Powers towards Israel and the Arab States could have a salutary influence. It is easier for me to say those things than for any person connected officially with organised Jewish life.

"To do this well it has to be carefully prepared in co-operation with responsible Israelis. Hoping to hear from you without loss of precious time.

Yours sincerely,  
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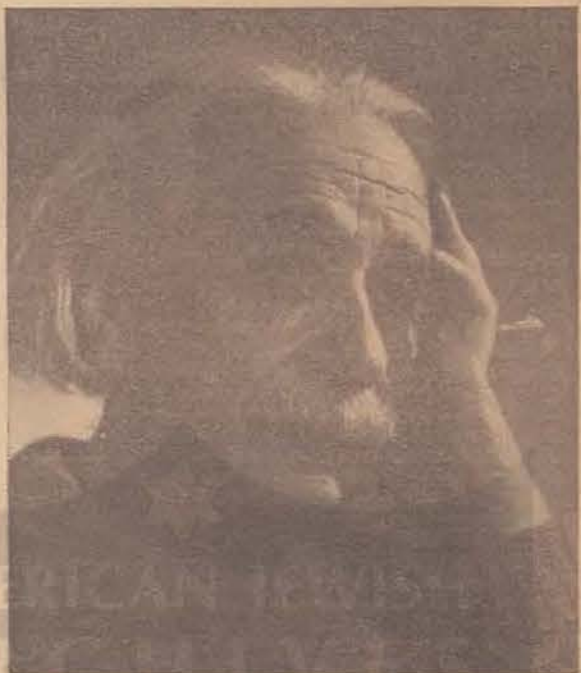
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always refused the requests of television and radio networks to project his views to public opinion. This issue, however, seemed to him to be of such importance that he was actually taking the initiative, through me, of seeking the opportunity to address the American people and

the Professor felt that he would be better equipped to revise and complete his draft. Another appointment was tentatively fixed for the second week of April. On that occasion Professor Einstein would discuss his completed draft with me to ascertain if his facts about Israel were correctly stated.

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On the morning of my projected visit to Princeton I



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"I cannot conceal my deep emotion at the reflection that this, the most illustrious man of his generation, whose mind had lit up the darkness of human knowledge, spent his last days in

### Appeal to World

The Professor's mind ranged broadly over the international scene; came to rest with solemn grief on the consequences of his 1945 letter to President Roosevelt; and came back to the question whether man's political talent would ever control and dominate the forces which his scientific genius had liberated. Finally, Professor Einstein reverted to his purpose of dramatising Israel's precarious security by an appeal to the conscience of the world.

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It was agreed between us that Professor Einstein would seek the hospitality of the radio and television networks for a speech to be made on Israel's Independence Day, which was about a week ahead. Having heard my outline of the Middle Eastern situation



The late Professor Einstein's room at the Princeton Institute for Advanced Study

loving concern for Israel's future. His life, of course, belongs to all generations; his legacy comes down to all peoples; but the people of Israel and the Jewish people everywhere may within the framework of humanity's grief, feel a special intimacy in pride and bereavement as they attend this faithful son of the Jewish people on his journey to immortality."