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HAF
SPEECH AT

NORTHEAST YOUNG
LEADERSHIP REGIONAL
CONFERENCE

Saturday evening, 2/12/66

SOMERSET HOTEL
BOSTON



AFFLUENT
SOCIETY -

NOT YET A CARING SOCIETY - EVERYBODY WANTS TO HELP - How?
SPEECH OUTLINE

I. Prelude - Vanishing Jew - I don't agree with pessimists (A)

II. People have always wandered - and returned. ONE OF MOST POWERFUL
SEMIH MOVEMENTS WAS ZIONISM - STARTED BY A MAN WITH
Story of Moses Hess WANDERED and RETURNED. (B)

III. Constant struggle between emancipation and identification. (C)

Rothschild

IV. Does Judaism have any meaning today? Is it relevant to our
deepest problems - serve our deepest needs? Yes - for one
main reason - its optimistic faith.

V. Main spiritual problem of today is alienation - hopelessness -
man's inability to do anything about his problems. 1984 (D)

VI. Judaism offers a philosophy of life which is the answer. (E)

VII. Let's spell out the basic Jewish philosophy and beliefs. (F)

VIII. In face of all this, Jewish identification and survival are
crucial for Jews and all mankind.

IX. Physical survival is secured through political equality and migration.

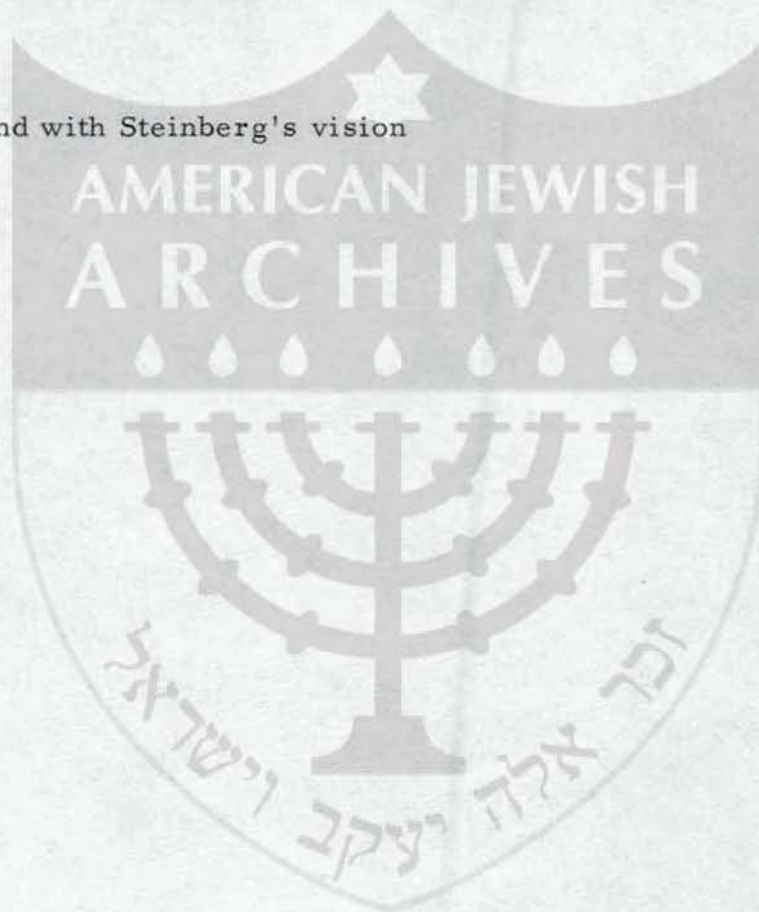
X. Spiritual survival, as well as physical, is secured through Israel. Deepest connection between ADAM and ADAMA.

Quote from Martin Buber "Israel and Palestine"

(G)

XI. End with Steinberg's vision

(H)



TRAG CONTENT

PARCHMENT

HUNTER

1. Election - Chosen people

- a) not Herrenvolk - not doctrine of racial superiority
- b) chosen by God to "act out" a certain type of life -
moral order - just society - called for in Torah

What the concept of election has meant in Jewish life, in positive terms, is illustrated by a story of the Rabbis. The ancient rabbis once asked: Why did God choose Israel? Because all other nations refused to accept the Torah. Originally, God had offered it to all nations of the world. But the children of Esau rejected it because they could not reconcile themselves to the commandment "Thou shalt not kill." The Moabites declined the offer because they felt they could not accept the commandment "Thou shalt not steal." All of them rejected the Torah; only Israel was prepared to accept it.

(443) The law was given in the wilderness and in fire and in water. As these three are free to all the inhabitants of the world, so are the words of the Law free to all the inhabitants of the world.

(444) The Law was given publicly and openly, in a place to which no one had any claim. For if it had been given in the land of Israel, the nations of the world could have said, "We have no portion in it." Therefore it was given in the wilderness, publicly and openly, and in a place to which no one had any claim. Everyone who desires to accept it, let him come and accept it.

(445) Why was the law given in the wilderness? Because if it had been given in the Promised Land, the tribe on whose territory it had been given might have said of the other tribes, "I am better than you." It was given in the wilderness because there all were equal. Or, again, as in the wilderness there is no sowing or tilling, so from him who receives the yoke of the Law they remove the yoke of worldly occupations.....Or, again, he who fulfils the Law makes himself like unto an empty wilderness, and disregards all other influences.



All references to Montfiori & Loewe
Rabbinic Anthology

→

The story makes a crucial point. Think of ancient Israel: an insignificant little people in the vast spaces of the Near East. It could have been like all other peoples of the area, content to live in some forgotten corner of the world, working, procreating, building houses, struggling with nature to wrest a living from it, and gradually fading away from the arena of history.

And yet, in this very people, there suddenly blazed forth the conviction that it is not enough just to exist; man must live for something. Therefore, this people is different from the peoples in whose midst it had been living. Something gives meaning to its life, through which it becomes articulate about the meaning and purpose of its existence. For the first time in the history of mankind, national difference becomes transformed into moral and spiritual distinctiveness.

Here we can grasp the full meaning of "election." It is in the idea of his "election" that the Jew becomes conscious and articulate about what he conceives to be his task and role. He becomes conscious that he possesses a truth that separates him from other groups. And he declares that this difference is not only justified but valuable and important. Hence, election is the living certainty of a religious community that it possesses a truth which distinguishes it from all other peoples, but which addresses itself to all of mankind. It is a unique and vital possession which gives Jewish existence a sense of purpose and direction.

P. 13-14
Bhai Brith
Great Jewish Ideas
vol. 5

2. Covenant - agreement

- a) Jews accept the election, agree to the duties
- b) Accepted suffering as a sign of shortcoming and nonperformance.

And the obligation which God has set before Israel in the covenant is defined in the task to become "a kingdom of priests and a holy nation." Election is not a divine favor extended to a people but a task imposed upon it. It does not bestow privileges; it demands service. It is not a prerogative but an ethical charge, not a claim but an obligation, not a divine title for rights but a divine mandate for duties. The obligation is to live in accordance with the word and spirit of Sinai, to serve God in thought and act, to sanctify life and render it significant, to avoid cruelty, diminish evil, and purify man's hands and heart. Election means to become the prophet and if necessary the suffering servant of the Lord, to be heir to and perpetuator of

the spirit of the men who entered the arena of history not as soldiers, statesmen or builders of empires, but as prophets of the ideal society, as the legislators of the priestly and sanctified life, as the visionaries of justice and human reconciliation, as the challengers of evil and the singers of hope, as rebels against paganism and cruelty, as the supreme architects of the religious life.

ibid. - p. 16

3. Messianic Concept - Mission

- a) life is a moral task
- b) perfection must be constantly sought
- c) personal messiah - political liberator (Christianity)
- d) messianic era - a "time" at "end of days"
 - 1) It will not come through the grace of God; it requires the labors of man
 - 2) It is of this world; not of a world-to-come
 - 3) Man is not merely an object of history; he is the subject
 - 4) History is not blind - but has direction and goal.

It is in these thoughts that the Messianic ideal reveals its deepest meaning and significance as the central feature of the image which Jews have of themselves and of the meaning of Jewish existence. Man's life on earth is not a blind groping in darkness. It is not a succession of unrelated accidents, devoid of point and purpose or, in Macbeth's words, "a veritable tale told by an idiot, full of sound and fury, signifying nothing." Life has meaning. History has direction. There is a goal and purpose to man's endeavors. And this purpose can be fulfilled by the man who learns to listen to the voice that calls - election; who responds by saying Hineni - "here I am" - convenant; and who, accepting his role in the Messianic drama, becomes God's partner in the never-ending tasks of creation.

Buber - "Israel + Palestine"



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Within history an absolute relationship between a people and a land has been taken into the covenant between God and the people.

Page 19

Israel is the one people that knows the truth how it came into possession of its land. Among all the traditions of the world this is the only one that tells of the promise of a land to a people.

The man Abraham appears as the earliest recipient of this Promise.

Page 31 (bottom) 32

Centrality of place (Zion) for all mankind. First Torah given only to Jews at Sinai, second to all mankind from Zion.

Page 35

Ditto this theme

ZION THE HEART OF THE WORLD

Page 47

Both the people and the land of Israel are elected by God. The people is chosen in a definite moment of history, a man is chosen to become the tribal father, gradually in the succession of the generations a people is formed and selected.

The land, on the other hand, is as such not the product of history but a part of Creation. Its election must have taken place in the very act of the Creation itself.

Three Haggadic sentences:

- A. "Dwelling in the land of Israel outweighs all the commandments of the Torah"
(i. e. makes their fulfillment possible)
- B. "Everyone that lives in the land of Israel is like the man that has a god and everyone that lives abroad is like the man that has no god"
(i. e. one can only attain a proper fellowship with God in the land of his people)
- C. "Return unto the land of they fathers and to they kindred, and I will be with thee - Thy father is waiting for thee, thy mother waiteth for thee, I myself am waiting for thee."

Story of return of Rabbi Zeira from Babylon to Palestine - and his belief that the dawn of the Messianic age will come as a result of living in the holy land. Living in the land, and in the midst of the people, doing the will of God as a people, only this, not discussing the Redemption, not pondering over it, not making frantic exertions to bring it about, only living in the land as God's people will bring Messiah 'when no one is thinking of him'.

Moses Hess - socialist turned Zionist - says:

The true, the faithful Jews need earth to realize the historical ideal of our people, an ideal that is none other than the reign of God on earth!

In both cases, Hess has underlined the word, la terre.

His first intention in thus emphasizing the word 'earth' is to stress the fact the Jewish Messianic ideal refers not to the next world but to this: it is the earth that is to become the Kingdom of God; but in order to fulfill its task of setting up the Kingdom of God, the Jewish people needs ground under its feet, its own ground, a land on which it can build up an independent self-determining life and therefore one in accordance with the will of God - for that it needs a land of its own.

Hess defines more closely the manner in which he sees the "realization of the historical ideal of our people" in Palestine: in the creation of model social institutions. He was the first religious socialist in the history of Judaism. He made three points as pre-conditions of a successful rebirth:

1. "The acquisition of the national soil held in common"
2. "The effort to establish legal conditions under the protection of which work can thrive"
3. The founding of Jewish societies for agriculture, industry and commerce according to Mosaic, that is to say, socialistic principles."

"These are the foundations on which Judaism will rise again in the Orient and by which the whole of Judaism will be revived."

10. Survival means three things:

- Peple - sawy lives
- Land - Buber (Boston - Feb 66)
- Ideas

11. Instruments of survival are:

- religious - synagoge, school, home
- secular - organization of community - Welfare Fund in 20th cent. America

12. Credo - Vision - Milton Sternberg (Boston - Feb 66)



CREDO

1. You must believe in the chosen people.
2. You must believe Judaism has a purpose.
3. You must know what it has contributed in the past, to appreciate its worth.
 - a)
 - b)
 - c)
4. You must learn its relevance to modern problems. (H)
5. You must have a total vision, like Milton Steinberg.

I see in Palestine a Jewish Commonwealth where the homeless Jews of the world have found rest, where the Jewish spirit has been reborn, whence flow to the dispersion inspiration and the stuffs on which it feeds.

I see the Jewries of the world, each at ease and firmly rooted in the land of its residence, each unswervingly devoted to the polity and culture of that land and at the same time the bearer and transmitter of a living Hebraism, significant to itself, its environment and the world.

Most specifically, I see an American Jewry, emancipated along with all other Americans from the restraints of prejudice, secure against violence, free to fulfill itself without hindrance.

An American Jewry alight with a religious faith hallowed by antiquity and responsive to the mystery of all things, yet sanctioned by the best in modern thought and clean with reasonableness.

An American Jewry standing four square by Judaism's great moral

ideals, sharpening them into the keenest contemporaneousness, applying them boldly, imaginatively - so that the name Jew is a synonym for the practice and advocacy of justice, compassion, freedom and peace.

An American Jewry literate in both its heritages, the American and the Hebraic, creative in both, crossblending and fertilizing the two until all devotion to one shall connote blessing for the other as well.

An American Jewry whose household is set in order.

An American Jewry which, having labored that Zion be rebuilt, now draws waters in joy from the fountainhead of the Jewish spirit.

I see in sum a Jewry which in its inner life has made of Judaism what it is intended to be, what it is now in some measure, and what

it can become in infinitely greater degree - that is to say, a source of blessing.

And I see all this set in a new, brave and free world which Jews, together with all men of good will, have helped to set free, laboring as individuals but also as Jews, as members of a fellowship consecrated from the womb to the ideal of a new, brave and free world.....

Shall not Jewish dreams and ideals, hands and hearts, blood and anguish have contributed to this end so long desired and prayed for? Will it then be a little thing - will it not rather be accounted a very great thing - to have played a part, not the largest perhaps but not the meanest either, in the building of the Kingdom of God on earth?

U (A)

THE UNVANISHING JEW

Eisenstadt
"Can Faith Survive?"

Forethought

And it came to pass after many millennia that the descendants of Abraham fled from the lash of many nations and came at last to the golden land of a new Jerusalem and it was a place known as America. And America was a country of black soil and much richness and it grew into a mighty nation which was the envy of all the peoples of the earth. And as the nation flourished, so did its Jewish citizens. And the government did not, as other governments had always done, shunt them behind ghetto walls, or put stumbling blocks in their paths, or ridicule them because of their peculiar ways. Thus did the Jews open themselves in gratitude to the new land, like parched soil embracing the gentle rain, and the sons and daughters of the immigrants adopted the tongue of their native soil and they rejoiced and gloried in their freedom and in the blessings of their America.

From time to time, hate-filled men as of yore rose up to malign the Jews, but the law was a shelter and the evil words found no echo in the hearts of the people. And so the Jews waxed successful and their children grew up

FRAG CONTENT

and they moved from the tenements to fine houses in the country with many rooms and Olympian swimming pools; and many of them had maid servants and man servants, and there was no lack of milk and honey and wine, and sleek speeding vehicles to traverse the ribbons of road to the glittering shops and the magnificent watering-places, to which they repaired as to the temple of old. And some had airplanes that flew through the air with the greatest of ease and with speeds swifter than the wind. And the Jews who were treated without difference were free to raise their own houses of God and to pray or to stay away, with none to make them afraid.

And the healthy children, growing tall and straight, went off to vast universities and wore the same fine clothes and imbibed the same filtered teachings as did their fellow Americans. And after a time the ancient memories became dim and the words of the Torah were seldom on their lips, and their heads were full of knowledge of space and science and psychology. Comfort, security, and success, a smug split-level home in suburbia, snobbish schools for their young loomed large in their sight, for America was a place of good living. And, as the rulers did not separate Jew from gentile and all were

cherished in the bosom of the law, the young people followed their hearts in love and marriage and many cast off the ancient traditions, beliefs and distinctive practices. The knowledge of God receded from their minds. And yet synagogues were proliferating as never before. They were large and beautiful and modern and seemed not much different from the church across the street and indeed, few of those who entered the synagogue or the church allowed the church or synagogue to enter them. And so they flourished in America and - despite a bit of ubiquitous withholding of the government's due, as was the way of the land - they paid large income taxes and loved the theater and the golf course and the television and the permissive way of life and, inasmuch as society did not brand or denigrate them as Jews, they ceased inwardly to identify themselves as such, for why, in a homogeneous society, should they separate themselves from their fellow men? And thus they became fliers of airplanes, and skippers of boats, and hunters for pleasure, and wielders of power, and the taste of good food and good frink was savored by their tongues.

And it came to pass, in the latter part of the . twentieth century, that Jews ceased to remember their past and their distinctive ways and they became like everyone else - and often more so - in the blessed land of America. And

so it is written that, in the golden land of the new Jerusalem, amidst freedom and plenty and the warm bonds of brotherhood, Judaism died painlessly in its sleep. And there was no rending of garments, nor heaping of ashes, and the voice of the Kaddish was not heard in the land.

Possible Threnody for 1984



(B)

Moses Hess was born in Bonn, Germany in 1812. His father had a sugar refining business in Cologne. The son grew up in a spirit of intellectual revolt, studying history, physics, French literature, New Testament. By the time he was 20, he ceased being a practicing Jew and was on most unsatisfactory terms with his father. He was gloomy, frustrated and at 23 wrote his first book entitled "The Sacred History of Mankind: A Proclamation of Freedom in the Name of the Holy Ghost." The title shows that the author was already more of a Christian than a Jew.

That same year, he wrote in his diary: "The Jewish religion, as such, has died out. Mosaic Law can neither bind the Jews together nor satisfy their religious needs. Christianity is the completely suitable religion of the present day."

He cut his bond with home by marrying a gentile, whom he had met during a visit to a brothel.

He was shocked by the Damascus blood-libel affair of 1840. The disappearance of a French Catholic priest and his servant in that city gave rise to rumors that the Jews had murdered them, using their blood for ritual purposes. The leading Jews of Damascus and their families were flung into prison. It took the concerted representations of several governments, including that of the United States, all of them goaded into action by influential Jews close to the circles of authority, such as Moses Montefiore of London and the Rothschilds and Adolphe Cremieux of Paris, ^{and a mass meeting in Philadelphia} before the liberation of the victims could be achieved. They were found to have suffered the most dreadful torments.

The incident affected Hess deeply. He ceased to proclaim his mission to the Christian world. Gradually he became a communist and collaborated with Karl Marx. He wrote about injustice and giving dignity to men. This could only be achieved by abolishing private property. He edited a journal for Marx, converted Engels to communism, and preached at little meetings of intellectuals.

Gradually he was spurned by Marx, who satirized him as "The communist rabbi." He was expelled from Belgium and Germany, was sought by the police in London, and eventually settled in Paris. At the age of 50 he was at a standstill - no children, no real home, no career and no clear-cut ideology.

Then came the moment of change. A political amnesty was declared in Prussia. He took advantage of it and went back, revisiting the cities of Germany and acquainting himself with Jewish problems all over again. In 1962 he wrote his book Rome and Jerusalem. Only 200 copies were sold in the next five years, but the book won for Hess the place in political science that had long eluded him.

The book advocated a solution to the Jewish problem based on the territorial resettlement of the Holy Land, and it ^{brought} ~~brought~~ this quasi-apostate, social revolutionary and drifting intellectual into the ranks of the founders of the State of Israel. His was the first reasoned political thesis for the nationalist movement. The word Zionism did not as yet exist.

The book was constructed in the form of a series of twelve letters to a friend. It is amateurish and uneven. It confesses to the mistakes of a

lifetime. Movingly, the letters describe how the abnormal Jewish situation had troubled the author throughout his career of commitment to the internationalist cosmopolitan doctrines of revolutionary socialism, and how his failure to understand himself had blinded him to a proper realization of the true Jewish malaise.

The spirit and message of the book are summed up in its first sentences:

"After an estrangement of 20 years, I am back with my people. I have come to be one of them again, to participate in the celebration of their holy days, to share the memories and hopes of the nation, to take part in the spiritual and intellectual warfare going on within the house of Israel on the one hand, and between our people and the surrounding civilized nations on the other. For though the Jews have lived among these nations for almost two thousand years, they can never be organically united with them. A thought which I believed to be forever buried in my heart has been revived anew. It is the thought of my nationality, which is inseparably connected with the ancestral heritage and the Holy Land, the Eternal City, the birthplace of the belief in the divine unity of life, as well as the hope in the future brotherhood of men."

After this, he attacked fellow German Jews who did not agree with him, made friends with the historian Heinrich Graetz, was received deferentially by leading French Jews, and wrote the epilogue which said that the racial struggle was primary and the class struggle secondary. This shows how far along he came.

Zionism and Socialism grew together at the end of the 19th century. Without realizing it, Hess expressed the sympathetic attraction and magnetism of the two ideas for each other. The Jews were on the horns of the dilemma: to be free and universal or to be free and national. The story of Hess is this conflict personalized. As he lay dying in 1875, he asked that his body be taken to the Jewish cemetery outside Cologne for burial beside his parents.



1866 CONTENT

PARCHMENT

HUNTER

(C)

Address By

BARON GUY DE ROTHSCHILD
President, Fonds Social Juif Unifie

to the UNITED JEWISH APPEAL

28th Annual National Conference

December 9-11, 1965 New York, N.Y.

Mr. Chairman, honored guests, ladies and gentlemen:

It feels good indeed to be with you tonight and to spend a few hours in this friendly gathering. Thank you for asking me.

1945-1965: This is the 20th Anniversary of the end of the war. What a bitter victory for us European Jews. I recollect my emotions when I first returned to the synagogue where I had been brought up, the synagogue of La Victoire of Paris in September, 1944, on the occasion of Rosh Hashona. I was then a junior staff officer in the staff of the military governor of Paris, who was no one else than General Koenig who is with us tonight.

I remember my feelings of amazement in seeing those that were there that day as if nothing had happened to them, and I remember the upsurge of memories, the ghosts, the shadows of those that I had always known, that I had always seen and who were not there, that I knew would never return.

I could not prevent my own vivid and morbid imagination from thinking of what they had endured and what had led them from their homes to death. Notwithstanding my own war record and my intense emotional participation in the Jewish plight, I could not not feel guilty about not having been there. A strange period started while survivors resumed their daily routine. The ordeal even for them had been such, the shock was great, that some turned against others in accusation of not having been courageous enough, of not having voluntarily assumed the same extreme risks that others had been unable to avoid and that had proved fatal.

-more-

In short, some were accused of being alive. I myself sat on two juries of honor which in one case involved even a religious authority. Pitiful heartbreaking cases, indeed. In absentia of the only guilty party, the Nazi who seemed to be forgotten.

At the same time, one truly wondered whether European Judaism would survive. Was it large enough in numbers to do so? Was Palestine still to become Israel, its only home and only haven? Even deeper, was the wound too severe to allow any healing, any hope of undamaged elements sprouting to new life? Let us face it. Nothing was less obvious than the reemergence of Jewish life in Europe. I do not know if it was a miracle. Finally, it took place.

However, I do know for sure, without you American Jews, it would not be, and never would have been. From you we have received a lot, and learned a lot. The FSJU, Fonds Social Juif Unifie, that is, our organization, celebrated its 15th anniversary a month ago, and a full tribute was paid to the great accomplishments of the JDC in its unfailing support, in its unceasing moral, financial and technical aid. Our central institution was conceived as a replica of your own and inspired by your example and your experience. Just as you have done here, we have endeavored to give French Jewry the notion of its responsibility and the desire to put public interest before particulars. We have attempted to organize nationally a unified drive similar but for the size to the gigantic machine that you have successfully set up since tens of years.

With your qualified technicians we have established a global policy for global needs, far removed from the old fashioned concepts of what was referred to as charity. In 1945, the French Jewish community was an aggregate of some 175,000 people, crippled, ruined, containing many thousands of orphans and vast numbers of lone women. From 1945 to 1953, 150,000 displaced Jews came to France

from the east seeking new homes, of which, 60,000 settled for good. By that time the French community had risen to some 235,000 or 250,000 people.

Starting in 1954, refugees started streaming in by the thousands from Tunisia, Morocco, later from Egypt, Hungary, Poland and Rumania. By the end of 1960, French Jewry numbered between 320,000 and 350,000, people. In the autumn of 1961, with the Bizerte crisis, a massive influx of 40,000 Jews from Tunisia took place which in fact continues now to the tune of a few thousand per annum.

In 1962, this process culminated in the dramatic arrival of 120,000 Jews from Algeria in less than three months. From then on, the French Jewish community with 500,000 people or more, has become the third largest community in the world and the largest in Europe, naturally, outside of Israel, which is a country in our community.

In the course of the last five years, we have tripled the amount collected and we have tripled the numbers of donors. We have reached the level of seven and a half million francs per annum with 16,000 families contributing. All this, as you may see, has been achieved in a very short period and with considerable difficulty.

I sincerely believe that had it not been for this last massive wave of immigrants, the Algerian, we would have obtained at last -- self sufficiency. This makes it quite clear that your money goes not to the established members of our French community, but to the newcomers whom we are helping. You are not supporting us. You are helping us to help others.

This massive increase of our community sets up a most difficult problem of intra structure and of basic workers. Our new community of 500,000 Jews is now spread all over the country, whereas, before the war, it was confined to a few large cities and also, naturally, to Alsace and Lorraine.

A new map of French Jewry shows communities in some 100 different localities,

mostly new settlements, with no place of worship, no means of religious education, no home or center for the youth. Marseilles, and the area around it contains 65,000 Jews against barely 7,000 at the end of the war. Lyons, Nice, Toulouse, 20,000 each. That is five to ten times more than before the war.

In 60 towns the Jewish population varies from 200 to 1,000 persons. In 30 other towns from 50 to 200 each. Another 20,000 Jews are dispersed and practically isolated in the various spots in which they have settled. It is the urgent task of our generation to give this mass population which is devoted to our Jewish traditions, the means of remaining loyal to their faith. It is now, and not later, that the education of 30,000 adolescents torn from their original environments, must be taken care of. No social pressure, no linguistic obstacle, can prevent them from giving up or losing their Jewishness, unless we are able to give them deep motives for retaining their identification.

Unfortunately, we are confronted with these problems, after the end of the Claims Conference, and, therefore, after a 25 per cent decrease in the total amounts which are available, with a loss of 1,200,000. The investment program which we carried out with the help of these German reparations between 1954 and 1964, could not take into account this considerable and unexpected increase in population. It must go on for at least another five years, and it is not the \$100,000 which has been allocated for this, which can see us through. I will not trouble you further with our headaches.

Tonight, I feel reassured in your presence, and I trust that together we will not be defeated. Let me tell you how grateful I am -- how grateful the French Jews are, to receive your constant help. It is your generous, warm, loyal and disinterested support, that makes you the big brother that providence keeps unfailingly on our side.

I know, from personal experience how difficult it is, how disheartening at times it is, to maintain, year in and year out one's sense of interest, one's sense of responsibility and one's zest for leadership. I myself was brought up with a strong notion of Jewish obligation. My family retains the privilege of being the biggest contributor in the French community, a title, by the way, which I would love to see challenged very soon and very often.

For 15 years I have presided over the destinies of our forces, and there also I would more than welcome competition for my chair. All this allows me to say to you, ladies and gentlemen, how much I admire your untiring generosity. I can even say that I admire it doubly, as so much of it is intended for people who are not around you, who do not belong to your community. In fact, for people who live and die overseas, who do not speak your language, who, but for your unflinching Jewish identification, would have little in common with you.

Please believe me when I say from the bottom of my heart, how much they feel close to you, what confidence we have in you morally and materially, and how much we trust you for today and for tomorrow. I have just referred to a subject that attracts much thought, that of Jewish identification. I would like to add a few remarks about it.

First of all, none of us ruled out that one of our main tasks is to preserve Jewish identification, particularly among the younger generations who are constantly exposed to every influence, politically, intellectually, emotionally, and philosophically. Therefore, I venture to forecast that as social needs diminish, as the welfare state of our times develops, more and more voluntary Jewish contributions will be devoted to counsel and educational problems. But, what will these programs consist of? If this is an impertinent question, please forgive me, but in my humble opinion, this is the \$64 question.

A correct answer would involve obviously an insight into the evolution of Western religions and its relationship to mankind. This is far beyond me, and,

anyway I am not given to crystal gazing. But, some factors are beginning to emerge right now. First of all, the impact of Israel on the Diaspora is bound to be very considerable, much more than can yet be appreciated. The existence of the Jewish State has normalized somewhat, the position of Jewish nationals of other countries. It has also increased their security in the face of potentially recurrent antisemitism.

In the long run, these highly beneficial factors might weaken our resistance to assimilation, and, while inspiring the few, we could possibly find for many more, a loosening of the stringent bonds that keep them in the fold.

You must also consider the fundamental change of attitude which is taking place within the Catholic church. Whatever would be its long-term outcome, a weakening of hostility between religious groups, a lowering of tension between human communities is beginning now. How very welcome indeed is this trend. Anti-semitism will not vanish in our lifetime. That is certain. But, nevertheless, in this Christian Western world, Jews might appear as being less and less an historical anomaly.

One day, perhaps, will our Western world be looked upon as Judaeo Christian and Judaism as the senior, even if the smallest, member of the family of religions which populate our world. All of this might or might not happen. If it does, it will have good sides, most obviously, and also, it will have some difficulties.

Do not forget that Moses lived some 1,300 years before Jesus; that Judaism is nearly twice as old as Christianity and that inasmuch as the method that each religion conveys to mankind has to be revised from time to time in order to remain up to date, our own venerable teachings face this requirement at least as much as any. The essence of life is movement and struggle, and we cannot escape the need of constant adaptations.

Judaism survived under the stress of centuries of unbelievable persecution, and because of it, also. Should Judaism have to face a long period of happiness

survival would depend on its intellectual, its moral and its emotional appeal. Jews would have to find in that religion an answer to the metaphysical problems, preferable to others.

Let me remind you that western religions catered for thousands of years to men who suffered all and every misery. They are hardly prepared to meet the problems of living in abundance. They offer guidance to states and governments in tasks that today look easy, for as now they must cope with the space age, the electronic epoch, the wane of the atom. Our little Judaism cannot afford to move any slower than the larger units with its hundreds and millions of followers. God will help those who help themselves.

If we still are His chosen people, a formidable task faces us, our children and the children of our children. Wherever we are, wherever we live, big or small, no matter; we carry in our hearts a little spark that must be treasured and kindled.

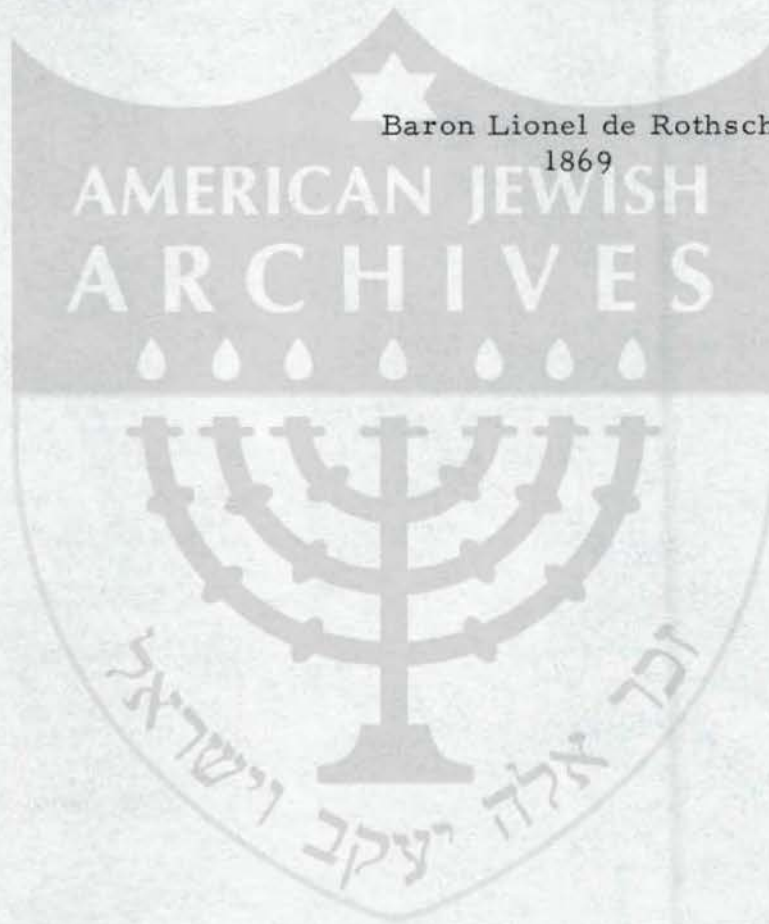
Friends of tonight, brothers of always, our new age is calling for prophets and woe to our people if we fail in this, our mission of all times.

#

12/11/65

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If the political privileges we have gained could in any way weaken our Jewish sympathies, they would have been purchased at a terrible cost, and would signally defeat the intentions of those who aided and labored for the movement.



Baron Lionel de Rothschild
1869

NO HAG CONTENT

PARCHMENT

HUNTER

D+E

FREE WILL vs. DETERMINISM

(1)

Not only communism (with its dialectual materialism) is deterministic, any totalitarianism is and the so-called free democracies are also, when people lose faith in the worth of the individual.

1984 has an ominous ring. It suggests some kind of inhuman totalitarianism nightmare. The world is divided into three super-states, perpetually at war, no one able to win - and all peoples kept ignorant and submissive through totalitarianism and technical methods (electric eyes - Big Brother is watching you). Not only the behavior but even the thinking process of individuals is controlled.

Life in 1984 is a mixture of horror and dreariness. What is horrible is not so much war as the shrivilling of personal freedoms and

and privacy, with the planners of the superstate controlling vast portions of ^{once -} ~~ones~~ independent lives. What is dreary is that within these totalitarianism conditions the living standards of masses of people in what were once civilized and prosperous countries are reduced: food and drink are little better than standardized slop, mass entertainments are primitive and vulgar; personal property has virtually disappeared.

(2)

What is the essence of the Orwellian nightmare? A sense of impersonality together with a sense of powerlessness. Look at a space-age complex of buildings, poured concrete, a few guards patrolling, the cold moon gleaming on it, the secret and unknown work performed in it - and you feel this is 1984. The impersonality is there, in the hugeness of the organization and in the anonymous myriads of the interchangeable human beings who make up most of their personnel. The powerlessness is the

feeling which I share with so many of my neighbors that our voices, our votes, our appeals amount to near nothing at a time when people have become accustomed to accepting the decisions of planners, experts and faraway powerful agencies.

Alienation, lonesomeness, hopelessness are modern American and British words which haunt millions who fear that life may become an Orwellian nightmare even without the political tyranny that Orwell had predicted.



(E)

This sense of impersonality and powerlessness runs contrary to the Jewish tradition which always taught the value of individual worth, effort and effectiveness. Judaism always believed in free will and control of one's own destiny.

" I as a Jew do not know what despair is. Despair means utter futility, being utterly lost. I will never be lost. I know where I come from, I know where I am going. I am the son of Abraham. Despite all my imperfections, deficiencies, faults and sins, I remain a part of that Covenant that God made with Abraham; we are going toward the Kingship of God and the Messianic era. This is the preciousness of being a Jew."

A. J. Heschel