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AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series H: United Jewish Appeal, 1945-1995.

Subseries 4: Administrative Files, 1945-1994.

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Young leadership. Speech notes. undated.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Carlyle - On Heroes, Hero-worship, and The Heroic in History

"As I take it, Universal History, the history of what men has accomplished in this world, is at bottom the history of the best men who have worked here. They were the leaders of men, these great ones; the modelers, patterns, and in a wide sense creators, of whatsoever the general mass of men continued to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realisation and embodiment of thoughts that dwelt in the best men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of these.

Roosevelt - April 12
Mussolini - April 28
Hitler - April 30

1. Judaism has no heroes - in this sense.
Moses' grave is unknown - IN HALLOHA - Exodus - Moses' name appears only once.
2. Judaism believes the opposite of Carlyle -
The process is more important than any individual. The process produces individuals to give it thrust. Judaism avoids "cult of personality".
History of world is the history of a divine action and a human response, or a human appeal and a divine reply.

3. There are two "historic" facts: The beginning and the end, creation and the messianic goal, between them stretches human history.

4. "The Jew is born civilized" - G. B. Shaw
Our function is to civilize mankind - we have all of human history in which to achieve this.

5. "All that is best in the ethics of the modern world, insofar as it has not grown out of Greek thought, is the direct development of the ethics of old Israel. There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law."

T. H. Huxley

~~6. Thus - the white problem is found in the question - why survive~~

6. These are really the answers to the question - why survive as a separate and special group.

7. Some people say - assimilate - work for general causes - nothing particularly relevant about Judaism in the world today. And others say that in America we are assimilating and disappearing, without advice. I don't believe this. You are evidence of the new generation's interest in survival.

AMERICAN JEWISH ARCHIVES

~~8. Survival means Three Things~~

8. Judaism is relevant because it offers an optimistic faith that man can do something about his environment - he was not simply born in original sin but has free will - and need not feel alienated or hopeless like 1984.

9. Judaism offers a philosophy of life - chosen people - Jews attacked for this reason.
(Same material as Boston - Feb 66)

Day Hammarstöld poem - hold out
climb
don't falter because it is
tough.

4. Tired
And lonely,
So tired
The heart aches.
Meltwater trickles
Down the rocks,
The fingers are numb,
The knees tremble.
It is now,
Now, that you must not give in.

On the path of the others
Are resting places,
Places in the sun
Where they can meet.
But this
Is your path,
And it is now,
Now, that you must not fail.

Weep
If you can,
Weep,
But do not complain.
The way chose you --
And you must be thankful.

Dag H.

BASIC CONCEPTS + PHILOSOPHY

(F)

1. Election - Chosen people

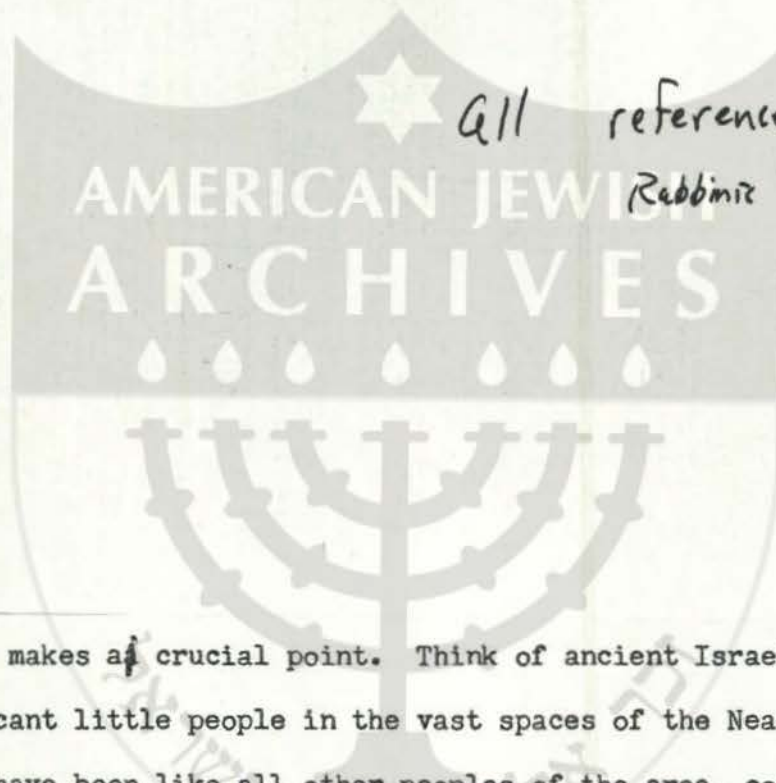
- a) not Herrenvolk - not doctrine of racial superiority
- b) chosen by God to "act out" a certain type of life -
moral order - just society - called for in Torah

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 Montfieur + Loew
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 Brill
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.

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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.

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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.

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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 Jew^s 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, le 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:

People - saving lives

Land - Buber (Boston - Feb 66)

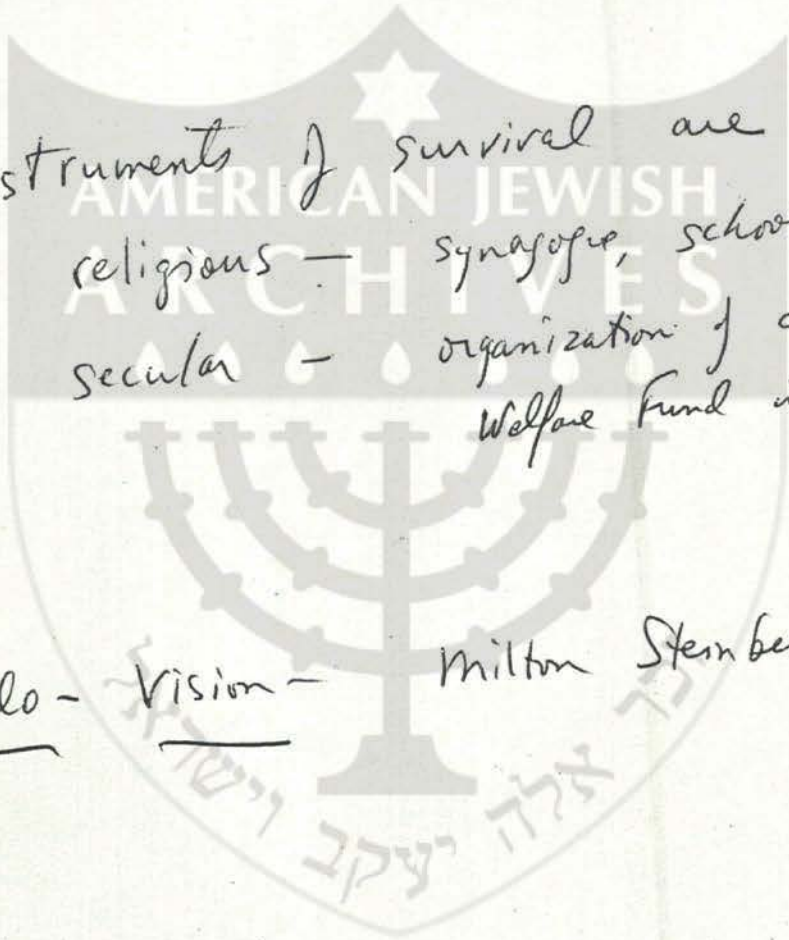
Ideas

11. Instruments of survival are:

religious - synagogue, 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?