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MS-630: Rabbi Alexander M. Schindler Digital Collection, 1953-1996.
Series A: Union of American Hebrew Congregations, 1961-1996.

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Message of Israel, 1967-1973.

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

1974 IS OUR 40th YEAR

MESSAGE OF ISRAEL



UNITED JEWISH LAYMAN'S COMMITTEE INC.
ABC RADIO NETWORK AND ASSOCIATED STATIONS

123 East 55 Street
New York, N.Y. 10022
(212) 838-5122

DAVID J. WISE, Director

RABBI JONAH B. WISE, Founder

October 8, 1973

Rabbi Alexander M. Schindler
UAHC
838 Fifth Avenue
New York City 10021

Dear Alex:

Many thanks for your gracious letter of September 28, and may I be among the first to congratulate you upon your new status as "President-elect".

This is just to confirm our appointment to meet at ABC Headquarters across the Park from the UAHC. The exact address is 1926 Broadway, between 64th and 65th Streets, 5th floor, Studio 3. The time is 3 P. M. The date is Wednesday, October 24.

Studio 2

It was very nice indeed of your secretary, Edith Miller, to help me set things up.

Again, all good wishes for the New Year.

Cordially,

David
David J. Wise

DJW/g
CC to Rabbi Leonard Schoolman

Released weekly in cooperation with Central Synagogue, an affiliate of the Union of American Hebrew Congregations. Outlets in New York metropolitan area alone are:

WMCA-AM (570kc) 7:15 AM
WABC-AM (770kc) 7:30 AM
WVNJ-AM (620kc) 9:30 AM

WVNJ-FM (100.3mg) 9:30 AM
WVOX-AM (1460kc) 6:05 PM
WVOX-FM (93.5mg) 6:05 PM
WFAS-AM (1230kc) 11:00 PM

(Ask us for complete listing.)

MESSAGE OF ISRAEL

Only

123 East 55 Street, New York, N. Y. 10022
David J. Wise, Director

Phone: (212) 838-5122, Ext. 35

Rules for Speakers (Revised February 1973)

FROM: _____ DATE: _____

TO: _____

1. The deadline for the submission of your scripts to our office is _____. This is most important. At the same time, please submit, in duplicate, if available, a brief autobiographical sketch. The deadline for your topics (only) is _____ (for publicity purposes).
2. All speakers are pre-recorded at least three weeks in advance of broadcast. You will be advised by your local ABC (or other) station and/or Mr. Wise when and where to report. Please have them see that the exact timing of each talk is on the tapes when shipped to New York. If your station does not contact you to come in and record within two weeks after you have mailed your talks to us, PLEASE CONTACT THEM. They should, by that time, have received clearance and mailing instructions from me or ABC headquarters in New York; if they have not, tell them to contact me or Mr. George Saxe, American Broadcasting Co., 1926 Broadway, New York, N. Y. 10023 (LT 1-7777). Do not record without his approval or that of Mr. Wise. Talks recorded without clearance are subject to rejection or editing according to the judgment of ABC Public Affairs and ABC Continuity Acceptance.
3. It is helpful if all sermons and other talks are submitted to us in four copies. Please make no radical deviations from the text in your recording session without advising us well in advance.
4. We suggest that all speeches be approximately 8 to 10 (but not over 11) minutes long inasmuch as the entire MESSAGE OF ISRAEL is only 23 minutes in length. If your talks are materially over-long, we suggest that you yourself edit them down to the proper length. Otherwise, it will be necessary that it be done by us here in New York, and you will have to trust to the judgment of our editors.
5. The last 10 words of your address are cues to radio engineers. Do not alter or add anything after same without advising us ahead of time.
6. The average speaker, according to our experience, reads at approximately 2:15 per double-space typewritten 8 1/2 x 11 page. Prepare your script accordingly. Since a number of our stations record and re-broadcast a week late, do not "date" talk unnecessarily. Avoid words like "tomorrow", "this morning", etc.
7. It is not mandatory but would be appreciated if you would begin your address with the words "Thank you".
8. Due to a 1953 revision of the U. S. Copyright Law you are warned against using direct quotations from copyrighted material published within the past 56 years without sending us a letter from the author or publisher giving "permission to the MESSAGE OF ISRAEL to use material on the air and in copies to be distributed to listeners". You are to secure said written permission and send it in along with your sermon. If in doubt as to the copyright status of the material, you can check same with Miss Kay Murphy, Mgr., Literary Rights Division, American Broadcasting Co., 1330 Avenue of the Americas, 29th floor, New York, N. Y. 10023 (LT 1-7777, Ext. 7472). Be sure to specify source (exact) of your material in any case and, in writing your talk, be sure to indicate the exact source of each quote, even if from the Bible or
(Please turn over)

other easily recognizable material. However, please do not take any of the foregoing as a discouragement from using quotations as liberally as you wish since we realize their importance in many instances.

9. From the "Program and Advertising Policies of the American Broadcasting Company": "All religious programs will be subject to the approval of the Public Affairs and Continuity Acceptance Dept.....As religious programs should serve the religious needs of listeners of all faiths and creeds, the messages presented should be non-sectarian and non-denominational, with major emphasis on broad religious truths rather than on tenets of individual denominations or creeds. Since provision cannot be made on programs of a religious nature for the presentation of both sides of controversial questions, such programs may not include expressions of partisan political opinion or discussion of controversial economic or social issues".

"ABC reserves the right to require elimination or revision of any material contrary to the public interest or inconsistent with the Company's standards of truth and accuracy."

"ABC will accept no program which misrepresents, ridicules, or attacks any individual or group on a basis of race, creed, color, or national origin. Any reference to a religion, faith, or creed shall be respectful, fair and in good taste."

10. THE "MESSAGE OF ISRAEL" RESERVES THE RIGHT TO REJECT IN ITS ENTIRETY ANY TALKS OR SERMONS IN WHICH ALL THE ABOVE RULES ARE NOT FOLLOWED. Consult us if you have any problems.

* * * * *

NOTE: It will be appreciated if you will: --

- (1) Respond to all invitations to appear on the MESSAGE OF ISRAEL within 7 days after receipt of same.
- (2) Upon acceptance, we would appreciate it if you could check immediately with your local ABC (or other) station to find out if it is carrying the MESSAGE OF ISRAEL programs regularly at a time satisfactory to yourself and also that it will be broadcast at the time when you appear on the program. (Out of N. Y. speakers only).
- (3) Cooperate with us in publicizing the MESSAGE OF ISRAEL both before, during, and after the date upon which you appear on the program...via regular notices in your temple bulletins.
- (4) Place MESSAGE OF ISRAEL office on your Temple's or organizational mailing list for their bulletins re your appearance with us.

WARNING TO OUT-OF-TOWN SPEAKERS: Since recording standards vary from station to station, be sure to listen to the tape recordings of your sermons before leaving studio. IS THIS THE WAY YOU WANT TO SOUND? If not, either have sermons re-recorded, or notify me for further instructions. Imperfectly recorded sermons will not be used on air.

September 28, 1973

Mr. David J. Wise
Message of Israel
125 East 55th Street
New York, N.Y. 10022

Dear David:

Many thanks for the gracious invitation to be a guest on a MESSAGE OF ISRAEL program. Of course, I will be delighted to tape a program and needless to note the November 18th broadcast date is just fine.

The topic you suggested, "The Next Hundred Years," is fine, I'll deal mostly with the future of the synagogue and that fits right into the title. What format did you have in mind, a discussion with a group or a solo? It seems to me a round table discussion might be good but I leave the decision to you, whatever you wish, just let me know.

Can the taping be done here? If possible that would be the easiest for my schedule. If not, just let me know where and when. And since the calendar is filling up quickly, I'll suggest any of the following dates:

October 24 - afternoon
October 25 - morning
October 30 - any time of day

Looking forward to hearing from you and with warm regards and all good wishes for the New Year, I am

Sincerely,

Alexander M. Schindler
President-Elect

cc: Rabbi L. Schoolman

1974 IS OUR 40th YEAR

MESSAGE OF ISRAEL



UNITED JEWISH LAYMAN'S COMMITTEE INC.
ABC RADIO NETWORK AND ASSOCIATED STATIONS

123 East 55 Street
New York, N.Y. 10022
(212) 838-5122

DAVID J. WISE, Director

RABBI JONAH B. WISE, Founder

September 26, 1973

Rabbi Alexander Schindler
UAHC
838 Fifth Avenue
New York City 10021

Dear Alex:

Needless to say, all of us involved with the MESSAGE OF ISRAEL and - in particular - with the Centennial of the UAHC, are greatly indebted to you for your kind cooperation in switching the date specified in my letter to you of September 21, from November 11 to November 18.

I would like to do the taping towards the end of October if convenient to you. That is just a detail, but I thought I would mention it inasmuch as you might like to have some sort of deadline to shoot at.

Again, many thanks, and best wishes of the Season.

Cordially yours,


David J. Wise

CC to Rabbi Schoolman

P. S. Inasmuch as we would like to include all of the MESSAGE OF ISRAEL programs which will be devoted to the Centennial in the program which will be distributed to the delegates, I would greatly appreciate your getting your topic into me as soon as possible so that we can meet a deadline which is, as I understand it, October 10. Leonard can correct me if I am wrong. We are devoting the entire month of four Sundays to the Centennial, and I am working very closely with Rabbi Schoolman to make sure that this series is an outstanding success.

DJW/g

Released weekly in cooperation with Central Synagogue, an affiliate of the Union of American Hebrew Congregations. Outlets in New York metropolitan area alone are:

WMCA-AM (570kc) 7:15 AM
WABC-AM (770kc) 7:30 AM
WVNY-AM (620kc) 9:30 AM

WVNY-FM (100.3mg) 9:30 AM
WVOX-AM (1460kc) 6:05 PM
WVOX-FM (93.5mg) 6:05 PM
WFAS-AM (1230kc) 11:00 PM

(Ask us for complete listing.)

1974 IS OUR 40th YEAR

MESSAGE OF ISRAEL



UNITED JEWISH LAYMAN'S COMMITTEE INC.
ABC RADIO NETWORK AND ASSOCIATED STATIONS

123 East 55 Street
New York, N.Y. 10022
(212) 838-5122

DAVID J. WISE, Director

RABBI JONAH B. WISE, Founder

September 21, 1973

Rabbi Alexander Schindler
UAHC
838 Fifth Avenue
New York City 10021

Dear Alex:

One of my privileges as producer of the MESSAGE OF ISRAEL is that of occasionally inviting guests on same. As you undoubtedly know, we continue to feature the ministry and choir of Central Synagogue and outstanding Jewish leaders coast-to-coast and around the world. It also continues to be aired over 200 stations coast-to-coast and more than 350 around the world via the American Forces Radio Service and is heard over some seven stations in the greater New York City area, not to speak of Stamford's WSTC, etc.

We would like very much to honor the upcoming UAHC Biennial and have been in touch with Leonard Schoolman of your staff in that regard. He has suggested a round table discussion of the future of Reform Judaism and Judaism in general on some such topic as THE NEXT 100 YEARS. Naturally, said title is only tentative and, of course, subject to your approval. Incidentally, we would welcome any other suggestions you may have for a program honoring the Centennial.

It is, therefore, my privilege and pleasure to extend to you a cordial invitation to appear on the MESSAGE OF ISRAEL November 11 to discuss this vitally important subject as part and parcel of the New York Biennial Convention itself (but, of course, by transcription).

For what they are worth, I am taking the liberty of enclosing our usual rules to speakers.

I trust that I may hear from you soon and affirmatively.

Warmest regards and best wishes of the Season.

Cordially yours,

Encl. DJW/g

David J. Wise

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WVOX-FM (93.5mg) 6:05 PM
WFAS-AM (1230kc) 11:00 PM

(Ask us for complete listing.)

OK if transcription can be planned for on-table time. Alex.

PHONE-O-GRAM for:

M. Leanduse of _____

☒ Telephoned ☒ Please return the call ☐ Will call again ☐ Came in ☐ See me

Message: No need to meet - can discuss
by phone

Phone: _____ Date 12/15 Time 4:20 By _____

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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

AMERICAN BROADCASTING COMPANY

Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, Program Director Reply to: 123 East 55 Street, New York, N.Y. 10022
Telephone (212) 838-5122, Ext. 35

MEMORANDUM

TO: Rabbi Alexander Schindler

FROM: David J. Wise

DATE: December 11, 1969

The attached is self-explanatory.

Incidentally, there are a couple of other matters that I would like to discuss with you at your convenience if you would have your secretary give me a ring and thus put us in touch with each other.

Incidentally, I thought your tribute to Lucy Broido the other day was magnificent, and I am sure that everyone there appreciated it as much as I did.

I hope that I can depend upon Sidney to follow through on publicity for the MESSAGE OF ISRAEL program of December 21. Will you implement this?

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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

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• Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, Program Director Reply to: 123 East 55 Street, New York, N.Y. 10022
Telephone (212) 838-5122, Ext. 35

MEMORANDUM

TO: Mr. Sidney Gross, Director of Public Relations
UAHC, 838 Fifth Avenue, New York, N.Y. 10021

FROM: David J. Wise

DATE: December 11, 1969

This is just a line to confirm my telephone conversation with your secretary, Elayne Rehaut, on Wednesday, to the effect that two Vice-Chairmen of the UAHC will be guests on the MESSAGE OF ISRAEL of December 21, 1969, in a "Biennial wrap-up," a panel discussion, presided over by Rabbi David J. Seligson of Central Synagogue. They are, respectively, Mr. Matthew H. Ross, Chairman of the Board of Central Synagogue and honorary President of this institution; and Mr. Harry Gutmann.

I hope that you can give this the widest possible publicity.

Regards.

BC: Rabbi Alexander Schindler
Rabbi Maurice N. Eisendrath

January 20, 1969

Rabbi Alexander M. Schindler 's secretary

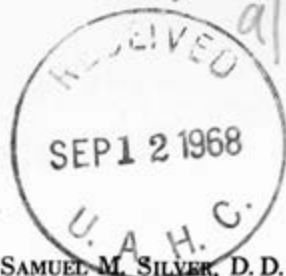
Ralph Davis

David Wise letter

This was received in Rabbi Schindler's absence. Please be good enough to handle it.

Temple Sinai
Lakeside Drive
Stamford, Connecticut

Office of the Rabbi
322-1649



*Set up meeting
w/ Ralph to
discuss this.*

7 Sept. 1968

Dear Alex,

If everything in this
letter is ok with you, I'll start
on the book.

If you can find
time from your crushing schedule
so to apprise me I'll be grateful.

With thanks and
best wishes for a good and
healthy year, I am

Yours cordially,

RABBI SAMUEL M. SILVER

RABBI ALEX SCHINDLER
838 FIFTH AVE.
NEW YORK CITY

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • (212) 249-0100

113

888-5123
X3K

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, *Director*; RABBI JONAH B. WISE, *Founder*

Abel —

For your information

DW

Sam wants you to
me. Is his
contract ready?

Call me!

T

REGISTERED MAIL

September 5, 1968

Rabbi Samuel M. Silver
Temple Sinai
Lakeside Drive
Stamford, Conn. 06903

Dear Sam:

Again, many thanks for your gracious letter of June 17, 1968. As you can understand, until your proposal had met with the full approval of the United Jewish Layman's Committee, the MESSAGE OF ISRAEL Committee of Central Synagogue, the President of Central Synagogue, and the Publications Committee of the Union of American Hebrew Congregations, no arrangements that I made with you would be truly final. However, when you receive this letter, you may rest assured that your proposal has met with the approval of the necessary people indicated above other than those at the Union of American Hebrew Congregations, as I will have cleared your proposal with the necessary parties at Central Synagogue and at the MESSAGE OF ISRAEL.

Speaking for myself, I am sure that your ideas for the book are on the whole extremely satisfactory, although there are a few emendations such as the length of the book and other details that you and I could discuss in person.

The most important consideration is that we all have a very clear understanding that - in order properly to protect Central Synagogue, the United Jewish Layman's Committee, and the Union of American Hebrew Congregations, as well as yourself, from possible claims by rabbis whose sermons will be published by you in a synopsis form - it should be made a condition precedent to the use of any such sermon that there first be secured by you from each of the rabbis written permission for the use and synopsis of his sermons. We also suggest that a copy or photocopy of each such document be sent to Central Synagogue for its files.

As per your letter of June 17, it is to be clearly understood by all parties that Central Synagogue and the United Jewish Layman's Committee shall in no way be liable for any costs whatsoever in connection with the production and distribution of the book.

There also remains the matter of just how the profits from the should be

-2-

Rabbi Samuel M. Silver
Stanford, Conn.

September 5, 1968

distributed. It is my feeling that you should be compensated adequately for your work and that the UAHG should receive a fair return for their investment. However, I also want assurance that any share in the profits over and above a certain amount should accrue to the United Jewish Layman's Committee considering the untold sums that it has invested in the MESSAGE OF ISRAEL over the years.

Incidentally, I am glad that you agree - but I would like you to confirm it in writing - that the book will definitely be dedicated to the memory of the founder of the MESSAGE OF ISRAEL, my father, Rabbi Jonah B. Wise. I also think that it would be nice if a tribute to him contained in one of the Jonah B. Wise Memorial Lecture Series, such as that by Freehof, be included in the book, in whole or in part.

Other than that I think that your letter of June 17 pretty well covers the bill. Once we have received a reply from you assenting to the above proposals, assuming that you are also satisfied that the Union of American Hebrew Congregations will agree to everything, I see no reason why the United Jewish Layman's Committee of Central Synagogue should have any objection to my now throwing open my sermon files to you so that the work may begin without delay.

Best to Elaine and the boys and - of course - the Judge and all the family.

Cordially yours,

David J. Wise

August 12, 1968

Mr. David J. Wise
Central Synagogue
123 East 55th Street
New York, N.Y. 10022

Dear David,

I have no objection to the sharing of the profits although we will be lucky if we break even. I am instructing ~~our~~ Director of Publications, Ralph Davis, to have the appropriate contracts drawn.

With warm good wishes, I am

Cordially,

Alexander M. Schindler

BC: Ralph Davis

We will be lucky to break even. If you have no objections, please have the appropriate contract drawn up. Thanks.

Alex



RABBI JONAH B. WISE, Founder
DAVID J. WISE, Director

123

~~128~~ East 55th Street, New York, N.Y. 10022
TEmpleton 8-5122

MEMORANDUM

TO: Rabbi Schindler
FROM: David J. Wise
DATE: August 7, 1968



In a letter dated July 1, Rabbi Silver asked that I send you a copy of the attached letter of June 20.

Up to this writing, everything seems to be going satisfactorily, and I hope to expedite things upon my return from a brief vacation. I hope that all is well with you and yours.



Copies (later) to Rabbi Schindler and Ralph Davis

CENTRAL SYNAGOGUE

123 EAST 55 STREET, NEW YORK, N. Y. 10022

TEMPLETON 8-5122

Founded 1846

June 20, 1968

Lexington Avenue at 55th Street

Rabbi Samuel M. Silver
Temple Sinai
Lakeside Drive
Stamford, Conn. 06903

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DR. DAVID J. SELIGSON

ASSOCIATE RABBI
LEWIS E. BOGAGE
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EXECUTIVE SECRETARY
MILTON KULICK

Dear Sam:

Many thanks for your gracious letter of June 17, 1968.

As you can understand, until your proposals have met with the full approval of the MESSAGE OF ISRAEL Committee of the Board of Central Synagogue, which is now responsible for the program, no arrangements that I may make with you are truly final.

I am sure that your idea for the book will be satisfactory and that your offer to include the foreword by Rabbi Seligson is more than satisfactory and also - needless to say - your crediting the United Jewish Layman's Committee and myself.

I know that the Committee will have no objections to your using the files.

However, there is still the matter of just how the profits from the book will be distributed. Naturally, we feel that you should be compensated for your work and that the Union receive a fair profit for their efforts; however, if the book really become a best seller, I want to protect Central Synagogue and the MESSAGE OF ISRAEL so that I should receive a written statement from yourself, approved by the UAHC in writing, to the effect that any profits over and above the foregoing should be distributed in such a way as to ensure the MESSAGE OF ISRAEL Committee, Central Synagogue, and the United Jewish Layman's Committee of a fair proportion of said profits.

Once this assurance has been received, I am sure that we could go ahead full steam, but the written assurance regarding financial arrangements must be received first and approved by the persons and organizations involved.

You don't mention in your letter my warning that the publication of any sermon delivered on the MESSAGE OF ISRAEL in a book which will be sold at a profit or even in a non-profit venture with any kind of distribution must first be cleared with the authors of the respective sermons. In addition, they must be contacted so that their approval will be forthcoming for any digest that you may make of their sermons. I am sure that most of them will tell you to just go ahead and not worry about anything, but there may be a few who will be fussy, and we cannot afford to antagonize them.

Warmest regards to you and yours, and I hope that I may hear from you at your convenience.

Cordially yours,

David J. Wise

MEMORANDUM

Date January 11, 1968From Ralph DavisTo Rabbi Alexander SchindlerCopy for information of Al Vorspan and Bob Garvey

Subject _____

You recall that some time ago we appointed you a member of the Staff Committee on Publications of the UAHC books.

As a member of that committee, we would like you to consider a new book which Rabbi Sam Silver has prepared. The book consists of sermons from the Message of Israel.

Sam has taken the two page sermons and reduced them to one page. He envisages a 365 page book entitled "365 Thoughts for the Year"- the outstanding Message of Israel.

I am sending you herewith a sample page from the book.

We would like your reaction to this and if necessary we will have a meeting to discuss it.

We plan to do a small printing, perhaps 2000 copies.

Sounds good.

Can we break even at 2000?

Circular filed _____

Date Returned _____

Please return to signer of Memorandum when above has been attended to.

MEMORANDUM

Date March 14, 1967From Alfred MacklerTo Rabbi Maurice N. EisendrathCopy for information of Rabbi Alexander Schindler, Al Vorspan, Ruth A. BuchbinderSubject MESSAGE OF ISRAEL

The following statistics represent the cost to the Union for the fiscal year ended June 30, 1966. These costs, by the way, do not vary to any great extent from the prior years and we can assume that the present year will be approximately the same. David Wise runs a very static operation; therefore, very little fluctuation in costs:

Direct Costs:

Salary - David Wise	\$7,000.	
Fringes:		
Pension	490	
F.I.C.A. Taxes	194*	
Group Life Insurance	145	
Disability Insurance	20	
Dental Insurance	11	
Total Salaries and Fringes		\$7,860
Programming		2,616
Travel and Meetings		<u>75</u>
<u>Total Direct Costs</u>		<u>\$10,551</u>
Shared Services		<u>3,800</u>
<u>Total Costs</u>		<u>\$14,351</u>

- * For the year 1966-67 this will be increased by \$90 because of the increased F.I.C.A.

Other direct costs for MESSAGE OF ISRAEL, such as, postage, printing, stationery, telephone, etc., are billed to United Layman's Committee and are not reflected in these expenditures.

The Shared Services listed above reflect a small enough portion of our over-all building costs and include only those areas actually used by David Wise, i.e., typing pool, proof reading, mimeo., file room, mail room, accounting, building maintenance, insurance, and other sundry items. The total of \$3800 of Shared Services amounts to approximately \$75 a week and is a small enough sum to pay for rent and utilization of other facilities in this building.

al

August 29, 1967

Rabbi Samuel M. Silver
Temple Sinai
Lakeside Drive
Stamford, Conn. 06903

Dear Sam,

Your suggestion to have a more economical edition of the Message of Israel sermons prepared -- perhaps a photo-offset process -- might well make it possible for us to consider this venture. Do you want to get together to discuss the details?

If so, when do you expect to be in New York? Please give me some advance warning, inasmuch as I would like Ralph Davis to be on hand for this meeting.

With warm good wishes, I am

Cordially,

Rabbi Alexander M. Schindler
Vice President

AMS/w

cc: Ralph Davis

Temple Sinai

LAKESIDE DRIVE • STAMFORD, CONNECTICUT 06903
AT INTERLAKEN ROAD

Telephone: (203) 322-1649

RABBI
SAMUEL M. SILVER

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MRS. MIRIAM WEISSMAN

6 July 1967

Dear Fellows,

You may not realize it but you have a book in the sermons given on the Message of Israel.

I had occasion to get a batch of Messages from David Wise for a thing I'm doing called The Quotable American Rabbis.

The talks are quite good.

You have a volume there, especially since you are your own publishers.

The volume would be snatched up by all the rabbis of all persuasions and would also be a service to small temples that are rabbi-less.

Of course, you would have to do a lot of pruning, etc.

I'd be willing to edit it for you -- for a fee.

Every rabbinical shnook pockets a few bucks by pasting some of his sermons together and publishing them.

You've got some good stuff there and it ought not go to waste, especially since it might bring you some revenue (Christian clergymen will also buy!).

Of course, I don't even know whether you have copies of all the sermons. I asked David Wise to send me everything and all he sent was a couple of dozen.

Happy summering.

MEMBER OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

TO: RABBIS EISENDRATH & SCHINDLER

Yours,

Temple Sinai

LAKESIDE DRIVE • STAMFORD, CONNECTICUT 06903
AT INTERLAKEN ROAD

Telephone: (203) 322-1649

RABBI

SAMUEL M. SILVER

Asst. Rabbi for Education

PAUL C. SILBERSHER

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MRS. MIRIAM WEISSMAN

Dear Ralph,

I have gotten the ok from Rabbi Schindler on that Message of Israel proposed book, and I hereby submit a sample of a sermon that you might diddle with and let Rabbi Schindler and me see.

I have taken a two page sermon and have reduced it to one. I think the essence of all these Messages can thus be conveyed, and as I told you, I envisage a 365-page book entitled: 365 Thoughts for the Year..the Outstanding Messages of Israel.

Please accept my best wishes for a happy and healthy New Year. My fondest to your family and to your 838 Family as well.

Cordially,

RABBI SAMUEL M. SILVER

MR. RALPH DAVIS
838 FIFTH AVE.
NEW YORK CITY

Worry or Work?

By Rabbi Abraham D. Shaw

In Athens a visitor will notice scores of people carrying beads, which seem to be rosaries, but are "worry-beads," which are nervously clicked as a way of ~~offsetting~~ offsetting trouble.

They are symbols of a state of mind of millions who feel an overwhelming sense of futility in the face of the vast problems that beset mankind. In the same ~~vein~~ vein, witness the ever-increasing recourse to tranquilizing drugs or the self-hypnosis induced by spending hours before a TV screen. These are our "worry-beads."

The Scriptural story of Noah relates that God "saw the earth, and behold it was corrupt...And God said to Noah, 'The earth is filled with violence..and behold I will destroy them with the earth..Make thee an ark..and of every living thing shalt thou bring into the ark to keep them alive with thee'..and Noah did this, according to all that God commanded him" (Gen. 6.12-22).

Noah could have been overwhelmed with the hopelessness of the world's fate, of its impending doom, and wrung his hands helplessly or clicked his own kind of "worry-beads." Inspired by God, he chose otherwise. He turned from worry to work. And so he set a pattern for our age to emulate. As ~~four~~ forbears understood it, as our faith teaches us, there can be no evasion at an hour of decision.

We are told that there is more fatalism in our time than there used to be. But even fatalism is a contribution to decision--a decision by default. The truth is that the future is being shaped every minute not only by statesmen but by what is happening in the minds of all the people. If we decide fatalistically that there is nothing we can do about ourselves and our world, then by so believing we shall have made ourselves powerless. For such behavior is also a choice.

Faith and fatalism have been in conflict since the dawn of history. As individuals, some say, we are predetermined by our ~~history~~ heredity, hopelessly conditioned by our environment. As for mankind as a whole, economic determinism governs the history of nations. There is little we can do about this, some contend. It's all predetermined.

But do these factors so control us that we have no freedom? Our Judaism affirms that if we decide to win, we may succeed ~~xxx~~ or ~~xxxxxxx~~ we may not, but the one thing that makes failure most likely is the fatalism of those who say it is inevitable. No one who knows history will deny there are limitations to our choices. But on the other hand can we deny that such choices exist?

A professor was told his task ~~was~~ was hopeless, because of the prejudice of his students who said, "You couldn't change people's views in five hundred years." One day he began his lecture: "I've been told it may take 500 hundred years to change the current views about the Bible. I am beginning this morning."

It may take a tremendous effort to bring mankind through its present crises. But let us remember the Chinese p
Journey of a thousand miles must begin with a single step. ^{x proverb, "I do} We each
of us must help take that step!

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., REgent 7-8200

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

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WORRY OR WORK?

BY: Rabbi Abraham D. Shaw, Temple Oheb Shalom, 7310 Fk. Heights Avenue, Baltimore 8, Maryland 10/20/63

Several months ago I concluded a two weeks' tour of Greece. Out of the multitude of impressions which impinged there upon my thoughts I would share with you one which on first hearing may seem trivial indeed, yet which I regard as both illuminating and instructive. In that land, so filled with magnificent ruins of the classic Grecian past, where even Nature has been lavish with its gifts of mountain and marine beauty, I was especially fascinated to observe scores of the men of Greece, either seated in the coffee houses or walking the streets of the cities and villages, carrying beads in their hands. At first glance one might assume that these were rosaries, some religious device either of a protective nature or for reckoning prayer-rituals. Not at all. As a matter of fact, the beads are carried constantly, and primarily by men who seem to devote every idle moment to fingering them and clicking the beads back and forth. They are known in Greece as "worry-beads," and apparently they serve the same function as key chains which some of us occasionally twirl nervously.

Now one would be inclined to dismiss the whole behavior pattern of the "worry-beads" as interesting but of no real significance except that this is so widespread and that it reflects an attitude that is revealing of contemporary man. In a land that is replete with past glory yet is overburdened with present day problems, where everything from widespread soil erosion to poverty and illiteracy exists, the sight of scores of men spending a considerable part of the day at the coffee houses sipping tiny cups of Turkish coffee and nervously clicking their "worry-beads" is far from reassuring.

Yet, lest you assume that I would thus sweepingly and so unfairly characterize all the people of Greece, let me hasten to add that most are hard-working indeed, and that all of them are friendly and ingratiating. I see in the symbol of the "worry-beads" not so much a characterization of the people of Greece as an attitude shared by millions of persons the world over. At its extreme this reflects a state of mind of those who feel an overwhelming sense of futility in the face of the vast problems which now beset us. Because they are convinced that the ills which today confront us are so huge, they have surrendered to this feeling of hopelessness. Rather than set their hands to some creative task, they employ them in the meaningless gesture of clicking their own variety of "worry-beads." How else can one describe the ever-increasing recourse to tranquilizing drugs or the self-hypnosis induced by spending hours before a T.V. screen? All these are devices which, acknowledged or not, are a means of avoiding direct confrontation with the issues of our time...are our particular use of "worry-beads."

At this season of the year, in our Jewish tradition, we have read the age-old Scriptural story of Noah and the flood. It relates, you will recall, how God "saw the earth, and behold it was corrupt...And God said to Noah... 'The earth is

(OVER)

filled with violence...and behold I will destroy them with the earth...Make thee an ark...and of every living thing shalt thou bring into the ark to keep them alive with thee'...and Noah did this, according to all God commanded him..." (Genesis 6:12-22) Here, in the ancient narrative of Noah, we see a man who could have been overwhelmed with the hopelessness of the world's fate, of its impending doom, and wrung his hands helplessly or clicked his own kind of "worry-beads." Inspired by God, he chose otherwise. He turned from worry to work. And so he set a pattern for our own age to emulate. As our forbears understood it, as our faith teaches us, there can be no evasion at an hour of decision. Responsibility for action is the very heart of our Judaism. We are told that there is much more fatalism in our time than there used to be. There are more people who regard themselves as being completely in the grip of circumstances and who feel they have no part in deciding their own destiny. Yet they are helping to decide it every day. Even their fatalistic attitude is a contribution to decision -- a decision by default. For the truth is that the future is being shaped every minute, not only by statesmen and leaders, but by what is happening in the minds of all the people. Nor are they choosing only when they concern themselves with what should be done about peace and war and other international issues. They are choosing in everything whatever which determines their own character, their own convictions, their own standards of behavior. If we decide fatalistically that there is nothing we can do about ourselves and our world, then by so believing we shall have made ourselves powerless. For such behavior is itself a choice.

Of course what I have thus far said is not new, except perhaps in today's context. Faith and fatalism have been in conflict since the dawn of history. But in our modern world we have another way of putting this. As individuals, some say, we are predetermined by our heredity, hopelessly conditioned by our environment. As for mankind as a whole, economic determinism governs the history of nations. And there are other inescapable factors: thus, mankind has never absorbed an important new invention, such as the atom bomb, without a maximum of havoc in the process. There is little we can do about all this. It is predetermined.

But do these factors so control us that we have no freedom? Our Judaism affirms that if we decide to win, we may succeed and we may not, but the one thing that makes failure most likely is the fatalism of those who say it is inevitable. No one who knows history will deny there are limitations to our choices. But on the other hand can we deny that such choices exist?

A story is told of a professor of Bible at a great university who pioneered in giving a modern understanding of Scripture. He had been warned his task was hopeless. Prejudice had built a wall none could remove. "Why," they said to him, "you couldn't change people's views about the Bible in five hundred years!" One day he began his lecture thus: "I have been told it may take five hundred years to change the current view about the Bible. I am beginning this morning!"

It may take a tremendous effort to bring mankind through the present crisis. Worry and Fatalism say, "If so, let's give up right away!" Faith and Work reply, "On the contrary, let's begin at once!"

All along the way since the first atomic explosion at Hiroshima there have been those who have proclaimed their defeatism: "It is all hopeless! Why go through these self-deluding motions?" Yet most of us are convinced of the validity of our President's words when he cited the Chinese proverb, "A journey of a thousand miles must begin with a single step." We each of us must help take that step!

Loving God: Give us, we pray Thee, a deeper and unfaltering faith in Thee and in ourselves, that we yield not our spirits to the disease of worry. Help us to accept the day's task with the confident assurance we are equal to its challenge. Bring unto us the serenity of spirit which comes from the knowledge that Thou dost ever guide our steps with the light of Thine eternal truth." Amen.

July 14, 1967.

Rabbi Samuel M. Silver
Temple Sinai
Lakeside Drive at Interlaken Rd.
Stamford, Conn. 06903

Dear Sam:

I respond to your suggestion concerning the possible publication of a collection of the best Message of Israel sermons.

The idea is good and I certainly appreciate your willingness to help in its creation but:

- 1.- We are not the sole owners of this material and would have to get permission both from the radio station and the United Laymens Committee sponsoring the program, as well as from the original speakers - (this is a minor complication to be sure).
- 2.- The price of producing books has sky-rocketed, so much so that one has to sell anywhere from 4000 to 6000 copies of a printed book in order to cover the cost of production, never mind potential profit. Even if all the rabbis in the States, including Orthodox and Conservative rabbis were to buy it, how close would we come to this break-even figure?
- 3.- Lastly, there is the Public Relations problem of those disgruntled rabbis who appeared on the Message of Israel but whose sermon selections were not thus chosen.

None of these reasons by itself is sufficient to mitigate against your proposal but the three of them put together incline me to say no to your proposal unless you can come up with some counter arguments in response.

Again, my thanks for your idea and for your willingness to be of help.

Cordially,

AMS:rs

Rabbi Alexander M. Schindler
National Director of Education

cc:

Rabbi Maurice N. Eisendrath

Temple Sinai

Lakeside Drive
Stamford, Connecticut

Office of the Rabbi
322-1649

SAMUEL M. SILVER, D.D.



27 July 1967

Dear Alex,

In re my idea of publishing
sermons from the Message of Israel,
would it be cheaper if it
were multilithed.

The Alumni assn. did something
like that with Tales Told Out of
School.

The rabbis would welcome the
contents of the volume and wouldn't
care how it was printed or bound.
But they would appreciate the
service provided by the Union.

Fond regards.

Yours,

FOR AL V

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • (212) 249-0100

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

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MEMORANDUM #1(of 2)

TO: Rabbi Maurice N. Eisendrath FM: David J. Wise DATE: 2/24/67

Although most of the following will be familiar to you, nevertheless, for your convenience in fully appraising the current situation vis-a-vis the MESSAGE OF ISRAEL and to serve as background for a suggestion I am making in an accompanying memo, I would like to list a few of the ways in which the program serves the UAHC; they are not necessarily in order of importance but as they have occurred to me in my own perusal of the problem:--

(1) As a vital extension of the personality, work, and philosophy of Isaac Mayer Wise through his son, Jonah. The latter's fondest wish was that it continue to serve the cause of Reform, not through any one synagogue or any other organization but through the national movement's one representative body. He felt that it belonged--and myself with it--as part of the national Reform movement, not just for selfish reasons but because he felt that this was something Isaac Mayer Wise would have wanted too. Although it continued to emanate from Central Synagogue, this was only because he felt the program and the Union would benefit from its magnificent choir and other facilities...and absolutely free of charge. Had he wanted Central Synagogue to have even the remotest opportunity of complete control, he would not have agreed to your proposal in 1950 of UAHC sponsorship. He was even willing to pay part of my salary through the United Jewish Layman's Committee, to make this possible.

(2) Through the publication of albums of MESSAGE OF ISRAEL music, with all profits going to the UAHC. Incidental to this is the accumulation, over the years, of a very large tape library of selected liturgical music, carefully catalogued and sufficient to run radio programs for years, not to speak of serving as background for TV and motion pictures. Even now Sylvan Lebow frequently makes use of my music for his Chataqua films, and Sam Grand has employed it for film strips. This gold-mine is being carefully screened in cooperation with Cantor Lechner in preparation for the publication of more albums, which should bring thousands of dollars to the UAHC.

(3) In making possible, through taped choir music and other facilities, such as a tape recorder supplied by the United Jewish Layman's Committee for "remote" work, many local religious programs all over the country, of which the most notable is my own "pilot" TEMPLE HOUR, heard weekly over many key stations throughout the country, including the powerful Westinghouse Radio Network. The TEMPLE HOUR is a very

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(8) According to my most recent survey, still under way, some 150 to 200 stations carry the MESSAGE OF ISRAEL in the USA alone plus over a hundred overseas via the Armed Forces Network. In the USA, most of these, the vast majority, are ABC affiliates, but we also service some 35 to 40 other stations of superior calibre through weekly tape mailings, of which the cost, I might add, is all assumed by the United Jewish Layman's Committee, thus relieving the UAMC of a burden of some \$2000 a year.

(9) The UJLC also relieves the UAMC of any expense for choir, cantor, organist, choir director, and secretarial aid, not to speak of tape and sermon and continuity storage facilities and 5/12 of my own salary.

(10) Because the MESSAGE OF ISRAEL is a network program all cost is absorbed by ABC. This is a tremendous advantage from a financial point of view. The cost of station time alone, if purchased commercially (as many religious programs do), would be worth my salary many many times over. I'm not even mentioning the cost of studio time, engineers, tape distribution, and other facilities they provide without expense to us. Of course, there is no way of measuring in dollars the immense value of the interfaith, intercultural, and even international prestige we have attained.

(11) As an effective missionary not only to the millions of unaffiliated Jews but also hosts of Christian listeners and to shut-ins who cannot or prefer not to attend synagogues. Here is a service brought to them right in their own homes. It is an unexcelled instrument of mass communication of our ideas and ideals, especially at this crucial hour of man's struggle towards international and interpersonal understanding and of the negro's upward climb towards full equality, with all the consequent violence and tension. Such mass media of understanding, brotherhood, and inspiration for a better life are all too rare. They are worth more than diamonds... and certainly the small cost of a Program Director who, whatever his faults, has certainly tried to be a dedicated, consecrated, and tireless worker in the cause. It should be preserved as a Union-controlled project at all cost, and the cost is small. Of course, program like the MESSAGE TO ISRAEL, which seeks to convert Jews to Christianity, would be only too glad to see us disappear from the scene.

(12) Through my own specialized know-how and dedication in dealing with our rabbinical guests. Even those I don't know know me or my family, and this is a tremendous advantage in making things go smoothly. They know of my dedication to our Cause.

(13) And, with all modesty, may I mention my own technical skills as a radio producer, which I have acquired over the years. I can't cover them all, but a few fields I cover are:

PROMOTION AND PUBLICITY----Keeping the name MESSAGE OF ISRAEL before the listening and reading publics(See Appendices A & J). Keeping after stations at all times to make sure that they not only receive the program but carry it. Discontinuance, often without notice, has been a problem over the years, but thanks to loyal friends in almost every community, plus regular surveys, we catch up with them, and the program is almost invariably restored. (See Appendix D&G for station listings)

TAPING--- I have already mentioned the servicing of stations (Item 8). But my duties also include setting up and supervising the recording of rabbis all over the country, as well as in New York. Every week I spend some six hours at ABC headquarters here in N.Y.; this involves first scanning music to make sure it is of firstclass quality before being inserted into the programs; same for sermons and other materials. Then comes the splicing together of much often disparate material --sermons, music, commentary, and announcer--a task requiring most intense and time-consuming supervision. Over the years I myself have developed considerable skills in the various tape-recording techniques: editing, recording, etc. I am the only person in our organization who has these skills and can thus make maximum use of the tape recorder, which is a sine qua non these days in our field. Incidentally, studio taping and editing time is expensive, costing about \$30.00 an hour; anyone who can save the UAMC this kind of money is valuable, if for that alone.

CORRESPONDENCE AND SCRIPT WRITING....I write to literally dozens of listeners, rabbis, and station personnel every week, often more. I also supervise the mailing out of sermons; this involves proofreading manuscripts and making sure that they are mailed out and in acceptable form. Script writing, a profession in itself, demands a unique synthesis of talents. For example, very specialized knowledge of liturgical music; the prayerbooks, the Bible, and other literature; and of my guests and their respective talents; also very exact records to enable me to know just where to find a piece of music to fit a particular program.

WORKING WITH STATION PERSONNEL---This is not as simple as it sounds. Directors and engineers must be assigned to show up for particular sessions at particular times; you have to know whom to contact and where. Announcer requirements vary; one must tailor one's script to fit individual personalities. Over the years I myself have learned to do most of what is done by directors, engineers, and announcers; this knowledge and the ability to speak to them their own lingo helps a great deal in putting together a show which is a credit to the program.

(14) Altho this may seem a humble and routine part of my job, I should add at the end that, with three weekly radio programs, the amassing of tapes in our UAMC tape library would long ago have become an unmanageable and impossible burden without my active and continuous supervision and control. Someone has to make sure they are returned from stations after use; that master tapes are catalogued and filed; that used tapes

are inspected and, if of good quality, re-used(They must be erased first by a process known as de-gaussing). Keeping almost a hundred or more stations happy and checking on them to make sure they are doing with out tapes as we would be done by is very time-consuming and demanding.

(15) So far as "fan" mail is concerned, the filling of this really requires, along with the other clerical work I ~~handle~~ handle, a full time girl. However, for years the UAMC has supplied me with no secretarial help whatsoever. If it were not for the part-time girl supplied by the United Jewish Layman's Committee for I am ashamed to say how few hours a week I would have no secretary whatsoever. This hurt both my pride and my work and has been a continuing source of irritation. I am one of the few executives in the building who has had this problem, especially for so long. Nevertheless we keep in touch with our public and make a gallant effort to satisfy their needs, tho constantly snowed in by ~~correspondence~~ correspondence. When requests for sermons are filled, we forward the letters to the respective rabbis; they are most appreciative(See Appendix E). Your own "fan" mail(selected portions thereof up to this writing) for February is being sent to you today under separate cover. I hope you will enjoy reading it.

NOTE: Last but not least, altho I think I have indicated above many ways in which the MESSAGE OF ISRAEL is rendering vital and important servies to the UAMC, nevertheless I realize that you may feel that we can do even better and that one of the problems over the years has been closer identification of yourself with the broadcsts. To that end I am sending you a memorandum separately, which may be suggestive.

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., REgent 7-8200

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

November 1, 1966

TO: All MESSAGE OF ISRAEL Stations - Effective Immediately

FROM: David J. Wise

If you are not already doing so, I would appreciate your inserting the following local cut-in at the close of each and every MESSAGE OF ISRAEL broadcast on the cue ".....in cooperation with the United Jewish Layman's Committee and the Union of American Hebrew Congregations," which is always and invariably inserted in the script for the announcer one minute before his sign-off (and followed by 30 seconds of organ):-

For names, addresses, and hours of worship of your nearest UAHC temple, or for further information about Reform or Liberal Judaism, please write the UAHC, 838 Fifth Ave., New York, N. Y. 10021 (REPEAT), or care of this station. All UAHC congregations conduct public worship services on the Jewish Sabbath, which begins Friday evening at sundown and lasts until Saturday evening at the same time. Visitors of all denominations are cordially welcome, especially if you mention hearing this offer over the MESSAGE OF ISRAEL.

Please let me know when you plan to begin this local cut-in. If you wish the names and addresses of your local temple or temples so that you can personalize the "cut-in," please drop me a line.

-----Detach and Mail-----

TO: Mr. David J. Wise, 838 5th Ave., New York, N.Y. 10021 _____ (DATE)

FM: _____ (STATION OFFICIAL) _____ (TITLE) _____ (STATION)

(STREET ADDRESS OR BOX NO.) (CITY AND STATE)

We can/cannot (X OUT ONE) use your local "cut-in."

We plan to begin the "cut-in" on _____ (DATE)

Other comments: _____

B

Director of Publicity
Union of American Hebrew Congregations
838 Fifth Avenue
New York City
REgent 7-8200

JUDAISM IN THE AIR

It is questionable whether a rabbi has ever made a personal appearance in Climax Springs, Missouri. Nonetheless a rabbi's sermon was printed in the paper of that town's public school last year, at the request of the superintendent. Where did the superintendent of Climax Springs Public School obtain a rabbinical discourse? Out of the air?

Yes, that's where Superintendent Rupert F. Harmon secured the sermon... out of the air of his radio station, as he listened to the coast-to-coast "Message of Israel" broadcast sponsored each Sunday by the Union of American Hebrew Congregations.

A flood of mail, like that from the Missouri educator, testifies to the fact that hundreds of thousands of Americans are receiving edification and instruction from the radio program, featuring ritual and a sermon, which was founded 18 years ago by Rabbi Jonah B. Wise and the United Jewish Layman's Committee and is now conducted under the auspices of the Union and the Committee.

Jews and Christians, professional people and shut-ins, religionists and atheists are constantly informing the American Broadcasting Company and its member stations, as well as the Union, that this broadcast is, in the words of one correspondent, "an invaluable contribution to the American way of life, an important aid to greater understanding among Americans of all creeds."

Some of the letters are poignant, as for example this one from a Southern Christian gentleman: "I sit in my blindness every Sabbath morning and am thrilled in my advanced years with the melodic sweetness of the music wafted over the ether waves and the great discourses that accompany... This morning I was not only lifted in spirit, but my very soul was stirred to its very depths as I listened to your marvelous program. I do wish I could contribute money, but I'm on a small grant by the Welfare and have scarcely enough to meet my small necessary needs."

A philosophy professor in the Northwest was very candid in stating his reasons for liking the program. He wrote, "While you plan your services for the benefit of your church members, you will never know what a wonderful aid the broadcasts have been to me this last semester. The material provided some very wonderful source material for discussion in my course."

Rabbis of the nation alternate in serving as guest preachers on the program. Speakers are not limited to the Reform movement, but are selected from other branches of Judaism as well. The format of the program includes a portion of the liturgy, musical responses by the choir of New York City's Central Synagogue and a spiritual message.

For many Jews, remote from a synagogue of their own, the Sunday broadcast has become their "temple." They are linked together into a national "congregation" with all the others who tune in.

A steady demand is made upon the director of the program, David J. Wise, to supply listeners with copies of the sermons. During past months, the requests have emanated from the Governor of Kansas, government officials, as well as from ordinary folks of all denominations. Probably the most complimentary piece of fan mail came from an agnostic radio employee in Florida, who wrote recently: "I am an announcer at the ABC affiliate here. Having no religious affiliation, I have for the last five years elected to work on Sunday in order to permit other members of the staff to attend the churches of their choice. It has been my good fortune, therefore, to hear almost every broadcast of 'The Message of Israel' during this time.

"I am continually appalled at the gibberish and illogical junk that is spewed forth from radio pulpits Sunday after Sunday in the name of this or that interpretation of the Truth. The 'Message of Israel,' however, represents an oasis of common sense and good, sound intelligent thinking that I find most refreshing.

"Long a casual student of comparative religion I have for years had a profound respect for Judaism. Your program has intensified this feeling.

"I have many times meant to drop a line of appreciation to you, but this is the first time that I have overcome my natural reluctance to do anything that I don't have to do.

"Aside from the excellent speakers that you have on the program let me congratulate you on your wonderful music. Further, be it known, if I weren't so lazy I'd take up the study of Hebrew the better to savor the ageless wisdom of your Talmud.

"Here's wishing you continued success in your united efforts to present the 'Message of Israel' to the nation."

Despite the bouquets, the directors of the program are not complacent. They seek and solicit suggestions for the improvement of the broadcast, and are eager to hear from listeners who care to address comments to Radio-TV Dept., 838 Fifth Ave., New York 21, N. Y.

Citation for Service to Religious Understanding

We of

, affiliated
with the Union of American Hebrew Congregations, in appreciation of the many years of
service to the American public of the weekly religious radio program

MESSAGE OF ISRAEL

presented by the Union of American Hebrew Congregations and the United Jewish Lay-
men's Committee and heard throughout the world via the facilities of the American
Broadcasting Company and Armed Forces Radio Service

are pleased to confer this Citation on

STATION

which, through its public service offering of the Message of Israel has

BROUGHT the word of God to multitudes of Americans, **BESTOWED** inspiration
and solace upon numberless shut-ins, and **BUILT** a bridge of understanding between
Christians and the faith of Judaism.

Date _____

*"O give thanks unto the Lord, call upon His name; make known His
doings among the peoples.
Sing unto Him; sing praises unto Him; speak ye of all His
marvelous works."—Psalm 105:1.*

UNION OF AMERICAN HEBREW
CONGREGATIONS per

Maurice N. Eisenkrantz
PRESIDENT

UNITED JEWISH LAYMEN'S
COMMITTEE per

Joshua B. Nissim
CHAIRMAN

LATEST NEWS FROM

MESSAGE OF ISRAEL



**UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.**

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • (212) 249-0100

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, *Director*; RABBI JONAH B. WISE, *Founder*

FOR IMMEDIATE RELEASE

FACULTY OF RABBINICAL COLLEGE-INSTITUTE IN MARCH "MESSAGE OF ISRAEL" SERIES

New York, N.Y. -- In accordance with its annual custom, ABC's coast-to-coast pioneer weekly MESSAGE OF ISRAEL will present throughout March a series of special radio broadcasts featuring outstanding scholars on the staff of the Hebrew Union College-Jewish Institute of Religion, oldest and largest training school for rabbis in the United States, with schools in New York City, Cincinnati, Los Angeles, and Jerusalem, as follows:-

Sunday, March 5 --- Dr. Paul M. Steinberg, Professor of Human Relations and Education and Dean of the New York School of the College-Institute.

His topic: A. W. BINDER: IN MEMORIAM.

This will take the form of a musical tribute to the late eminent Jewish composer who was formerly a member of the staff of the HUC-JIR, presided over by Rabbi Steinberg and sung by Cantor Frederick Lechner and the choir of the MESSAGE OF ISRAEL, led by Lazar Weiner, with Alexander D. Richardson at the Central Synagogue organ.

Sunday, March 12 -- Dr. Samuel Sandmel, Distinguished Service Professor of Bible and Hellenistic Literature of the College-Institute's Cincinnati school.

His topic: THE UNIVERSALITY OF THE BIBLE.

Sunday, March 19 -- Dr. Harry M. Orlinsky, Professor of Bible of the College-Institute's New York school.

His topic: THE NEW AGE OF BIBLE TRANSLATIONS.

Sunday, March 26 -- Dr. Sheldon H. Blank, Nelson Glueck Professor of Bible of the College-Institute's Cincinnati school.

His topic: PROPHETS WHO DARED TO HOPE

The Hebrew Union College, founded by Rabbi Isaac Mayer Wise in the 19th century, was merged some years ago with Stephen Wise's Jewish Institute of Religion to form the present institution, known as the Hebrew Union College-Jewish Institute of Religion. Isaac M. Wise was also the founder of the Union of American Hebrew Congregations, the sponsor of the MESSAGE OF ISRAEL, which was itself founded by his son, the late Rabbi Jonah B. Wise, in 1934.

Rabbi Steinberg will preside over all of the four March programs.

(OVER FOR "MESSAGE OF ISRAEL" STATIONS)

2/10/67

"MESSAGE OF ISRAEL" STATIONS - Alphabetical by Cities (COMPLETE WITH DAY, TIMES, & PLACE ON DIAL) (S-Sat.)

(#1-wk.
DB)

Agsta, Ga., WGAC, 12:30pm-580
Akron, O., WAKR, 6:30pm-1590
Albany, NY, #WROW, 6:05am-590
Albuq, N. Mex., KDEF, 11am-1230
Altoona, Pa., WRTZ, -1240
Asheville, N. C., WISO, 10:30am-1380
Atlantic City, N. J., #WLDL, 11:05am
Austin, Tex., KNOW, 7:05pm-1490

Billings, Mont., KBMY, 8am
Bakersfield, Cal.,
Balton, Md., WWIN, 7am-1400
Bangor, Me., #WABL, 12:35pm-910
Birmingham, Ala., WCRT, 9am-1260
Birmingham, Ind., WITS, 6pm-1370
Boston, Mass., #WBOS, 11am-1600
Boston, Mass., #WMEX, 7am-1510
Bristol, Va., WCYB, 12:05pm-690
Buffalo, NY, WEBR, 10:35pm-970
Burlington, Vt., WJOY, -1230

Cambridge, Mass., WTAO, 7:30a.m.-740
Canton, O., WHBC, 10:05am-1480
Casper, Wyo., KVOC, -1230
Cedar Rds., Ia., KCRG, 10:40pm-1600
Christn, S. C., WQSN, 7:30pm-1450
Christn, W. Va., WGVC,
Chi., Ill., WLS, 9am-890
Cinc., O., #WLW, 12:15pm-700
Clksbg, W. Va., WHAR, 11am-1340
Cleve., O., #WEAR, 11:10pm-1220
Clinton, N. C., WRRZ, 10:05am-880
Cody, Wyo., KODI, -1400
Colo. Sprgs., Col., #KRDO, 6:35am-1240
Columb., S. C., WCOS, 6am-1400
Cmbrld., Md., #WTBO, 7:05pm-1450
Curacao, NWI, #CUROM, 12:30pm(S)
Charlotte, NC, WIST, 10:30am

Davle, Va., WBTM, 10:30am-1330
Dvnprrt, Ia., KSTT, 9:30pm-1170
Dayton, O., #WONE, 10:30am-980
DaytonaBch, Fla., #WDB, 10:05am-1150
Delano, Cal., #KCHJ, 9:30am-1010
Des Moines, Ia., #KSO, 7:30am-1460
Detroit, Mich., WXYZ, 11am-1270
Durham, N. C., WTIK, -1310

El Centro, Cal., KICO, 10am-1490
Elmira, NY, #WELM, 10:05am-1410
Endicott, NY, WENE, 10:30pm-1430
Evmsvle, Ind., #WJPS, 11:00am-1330

Fall River, Mass., WSAR, 5pm-1480
Florence, Ala., WOVL, 5:50pm-1240
Florence, S. C., #WJMX, 10:30am-970
Fresno, Cal., KARM, 11am-1430

Gastonia, N. C., WGNC, 9:30am-1450
Glens Falls, NY, WWSA, 11am-1450
Grnd. Rds., Mich., WLAV, 7:40am-1340
Grnville, S. C., WMRB, -1490
Guam, Is. of, KUAM, -610
Geneva, NY, WGVA

Hampton, Va., WVEC, 11:05pm-1490
Harrisbg., Pa., WHGB, 10am-1400
Hartfd., Conn., WHAY, 10am-910
Hazleton, Pa., WAZL, 7:35am
Hendrsnvle, N. C., WHKP, -1450
HighPt., N. C., WMFR, 7:30pm-1230
HotSprgs, Ark., KAAB, 11:05am-1340
Huntingtn, W. Va., WSAC, -930
Hickory, NC., WHKY, 4:30pm-1290

Indpls., Ind., #WEE, 6:30pm-103.3
Indpls., Ind., WFBM, 7:30am-1260
Ishpmng, Mich., #WJPD, 12noon-1240
Jcksnvle, Fla., WZOK, 9:30am-1320
Jamestown, NY, WJTN, 10am-1240
Juneau, Alas., KJNO, 5:15pm-630

Kansas City, Mo., #KUDL, 10am
Kingston, N. C., WFTC, -960

Lancaster, Pa., #WLAN, 6pm-1390
Las Vegas, N. Mex., KFVN, 11am-1230
Lewistn, Me., WLAM, 1:05pm-1470
Lexingtn, Ky., WLAP, 10:15pm-630

Lima, O., WIMA, 7:30pm-1150
Lincoln, Nebr., #FKOR, 11:05am-1240
LosAng., Cal., KABC, 10:30pm-790
Lynchburg, Va., WLVA, 12:30pm-590

Macon, Ga., WBML, 10:30am
Mansfld, O., WMAN, 8pm-1400
Marianna, Fla., #WTOT, 5:30pm-980
Massena, NY, WMSA, 7:30pm-1340
Mesa, Ariz., #KALF, 10:30am
Miami, Fla., #WQAM, 6:30am-560
Milwaukee, Wisc., #WMIL, 10am-1290
Minneapolis, Minn., WTCN, 10:30am-1280
Montgomery, Ala., WAPX, -1600
Moultrie, Ga., WMGA, 11:05am-1400
Muskegon, Mich., #WKBB, 11:05am-850
Monroe, La., KREB, 9:15am-106.1

Natchez, Miss., WNAT, -1450
Newburgh, NY, #WGNV, 10:05am-1200
New Castle, Wyo., #KSAL, -1230
New Haven, Conn., WHNC, 11:05-1340
N. Y. C., NY, WABC, 9-9:25am-770

Ogdnsbrg, NY, #WSLB, 10am(F)-1400
Omaha, Nebr., KBON, 8:30am(S)-1490
Orange, Tex., KOGT, 9:30pm-1600
Orlando, Fla., WHOO, 4:20pm-990

Palm Bch, Fla., WLIZ, 10:30am-1380
Plm. Sprgs., Cal., #KPAL, 11:30am-1450
Phil., Pa., WFIL, 7am-560
Phoenix, Ariz., #KPHO, 8:05am-910
Pitts., Pa., KOV, 10:30am-1410
Pitts., Mass., WBEC, 10am-1420
Plattsburg, NY, #WEAV, 9:35am-960
Pghkps, NY, WKIP, 10:05am-1450
Portland, Ore., #KEX, 6:30am-1190
Portsmouth, O., WNX, 9pm-1260
Pisaki, Tenn., WKSR, 10:30am-1420
Putnam, Conn., #WINY, 7:35am-1350
Providence, R. I., #WPRO, 6:35am-630

Rawlins, Wyo., KRAL, -1240
Reading, Pa., WEEU, 10:30am-850
Reidsville, N. C., WFR, -1600
Roanoke, Va., #WROV, 9:30am-1240
Rockland, Me., WRKD, 10:05am-1450

St. Louis, Mo., WEW, 7am-770
St. Pete., Fla., WSUN, 10:05am-620
Slt. Lk. Cty., U., KALL, 9:30am-910
San Anton., Tex., #KMAC, 10pm-630
San Dgo., Cal., #KCD, 9:30am-1360
Sandusky, O., #WLEC, 8:05pm-1450
San Fran., Cal., KGO, 10am
Saranac Lk., NY, WNBZ, -1240
Svnh, Ga., WSGA, 11am-1400
Schnctdy, NY, #WSNY, 7am-1240
Scranton, Pa., WARM, -590
Seattle, Wash., KOMO, 7:30am-1000
Sioux City, Ia., #KSCJ, 11:30pm-1360
Springfld, Ark., #KBR, -1340
Springfld, Ill., #WCBS, 10pm-1450
Springfld, Mo., KWTQ, 7:30pm-560
Springfld, O., WIZE, 11:30pm-1340
Stmfrd, Conn., WSTC, 11:05am-1400
Staunton, Va., WTON, -1240
Sterlg., Ill., #WSDR, 10:30am-1240
Syracuse, NY, #WFBL, 10:05am-1390

Texarkana, Ark., KCMA, 6am
Toledo, O., WCWA, 6:30am-1230
Tscloosa, Ala., WNPT, 10am-1280

Utica, NY, WRUN, 9pm-1150

Vldsta, Ga., WGAF, 10:05am-910
Vero Bch., Fla., WTTB, -1490

Washgtn, D. C., WMAL, 7:30am-630
Washgtn, N. C., WRRF, 10:05am-930
WestPt., Ga., WRLD, 10:05am-1490
Wheeling, W. Va., #WVVA, 6:30pm-1170
Wilks-Bar., Pa., WILK, 11am-980
Wmsport, Pa., WMP, 10:05pm-1450
Willmctc, Conn., #WILL, 7:35am-1400
Wlmngtn, N. C., WMFD, 10:05am-630
Worcester, Mass., WTAG, 10:35pm-580
Wynne, Ark., #KYWN, 10:05am-1400

As of 10/25/66

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RABBI ALBERT S. GOLDSTEIN
TEMPLE OHABEI SHALOM
BROOKLINE, MASSACHUSETTS

19 December 1966

Mr. David J. Wise, Director
Message of Israel
838 Fifth Avenue
New York, New York 10021

Dear David:

As I need not tell you, a good seven minute talk requires five times the thought and energy of a good forty minute talk.

Although I am always inclined to do so, because I am probably the world's laziest rabbi, you may recall that I have yet to turn you down for Message of Israel or for any other radio program you have ever run. What compensates me for all the effort, and I find it prodigious effort, is the sweetness, the enthusiasm, the gratitude of these people who write asking for copies. I cannot begin to tell you how very much the receipt of the fan mail you sent me has brightened this day.

As ever,

Faithfully,

ASG

fgi

P. S. You once offered to send my Message of Israel sermons to members of my congregation. I did not then take you up on the offer. If you have any copies left and would like to send them to me, I will be glad to mail them from here.



The National Federation of Temple Sisterhoods

AREA CODE 212
249-0100

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • TELEPHONE ~~REGENT 7-8200~~ • CABLE ADDRESS: SISTERHOOD NEW YORK

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Associate Director: Miss Eleanor R. Schwartz

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Mrs. Myrtle S. Rukyeser
New Rochelle, N. Y.

December 2, 1966

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Mr. David Wise
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear David:

On behalf of the officers and members of the Board of Directors of the National Federation of Temple Sisterhoods, our District Presidents, members of our departments and committees -- as well as for ourselves personally -- we send you most heartfelt appreciation for your recording of our session on Tuesday, November 15th.

While thanking you, may we thank you also for your great help in taping the special message that we did in the President's Room of NFTS for our new Sisterhood in Anchorage, Alaska.

We know that over the years we are very indebted to you for the number of times you have been generous with your skill and ability in serving the National Federation of Temple Sisterhoods. We are truly grateful to you.

With warm personal greetings

Sincerely,

Jane Evans
Executive Director

(Mrs. M. S.) Margorie Rukyeser
President



is an agency of the UNION OF AMERICAN HEBREW CONGREGATIONS and is affiliated with the WORLD UNION FOR PROGRESSIVE JUDAISM.

The NFTS program is dedicated to Jewish and human causes.

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MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., REgent 7-8200

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

MESSAGE OF ISRAEL Weekly Tape Recipients As of January 31, 1967

(Alphabetical by Cities)

TIME BROADCAST (Sun.) ADDRESS (Chief Contact, Station, Street,
P.O.B., City, State)

1. 6:05 A.M. Albany 1, N.Y.-Mr. Gerry Forrest, Prog. Dir.,
WROW, POB 590 (North Greenbush)
2. 9:30 A.M. Avoca, Pa.-Donald F. Stevens, Oper. Mgr.,
WARM, WARM Transmitter, Post Hill Bldg.,
R.D., Falls, Pa.
3. 12:35 P.M. Bangor, Me.-Mr. John MacRae, Mgr.,
WABI-Radio, 35 Hildreth St.
4. 8:00 A.M. Billings, Mont.-Mr. Don Jones,
KBYM, POB 2544
5. 7:00 A.M. Boston, Mass.-M.E. Richmond, Mgr.,
WMEX Radio, 111-115 Broadway, Boston, Mass. 02116
6. Casper, Wyo.-Mr. Sidney King, Gen. Mgr.,
KVOC, POB 2090 (Tel. 235-3518)
7. Charlotte, N.C.-Mr. Jerry Kearns,
WIST, POB 59
8. 12:15 P.M. Cincinnati, O.-Mrs. Sally Brown, HUC-JIR,
3101 Clifton Ave., Cincinnati, O. 45220
9. 7:05 P.M. Colorado Springs, Colo., Bill Yeager, Prog. Dir.,
KRDO, POB 1457, Colorado Springs, Colo. 80901
10. 7:05 P.M. Cumberland, Md.-Thomas Melanson, Prog. Dir.,
WTBO, POB 510, Byrd Ave.
11. 12:30 P.M. Curacao, N.W.I. (NETH. ANTILLES) Mr. A. Cloo,
c/o Radio CUROM, Willemstad
12. 10:30 A.M. Dayton, O.-Traffic Dept.,
WONE, 11 S. Wilkinson St. (45402)
13. 10:05 A.M. Elmira, N.Y.-Mrs. Marlene Day, Program Office,
WEIM, Box 772

TIME BROADCAST (Sun.) ADDRESS (Chief Contact, Station, Street,
P.O.B., City, State)

14. 10:30 A.M. Florence, S.C.-Paul H. Benson, Jr., Gen. Mgr.,
WJMX, POB 1211
15. Geneva, N.Y.-Stephen Trivers,
WGVA, 87 Seneca St.
16. 7:35 A.M. Hazleton, Pa.-Mr. Ron Jay, Prog. Dir.,
WAZL, Hazleton Natl. Bank Bldg., Broad St.
17. Macon, Ga.-Mr. Donald King, Prog. Dir.,
WBML, 230 Second St.
18. 10:30 A.M. Mesa, Ariz.-Michael D'Arcy, Prog. Mgr.,
KALF Radio, POB 1510
19. 10:00 A.M. Milwaukee, Wisc.-Wm. Bramhall,
WMIL-FM Radio, 2625 W. Wisconsin Ave.
20. 10:05 P.M. Miami Beach, Fla.-Mr. Bill Smith, Prog. Dir.,
WKAT, WKAT, Inc., Miami 39, Fla.
21. Monroe, La.-Mr. Ed Routt, Prog. Dir.,
KREB-FM, Penn Ruart Hotel
22. 10:05 A.M. Newburgh, N.Y. 12550-Mr. Wesley R. Richards,
Prog. Dir.-WGNV, POB 591
23. 7:35 A.M. Paterson, N.J.-Mr. Clark Andrews, Prog. Dir.,
WPAT-FM, 12 W. 40 St., New York, N.Y. 10018
24. 9:35 A.M. Plattsburgh, N.Y.-Miss Claire Norris, c/o Geo.
F. Bissell, Pres., WEAV, 38 Court St.
25. 6:30 A.M. Portland, Ore.-KEX, 2130 S.W. Fifth Ave.,
Zone 1
26. 6:35 A.M. Providence, R.I. 01601-Leo R. Laporte, Prog. Dir.,
WPRO, WPRO Bldg., 24 Mason St.
27. 9:30 A.M. Roanoke, Va.-Jan. P. Wilkins, Oper. Dir.,
WROV, Box 4005
28. 8:05 A.M. Sandusky, Ohio-Carl J. Bates, Prog. Dir.,
WLEC, Box 417
29. 10:00 P.M. San Antonio, Tex.-Howard W. Davis,
KMAC Radio, Aurora Hotel, San Antonio, Tex. 78212
30. 7:00 A.M. Schenectady, N.Y. 12305-Miss Betty S. Lotridge,
Gen. Mgr., WSNY, 1440 Lafayette St.
31. 10:30 A.M. Sterling, Ill.-Sam Bartlett, Mgr., Lawrence Bldg.

TIME BROADCAST (Sun.) ADDRESS (Chief Contact, Station, Street,
P.O.B., City, State)

32. 7:35 A.M. Willimantic, Con.-Rose Duchesneau, Traffic
Mgr., WILL, POB 496
33. 10:35 P.M. Worcester, Mass.-Mrs. Julie Fuller, Comm.
Serv. Dir., WTAG, 20 Franklin St. (01601)
34. 10:05 A.M. York, Pa.-Duanne L. Beck, Prog. Dir.,
WNOW, RD #5

NOTE: Tapes to Curacao, Cincinnati, and Portland (Oregon) are to go airmail alway.

NOTE: All mailings are to be 4th Cl. Library or Book Rate, cost about 5¢ per week, and to be sent out 10 days or more prior to date of re-broadcast. AIR AND SPECIAL DELIVERY to be used ONLY in emergency situations. D. J. Wise, 838 Fifth Ave., N.Y., N.Y. 10021 (CI 9-0100, Ext. 236.)

RADIO TODAY'S LEADING EVENTS

- 9-9:25 A.M., WABC: Message of Israel. Rabbi Maurice N. Eisendrath, "We Are Greater Than We Think."
- 10-10:25, WABC: Education Unlimited. An interview with Clarence Francis, president of the Economic Council on New York.
- 10-10:35, WNYC: Lee Grahame interview. "Has the New Musical Progress in the American Theater?"—Frederick O'Neal, president of Actors Equity Association.
- 10-10:35, WHN: New York Speaks Out. Whitney M. Young, executive director, National Urban League, guest.
- 10-10:35, WNBC: Youth Forum, "Vista—A Promise and a Hope," with William H. Crook, acting director of Volunteers in Service to America.
- 11-11:30, WHN: These Are Your Schools. "Initial Teaching Alphabet," discussion led by Joy Fisher.
- 11-11:30, WNBC: Center of Attention. John Houseman, director of drama at the Juilliard School of the Performing Arts, guest.
- 11-11:35, WABC: Press Conference. James Marcus, Commissioner of Water, Gas and Electricity, guest.
- 12-12:30 P.M., WNBC: Review of the Red Press. Prof. A. L. Weeks of N.Y.U. discusses Communist reactions to William K. Manchester's book, "Death of a President," and other topics.
- 12-12:30, WNBC: Eternal Light. "Come Under the Wings," a radio drama by Grace Goldin.
- 1-1:30, WNBC: From My Book. Richard Elman reads from his book, "The Poorhouse State."
- 1-1:30, WBAI: Bill of Rights Conference. "Freedom of Speech," John de J. Pemberton Jr., executive director of the American Civil Liberties Union; other panelists.
- 2-3, WNBC: "Seven Against Thebes," by Aeschylus, translated by Prof. Gerald Else. Production by Jerrold Sandler.
- 3-3:4, WEVD: "The Crime of Fantasy," a dramatization of the trial of the

Soviet writers Daniel and Sinyavsky, read by Theodore Bikel.

- 4-4:30, WNBC: Monitor. Sgt. David M. Morris of Great Neck, N. Y., describes his combat experiences in Vietnam.
- 4-4:30, WBYR: Opera: The Battleground of the Arts. "The Dominance of the Singer," an address by Boris Goldovsky.
- 4-4:30-4:55, WNYC: Opera Topics. Maureen Lehane, mezzo-soprano, and James Grayson, president of the Handel Society, discuss the operas of Handel.
- 5-5:30, WLIB: Community Journal. Deputy Police Commissioner Theresa M. Melchionne, describes the image of police in the Negro community.
- 6-6:30, WNBC: Meet the Press. Senator William Proxmire of Wisconsin, guest.
- 6-6:55, WHN: Hockey. Rangers vs. Toronto.
- 7-7:30, WNBC: Monitor. Food prices are discussed by Doyle Connor, Florida's secretary of agriculture.
- 7-7:30, WNEW-AM: The Truth About Radio. Miles David, president of the Radio Advertising Bureau, guest.
- 8-8:30, WFUV: Fordham Lecture Series. "Arts in the Making," symposium moderated by the Rev. C. J. McNaspy, S.J., editor of America magazine.
- 8-8:30, WNEW-AM: Sunday News Close-up. "Storm Over the Draft," with Senator Edward Kennedy of Massachusetts; General Louis B. Hershey, director of Selective Service, and Dr. Buell Gallagher, president of C.C.N.Y.
- 8-15-9:15, WBAI: From the Center. "The University in America," a discussion by Clark Kerr, former president of the University of California at Berkeley; J. Douglas Brown, dean of the faculty at Princeton, and others.
- 10-11, WRPM: Sounds of the Past. Archie Rothman interviews Ben M. Hall,

author of "The Remaining Best Seats," a history of movie theaters, and plays recordings by Fanny Brice, Eddie Cantor, Greta Garbo and others.

10-10:30, WCBS: Face the Nation. Clark Kerr, former president of the University of California at Berkeley, guest.

10-10:30-11, WMCA Reports. Henry A. Barnes, Traffic Commissioner, guest.

11-11:55, WNYC-FM: Spoken Words. "The New First Family: 1968," comedy record.

11-11:55-1 A.M., WMCA: Barry Gray is host to Tony Randall, actor.

11-11:55-12, WNBC: Man in Office. Senator Clifford P. Case of New Jersey, guest.

12-12:15, WNBC: Open Mind. "You Had'a Be There," discussion of life in the '20's, with Champ Segal, boxer; Joe Roberts, sportswriter; Mickey Marks, waiter at Lindy's, and others.

News Broadcasts

Hourly on the Hour: WQXR: The New York Times News (except 2 and 4 P.M.); WMCA, WJNY, WNBC, WNEW, WOR, WHN, WCBS.

On the Half Hour: WMCA, WPAT, WJNY, WNEW, WLIB, WWRL.

Continuous News: WINS.

9-9:55, WCBS: Marvin Kalb.

	AM	FM		AM	FM
WABC	770	95.5	WNBC	460	97.1
WBAI	...	99.5	WNCN	...	104.3
WCBS	880	101.3	WNEW	1130	102.7
WDHA	...	105.5	WNYC	830	93.9
WEVD	1330	97.9	WOR	710	98.7
WFUV	...	90.7	WPAT	930	93.1
WHN	1050	...	WPIX	...	101.9
WINS	1010	...	WQXR	1560	94.3
WJZ	970	...	WRFM	...	105.1
WKCF	...	89.9	WYVE	...	105.7
WLIB	1190	107.5	WTFM	...	103.5
WMCA	570	...	WYNY	620	100.3

Is 'Woolf' Spoof Proof?

Continued from Page 17

case must have a moral, the exact context depending on one's point of view.

As for "Married Life," which C.B.S. and Warner Brothers have indicated they will not fight about, the tape recorded sketch has lots of verbal fighting between Mr. Caesar and Miss Coca. Just imagine Caesar and Coca cast as the leads in "Who's Afraid of Virginia Woolf?"

The sketch is part of a Sid Caesar special show scheduled to be televised April 5. It will be sponsored by the American Motors Corporation, which at one time threatened to withdraw sponsorship because of its concern over the "Virginia Woolf" parody.

Initially the sketch was titled "Who's Afraid of Dirty Words?" and there was to be an electronic blip in those instances when Mr. Caesar and Miss Coca seemingly labeled the other by a bad name. But then it was decided this might give the audience the wrong impression and production plans were changed so that the actors themselves voiced the blips.

The revised script has Miss Coca saying to her mate something like this: "You're a lowdown, miserable bee-boop." And Mr. Caesar replies, "And you're nothing but a rotten, horrible bee-boop."

THIS WEEK'S RADIO CONCERTS

TODAY

Valdes Nobles et Sentimentales...Ravel
Four Pieces for Clarinet and Piano (Op. 5).....Berg
Fantasia on Hungarian Gypsy Songs.....Tausig
Les Bonheurs.....Poulenc
1-5 P.M., WABC-FM: STAGE SHOW.

FRIDAY



K

Testimonial Dinner in Honor of
Dr. Jonah B. Wise
New York City
February 25, 1951

Remarks by Dr. Maurice N. Eisendrath, President of the
Union of American Hebrew Congregations, at the
Dinner at the Waldorf Astoria Hotel, honor-
ing Dr. Jonah B. Wise, rabbi of
Central Synagogue

"There can be no interfaith relationships in America unless it be actually between Christians and Jews who recognize the validity and vitality of their respective faiths," declared Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, at the dinner at the Waldorf Astoria Hotel, honoring Dr. Jonah B. Wise, rabbi of Central Synagogue. "There can be no inter-faith", he said, "without innerfaith on the part of both Christian and Jew."

It is singularly appropriate that I should have been asked to say a few words regarding Jonah Wise's contribution particularly to "the national scene." As he himself emphasized in an address recently before the New York Association of Reform Rabbis, it was his father who first caught the vision of American Judaism as a national movement. Consequently, Jonah Wise himself comes naturally by this vision of a vital and vibrant American Judaism permeating the national scene. This explains why, unlike many of his colleagues and co-workers in the American synagogue, he has transcended the restricted limits of the individual congregation and poured his energies into constructive and creative enterprise for the American Jewish community as a whole.

How many millions of Jews the wide world over are indebted to the energetic and unstinting leadership of Dr. Jonah Wise who, for so many years, has served as Chairman of the Joint Distribution Committee? But even more of us, right here in America, are far more indebted to Dr. Wise for the initiative which he manifested in founding 15 years ago the "Message of Israel" national broadcasts. Through this single enterprise Jonah Wise has truly brought, to countless millions of Jews and non-Jews throughout the length and breadth of this continent, and even overseas, the Message of Israel, not merely as a national entity or a racial group, but as Yisroel, as Israel -- as the word literally connotes -- Champion of God and Servant of Man.

He has been, in truth, a one-man civil defense agency and public relations ambassador from the Jewish community to our neighbors. Jonah Wise has spent Sunday morning after Sunday morning presenting the noblest and best in Judaism through the "Message of Israel" broadcasts, reflecting as they do the songs and prayers, the aspirations and the challenge, the mission and the message of Israel.

It is important for us to recognize this truth, which Jonah Wise long since grasped and implemented through the "Message of Israel" radio program, that there really can be no interfaith relationships in America between Jews and Christians unless it be actually between genuine Christians and genuine Jews. By this I

mean Christians and Jews who recognize the validity and vitality of their respective faiths. In other words, there can be no interfaith without inner faith on the part of both Christian and Jew.

As was saliently pointed out by one of our Rabbis, in that timely article which appeared recently in Collier's Magazine, "Judaism without interfaith is ghettoism." And, by the same token, Christianity -- as we find it in some quarters of Christendom today -- is spiritual totalitarianism.

But the converse of this is likewise true. Interfaith without Judaism and without Christianity; interfaith without the moral and religious impetus, is a contradiction in terms.

It is because the "Message of Israel" has based itself upon the solid foundation of Israel's unique religious contribution to mankind, that Jonah Wise has brought such inestimable blessings to the American scene.

TEMPLE HOUR STATIONS
(ALPHABETICAL BY CITIES)

Babylon, N. Y., WGLI (129kc), every Sunday, 9:30-10 a. m.
Baltimore, Md., WFBR (1300kc), every Sunday, 7:35-8 a. m.
Buffalo, N. Y., WYSL (1400kc), every Sunday, 6:30-7 a. m.
Cincinnati, Ohio, WCKY (1530kc), every Sunday, 7:30-8 a. m.
Cleveland, Ohio, WKYC (110kc), every Sunday, 10:30-11 p. m.
Freeport, N. Y., WGBB (1240kc), every Sunday, 9:30-10 a. m.
Huntington, N. Y., WGSM (740kc), every Sunday, 10-10:30 a. m.
Kansas City, Mo., KMBC (980kc), every Sunday 8-8:30 a. m.
New York City, WINS (1010kc), every Sunday 6-6:30 a. m.
Pittsburgh, Pa., KDKA (1020kc), every Sunday, 8:30-9 p. m.
Pittsburgh, Pa., WPIT (730kc), every Sunday, 7:30-8 p. m.
Plattsburgh, N. Y., WIRY (1340kc), every Sunday, 10:30-11 a. m.
Richmond, Va., every Sunday, 9:30-10 a. m., WLFZ
New York City, WRFM (105.1mc), every Sunday, 7:35-8:05 a. m.
York, Pa., WSBA (910kc), every Sunday, 10:30-11 a. m.
Armed Forces Radio Service, AFRS - Around the World (on DB)*

NOTE TO ALL: Since stations may change times occasionally without notice, it is best to check local schedules before publicizing. Other UAHC-sponsored weekly broadcasts include the MESSAGE OF ISRAEL, released each Sunday 9-9:25 a. m. in the New York City area over WABC, and ADVENTURES IN JUDAISM, WCBS, New York City, 10-10:25 p. m.

*Delayed Basis

Rev. 3/67



Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y. 10021

Telephone 249-0100

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GUNTHER LAWRENCE, *Director of Public Information* • PAUL KRESH, *Director of Public Relations*

FROM: DAVID J. WISE

FOR IMMEDIATE RELEASE

RABBI BERNARD ZLOTOWITZ OF FREEPORT, N.Y. ON CONSECUTIVE WEEKLY
"TEMPLE HOUR" BROADCASTS THROUGHOUT MARCH, INCLUDING PURIM
PROGRAM MARCH 26

* * * * *

Long Island Spiritual Leader to answer questions from radio audience on air.

New York, N.Y. February 15, 1967 -- Rabbi Bernard Zlotowitz of the Union Reform Temple of Freeport, New York, will be the featured guest on the TEMPLE HOUR broadcasts throughout March, 1967, taking as his themes:-

Sunday, March 5 -- WHY I AM AN AMERICAN

Sunday, March 12 -- THE DEAD HAVE DIED IN VAIN

Sunday, March 19 -- ESTHER AND HADASSAH: THE MERGING OF TWO
CULTURES

Sunday, March 26 -- THE SABBATH: JERUSALEM - ROME

Rabbi Zlotowitz, who will also preside over a brief service of prayer and song on each broadcast, will in addition answer questions from the radio audience such as: Of what value is religion? Of what value is prayer? Why send our children to religious school? Etcetera. Three such questions will be answered on the program of March 5 and March 26. In addition, the program of March 26 will feature special music honoring the Festival of Purim, which commemorates the miraculous deliverance of the Jews of ancient Persia from the tyrant Haman.

Founded in 1950 by Rabbi Daniel L. Davis, Director of the New York Federation of the Union of American Hebrew Congregations, the TEMPLE HOUR has been under UAHC auspices since its inception. It is produced by the UAHC Dept. of Public Relations and is heard on key stations throughout the East and overseas via the Armed Forces Radio Network.

(OVER FOR "TEMPLE HOUR" STATIONS)

RADIO PROGRAMS

MESSAGE OF ISRAEL
EVERY SUNDAY MORNING - WABC - 9:00 to 9:25 A.M.

FACULTY OF RABBINICAL COLLEGE-INSTITUTE IN
MARCH MESSAGE OF ISRAEL SERIES

In accordance with its annual custom, ABC's coast-to-coast pioneer weekly, MESSAGE OF ISRAEL, will present throughout March a series of special radio broadcasts featuring outstanding scholars on the faculty of the Hebrew Union College-Jewish Institute of Religion, oldest and largest training school for rabbis in the United States, with schools in New York City, Cincinnati, Los Angeles, and Jerusalem, as follows:

Sunday, March 5 - Dr. Paul M. Steinberg, professor of Human Relations and Education and dean of the New York school of the College-Institute. His topic: A. W. BINDER: IN MEMORIAM. This will take the form of a musical tribute to the late eminent Jewish composer who was formerly a member of the staff of the HUC-JIR.

Sunday, March 12 - Dr. Samuel Sandmel, distinguished service professor of Bible and Hellenistic Literature of the College-Institute's Cincinnati school. His topic: THE UNIVERSALITY OF THE BIBLE.

Sunday, March 26 - Dr. Sheldon H. Blank, Nelson Glueck professor of Bible of the College-Institute's Cincinnati school. His topic: THE LEGACY OF THE PROPHETS.

THE TEMPLE HOUR - EVERY SUNDAY MORNING

WRFM..... 8:00 to 8:30 A.M.
WINS..... 6:00 to 6:30 A.M.
WGBB..... 10:00 to 10:30 A.M.

WGLI..... 9:30 to 10:00 A.M.
WGSM..... 10:00 to 10:30 A.M.

RABBI BERNARD ZLOTOWITZ OF FREEPORT, N. Y., ON CONSECUTIVE WEEKLY
TEMPLE HOUR BROADCASTS THROUGHOUT MARCH

Rabbi Bernard Zlotowitz of the Union Reform Temple of Freeport, New York, will be the featured guest on the TEMPLE HOUR broadcasts throughout March, 1967, taking as his themes:

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ADVENTURES IN JUDAISM

WCBS - 10:30 P.M. - 11:00 P.M. - EVERY SUNDAY

June 28, 1968

Rabbi Samuel Silver
Temple Sinai
Lakeside Drive
Stamford, Connecticut 06903

Dear Sam,

I am dashing this note off to you almost as I am running out the door, this being my last day before I leave for Israel for most of July.

I did get your letter of June 26th and since I did not receive David Wise's "long shmeer" I have no way of replying or dealing with his statement. Perhaps by the time I return from Israel the correspondence you refer to will have reached my office. I promise to peruse it and give you an answer just as soon as possible.

In the meantime, have a healthy and pleasant summer.

Cordially,

Alexander M. Schindler

June 19, 1968

Mr. David Wise
123 East 55 Street
New York, N.Y. 10022

Dear David,

I have a copy of Sam Silver's letter to you, and it is correct with but one exception: I did not speak to the president of Central Synagogue. I explored the matter informally with Mat Ross, and he felt there would be no possible objection. No formal request was ever made to me.

Mat, I believe, is a past president, though he was very much involved in the matter of the move of the Message of Israel program from the UAHC to Central Synagogue.

All good wishes.

Cordially,

Alexander M. Schindler

cc: Rabbi Samuel Silver

Temple Sinai

LAKE SIDE DRIVE • STAMFORD, CONNECTICUT 06903
AT INTERLAKEN ROAD

Telephone: (203) 322-1649

RABBI

SAMUEL M. SILVER

Asst. Rabbi for Education

PAUL C. SILBERSHER

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MRS. MIRIAM WEISSMAN

DAVID J. WISE
MESSAGE OF ISRAEL
NEW YORK CITY

17 June 1968

Dear David,

Thanks for your telephone call.

And now I can proceed with the project of assembling 365 Messages of Israel for a book. I plan to reduce 365 of the programs to one page each.

Rabbi Schindler of the Union of American Hebrew Congregations has given his approval of the project. Mr. Ralph Davis of the Union will produce the book.

Rabbi Schindler spoke to the president of Central Synagogue and obtained his approval.

As I told you on the phone, we will be happy to invite Dr. Seligson to write a foreword. We will make mention of the United Hebrew Laymen's Committee and we will give you full credit for your role in the Message of Israel enterprise.

The project will involve no expense on the part of Central Synagogue or of the laymen's committee.

Thank you for your offer of your files for my work on the book.

If you or Dr. Seligson have any other suggestions, please convey them to me.

With every good wish, I am

Yours cordially,

RABBI SAMUEL M. SILVER

copies to RABBI SCHINDLER, MR. DAVIS AND RABBI
MEMBER OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

December 18, 1967

Rabbi Samuel Silver
Temple Sinai
Lakeside Drive
Stamford, Conn. 06903

Dear Sam,

I spoke to Mat Ross concerning the Message of Israel sermons and he indicated that in his judgment there is absolutely no difficulties which he can see in the publication of such a volume, at least as far as the Central Synagogue is concerned.

How did your discussions with Ralph Davis transpire? What was his reaction to the project?

Thank you for sending me your Seven Arts speech article on Jane Evans. You are very thoughtful.

Warm good wishes.

Cordially,

Rabbi Alexander M. Schindler

/w

August 5, 1968

Dr. David J. Seligson
Central Synagogue
Lexington Avenue at 55th Street
New York, N.Y. 10022

Dear David,

I have just returned from my overseas journey,
and found your letter regarding the forthcoming
Message of Israel programs.

Of course I am delighted to accept this obligation and look forward to hearing from you with the details concerning the time and place for taping of these sessions.

With warm good wishes, I am

Cordially,

Alexander M. Schindler

July 15, 1968

Dr. David J. Seligson
Central Synagogue
Lexington Avenue at 55th Street
New York, N.Y. 10022

Dear Rabbi Seligson,

This will acknowledge receipt of your letter of July 10th wherein you invite him to prepare a Message of Israel program.

Rabbi Schindler is out of the country at the present time and is expected back the early part of August. Your request will be held for his attention upon his return, at which time he will be in a better position to set aside a date for taping of this program, should he find he is able to accept your invitation.

Sincerely yours,

(Mrs.) Rae Weiner
Secretary to Rabbi Schindler

FROM: David J. Wise, Director
MESSAGE OF ISRAEL
123 East 55 Street
New York, N. Y. 10022

FOR IMMEDIATE RELEASE

RABBI SELIGSON TO PRESIDE AND PREACH ON AUGUST "MESSAGE OF ISRAEL" PROGRAMS,
ALSO HIGHLIGHTING WORKS OF SCHALIT AND MILHAUD, TISHE B'AB, AND "ELIJAH"

New York, N.Y., July 15, 1968 --- ABC's pioneer MESSAGE OF ISRAEL, now concluding its 34th year of uninterrupted weekly broadcasting since its establishment in 1934 by the late world-renowned humanitarian and spiritual leader, Rabbi Jonah B. Wise, continues under the aegis of Central Synagogue, New York City, from whose pulpit Rabbi Wise preached for some 34 years. Its present spiritual leader, Rabbi David J. Seligson, perpetuates the program in his image and will present a special series of four programs throughout August, as follows:

- August 4 --- BY THE WATERS OF BABYLON, a special program featuring various musical interpretations of the 137th Psalm, honoring the Festival of Tishe B'Ab, which commemorates the destruction of the ancient Temple in Jerusalem, first by the Babylonians and later by the Romans.
- August 11 --- ON SUMMER READING, a special program featuring an address by Rabbi David J. Seligson, with music by Heinrich Schalit.
- August 18 --- MENDELSSOHN'S "ELIJAH", a special program featuring selected portions of the foregoing Oratorio.
- August 25 --- SIGNIFICANCE OF THE TEN COMMANDMENTS - 1968, a special program featuring an address by Rabbi Seligson but also highlighting music by one of the outstanding composers of Jewish liturgical music, Darius Milhaud.

All musical selections are sung by Cantor Frederick Lechner and the choir of Central Synagogue, led by Lazar Weiner, with Alexander D. Richardson at the sanctuary organ. Rabbi Seligson presides over all programs.

(OVER FOR "MESSAGE OF ISRAEL" STATIONS)

"MESSAGE OF ISRAEL" STATIONS - Alphabetical by Cities (COMPLETE WITH DAY & TIME)(EXPANDED LIST IN FORMATION)

Akron, O, WAKR, 630pm
 Albany, NY, WROW, 605am
 Albuquerque, NM, KDEF, 11am
 Altoona, Pa, WRTZ
 Asheville, NC, WISO, 1030am
 Atlantic City, NJ, WLDB, 1105am
 Augusta, Ga, WGAC, 1230pm
 Austin, Tex, KNOW, 705pm
 Bakersfield, Cal
 Balto., Md, WWIN, 7am
 Billings, Mon, KBMY, 8am
 Birmingham, Ala, WCRT, 9am

Boston, Mass, WBOS
 Boston, Mass, WMEX, 7am
 Bradford, Pa, WESB, 1pm
 Bristol, Va, WCYB, 10pm
 Brlgttn, Vt, WJOYfm, 11am
 Buffalo, NY, WEBR, 905pm
 Cambridge, Mass, WTAO, 730am
 Canton, O, WHBC, 1005am
 Casper, Wyo, KVOC, 1130am
 Cedar Rapids, Ia., KCRG, 7am
 Chrln, SC, WQSN, 730pm
 Chrln, WVa, WGVC
 Charlotte, NC, WIST, 1030am
 Chicago, Ill, WLS
 Chicago, Ill, WLSfm, 10am
 Cincinnati, O
 Clarksburg, WVa, WHAR, 1035am
 Cleve., O, WGAR, 1110pm
 Clinton, NC, WRRZ, 1005am
 Cody, Wyo, KODI
 ColoSprgs, KRDO, 645am
 Columbia, SC, WGOS, 6am
 Cambrld, Md, WTBO, 1030pm
 Curacao, NWI, CUOM, 1230pm
 Dallas, Tex, WBAP, 830pm
 Dallas, Tex, KBOX
 Danville, Va, WBTM, 10am
 Davenport, Ia, KSTT, 930pm
 Dayton, O, WONE, 1030am
 Daytona, Bch, Fla, WNDB, 815am
 Delano, Cal, KCHJ, 930am

Des Moines, Ia, KSO, 730am
 Detroit, Mich, WXYZ, 1130pm
 Durham, NC, WTIK
 Duluth, Minn, WEBC, 1015am
 El Centro, Cal., KICO, 9am
 Elmira, NY, WELM, 8:15am
 Endicott, NY, WENE, 10am
 Erie, Pa., WICU, 930pm
 Evansville, Ind, WJPS, 11am
 Fall River, Mass., WSAR, 5pm
 Florence, Ala., WOWL, 550pm
 Florence, SC, WJMX, 1035am
 Fresno, Cal, KARM, 11am
 Gastonia, SC, WGNC, 930am
 Geneva, NY, WGVA, 935am
 GlnsFls, NY, WWSC, 11am
 GrndRpds, Mich., WLAV, 740
 Grnvle, SC, WMRB
 Guam, Is. of, KUAM
 Hampton, Va, WVEC, 1105am
 Harrisburg, Pa, WHGB, 10am
 Hrtfrd, Conn, WHAY, 10am
 Hazleton, Pa, WAZL, 745am
 Hndrsnvle, NC, WHKP
 HighPoint, NC, WMFR, 730pm
 Hickory, NC, WHKY, 435am
 Hot Springs, Ark, KAAB, 1105am
 Huntington, WVa, WSAC
 Ind'pls, Ind, WGEEfm, 330pm
 Ind'pls, Ind, WFBM, 730am
 Ishpeming, Mich, WJPD, 12noon
 Jacksonville, Fla, WZOK, 930am
 Jamestown, NY, WJTN, 11am
 Juneau, Alaska, KJNO, 515pm
 Kans. City, Mo, KCMO, 1105am
 Lima, O, WIMA, 730pm
 Lincoln, Neb, KFOR, 1105am
 L.A., Cal, KABC, 1030pm
 Lynchburg, Va, WLVA, 815pm
 Macon, Ga., WBML, 1030am
 Madison, Ind., WORX, 815
 Mansfld, O, WMAN, 130pm
 Marianna, Fla, WTOT, 530pm
 Marion, O, WMRN, 1030am

Massena, NY, WMSA, 9pm
 Mesa, Ariz, KALF, 1030am
 MiamiBch, Fla, WKAT, 1005pm
 Milwaukee, Wisc
 Monroe, La, KREBfm, 930am
 Minnpls, Minn, WTCN, 1030am
 Mtgmry, Ala, WAPX
 Moultrie, Ga, WMGA, 1105am
 Muskegon, Mich, WKBZ, 1105am
 Nashville, Tenn, WSIX
 Natchez, Miss, WNAT
 Newburgh, NY, WGNV, 1005am
 NewCastle, Wyo, KSAL
 NewHaven, Conn, WHNC, 1105am
 NYCity, NY, WABC, 830-55am
 NYCity, NY, WJZ, 745-8am
 Ogdnsbrg, NY, WSLB, 10am
 Omaha, Neb, KBON, 737am
 Orange, Tex, KOGT, 930pm
 Orlando, Fla, WHOO, 430pm
 PalmBch, Fla, WLIZ, 1030am
 PalmSprngs, Cal, KPAL, 1130am
 Philadelphia, Pa
 Phoenix, Ariz, KPHO, 805am
 Pittsfield, Mass, WBEC, 10am
 Pittsbrgh, Pa, KQV
 Portland, Ore, KEX, 645am
 Portsmouth, O, WNXT, 9pm
 Providence, RI, WPRO, 635am
 Pghkpsie, NY, WKIP, 1005am
 Putnam, Conn, WINY, 735am
 Pulaski, Tenn, WKSR, 1030am
 PuertoRico (See Santurce)
 Rawlins, Wyo, KRAL
 Reading, Pa, WEEU, 1030am
 Reidsville, NC, WFRC
 Roanoke, Va, WROV, 7am
 Rockland, Me, WRKD, 1010am
 St. Louis, Mo, WEW, 7am
 St. Pete., Fla, WSUN, 10am
 SlLakeCity, Utah, KALL, 930am
 Sandusky, O, WLEC, 805pm
 SanAntonio, Tex, KMAC, 10pm
 SanDiego, Cal, KGO, 930am

SanFran., Cal, KGO, 830am
 Santurce, P.R., WKYN, 830am
 SaranacLake, NY, WNBZ
 Savannah, Ga, WSGA, 11am
 Schnectady, NY, WSNY, 7am
 Scranton, Pa, WARM, 1030am
 Seattle, Wash, KOMO, 730am
 SiouxCity, Ia, KSCJ, 1130am
 Springdale, Ark, KBRB
 Springfld, Ill, WCBS, 10pm
 Springfld, Mo, KWTO, 715pm
 Springfld, O, WIZE, 1130pm
 Stmfrd, Conn, WSTC, 1005am
 Staunton, Va, WTON, 730am
 Sterling, Ill, 1030am, WSDR
 Syracuse, NY, WFBL, 1005am
 SantaBarbra, Cal, KMUZfm
 Texarkana, Tex, KCMAfm
 Topeka, Kans, WREN, 930am
 Toledo, O, WCWA, 630am
 Tuscaloosa, Ala, WNPT, 10pm
 Utica, NY, WRUN, 930pm
 Valdosta, Ga, WGAF, 1005am
 VeroBch, Fla, WTEB
 Washington, DC, WMAL, 730am
 Washington, NC, WRRF, 1005am
 WestPoint, Ga, WRLD, 1005am
 Wheeling, WVa, WWA, 930am
 WilkesBarre, Pa, 1115am (WILK)
 Willimantic, Conn, WILLI, 735am
 Williamsport, Pa, WMPT, 10005pm
 Wilmington, NC, WMFD, 1005am
 Wynne, Ark, WYWN, 10am
 Worcester, Mass, WTAG, 1035pm

NOTE: CONSULT STATION BEFORE TUNING IN. SEE LOG. TIMES SUBJECT TO REVISION WITHOUT NOTICE.

June 1968

*Central Synagogue
of the City of New York
Livington Avenue at Fifty-fifth Street*



Office of the Rabbi

REV. DR. DAVID J. SELIGSON
123 EAST 55TH STREET
NEW YORK, N. Y. 10022

July 10, 1968

Rabbi Alexander Schindler, Vice President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021

Dear Alex:

As no one knows better than you, our pioneer MESSAGE OF ISRAEL broadcast is now heard every Sunday morning from 8:30 to 8:55 over WABC-AM and FM, in New York City, as well as nationwide and worldwide via the ABC Radio Network and the Armed Forces Radio Service.

We would like to launch our coming MESSAGE OF ISRAEL season with a series of addresses by some of the Movement's outstanding leaders on the program as guest speakers to take advantage of the fine coverage that we currently enjoy and to bring the message of our people and our faith to our far-flung audiences.

It is, therefore, with a feeling of deep gratification and a sense of privilege that I invite you to occupy the MESSAGE OF ISRAEL radio pulpit on Sunday, November 17, 1968.

Please read the attached instruction sheet with care. Note that, as usual, in order to meet the needs of the ABC people, each sermon must be taped well in advance of actual broadcast so as to be in our hands by not later than three weeks before any given program. The scripts should be in by not later than four weeks ahead of time.

I know that I can depend upon your always generous cooperation in meeting these deadlines. Upon your favorable reply to this invitation, we shall be in touch with you further to make preliminary arrangements for the recording as well as to clarify any other routine details.

Needless to say, I look forward to your early and affirmative reply and to hearing you on the program itself.

May I take this opportunity to wish you and yours a most pleasant and restful summer.

Cordially yours,

David

David J. Seligson

DJS/encl.

July 10'68

MESSAGE OF ISRAEL

123 E. 55 St., New York, N.Y. 10022
David J. Wise, Director

Phone: 838-5122, Ext. 34
NEW Rochelle 2-3979, (Area
Code 914); (home)

- - Rules for Speakers - - (Revised September 1967)

FROM: DJSeligson

TO: A. Schindler

1. The deadline for the submission of your scripts to our office is Oct. 21. This is most important. At the same time, please submit, in duplicate, if available, a brief autobiographical sketch including one or two anecdotes which might be newsworthy. The deadline for your topics (only) is Oct. 8.
2. Generally speaking, all speakers will be recorded unless otherwise notified. You will be advised by your local ABC (or other) station and/or Mr. Wise when and where to report. Please have them see that the exact timing of each talk is on the tapes when shipped to New York. If your station does not contact you to come in and record within two weeks after you have mailed your talks to us, PLEASE CONTACT THEM. They should, by that time, have received clearance and mailing instructions from ABC headquarter in New York; if they have not, tell them to contact Mr. Ted Metzger, Assistant Manager of Public Affairs, American Broadcasting Co., 39 West 66 St., New York, N.Y. 10023 (LT 1-7777, Ext. 7118). Do not record without his approval or that of Mr. Wise. Talks recorded without clearance are subject to rejection or editing according to the judgment of ABC Public Affairs and ABC Continuity Acceptance.
3. All MESSAGE OF ISRAEL broadcasts (and by "broadcasts" we mean only those portions exclusive of your own portion of the program) are pre-recorded at least two weeks in advance at Central Synagogue, 55th St. and Lexington Ave., in Manhattan.
4. All sermons and other talks must be submitted to us in seven copies, as ABC must have five for their files alone. Please make no radical deviations from the text in your recording session without advising us well in advance.
5. We request that all speeches be approximately 8 minutes long inasmuch as the entire MESSAGE OF ISRAEL is only 23 minutes and 40 seconds in length. If your talks are materially over-long, we suggest that you yourself edit them down to the proper length. Otherwise, it will be necessary that it be done by us here in New York, and you will have to trust to the judgment of our editors.
6. The last 10 words of your address are cues to radio engineers. Do not alter or add anything after same without advising us well ahead of time.
7. The average speaker, according to our experience, reads at approximately 2:15 per double-space typewritten $8\frac{1}{2} \times 11$ page. This means that your talk or sermon should be approximately $3\frac{1}{2}$ pages long. Since a number of our stations record and re-broadcast a week late, do not "date" talk unnecessarily. Avoid words like "tomorrow," "this morning," etc.
8. It is not mandatory but would be appreciated if you would begin your address with the words "thank you." Or "Thank you, Rabbi (David J.) Seligson," who presides over all our programs.

9. Due to a 1953 revision of the U.S. Copyright Law you are warned against using direct quotations from copyrighted material published within the past 56 years without sending us a letter from the author or publisher giving "permission to the MESSAGE OF ISRAEL to use material on the air and in copies to be distributed to listeners." You are to secure said written permission and send it in along with your sermon. If in doubt as to the copyright status of the material, you can check same with Miss Kay Murphy, Mgr., Literary Rights Division, American Broadcasting Co., 1330 Sixth Avenue, 29th floor, New York, N.Y. 10023 (LT 1-7777, Ext. 7472). Be sure to specify source (exact) of your material in any case; and, in writing your talk, be sure to indicate the exact source of each quote, even if from the Bible or other easily recognizable material. However, please do not take any of the foregoing as a discouragement from using quotations as liberally as you wish since we realize their importance in many instances.

10. From the "Program and Advertising Policies of the American Broadcasting Company": "All religious programs will be subject to the approval of the Public Affairs and Continuity Acceptance Dept.... As religious programs should serve the religious needs of listeners of all faiths and creeds, the messages presented should be non-sectarian and non-denominational, with major emphasis on broad religious truths rather than on tenets of individual denominations or creeds. Since provision cannot be made on programs of a religious nature for the presentation of both sides of controversial questions, such programs may not include expressions of partisan political opinion or discussion of controversial economic or social issues."

"ABC reserves the right to require elimination or revision of any material contrary to the public interest or inconsistent with the Company's standards of truth and accuracy."

"ABC will accept no program which misrepresents, ridicules, or attacks any individual or group on a basis of race, creed, color, or national origin. Any reference to a religion, faith, or creed shall be respectful, fair and in good taste."

11. THE "MESSAGE OF ISRAEL" RESERVES THE RIGHT TO REJECT IN ITS ENTIRETY ANY TALKS OR SERMONS IN WHICH ALL THE ABOVE RULES ARE NOT FOLLOWED. Consult us if you have any problems.

* * * * *

NOTE: It will be appreciated if you will: --

(1) Respond to all invitations to appear on the MESSAGE OF ISRAEL within 7 days after receipt of same.

(2) Upon acceptance, we would appreciate it if you could check immediately with your local ABC (or other) station to find out if it is carrying the MESSAGE OF ISRAEL programs regularly at a time satisfactory to yourself and also that it will be broadcasted at the time when you appear on the program.

(3) Cooperate with us in publicizing the MESSAGE OF ISRAEL both before, during, and after the date upon which you appear on the program...via a regular notice in Temple bulletins, notifications to local radio and religious editors, etc.

(4) Make sure local station knows that you are to be our guest. They will then suggest ways of publicizing the fact and also go ahead on their own. Stress that they will be receiving national publicity through your appearance on our program.

(5) Place the MESSAGE OF ISRAEL office on your Temple's or organizational mailing list for their bulletins re your appearance with us.

(6) Ask us for any additional help that you may need in ensuring the success of your guest appearance on this program.

WARNING: Since recording standards vary from station to station, be sure to listen to the tape recordings of your sermons before leaving the studio. IS THIS THE WAY YOU WANT TO SOUND? If not, either have the sermons re-recorded, or notify me for further instructions. Imperfectly recorded sermons will not be used by us on the air.

(REV. 9/67)

October 31, 1968

Mr. David J. Wise
123 East 55 Street
New York, N.Y. 10022

Dear Dave,

I saw the release of my sermon. It is of course not
God Born of Evil but Good Born of Evil.

I do hope you will make the correction and send me
a copy of the corrected release.

Warm good wishes.

Cordially,

Alexander M. Schindler

Call Lane Wise 10/10 to
Set up Appmt
per I Wise letter

~~2~~

10/30 - 2 PM

Ask for Louise Bosch
WABC.

1330 Sixth Ave (54 St)
8th floor

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., REgent 7-8200

Re: Reply to: 123 East 55 Street, New York, N.Y. 10022
Telephone (212) 838-5122, Ext. 34

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

September 26, 1968

Rabbi Alexander Schindler, Vice President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021



Dear Alex:

Warmest greetings for the New Year to you and yours!

Upon perusing Rabbi Seligson's letter of July 10 inviting you to be the guest speaker on the MESSAGE OF ISRAEL of Sunday, November 17, I notice that he had set a deadline of October 21 for the submission of your manuscript and of October 8 for the submission of your topic (for publicity purposes).

There is nothing wrong at all with the deadlines except that I will be on jury duty from October 22 through November 3. In order for us to meet our usual deadline with ABC, also as indicated in Rabbi Seligson's letter, talks must be recorded at least two weeks, preferably three, before the actual broadcast.

Therefore, what I would like to do is to suggest that, in order also to fit the session into your very busy schedule, we put our heads together at a not too distant date, preferably before the middle of October, and decide just when we will tape your remarks.

Incidentally, the taping can be done at ABC, 1926 Broadway, any Monday from 12 to 3 or any Thursday from 10 to 11. It can also be done at WABC, 1330 Avenue of the Americas, any Wednesday from 3 to 4. As a matter of fact, I am pretty flexible, so that almost any time that you will indicate, provided that I get a few days notice, I can set up a session for you.

Again, warmest regards.

Cordially yours,


David J. Wise

DJW:ig

MESSAGE OF ISRAEL



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UNITED JEWISH LAYMAN'S COMMITTEE INC.

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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

MEMORANDUM

TO: Rabbi Alexander Schindler

FROM: David J. Wise

DATE: September 30, 1968



This is just a line to let you know that the MESSAGE OF ISRAEL program for November 17 will consist, so far as liturgy is concerned, of prayers and music honoring the memory of the late John Fitzgerald Kennedy, should you wish to take some cognizance of this fact in preparing your remarks.

*Hold for
Hove message*

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

Released by ABC Radio Network Sundays, 11-11:25 a.m.
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838 Fifth Ave., New York 21, N. Y., REgent 7-8200

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

Reply to: 123 East 55 Street, New York, N.Y. 10022
Telephone (212) 838-5122, Ext. 34

MEMORANDUM

TO: Rae Weiner, Secretary to Rabbi Schindler, UAHC
838 Fifth Avenue, New York, N.Y. 10021

FROM: David J. Wise

DATE: October 16, 1968

It was very nice indeed of you to set up the recording session with me for Rabbi Schindler for Wednesday, October 30, 1968, at 2 p.m.

The place: WABC, 1330 Avenue of the Americas (6th Avenue), 8th floor. Ask for Louise Basch. If there is any change, be sure to get in touch directly with Miss Basch at LT 1-7777, Ext. 7519, as I will be on jury duty that week. However, if you have to get in touch with me, my home phone is 914 NE 2-3979; or you can leave word at the Temple (838-5122, Ext. 34).

Rabbi Schindler should begin his remarks with the words "Thank you" or "Thank you, Rabbi Seligson," as Dr. Seligson will preside over this program. However, this is not mandatory.

Rabbi Schindler should leave at least one copy of his sermon with the tape at WABC, and Miss Basch will hold everything for me until my return.

CC: Louise Basch

"MESSAGE OF ISRAEL" STATIONS - Alphabetical by Cities (COMPLETE WITH DAY & TIME)(EXPANDED LIST IN FORMATION)

Akron, O, WAKR, 630pm	Des Moines, Ia, KSO, 730am	Massena, NY, WMSA, 9pm	San Fran., Cal, KGO, 6 a.m.
(*) Albany, NY, WROW, 605am	Detroit, Mich, WXYZ, 1130pm	(*) Mesa, Ariz, KALF, 1030am	
Albuquerque, NM, KDEF, 11am	Durham, NC, WTIK	(*) Miami Bch, Fla, WKAT, 1005pm	Saranac Lake, NY, WNBZ
Altoona, Pa, WRTZ	Duluth, Minn, WEBC, 1015am	(*) Hackensack, NJ, WJRZ, 745am	Savannah, Ga, WSGA, 11am
Asheville, NC, WISO, 1030am	El Centro, Cal., KICO, 9am	Monroe, La, KREBfm, 930am	(*) Schnectady, NY, WSNY, 7am
Atlantic City, NJ, WLDB, 1105am	(*) Elmira, NY, WELM, 8:15am	Minnpls, Minn, WTCN, 1030am	Scranton, Pa, WARM, 1030am
Augusta, Ga, WGAC, 1230pm	Endicott, NY, WENE, 10am	Mtgmry, Ala, WAPX	Seattle, Wash, KOMO, 730am
Austin, Tex, KNOW, 705pm	Erie, Pa., WICU, 930pm	Moultrie, Ga, WMGA, 1105am	Sioux City, Ia, KSCJ, 1130am
Bakersfield, Cal	Evansville, Ind. WJPS, 11am	Muskegon, Mich, WKBZ, 1105am	Springdale, Ark, KBRS
Balto., Md, WWIN, 7am	Fall River, Mass., WSAR, 5pm	Nashville, Tenn, WSDX	Springfld, Ill, WCBS, 10pm
Billings, Mon, KBYM, 8am	Florence, Ala., WOWL, 550pm	Natchez, Miss, WNAT	Springfld, Mo, KWTO, 715pm
Birmingham, Ala, WCRT, 9am	(*) Florence, SC, WJMX, 1035am	Newburgh, NY, WGNV, 1005am	Springfld, O, WIZE, 1130pm
	Fresno, Cal, KARM, 11am	New Castle, Wyo, KSAL	Stmfrd, Conn, WSTC, 1005am
(*) Boston, Mass, WBOS 11:15 p.m.	Gastonia, SC, WGNC, 930am	New Haven, Conn, WHNC, 1105am	Staunton, Va, WTON, 730am
(*) Boston, Mass, WMEX, 7am	(*) Geneva, NY, WGVA, 935am	NY City, NY, WABC, 830-55am	(*) Sterling, Ill, 1030am, WSDR
(*) Bradford, Pa, WESB, 1pm	Glns Fls, NY, WWSG, 11am	NY City, NY, WJRZ, 745-8am	(*) New Haven, Conn., WYBCfm (& Yale U.
Bristol, Va, WCYB, 10pm	Grnd Rps, Mich., WLAV, 740	Ogdnsbrg, NY, WSLB, 10am	Santa Barbara, Cal, KMUZfm
Brigtn, Vt, WJOYfm, 11am	Grnvle, SC, WMRB	(*) Omaha, NEB, KBON, 737am	Texarkana, Tex, KCMafm
(*) Buffalo, NY, WEER, 905pm	Guam, Is. of, KUAM	Orange, Tex, KOGT, 930pm	Topeka, Kans, WREN, 930am
Cambridge, Mass, WTAO, 730am	Hampton, Va, WVEC, 1105am	Orlando, Fla, WHOO, 430pm	Toledo, O, WCWA, 630am
Canton, O, WHBQ, 1005am	Harrisburg, Pa, WHGB, 10am	Palm Bch, Fla, WLIZ, 1030am	Tuscaloosa, Ala, WNPT, 10pm
Casper, Wyo, KVOC, 1130am	Hrtfrd, Conn, WHAY, 10am	Palm Sprngs, Cal, KPAL, 1130am	Utica, NY, WRUN, 930pm
Cedar Rapids, Ia., KCRG, 7am	(*) Hazleton, Pa, WAZL, 745am	Philadelphia, Pa	Valdosta, Ga, WGAF, 1005am
Chrln, SC, WQSN, 730pm	Hndrsnvle, NC, WHKP	Phoenix, Ariz, KPHO, 805am	Vero Bch, Fla, WTEB
Chrln, WVa, WGVC	High Point, NC, WMFR, 730pm	Pittsfield, Mass, WBEC, 10am	Washington, DC, WMAL, 730am
(*) Charlotte, NC, WIST, 1030am	Hickory, NC, WHKY, 435am	Pittsbrgh, Pa, KQV	Washington, NC, WRRF, 1005am
Chicago, Ill, WLS	Hot Springs, Ark, KAAB, 1105am	(*) Portland, Ore, KEX, 645am	West Point, Ga, WRLD, 1005am
Chicago, Ill, WLSfm, 10am	Huntington, WVa, WSAC	Portsmouth, O, WNXT, 9pm	Wheeling, WVa, WwVA, 930am
Cincinnati, O	Ind 'pls, Ind, WGEEfm, 330pm	(*) Providence, RI, WPRO, 635am	Wilkes Barre, Pa, 1115am - WILK
Clarksburg, WVa, WHAR, 1035am	Ind 'pls, Ind, WFBM, 730am	Pghkpsie, NY, WKIP, 1005am	
Cleve., O, WGAR, 1110pm	Ishpeming, Mich, WJPD, 12noon	Putnam, Conn, WINY, 735am	Williamsport, Pa, WMPT, 10005pm
Clinton, NC, WRRZ, 1005am	Jacksonville, Fla, WZOK, 930am	Pulaski, Tenn, WKSR, 1030am	Wilmington, NC, WMFD, 1005am
Cody, Wyo, KODI	Jamestown, NY, WJTN, 11am		Wynne, Ark, WYWN, 10am
(*) ColoSprgs, KRDO, 645am	Juneau, Alaska, KJNO, 515pm	Rawlins, Wyo, KRAL	(*) Worcester, Mass, WTAG, 1035pm
Columbia, SC, WCOS, 6am	Kans. City, Mo, KCMO, 1105am	Reading, Pa, WEEU, 1030am	
Camrln, Md, WTBO, 1030pm	Lima, O, WDIA, 730pm	Reidsville, NC, WFRG	
Curacao, NWI, CUOM, 1230pm	Lincoln, Neb, KFOR, 1105am	(*) Roanoke, Va, WROV, 7am	
Dallas, Tex, WBAP, 830pm	L.A., Cal, KABC, 1030pm	Rockland, Me, WRKD, 1010am	
(*) Dallas, Tex, KBOX, 10:15 p.m.	Lynchburg, Va, WLVA, 815pm	St. Louis, Mo, WEW, 7am	
Danville, Va, WBTM, 10am	(*) Macon, Ga., WBML, 1030am	St. Pete., Fla, WSUN, 10am	
(*) Davenport, Ia, KSTT, 930pm	Madison, Ind., WORX, 815	Slt Lake City, Utah, KALL, 930am	
(*) Dayton, O, WONE. 7:30am	Mansfld, O, WMAN, 130pm	(*) Sandusky, O, WLEC, 805pm	
Daytona, Bch, Fla, WNDP, 815am	Marianna, Fla, WTOT, 530pm	(*) San Antonio, Tex, KMAC, 10pm	
Delano, Cal, KCHJ, 930am	Marion, O, WMRN, 1030am	San Diego, Cal, KGO, 930am	
(*) VI, St. Thomas, WBNB 8:45 am	Duluth, Minn, WEBC, 10:15 am	Florence, SC, WSTN,	

NOTE: CONSULT STATION BEFORE TUNING IN. SEE LOG. TIMES SUBJECT TO REVISION WITHOUT NOTICE. STATIONS NOT LISTED HAVE NOT ANSWERED OUR QUESTIONNAIRES.

ALSO NOTE: ALL STATIONS MARKED (*) CARRY PROGRAM ON A ONE-WEEK DELAYED BASIS.

FROM: David J. Wise, Director
MESSAGE OF ISRAEL
123 East 55 Street
New York, N.Y. 10022

FOR IMMEDIATE RELEASE

RABBIS MAURICE N. EISENDRATH, ISRAEL GOLDSTEIN, ALEXANDER SCHINDLER, AND OTHER JEWISH
LEADERS FEATURED GUESTS ON NOVEMBER "MESSAGE OF ISRAEL"; SPECIAL BROAD-
CAST ALSO FROM CHAUTAUQUA SOCIETY GOLDEN JUBILEE CELEBRATION
IN NEW ORLEANS

New York, N.Y., October 15, 1968 -- As ABC's coast-to-coast and worldwide weekly
MESSAGE OF ISRAEL begins its 35th year of uninterrupted weekly broadcasting over some
200 stations in this hemisphere alone and more than 100 overseas via the Armed Forces
Radio Service, globally prominent Jewish leaders will be heard over the November
series as guests as follows:

- November 3 --- 1918 - 1968: MAIN CURRENTS ON THE WORLD SCENE, an
address by Dr. Israel Goldstein, Rabbi Emeritus of
Congregation B'nai Jeshurun, New York City, and World
Chairman of Keren Hayesod, the United Israel Appeal,
who is celebrating his 50th year in the ministry, will
highlight this broadcast, which will also make special
reference, in words and music, to the forthcoming
national elections.
- November 10 --- DIAMOND JUBILEE, a special address honoring the 75th an-
niversary of the founding of the Jewish Chautauqua Society
by Sylvan Lebow, Executive Director of the National Federa-
tion of Temple Brotherhoods, emanating from the 22nd
Biennial Convention of the NFTB, which will convene from
November 7 to 10 at the Roosevelt Hotel in New Orleans, La.,
will highlight a special broadcast, also commemorating, in
words and music, both Veterans Day and the 30th anniversary
of Hitler's infamous Krystalnacht, which - occurring on
November 9 to 10, 1938 - witnessed the destruction of al-
most all synagogues throughout Hitler Germany and com-
pletely ended, in a terrible 24 hours, the possibility of
maintaining an organized Jewish life in Germany; it led
directly to the mass slaughter of 6 million Jews.
- November 17 --- GOD BORN OF EVIL, a special address by Rabbi Alexander
Schindler, Vice President of the Union of American Hebrew
Congregations, will highlight a special broadcast com-
memorating the 5th anniversary of the assassination of
John Fitzgerald Kennedy.
- November 24 --- THANKSGIVING IS THANKSLIVING, an address by Rabbi Maurice
N. Eisendrath, President of the Union of American Hebrew
Congregations, will highlight a special broadcast of
Thanksgiving prayer and music.

As usual, all music is by Cantor Frederick Lechner and the choir of Central Synagogue,
New York City, led by Lazar Weiner, with Alexander D. Richardson at the sanctuary organ;
all commentary is by Rabbi David J. Seligson of the Temple.

(OVER FOR "MESSAGE OF ISRAEL" STATIONS)

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • (212) 249-0100

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, *Director*; RABBI JONAH B. WISE, *Founder*

115

MEMO

CONFIDENTIAL

TO: Al Vorspan
FM: DJWise
DATE: 3/2/67 (10 am)

As you may be aware, I still haven't heard from MNE as to when he wants to see me.

Meantime, I sent him the enclosed memos.

Since you will be in the discussion, you may want to look them over in advance.

MESSAGE OF ISRAEL



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115

MEMORANDUM #2(of 2)

FROM: David J. Wise
TO: Dr. Eisendrath
DATE: 2/24/67
RE: "President's Corner" on MESSAGE OF ISRAEL

In the realization that closer identification on the MESSAGE OF ISRAEL of the President of the UAHC himself might be a desirable objective to implement as soon as possible, I would like to explore a number of ways in which this might be done. We have discussed several alternatives over the years, but the most practical way, it seems to me, despite the many barriers due to your harried schedule, is for you to appear on each and every program.

What I would therefore like to suggest is the institution of a PRESIDENT'S CORNER, a five-minute segment to be set aside on each broadcast just for you. In it you could not only project your personality and leadership in your unique fashion but also project the UAHC's image in a way that would be effective. You could make use of this 5-minute period to publicize on the air, in a way we have never done, Jewish news and views of particular interest to Reform, Jewish philosophy and practice, our attitude toward what is going on in the world, and your suggestions for solving the personal and social problems besetting humanity. You could implement many UAHC projects: local, regional, national, and international; bring about closer ties with our Christian neighbors; and assist in bringing about interracial, intercultural, and even international understanding. You could deal with the many problems that beset the world: the Bomb; parent-child relationships; Israel and its neighbors; American foreign policy; the challenge of Communism and dictatorships; philosophies of living in a "Dog-eat-dog" world; personal integrity in a materialistic civilization; marriage and divorce; fear and failure. Or you could just read and comment on some Biblical or Talmudic passage you felt appropos at this time.

This would not be difficult to implement practically, and the little tapes you make could also be used to service distant congregations. I could tape you in your own office, or we could do a number of same at ABC during your stopovers in NYC... or I could even arrange for it to be done in other cities. The PRESIDENT CORNER would not replace the usual sermon, but same would be shortened so that the time apportionment would be:

2/24/67

1. Announcer Opening-----1:00
2. Prayers and Music-----9:40
3. Sermon-----6:00
4. PRESIDENT'S CORNER-----5:00
5. Announcer Closing-----2:00
(Includes the local cut-in)

From a budgetary point of view, I think I have justified MESSAGE OF ISRAEL expenditures adequately in the previous memorandum, but just in case the Budget Committee still feels that the program is not sufficiently serving the UAHC, I am confident that your appearance on each and every broadcast as a publicist for the UAHC would be a determining factor. If necessary, the MESSAGE OF ISRAEL, at least for the coming fiscal year, could be placed or budgeted in the Dept. of Public Information, with myself assuming additional duties--if necessary--in that department and in Public Relations generally over and above what I now do.

I will be happy to discuss the contents of this memo and the accompanying one with your Budget Committee or with selected members of the Union Board at any time, and I am sure that, especially if you and I agree on fundamentals, we will have no difficulty in reaching a mutually satisfactory conclusion.

February 16, 1967

Albert Vorspan

Rabbi Maurice N. Eisendrath

Messrs. Mackler, Kresh; Miss Buchbinder

As you know, Matt Ross has arranged with Central Synagogue to take over the Message of Israel. Apparently the Board of the temple is prepared to formalize this action. David came to see me and his concerns are as follows:

- a) He would much prefer, to say the least, to stay on the payroll of the Union and to have the Message a UAHC program.
- b) In any event, he feels very very strongly that he should be allowed to maintain an office here.
- c) In no event does he ever want to receive a check from Central Synagogue and even if they put up the money, he would like it siphoned through the UAHC.
- d) He will not give a final answer to Matt Ross until he has a chance to talk to you and he is urgently awaiting that opportunity as soon as you get back.

Matt apparently handled him very well and indicated that Central Synagogue was taking the initiative because it wanted the program and was proud of it and so on and so on.

I told David that while he would have to talk to you, I personally saw no objection to his continuing the use of the office here for the time being at least and that we do want UAHC identification with the program under the label "In cooperation with the UAHC." I told him very frankly that he must say yes to Central Synagogue because otherwise budgetary stringencies at the UAHC could result in the termination of the program.

I think we should show rachmones on the level of the office and I think we lose nothing by that and extend whatever cooperation we can within the framework of Central picking up the tab and having major credit and control.

January 16, 1968

Albert Vorspan

Gunther Lawrence

I am attaching two speeches that Maurice will be giving on the Message of Israel. He is very excited on both of them because ABC did not censor either one despite the fact that one is very strong on Vietnam and the other is very strong on Civil Rights and backlash. The boss is very eager to have stories released to the press on both of them.

Can we cook this up?

January 13, 1967

Albert Vorspan

Rabbi Maurice N. Eisendrath

Mr. Alfred Mackler

I talked to Matt Ross and he is waiting for the next Board meeting of Central Synagogue which has not yet been called, for action on the Message. He will not talk to David until the Board meeting is over.

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

MEMORANDUM

TO: Rabbi Maurice N. Eisendrath

FROM: David J. Wise

DATE: December 15, 1966

*To A.M.
In view of this, will
you please press Matt
Rosen, M.*

The United Jewish Layman's Committee, co-sponsor of the MESSAGE OF ISRAEL, would like to come into the UAHC Pension Plan on my behalf.

They have been desirous of doing this for a long time now.

However, Mr. Alfred Mackler, in a memorandum to me dated December 16, 1965, said: "...please be advised that we cannot possibly cover your UJLC salary portion under our Pension Plan. The Trust Agreement which we have provides for coverage to be extended to affiliated organizations. Unfortunately, the UJLC is not affiliated with us."

I understand that only you can make an exception. I would appreciate whatever you could do in this direction. Please let me know your decision. I would be glad to discuss this with you if you so desire.

Incidentally, I have not received a cost-of-living increment for some time now. You were good enough to allot me one for a number of years in the past, but within recent years none has been forthcoming. I would greatly appreciate your consideration also on this matter.

December 28, 1966

Albert Vorspan

Alfred Mackler

Rabbi Schindler, Mr. Kresh, Miss Buchbinder

CONFIDENTIAL

Believe it or not it looks like Central Synagogue is really going to take the Message of Israel. What has held it up is that we suddenly realized that nobody had talked to David Wise. Matt Ross of Central Synagogue is supposed to do it.

Please keep this to yourself and don't you talk to David.

November 10, 1966

Albert Vorspan

David Wise

Rabbi Eisendrath asked me to reply to your questions in your memo of October 27th.

I see no reason why you shouldn't use Norman Diamond if you can fit him in and I also have no objection to repeating the procedure with HUC-JIR. You will hear from MNE directly about his own decision about February.

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., REgent 7-8200

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

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MEMORANDUM

TO: Rabbi Maurice N. Eisendrath

FROM: David J. Wise

DATE: October 27, 1966

The attached letter from Rabbi Diamond is self-explanatory.

I am also enclosing a copy of my letter to him.

What do you want to do about it?

As you know, we devoted the months of November and December to Rabbis Narot of Miami and Kronish of Miami Beach, respectively.

May I hear from you at your convenience. If possible, maybe we could get together for five minutes or so and plan the series through June. I'm all set up through January and am of course awaiting your decision in reference to appearing during February. Incidentally, I would suggest that if you do appear in February, that the recording be done as early in January as possible and that the sermons themselves be in to my office by not later than the first working day following New Year's.

During the month of March we usually devote our programs to a series by either outstanding professors from the Hebrew Union College-Jewish Institute of Religion or to a series by Glueck himself. Do you want to repeat that procedure this year? If so, this will take us through March, leaving only April, May, and June to be decided upon, as Dr. Etrog is planning a special series for July and August, as he has done in the past.

May I hear from you at your early convenience.

*To Vorefor
Please take care
of this for me.
Key Jesus Ross
for action
very long
buddy
M*

*Go ahead
I use
him.*

Yes
[Signature]

5

Temple Beth El
"The Temple at the Ocean"
507 FIFTH AVENUE
DAYTONA BEACH, FLORIDA

RABBI NORMAN H. DIAMOND, D.D.
Res. CL 9-5921
Temple CL 2-1248
October 17, 1966

Mr. David Wise
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, N. Y. 10021

Dear Mr. Wise:

While attending a meeting of the C.C.A.R. Board last week, I stopped in your office to inquire about participation in a Message of Israel broadcast. You suggested I drop you a note - and here I am.

I hope you will find occasion to include me for some Sunday A. M. We have a local outlet, WNDB, so taping would present no problem.

Please let me know whether there is a likelihood of my being invited to conduct a service or to preach.

Good wishes for continued success with (y)our program.

Sincerely,



Rabbi Norman H. Diamond

NHD:JLE

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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

AMERICAN BROADCASTING COMPANY

Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, Program Director

October 27, 1966

Rabbi Norman E. Diamond
Temple Beth El
507 Fifth Avenue
Daytona Beach, Florida

Dear Rabbi Diamond:

Many thanks for your kind letter of October 17, and it was very nice talking to you in my office when you were in my office when you were in New York attending a meeting of the CCAR Board.

We shall of course be delighted to take your application under consideration when next we visit the State of Florida for a tour of the various important Jewish communities.

We are of course delighted with the fact that WNDP carries the MESSAGE OF ISRAEL so faithfully every Sunday morning at, as I recall, 10:05, and I hope that you are making your interest known to the station so that, when you do preach, you will find an audience worthy of the occasion.

In any case, we shall certainly be in touch with you before long on this subject.

Many thanks for your kind wishes.

Cordially yours,

David J. Wise

DJW:ig

BC: Rabbi Eisendrath

MESSAGE OF ISRAEL



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CONFIDENTIAL

MEMORANDUM

TO: Al Vorspan
FROM: David J. Wise
DATE: August 16, 1966

Just a line to confirm receipt on August 11 of your oral communication via Rhoda in reference to my memorandum of August 9 about Kronish and the Miami situation.

You said you thought it would be a "good idea" to use him for three of the five Sundays in January.

Before any publicity has a chance to reach the Miami area about Narot, an invitation from Eisendrath to Kronish will already be in his hand.

Many thanks for your cooperation.

As soon as Eisendrath gets back, please ask him when, if at all, he wishes to speak on the MESSAGE OF ISRAEL.

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MEMORANDUM

CONFIDENTIAL

Tg
Date July 21, 1966

From Albert Vorspan

To Lee Richman

Copy for information of Dr. Maurice Eisendrath; Al Mackler; Ruth Buchbinder

Subject DAVID WISE

This is to authorize you to keep David Wise on the payroll until further notice.

While the budget calls for the elimination of the job, negotiations with Central Synagogue are still under way and will certainly not be completed before the fall. There is a chance we may not succeed at all, which will increase our deficit.

I will keep you posted. In the meantime, we have a moral commitment to maintain David, as Rabbi Eisendrath has reminded us.

Hi - See you still have a few
headaches - especially at Warwick.
You're right re above - but I'm worried
about all these additions to Budget.
Keep after Ross to resolve this.
See you on the 13th. I mailed you
Ruth's letter to Maurice.

CONFIDENTIAL

July 21, 1966

Albert Vorspan

Lee Richman

Dr. Maurice Eisendrath; Al Mackler; Ruth Buchbinder

DAVID WISE

This is to authorize you to keep David Wise on the payroll until further notice.

While the budget calls for the elimination of the job, negotiations with Central Synagogue are still under way and will certainly not be completed before the fall. There is a chance we may not succeed at all, which will increase our deficit.

I will keep you posted. In the meantime, we have a moral commitment to maintain David, as Rabbi Eisendrath has reminded us.

July 5, 1966

Albert Vorspan

Rabbi Maurice N. Eisendrath; Messrs. Mackler Kresh; Miss
Buchbinder

I talked to Matt Ross about the Message of Israel and he said he did talk to Rabbi David Seligson and said he was favorably disposed. He has not had a chance to talk to members of the Board because of the summer lull and there probably will not be any formal decision until the fall.

March 10, 1966

Albert Vorspan

David Wise

Rabbis Maurice N. Eisendrath, Balfour Brickner,
Mr. Paul Kresh

Rabbi Eisendrath will do the April 3rd MESSAGE OF ISRAEL and he is thinking of doing something in anticipation of the Interreligious Seder. I would like you to work with Paul Kresh and Balf Brickner in conceiving and developing an interesting program. He is quite willing for the rest of the month to be done by Julius Mark.

MESSAGE OF ISRAEL



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October 20, 1965

TO: Al Vorspan

FM: David J. Wise

Attached please find copies of correspondence with Sam Brand and from Sam Brand and to Rabbi Herman.

Please add to your already voluminous file.

I will call on you if necessary.

I think that the "necessary" will apply when it comes to pinning Eisendrath and Fane down to a definite time and day which will also be acceptable to Mr. Sandler.

As of right now, just read this over and wait.

MESSAGE OF ISRAEL



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

AMERICAN BROADCASTING COMPANY

Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, Program Director

AIRMAIL

October 20, 1965

Rabbi Erwin L. Herman
Regional Director
Pacific Southwest Council-UAHG
590 N. Vermont Ave.
Los Angeles, Calif. 90004

Dear Erwin:

Although I have not heard from you as yet, I assume that all of the preliminary arrangements that I am making for the taping of Rabbi Eisendrath and Mr. Fane in Los Angeles are satisfactory to you. (SEE POSTSCRIPT)

Attached please find a copy of a letter just received from Sam Brand.

May I suggest that you get in touch with him and Mr. Sandler and find out what the best time and days are for Mr. Sandler.

Once I have received word from you with this information, we will go to work on Eisendrath and Fane and get them to accommodate their schedule to his.

I can always get a studio, I am sure, either at ABC or somewhere else in your city which will fit the time schedule of the three men.

Cordially yours,

DJW:sw

Encl.

cc: Al Vorapan

David J. Wise

P.S. Your kind memo of October 15 just arrived, probably by pony express. Anyhow, contents noted. See attached letter TO as well as FROM Sam Brand. Sorry about the "blind copies"; in future, we will do better.

D

MESSAGE OF ISRAEL



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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

AIRMAIL

October 20, 1965

Mr. Sam Brand
2027 Park Drive
Los Angeles 26, Calif.

Dear Friend:

Many thanks for your kind memorandum responding to my Airmail letter of October 12.

I am sure that Theodor I. Sandler will be satisfactory to Eisendrath.

I am sending a copy of this letter to someone who will be in a position to feel him out on the matter immediately. So, if you don't hear from me within a week or ten days from the date of this letter, you will know that Mr. Sandler is perfectly satisfactory.

You are correct in thinking that I could get ABC to line up one of their staff announcers, and I will if Mr. Sandler is not available or if, for some reason, he is not satisfactory to the interviewees.

It was very nice indeed of you to answer my letter so promptly and to take such an active interest in the matter.

I will try to have Eisendrath and Fane record at a time when it is most satisfactory to Mr. Sandler, and you will be hearing from me on that very soon.

All the best.

Cordially yours,

DJW:sw

cc: Al Vorspan
Rabbi Herman

David J. Wise

sam brand and associates no 2-0240

2027 Park Drive, Los Angeles 26, California

Oct 16, 65

MEMO TO DAVID J. WISE, MESSAGE OF ISRAEL

RE: YOUR AIR MAIL LETTER OF Oct 12

Your entire memo boils down to a request that I help arrange for Dan Thrapp (not Thorpe) of the L. A. Times or someone else to interview Dr. E. and Fane.

However, it's hard for me to request an interviewer until I know time for the taping--and that it up to the two gents rather than in my hands.

Dan Thrapp is in Rome covering the Catholic show for his paper and may not be back when our boys are here.

I could ask Theodor I. Sandler of the BEMessenger, our leading local weekly. But Ted puts his paper to bed each Wed. ayem and part of the early p.m. and it's foolish to talk to him unless we first get taping time.

If it conflicts with Ted's schedule, then we are in trouble because there's no one on the other papers who can do the job. Perhaps your ABC contacts in L.A. will line up one of their announcers????

Anyway, I'll try to get Ted if I hear from you in time

Meanwhile, I'll keep your memo in my tickler file--alive and jumping for action when requested.

best

sam

p.s. ^e Ted has interviewd Dr. E. in past --both for paper and on television--and Dr. E. seems to like his work

BC: AL V. / J.E. HERMAN /

October 21, 1965

Albert Vorspan

Paul Kresh

MNE wants you and me and Gunther to come up with some ideas for MNEs Message of Israel programs in December.

MESSAGE OF ISRAEL



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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

August 20, 1965

FROM: David J. Wise

RE: MESSAGE OF ISRAEL Plans, Present & Future

TO: Rabbi Maurice N. Eisendrath

COPIES TO: Rabbi Daniel L. Davis, Mr. Paul Kresh, and Mr. Al Vorspan

First let me welcome you back to 838 after what I hope was a relaxing and healthful summer. I myself was privileged to go to Mexico, along with -- I understand -- numerous others of the UAHC staff. I enjoyed my experience greatly, especially in view of Al Vorspan's stimulating report about the Jewish (?) Indians. All of us who were privileged to visit this remarkable country could well understand and appreciate this invigorating and challenging piece of pioneer work on the part of Al and the NFTY. I've always been one of the greatest admirers of Rabbi Cook's work with teenagers, and this is just another sample of his remarkable vigor and perspicacity. Congratulations for a job in which all of us should find great pride. I only wish that Al and the others had been able to do some taping of their achievements for use in my particular department. However, perhaps Al or someone who participated in this experiment will be able to give us some sort of an account thereof which would be appropriate for broadcast. Perhaps the time is not "ripe", but it is certainly something worth mulling over anyhow.

Incidentally, as you perhaps know, the latest Israel seminar tour, initiated by Rabbi Essrog last summer and continued by Rabbi Marx this year, resulted in a series of four excellent interviews with Israeli leaders by Bob Marx which was done at the Israeli radio station and sent to me by diplomatic courier a few weeks ago. I have just finished listening to them. Perhaps you would be interested also in doing so before we consider them for air. I am having copies of the tape made anyway for Rabbi Essrog and would be happy to make some for you if you so desire.

In accordance with conversations with Rabbi Kaufman before he left and Al Vorspan since, I have been consulting with Rabbi Daniel L. Davis on MESSAGE OF ISRAEL guests for the immediate future. For example, when, quite unexpectedly, we received the rejection from Rabbi Feuer of Dayton (after he had originally sent his acceptance), I was completely at a loss as to what to do. Fortunately, I could count on Rabbi Davis' know how and always generous cooperation, and it was decided to fill the five October "spots" with five leading New York rabbis who had not recently been on the MESSAGE OF ISRAEL. I believe you are up to date on these developments inasmuch as my secretary sent you a memorandum on July 26, in my absence, detailing what we had done. This will also confirm the fact that we have sent out an invitation to Rabbi Jacob Weinstein of Chicago for the month of December (the first open month in our calendar).

The month of November has been assigned tentatively to at least a couple of programs from or preceding the Biennial. As usual, I have suggested to Paul Kresh and Gunther Lawrence that we have a press conference on the first Sunday and two weeks later a round-up of highlights, as has been our custom always in the past. This leaves two Sundays unspoken for. I think that Paul is thinking about filling these, but I thought that you should know what is going on so that you could make any suggestions that you might feel would be helpful in this regard.

Undoubtedly there are things taking place now or in the near future which might be incorporated into broadcasts for the two November Sundays, such as the "Vigil" in Washington, D.C. I can't wait too long, however. If things are going to be planned for the MESSAGE OF ISRAEL, all details must be in the hands of ABC by not later than the first of October, and I must know myself by not later than the middle of September. If invitations are going to go out to any rabbis to speak on the MESSAGE OF ISRAEL, that should be done immediately. I know that I don't have to tell you how important this is.

Subject, of course, to your okay, Rabbi Davis and I thought that it might be a good idea to start thinking about MESSAGE OF ISRAEL plans for 1966. Of course, as you know, the month of January has been set aside for yourself. For the month of February we thought that it might be a good idea to invite four rabbis from the New England area:

Joe Klein
Earl Crollman
Murray Rothman
Herman Snyder
Robert Shapiro (Alternate)

For the month of March, as has been our custom in the past, we thought that a letter should go out from you to the Provost of the Hebrew Union College in Cincinnati, asking him to select four professors or other executives from his staff to speak on the program.

For the month of April we thought that we might invite Florida rabbis:

Benno Wallach
Jaffe
Lefkowitz
Baumgard
Irving Cohen (Alternate)

Detroit

For the month of May we thought that we might invite ^{Detroit} rabbis:

Fram
Hertz
Rosenbaum
Fred Eisenberg
Philip Frankel (Alternate)

For the month of June we thought that we might invite the following California rabbis:

Al Lewis
Bauman
Weinman
Essrig
Lawrence Block (Alternate)

Naturally, these are just tentative suggestions. I like the idea that we have been pursuing for the last year or two of inviting one man for an entire month. It builds up an audience better than any other method, and it is easier to integrate each program and present something that is probably better radio than the other method. However, there is also the argument that we should get around the country more than we do and give a number of rabbis a chance to participate in the program, rather than just a few, if we are to remain a democratic organization and one which is dedicated to experimentation and the exploration of new and talented voices.

Attached please find a copy of a letter from Rabbi Israel Goldstein. In it, of course, he asks to be a guest on the MESSAGE OF ISRAEL program. It came at a time when I myself was seriously considering using a tape that he made for us in Jerusalem last year in his capacity as president of the United Israel Appeal. However, the sermon had nothing at all to do with fund raising or with the United Israel Appeal but was simply an exploration of ways in which bridges of understanding could be built between this country and our own. Now Rabbi Goldstein is in this country again and wishes to prepare a different sort of talk. I am writing to him to say that our calendar has been pretty well planned for the immediate future but that we shall certainly keep his suggestion in mind. This will give you an opportunity to think over this matter. However, it has never been our policy to pass up the opportunity to feature on the MESSAGE OF ISRAEL outstanding rabbis of the Conservative or Orthodox persuasion. For example, on August 7, 1960, our guest was Rabbi Edward T. Sandrow. On August 14, 1960, our guest was Rabbi Emanuel Rackman. On August 21, 1960, our guest was Rabbi Robert Gordis. On September 4, 1960, our guest was Rabbi Israel Goldstein. On May 7, 1961, our guest was Rabbi Max D. Davidson. On May 14, 1961, our guest was Rabbi Judah Neidich. On May 28, 1961, our guest was Rabbi Wolf E. Kelman.

Therefore, we have plenty of precedent for inviting Conservative and even Orthodox rabbis. However, I should warn you that there is a strong probability that NO Orthodox rabbi will accept our invitation. This does not apply, of course, to Conservatives, but we may have a bit harder time now than we had five years ago. In any case, however, Rabbi Goldstein's appearance on the MESSAGE OF ISRAEL could not help but do the program good and might stimulate other rabbis of the Conservative wing to participate also.

Attached also please find a memorandum from Rabbi William Rosenthal which I think is worthy of consideration also. We have had rabbis from almost every part of the world on the MESSAGE OF ISRAEL, as you know. I think it might be a good idea to repeat this process in the not too distant future.

I realize that the suggestions which I have made in the last paragraph or two would probably knock out some of the suggestions that I made as a result of conversations with Rabbi Davis. However, these are not mutually exclusive. We should have plenty of time to include all of the suggestions.

Rabbi Davis thinks that it might be a good idea for you to sit down with some of the rest of us here on the staff and work out the MESSAGE OF ISRAEL program together. I would appreciate your consideration.

DJW:LG

JCB

JEWISH CONCILIATION BOARD OF AMERICA, INC.

225 BROADWAY, NEW YORK, N. Y. 10007

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Executive Secretary

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August 16, 1965

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Mr. David J. Wise
Message of Israel
Union of American Hebrew Congregations
838 Fifth Avenue
New York City

Dear David:

Here I am again on my annual visit.

I trust this finds you and your family well.

One of the things which will occupy me this time will be the Jewish Conciliation Board anniversary, its 45th and my 35th as President. Because of its unique civic and social service angle and its Jewish significance, it occurs to me that its work might be of interest as a subject for a Message of Israel Program.

What do you think?

Cordially,


DR. ISRAEL GOLDSTEIN

/mms

MEMORANDUM

(12)

Date August 28, 1964

From Rabbi William A. Rosenthal

To Mr. David Wise

Copy for information of Rabbi Simeon Maslin

Subject _____

Rabbi Simeon Maslin of Curacao visited me this week and spoke about the excellenace of the "Message of Israel" programs.

Perhaps you might envision for the future a series of broadcasts on and from "Historic Synagogues". I know that Rabbi Maslin would be delighted to record a message for you.

WR

Wed. 7/5 - 2:00 P.M. at:

Matthew Ross

245 Park Ave.

re. MESSAGE OF ISRAEL PROGRAM.

People expected to attend:

Mr. Kulick
Mike Kaufman
Robt. Oppenheimer
Rabbi Seligson
Matthew Ross
Rabbi Schindler

MESSAGE OF ISRAEL



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MAKING THE NEW YEAR NEW (For Rosh Hashono, Jewish New Year)

By: Rabbi Albert S. Goldstein of TEMPLE OHABEI SHALOM, 1187 Beacon Street,
Brookline 46, Massachusetts Sept. 6, 1964

In the Jewish calendar, this is the year 5724. In our tradition, this is the 5,724th year since creation. Of course, we know that the world and man are, actually, much older than this. Still, I think it is significant that on our holiest days we Jews celebrate the birth, not of any of our heroes or saints; neither the father of our folk nor the founder of our faith; but the genesis of the earth and the advent of man on it.

Indicative too of Judaism's reverence for human life is the way the story of creation is told in our Book of Genesis. Every other part of His universe God brought into being by a simple command. He had merely to say, "Let there belight, land, sea and sky, sun, moon and stars, fowl and fish, and swarming things of earth...."

- and it was so. But when He contemplated His supreme task God broke with His own precedent. He did not command, "Let there be man." Instead He said to Earth, "Let us make man." So He fashioned man out of the dust of the ground. This was to be truly God's personal handiwork.

However, even when this was done, man is just so much clay statuary, till God breathes into him the breath of His own life. Only then, and thus quickened by the breath or spirit of God, does man become a living soul. Of all creation, man, then, is the one and only being whom even Almighty God had to toil to make - in the sweat of his brow, as it were. To be sure, man is made of dust, but in the image of God. Earthy, yes, but not evil. For in him God has breathed some of His own spirit.

When each of the other components of the universe comes into being, the Creator passes judgment on it. Scripture says, "God beheld everything that He had made and saw that it was good."

God thus identified His work; its goodness proclaimed it His. "You cannot see My face," He said to Moses, "but I will make all My goodness pass before you."

This is the way any of us can experience God's presence in His world and in our lives; through the benefactions we enjoy, as well as those we ourselves perform.

This is the best and most we can know of God; what we discover of goodness in His world. Where to look for the greatest goodness? In God's crowning effort - in man himself.

We give evidence of His inbreathed image, when we imitate Him in loving and caring for the members of our race - the human race; when we are His living instruments, helping men to recognize the goodness of God and His work.

When God completed each of the other parts of creation, Scripture says He found it good. But not so when God made man. Not that there is never to be any judgment

on man. No, judgment is not omitted; it is only deferred.

It was not any part of God's plan to complete man. It is left to man to fulfill his own destiny. This is the human task and responsibility. "Everything is in the hands of God" say our rabbis, "but this: what choice man makes; whether to cultivate only the earthy or also the godly in his nature."

It rests within man's power to be "m'at me'elohim, little lower than God," or worse than any devil. What he will be is not predetermined by God or fate or the whim of chance. Without freedom to choose our way, there can be no guilt or blame, no sin nor any sense in penitence. Without liberty of choice, man is not a person, but a puppet; not a moral being, but merely a marionette.

God sets before every man "good and evil, the blessing and the curse," praying that each of us will embrace the good and earn the blessing. The ability to choose is all that makes man moral, which is to say human.

We are told in our sacred law that angels ministering at the throne of God ask Him, "When is the new year?" And He (letting His Jewish origin show) answers with a question, "Why ask Me?" Is the Eternal subject to the tyranny of clocks and calendars? Only time-fettered, schedule-ridden men are so beset. It is for them to achieve the newness of their years.

Another year is not inevitably a new one. After all, does change of clothes or address necessarily imply a new garment or a new house? To experience a really new year requires more than a numerical progression on the calendar. This produces only a fresh calender. Unless there is a freshening and renewal of the conduct of life, some development and advance in career or character, the year is not a new one, but merely a stale repetition of all the old ones.

As together we enter upon the year 5724, may we be blessed with the wisdom and the will, the strength and the skill to effect its newness. May it be for us a year of unprecedented growth and fulfillment in every wholesome sphere; a year of expanding spiritual horizons, of wider sympathies, warmer friendships, deeper love and compassion, more sensitive and creative concern with humanity's hopes and needs here and everywhere.

Let us take this precious, irreplaceable year, fresh-minted from time's treasure house and so, reverently invest each day and hour, that it earn for us life's largest dividend and richest blessing: the joyous realization that (no matter what our fate) we shall have deserved happiness, our labors and benefactions having made it worth God's while to have awarded us the gift of yet another year of life. That you may make of this a truly new year is my fervent prayer for each of you.

MESSAGE OF ISRAEL



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115

WHAT IS MAN? (For Yom Kippur, the Jewish Day of Atonement)

By: Rabbi Albert S. Goldstein of TEMPLE OHABEI SHALOM, 1187 Beacon Street
Brookline 46, Massachusetts September 13, 1964

Yom Kippur, the great Fast of Atonement, is the most sacred of all our holy days. It climaxes and ends the ten-day period of penitence, with which each new Jewish year begins.

The central theme of Atonement Day is repentance. Repentance for what? Repentance for any failure to make the best use of the most precious of all our possessions - the gift of life itself. For life is indeed the most important of all blessings. After all, without it what other blessing could be experienced, let alone enjoyed? Failure, then, properly to appreciate the one utterly irreplaceable thing we have - our time on earth - failure to show our appreciation for the gift, by the use we put it to - this failure is sin.

The Hebrew word for sin is "het." It occurs frequently in the Atonement Day worship service. It is a word taken from the lore of archery. It means "to miss the mark." Whether from wrong aim, or poor vision of the target, or lack of strength behind the pull - to miss the mark is sin.

The Hebrew word for repentance is "tshuva." It means to return. To return to the task, to renew the effort, to restore our strength by returning to seek communion with God the source of all our power, and to try again - this is repentance.

Judaism offers the opportunity of another try; it is the religion of the second chance. Yes, and the seventh, and the 777th chance; the renewed attempt, the fresh start, the ever-new beginning. This is the message of Yom Kippur. It is not a day of gloom and sorrow, say our rabbis, that sins have been committed; it is rather a day of triumphant joy, that sins may be forgiven. Neither the failures of Adam, the first man, nor our own personal failings doom us forever. We may try again.

That we are willing to try again, willing to build the temple of tomorrow's dreams on the graves of a thousand disappointed hopes, is evidence of the divine unquenchable light that fires the soul of man, making him worthy of the boast that he bears the image of the divine.

In moments of discouragement at the slow, almost imperceptible pace of human improvement - our own and the world's - we are prone to wonder, "Lord what is man that Thou shouldst even admit having created him? Is he not weak and vain, a base ignoble creature."

Perhaps. But does not this very recognition of our sins, our failings, our faults, our inadequacies, bespeak a certain greatness of soul? We find fault with the world, with ourselves, with the growth of the human spirit. We indulge in self-reproach, because we have fallen short of the lofty goal we set ourselves: to walk in God's ways, to be holy as He is holy. We have failed, yes. But surely it is something

to have aimed so high!

Indeed who but this frail, transient, limited (beat!?) bit of protoplasm, who but man, the child of dust, has ever even conceived of infinity and eternity, of holiness and perfection? Who but this greedy mammal knows anything at all about altruism or love, hope or faith?

What is man? Why, "Thou ~~hast~~ made him but a little lower than God." When man sings, "Whom have I in Heaven, but Thee," O Lord, Thy voice responds, "Man, who have I on earth better than thee?"

All that the world knows of heaven was conceived in the mind and heart of man. And what more glorious testimony in man's behalf than this he evolved the thought of divinity out of the yearnings of his own spirit; that he sensed the presence of God from the deep stirrings within his own soul.

This is not by any means to say that man created or invented God. Any more than man has created electricity or invented atomic power. But does it not say something truly wonderful about man and the reach of his soul that he discovered all this?

To recognize evil, corruption and obliquity is not therefore to condemn him who perceives all this. It is rather to tell of a spirit revolted at ugliness, capable of improvement, worthy of God's esteem and His patient love.

Mankind in its long lifetime has wandered through many a dark valley, has survived and marched up the dark slopes toward the light that glimmers over the edge of the next rise.

Young America, even in its brief experience of some 200 or 300 years, has pressed on through repeated nights of foreign wars and civil strife, panic and tornado and depression; through many a dark portentous hour, buoyed up by the sure knowledge that "though weeping may last through the night, joy cometh with the morning."

As for Israel, we of the household of Jacob, the convinced loyal Jew, conscious of his people's role in the drama of a centuries-old history, that Jew is bound to reflect:

I am Israel.
I am no child afraid of darkness.
God has led me through so many nights
with a light of fire,
surely no darkness is too dark - with Him.

When I walk with Him
even the night shineth as the day
the darkness is as the light.
No, we have lived too long,
experienced too much,
known too many nights, not to see
that they are, like the day, only an aspect of eternity.
And this night, whatever it may be or bring,
this night too shall pass.
And in the morning light
we shall behold Thy face, Lord, in righteousness
and in Thy light we shall see light
and know forgiveness and peace.

MESSAGE OF ISRAEL



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UNITED JEWISH LAYMAN'S COMMITTEE INC.

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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

"1"

THE HOUSE WE LIVE IN (For Sukot, the Jewish Feast of Booths)

By: Rabbi Albert S. Goldstein of TEMPLE OHABEI SHALOM, 1187 Beacon Street,
Brookline 46, Massachusetts September 20, 1964

For centuries we Jews have been a predominantly urban people. But we still cherish the ancient Biblical harvest thanksgiving days. Chief of these farmer's festivals is Sukot, the Feast of Booths or Tabernacles, designated throughout rabbinical literature as he-Khag - The Feast. Most colorful of Jewish holy days; it is also, in many ways, the most representative.

Hallowing the growth of the soil is essential to the vital, vibrant, dynamic character of our faith and people - our intense concern and love for all that lives and grows.

The sukah, the frail leafy booth which is the special feature of this festival, is, among much else, a true symbol of the tabernacle of Israel. All in contrast to the somber rock-ribbed pyramids, monument to a civilization engrossed in death - the sukah is a fragile structure joyously rebuilt by living men each year to celebrate the goodness of life on earth.

According to our tradition it was a simple unpretentious hut which served Israel both as tent and temple, as shelter and as shrine in their wandering in the wilderness from Egypt, the land of bondage, to Israel, the land of promise.

The sukah is a symbol of the humility and courage, the faith and idealism of our people. It is the spiritual house we live in.

It reminds us of our humble origins as a people - lowly slaves to a brutal Pharaoh, and also of our humble origin as members of the animal kingdom.

It takes courage to break bread and praise God in so comfortless a hut in the cold and wet of autumn. The sukah was built by men of courage and faith and inspired with courage and faith those who built it.

In exposing themselves, even for a brief week, to some of the privations of Israel in the wilderness, our fathers were able to feel more keenly the unsheltered existence of all Jews everywhere and the poor of all the earth. This fragile booth kindled the warmth of sympathy and stimulated to helpful service.

Then, too, the solid earthen floor of the sukah suggests the firm this-worldly realism which is the foundation of the house of living Judaism. The leafy roof, through which sunlight and starlight filter, bespeaks the idealism of our religion.

Nothing is more characteristically Jewish than the conviction that man is both earth-bound and heaven bent, and no holy day brings home this message so dramatically and convincingly as Sukot.

In describing this Feast of Booths, Scripture says (Deut. 16:15) "you shall have nothing but joy."

Other creeds may teach that piety goes with a long face, a frown-creased brow and the mouth turned down at the corners. Judaism is a fundamentally cheerful outlook on life, an optimistic faith. Pious Jews know their religion is to "serve the Lord with gladness and come into His presence singing."

The religious Jewish mood is festive. A happy heart and a cheerful countenance are the best offerings we can bring to God - the surest proof that we appreciate His gift of life to us.

The informed Jew knows the warning of Moses, "Because you would not serve the Lord your God in joy and gladness for the abundance of everything, you shall have to serve your enemies in hunger, thirst and nakedness and lacking everything." Recorded in the book of Isaiah is the promise: "Everyone who holds fast to My covenant will I make joyful in My house of prayer."

Is the Torah a galling yoke, are the commandments a painful burden? Not to the Jew who believes with Jeremiah, "Thy words are unto me a joy and the rejoicing of my heart . . . "In Thy presence is fullness of joy, in Thy keeping happiness forevermore."

Sukot celebrates the ingathering of the harvest. For every grower it is a wonderfully gratifying season. The autumn of life, too, should be a period of rich and lovely harvest. Gone are the reckless storms of springtime, the blood boiling heat of mid-summer. The toil and turbulence and trouble of the early seasons of life are behind us.

The harvest we can enjoy is the enriching experience, the deepening of wisdom, the memorable insights, the lasting achievements, the molding of character, the growth of the soul.

If the goals have been worthy and the labor honest, we can contemplate the produce of our field with gratification, never begrudging the cost in effort. We can say with the old painter, Renoir, still at work at his easel, though every movement of his brush cost him pain: "The pain will go, the beauty will stay."

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"1"

THE WORLD'S OLDEST BOOK ON EVOLUTION (For Simchat Torah)

By: Rabbi Albert S. Goldstein of TEMPLE OHABEI SHALOM, 1187 Beacon St., Brookline
46, Massachusetts

September 27, 1964

The three-week series of Jewish Holy Days, which begins each year at summer's end with Rosh Hashanah, and continues with Yom Kippur and Sukot, concludes with the festival of Simchat Torah. This last is a joyous celebration of the truth and beauty of the Bible. The truth I would share with you now is what the Bible teaches about evolution.

We know, of course, that no sensible person uses the Bible as a textbook on biology, or any other natural science. It is not for scientific information but for religious inspiration that we look to Scriptures. It is in the realm of the spirit that the Bible teaches the important lessons of evolution. Scripture teaches the growth of the human soul. It reminds us that none of us is born perfect, but that we are created with the breath of God in us, that we bear His image and so we may grow like him.

The Bible teaches this because, being written by human hands about human beings, it presents the simple unvarnished truth about its characters. We see the heroes of Scripture as real men and women, as human beings with the faults and frailties of humanity. "Not souls severely white but groping for the light."

For example, the Bible does not gloss over the fact that the patriarch Jacob was a calculating rogue in his youth; that he bargained his dull-witted brother, Esau, out of his birthright, and supplanted him, in order to secure for himself the coveted blessing of their father, Isaac. The glory of the Jacob saga is that from this knavish lad there grew a great-souled man. The significant lesson of the story is that such a creature could grow, through love, into the man who sacrificed fourteen years of his life for his beloved; that for all his youthful errors he came at last to glimpse the ladder which linked earth to heaven.

Here we have a picture of the soul of man weighed down by human limitations and weaknesses, in spite of all struggling upward toward the divine. It is this that the story brings out in bold relief: that the greatest of men is not perfect, but the weakest of men is capable of spiritual growth; that none of us is sinless, but any of us - all of us - may rise above and conquer sin.

Thus the flagrant moral derelictions of even the great King David are not omitted or whitewashed, and for the same reason to show that this same man, who had been a hunted outlaw before he became a king, could have his character so tempered by experience that he might, in maturity, become the God-inspired poet, the sweet singer in Israel; adored by his people, not for his military exploits, but as the author of the Psalms, the greatest religious poetry known to man.

And, as the Bible tells us of the spiritual growth of individual men, so it tells of the moral evolution of an entire people - the people who gave birth to these men.

It is not remarkable, nor does it call for apology, that when, more than 3,000 years ago, this people was released from slavery, and thrust into a freedom they but vaguely understood, they should have had a law of retaliation, "an eye for an eye, a tooth for a tooth," or that at the Red Sea they should exult singing "the Lord is a great warrior who flings Pharaoh's chariots and his army into the sea."

What is remarkable is that this same people grew into the nation whose prophets for the first time in all history envisaged the day when God's House would be established upon a high hill, "And many nations shall stream toward it and exclaim, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us His ways and judge mighty nations, and they shall beat their swords into plowshares, their spears into pruning hooks, and wage war no more; but they shall live every man by his own vine, and under his own tree, with none to make him afraid."

Here in this Book of Books, not only do individual men and societies develop and grow, but in a sense even God Himself expands and grows. At least men's ideas of God grow as their spiritual grasp becomes larger and stronger.

In the minds of these who drew their inspirations from Him and set down in this Book their experiences of God, He grows from a jealous tribal deity zealous for His honor, loving the smoke of fatted calves and incense, into the universal Lord, God of humanity, who encompasses in love all the children of men.

Yes, the Bible is pre-eminently a document of evolution, the testimony of man's power to grow, to soar to ever loftier heights, to envision ever widening horizons, ever more inspiring concepts of God. This is the world's oldest blueprint for the conduct of life, an age-old yet ever-fresh pattern for living, whose "ways are ways of pleasantness" and whose "paths are paths of peace."

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THIS IS THE DREAM

By: Rabbi Edgar F. Magnin, The Wilshire Boulevard Temple, N. E. Corner Wilshire Blvd. at Hobart, Los Angeles, Calif. October 4, 1964

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We are living in turbulent times. Civilization and possibly the survival of the human race are in the balance.

Technology has made the world in which we live more comfortable physically. It has lengthened life, assuaged pain, and bestowed upon us a series of luxuries such as the world has never known before or could possibly have dreamt of. It has reduced space by increasing speed to an unimagined pace. It is truly an age of scientific miracles.

Yet, with all of it, we are not secure. We are confused and bewildered. Our nerves are on edge. The tempo of the times is consuming us. We are lost like the victims of the old legend in the labyrinth of a highly complex society. Within it dwells the Minotaur, half man and half monster, the symbol of our dual nature.

Like Theseus, we must follow the thread that will lead us out into the fresh air and sunlight of freedom; freedom from our own enslavement, of a war that threatens to blot out so many lives and so much property, not to speak of our cultural and spiritual heritage; freedom from the iron shackles of a materialism which has indeed become a modern Baalism.

With all our wealth, we are poor. With all our speed, we can find no place of security on which to lay our heads. With our miraculous means of communication, we are unable to hear the still small voice that alone can bring comfort and hope to our bruised spirits. We are beggars sitting on bags of gold. Or, should we say, bags filled with explosives?

Fortunately, Ariadne's thread which can lead us out of the dilemma is close at hand. All we have to do is reach for it. It was spun out of the mind and hearts of the greatest spiritual geniuses who ever lived... the Prophets of Israel. These Galileos of the spirit discovered the noblest religious teachings that the world has ever received up to their time and, I believe, after it. In fact, they were centuries ahead of their day and age.

They brought religion to its highest peak. To ignore them is to court death and destruction in any era. To accept their message and apply it individually, nationally and internationally, is to embrace salvation and survival.

Religious truth, like all truth, is eternal and applicable in every era. And let us not forget that while customs and costumes change, human nature remains basically the same.

- over -

Whether it is Ahab or a modern despot, or ancient Israel and Judah, or Russia and Germany or any other nation, the problems remain much the same and likewise the solutions.

The evils of society are largely the result of faulty thinking and the basic primitive bestial and savage urges that lie down deep in the unconscious mind. The catastrophes of nature, so-called acts of God, are nothing in magnitude compared with wars caused by anger, fear and love of power. In Jewish tradition there is a tug of war going on in all of us. The yetzer hatov -- the good inclination -- and the yetzer hara -- the evil instincts -- are constantly struggling with each other.

We pull ourselves up by one set of forces within us and then hurl ourselves down by the other.

We build cities and drop bombs on them; teach love and then proceed to hate; spread prayers about the Fatherhood of God and the brotherhood of man and then become chauvinistic religiously and racially exclusive.

There is little consistency between our education and daily living. We place our ideals in compartments, lock them up and then throw the key away.

We find it easy to be law-abiding, loving, just and gentle, just so long as nobody seems to be stepping on our toes or we suspect he is attempting it, even though he has no such intention.

We must recapture, if possible, some of the simplicity and directness of these spiritual geniuses even if we are not geniuses ourselves. Down deep within the heart of all of us is a little lamp that burns by day and night. It was placed there by a hidden Hand while yet we dwelt within our mother's womb. This is the light more brilliant than a myriad of suns and galaxies. He who follows that light performs miracles. He touches hearts and souls, transforms lives, brings comfort, at times disturbs and irritates, but always he carries with him a sense of greatness and sweetness and light.

It is this sense of the knowledge of God through intuition rather than forms and formulae that alone can save this world of ours from war, revolutions and disaster in many forms.

Formal lip service will not save us. Ritual has its place but will not save us. Organizations will not save us. Churches and synagogues laid end to end around the wide belly of the equator will not save us. Growing memberships will not save us. Sisterhoods and brotherhoods and more rabbis and ministers and priests will not save us, any more than more universities and more professors or more libraries.

Nothing will save us but our own souls. For they are part of God Himself and God alone is the Savior. Morality, justice, liberty, love and kindness, gentleness, confidence, reverence, respect, self-respect . . . these are the riches of the earth. They may not be bought over the counter like merchandise or stocks and bonds. They are the seeds of real happiness, security and survival. The sense of cosmic unity, One God, one universe, one mankind, one fraternity of nations, each living his own life but not selfishly and suspiciously, all clasping hands to create a better world for the good of all and in His Name . . . this is the dream of the Hebrew Prophets. This is our dream. This is our hope. This is our prayer.

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"13

FAITH IS THE KEY

By: Dr. Edgar F. Magnin of THE WILSHIRE BOULEVARD TEMPLE, N.E. Corner Wilshire
Blvd. at Hobart, Los Angeles 90005, California 10/11/64

In an age of despair and pessimism I come to you with a message of hope and of something constructive. I want you to do your part toward making this world a place in which you, your children, and your children's children will be happy and safe and sane and secure.

It is natural to have a distorted point of view when one reads the headlines or listens to the melodramatic news blasted over radio and TV. Bad news is more dramatic than good news. But it is the exception. Every day millions of acts of kindness are being performed which never appear in print. Nobody ever hears about them or knows about them.

The world is not as bad as most people think. There is a great residue of kindness and sweetness in human nature. Heroism is not lacking. Idealism has not gone to the dogs despite all the prophets of doom.

The trouble is that in a big and complex society the individual feels helpless. He says: "I can't fight City Hall" or "I am only one tiny speck among millions." "My one little 'x' on the ballot doesn't count for much."

This feeling of despair is bolstered by Marxian materialism and the abuse of Freudian psychology. Much of our literature is sordid and twisted. The modern stage and novel depict the perverts, the drunkards, the dope fiends and the morons. Existentialism is fashionable. We get the impression that we are victims of society and of our own inherent weaknesses and there is nothing we can do about it.

In Thomas Mann's *MAGIC MOUNTAIN*, he depicts the weakness of society. He paints an ailing and decadent age. . .the physically and mentally sick. The story is symbolic of a dying world.

In the *Joseph* cycle, he paints the opposite picture, and it is a more wholesome one. The helpless boy cast into a pit by his brothers, sold to the Ishmaelites, and sent to jail by the false accusations of Potiphar's wife, survives every plot and peril. He becomes Pharaoh's chief counselor. He saves his own family and the Egyptian people.

How does he do this? By believing in God and by believing in himself. . .by a deep faith. . .by a determined will. . .and by living a moral life.

The feeling of apathy and indifference is responsible for much of the poor political leadership in the world. The "I can't help it" attitude made it possible for Hitler, Mussolini and other demagogues to hoodwink and conquer an entire nation and

bring on a world war.

An extreme form of despair is seen in the so-called beat generation. The beatnik is a frustrated person. Frustration leads to hate and bitterness. This in turn results in a rejection of society or open rebellion.

No person in his proper mind believes for a moment that this world is perfect. But there is a difference between constructive criticism and the desire to do something about it-and sneering and mocking at society. Most of the avant garde literature of today points out only the defects and offers no solutions. Sneering, leering at everything sacred and at decent people, growing beards, wearing dirty suits, and spilling over in third-rate verse are hardly the answers to any individual's problems or those of society.

We require intelligence, character and will. History furnishes a guide to the mistakes of the past and the promises of the future. We have the capacity to plan, to dream dreams and see visions. Every individual has some special gift, some potential, for adding to the wealth and health of society.

Most of us can't be Napoleons, Immanuel Kants, Spinozas and Einsteins, but each and every one of us can add something to the wealth of civilization.

Religion can be a mighty factor in this respect. For religion is dedicated to the love of God and to love all His children and to do something for those who need us.

Abraham did not feel sorry for himself. He left the idols of the past and wandered into new territory and gave a brand new religion to the world.

Moses could have lived in comfort. He was brought up in the Egyptian court. He enjoyed every luxury. He preferred to break away, join his own poor people of slaves, emancipate them and lead them toward the Promised Land.

Job had much to complain about, but, despite all his wailing, his faith held him to the end.

Jonah tried to run away from his appointed destiny, but in the end he was compelled to save Nineveh from being destroyed by its moral corruption.

Haman hated the Jews, saw them hanging from every scaffold, until Mordecai and Esther came along and rescued them.

The Maccabees were just a handful of courageous men who defied the vast Syrian army and beat them. Their most powerful weapon was their faith in God. They had something to believe in.

(Jesus eschewed the easy way. He sought the way of martyrdom. Brought up in the faith of his fathers, he taught the lesson of love not only by his speeches but by his life and death.)

The old Greek drama depicted the cruelty of fate. The Bible illustrates the power of faith.

Colin Wilson in "The Stature of Man" says: "Man is not God nor worm, but man." The Bible says: Man is "little lower than the angels." There is something divine in all of us. It is the light within us that has enabled us to rise above the beast of the field or the fowls of the air, by which we think and dream of better worlds to come right here on earth.

We shall not sink into the darkness of chaos, whether by nuclear means or any other. The Messianic age will not come by a miracle. We shall build it with our hands, our brains, our faith. It will not be a world in the sky. It will be right here on this little planet, and you and I must do our part in bringing it about.

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"15

THE UNFINISHED SYMPHONY

By: Dr. Edgar F. Magnin of THE WILSHIRE BOULEVARD TEMPLE, N.E. Corner Wilshire Blvd. at Hobart, Los Angeles 90005, California

10/18/64

The first symphony I ever heard was Schubert's "Unfinished." I was in my teens, but I shall never forget the impression it made on my adolescent mind.

On the way home bits of the melodies reverberated in my head, but just as impressive as the music was the title. Here was something beautiful. . . unfinished. Why Schubert left it unfinished, I did not know. . . in fact, I don't know to this day. But unfinished it was, and young as I was it struck me that a lot of things are unfinished in this world. . . for good or for ill. Even then I felt that life which was still ahead of me would find me with many things undone. . . that man reaches out for more than he can grasp and that Browning's theme throughout much of his poetry was right: it is the reaching out that counts. . . not the grasping.

Even the good God never finished the job of Creation. The universe changes with each passing second. This tiny planet which we humans inhabit has gone through catastrophic alterations time and time again. Every once in a while God stretches out His Hand. . . plucks a star out of the firmament and tosses it like a boy who throws rocks into a creek.

No - God never finished creating the Universe. He looked upon the work of His Hands and said, "It is good." But it was not good enough for Him, and He left something for us to do. We, too, will not finish the job. . . certainly no individual in his lifetime can fulfill his appointed destiny. . . but work at it we must, and work at it we shall. We shall not lie down and sleep on the job.

One of the great rabbis of old, Tarphon by name, said: "The day is short. The work is great. The laborers are slothful. The reward is much. . . It is not incumbent on thee to complete the work, but neither art thou free to desist from it."

Yes, the day is short and we have hardly begun to attack the job. There is so much to do. . . so much to live for. . . so much and so many people to love. . . so much to learn. . . so many to help.

Most of us waste our little lives. We live in a narrow world. . . parochial. . . a two by four world. We fence ourselves in. Our knowledge is infinitesimal. We rarely pause to contemplate. We rush around like mad. We step on the accelerator and tear madly down the streets and highways. . . rushing to get nowhere and after we get there we do nothing of any real or lasting importance.

Life is drab for many people. . . terribly boring. Their interests are restrictive. . . their friends limited. The human moles rush to work underground.

The human ants bear their burdens along their busy Broadways. Then they turn homeward to swallow down their food and become petrified in front of the TV.

What is true of the individual is true of society as a whole since society is composed of individuals.

Civilization has just begun. For centuries men and women have been taught the wisdom for living. . .yet few have taken advantage of their heritage.

The Greeks taught wisdom. Socrates emphasized clear thinking. . .yet we are still not articulate either in thought or tongue.

Plato said that philosophers should rule. . .yet we elect career politicians, many of whom seem to lack plain common sense. And, still worse, whole nations have forfeited their liberty to the wooing of honey-tongued demagogues or shouting lunatics who have promised them everything but the moon on a silver tray.

Aesop in his Fables teaches us the price of stupidity and materialism. He exalts the rarest of all gifts. . .common sense. Yet millions are taken in every day by con men who sell counterfeit products or ideas.

The Romans sought to bring about a united world. True they were cruel, but the concept of one world is still something to be attained by different methods than theirs.

The Hebrews gave the world a good doctrine. The Bible teaches the truth of the One God and the brotherhood of the entire human race. The Ten Commandments are the foundation stones of any true and permanent society. Civilization cannot survive without them.

The Psalmist taught men to feel the close Presence of God. . .to take His Hand and walk with Him. Amos condemned the injustice of rulers and of the rich against the poor. Hosea said that even a wanton woman can be loved. Isaiah drew a picture of a world in which every man, woman and child would dwell under their own vine and fig tree. . .when swords would be turned into plowshares and spears into pruning-hooks. Yet accounts of wars. . .revolutions. . .riots. . .segregation. . .violence in resistance to it. . .prejudice. . .pettiness. . .capture the headlines of the newspapers every day.

Yes, we are just at the beginning of civilization. There is much to be done. . .by nations and by individuals. . .even by you and me.

The symphony is unfinished. . .and we shall not finish it in our lifetime, that much is sure. But we can add a few notes. . .each one of us. . .and let the melody be an exaltation of God's goodness and greatness and the triumph of man over himself.

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THE FOUR GODS WHO GRIN

By: Rabbi Edgar F. Magnin, The Wilshire Boulevard Temple, N.E. Corner Wilshire Blvd. at Hobart, Los Angeles, Calif. October 25, 1964

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Religion is of the head as well as of the heart. The old saying of Rabbi Hillel that an ignorant man cannot be pious simply means that acts of stupidity even with the best intentions can do damage to the individual and to those whom he contacts.

The Wisdom Literature in the Old Testament and the Apocrypha testify to the Hebraic accent on prudence. The Hebrew Bible is divided into three parts. The Torah or Pentateuch contains the history of the beginnings of the Jewish people ... the story of the Patriarchs ... the Exodus from Egypt and the moral leadership of Moses. It contains the Decalogue or Ten Great Words which constitute the foundation of all we hold best in our civilization today.

Torah has several meanings ... religion ... Law with a capital L. It is associated largely with faith in God and morality.

The second section of the Old Testament is known as Nebiim ... or the Prophets. It is composed largely of the great messages of Isaiah, Amos, Hosea, Jeremiah and those other spiritual geniuses. They preached powerful sermons against injustice. They gave the world a vision of peace ... and brotherhood ... and love.

The third section to which I referred earlier is known as Kesubim or the Holy Writings. This is largely the Wisdom Literature. The Books of Proverbs and Ecclesiastes present in capsule form the essence of common sense ... prudence.

Hence, we see that religion, according to our Hebrew ancestors, is constituted of Faith in the mystical ... the Moral Law and Wisdom.

I recalled the Hebraic emphasis on Wisdom and the great need for it the other day when I thought of the preface to Romain Gary's fascinating autobiography "PROMISE AT DAWN."

He writes about the "four gods who grin." He says that his mother warned him long before he knew anything about Snow White or Puss'n Boots about those enemies of society who would block progress and even destroy us unless we destroy them or at least curtail them.

The four gods who grin maliciously at us are STUPIDITY ... ABSOLUTE TRUTH ... MEDIOCRITY and SERVILITY.

There are few evils like stupidity. In a so-called democratic society he is a constant menace. People must learn to think for themselves ... to think clearly and logically ... to analyze what they hear, what they see, what people tell them, what they read.

They must learn to analyze headlines, soft flowing phrases of columnists who have to manufacture material every day whether they have anything worthwhile to say or not.

They must learn to suspect the demagogue ... the political phony who promises them everything ... who would hand out Utopia on a silver platter ... and all for free, you know.

"Caveat emptor" or "Let the buyer beware" applies to the reader and the listener as well as to the person shopping.

How can a free government continue unless the people who cast the votes use not only their hearts but their intelligence instead of their emotions?

The Germans and the Italians ... cultured peoples ... sold themselves into a slavery of militarism and barbarism because they shut their ears and eyes to common sense and realism.

Beware of the illusion of Absolute Truth. If there is such a thing, the limited mind of man cannot grasp it. There are many sides of a question. No one people has all the answers. Morality is absolute to religious people ... but the application is another matter. Even in the name of morality one can practice immorality without ever realizing it.

We need humility ... the humility of knowing our own limitations. We are not gods to lay down rules for other people. Tolerance is a virtue not to be underestimated. It means understanding ... placing oneself in the position of the other fellow.

The third god is Mediocrity and he is certainly showing his horrible face these days. He hates anybody who has brains. He follows the leader to lynching parties. He is the political bigot and the religious fanatic. Any new ideas scare the life out of him.

Mediocrity abounds in every field of endeavor. All one has to do is study the mistakes of the certain agencies. Look at the waste and duplication that goes on. ... the unrealistic pseudo-solutions to many of our national and international problems by those we have entrusted with power. It makes one shudder.

In government the best brains are not too good. This also applies to leadership in education and religion ... if either is to become really effective in changing the lives of people for good.

The fourth god is Servility. He is the one who won't give in. He is the coward. He can't face people. ... or facts. He is afraid of his own shadow.

He is the one who looks on while someone is being attacked and refuses to pick up a telephone and call the police. He is a boot licker. He reads the criticism of the opera in next morning's paper to find out whether he liked it or not.

I mention these monsters which Romain Gary refers to in his book because they are always among us ... in fact, a part of us.

Whether we can ever do away with them entirely is a question. But certainly they can be controlled by a potent will born of a religious conviction and by using the brains that God gave us.

When head and heart are conjoined in proper proportions, we shall have the beginning of a new world.

And God said: "Let there be light."

MESSAGE OF ISRAEL



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CAN FAITH SURVIVE?

By: Rabbi Maurice N. Eisendrath, President, Union of American Hebrew Congregations,
838 Fifth Avenue, New York, New York December 27, 1964

* * * * *

What year is this? On New Year's Eve just ahead, we shall acclaim the advent of the year 1965....but, back in September last, we Jews greeted our Rosh Ha-Shona, our Jewish New Year, 5725. That latter date, according to traditional belief, marks the nearly six thousand years since the creation of the world as described in the opening chapters of Genesis. But is the earth and its satellites, our universe and the countless universes upon universes beyond our own, merely 5725 years old? The Orthodox Jew and the fundamentalist Christian will dogmatically insist that Genesis is right and the geologists, the archeologists, the anthropologists, are wrong in asserting that our world is millions, perhaps billions, of years old....And thus has the battle between science and religion been waged -- ever since the days of Galileo's historic insistence: "But it does move" (referring to the ever revolving earth).

Contemporary scientists, however, have become more humble than some of their more arrogant predecessors. Many realize today that they do not know all the answers and that "the leap of faith," as the basis of religion is frequently described, is not only well warranted but is as exigent for science as it is for religion. Many have come to recognize that science has its own questions as to the "what" and the "how" of terrestrial and cosmic phenomena, and even of human behavior. But they are more willing to confess that the "why" and the "for what purpose" and the "to what end" lie primarily in the domain of religion. Today's scientists understand that the two must meet, with far greater mutual sympathy and appreciation of each other's methods, goals, and objectives than has heretofore been the case.

Albert Einstein, perhaps the greatest scientist of our time, wrote these words: "The most beautiful emotion we can experience is the mystical....He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that which is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms...this knowledge, this feeling, is at the center of true religiousness."

And George Russell Harrison, Dean of the School of Science at the Massachusetts Institute of Technology, writes: "It is not difficult for a scientist to see The Hand of God in the patterns which the protons, neutrons, and electrons take in forming atoms, and those which the atoms take to form the molecules, molecules to form cells, cells to form tissues, organs, and bodies, and bodies to form social aggregates. The basic tenets of all great religions, the distilled spiritual wisdom of humanity, coincides closely with what science reveals in nature. The universe is based on order, not on chaos and chance."

Religion and science should be partners in building a better life. As science probes the frontiers of outer space, the paramount purpose of religion should be to sanctify inner space. Science is method; religion is a guide to life. Science tells us what is; religion tells us what should be. Science has to do with knowledge; religion has to do with values. Religion without knowledge is fanaticism. Science without religion is genocide. It is the proliferation of our scientific tools, without an equivalent growth in moral direction, which has thrown mankind into the crisis of our age. Unless religion can impart values and purposes to channel our scientific knowledge and the use of that knowledge, we will face increasing social deterioration and dehumanization.

(more)

For, powerful as science is, it will never by itself answer the ultimate questions which have always plagued man: Who am I? Where am I going? What do I want? What is the purpose of my life?

Yet, teachers of religion must strive more intelligently to know what science is all about. As religionists, we have made too many mistakes in our purblind and intolerant presumptions and prejudices. We have spilled too much blood in tyrannical and totalitarian defense of warped and biased orthodoxies. And while Judaism has not been as riven as other religions with such sectarian squabbles and theological wars, nevertheless, we have had our occasional Spinoza and Acosta, whom we have banished. Too many religionists set up straw men whom they then proceed zestfully to destroy. Listen to the voices of so-called religion which in most sections of our country monopolize the air waves. You will be appalled by what passes for religion and an alleged knowledge of the world in which we dwell! For if religion has not stood still, then how much the more is this true of science. If religion has taken a step or two forward, science has taken giant strides in its mammoth seven-league boots, leaving too many spokesmen of religion so hopelessly behind that they have given up the attempt to keep pace and take refuge instead in anti-intellectual surrender of the mind.

"The spirit of man is the light of the Lord," chanted the biblical poet centuries upon centuries ago. How satisfying that the scientists of today affirm the same truth. For the Bible is not really a textbook of modern science, it is not unquestionable as history, nor even altogether valid as biography. But its spiritual insights, its discoveries of the moral equations, inexorable as those which operate in the realm of physics and mathematics and astronomy -- these are indeed undergirded by the explorations of our day. The spiritual emphasis of Judaism upon corporate responsibility rather than upon individual salvation is amazingly prescient of what only now the mind of man is beginning to comprehend. So, too, the Jewish concept of the oneness of body and spirit, of the impossibility of declaring the former vile and the latter alone worthy and Godlike is just commencing to be accepted in present-day psychology.

The existentialists dwell upon the absurdity and tragedy of the human situation. Will Herberg has even gone so far as to import into Judaism the totally alien Christian notion of "original sin." Implicit in the saturnine ruminations of the existentialists is the worthlessness of man, his gross absurdity, and his impotence to know and do right without supernatural intervention. To me, the resurgence of orthodox theologies does not manifest a growing maturity of religious thought but rather a traumatic and wounded response of withdrawal from the painful realities of a haunted world. While pursuing the nature of God they impugn the nature of man. But what is required of religious leadership is more than theological speculation; what is required is a social creativity and a bold confrontation of all the evil forces which now conspire to dehumanize men.

Today's leading scientists take strenuous issue, as does our Jewish teaching, with this frantic flight from reality and responsibility. Neither contemporary science nor historic Judaism have anything in common with these peddlers of the dope of futility. Faith must be found in the inner recesses of one's own heart and spirit. Faith, as Ian G. Barbour of Carleton College defines it, is "man's ultimate trust, his most basic commitments, what he bets his life on, the final basis by which he justifies his other values. The religious question is precisely about the object of a person's devotion; it asks to what or to whom a person gives his ultimate allegiance."

Our generation needs God but it must be a concept of God attuned to the best of our scientific knowledge, as well as to the sharp demands of our reason and conscience. Ideas of God have changed constantly as each generation acquired deeper understanding of our world and our natures. In Judaism, too, this has been true. When Maimonides, the eminent Jewish thinker of the twelfth century, described God as pure spirit, indefinable and ineffable, his books were publicly burned by his shocked fellows. Even our earliest sages, commenting on the familiar Hebrew phrase "God of Abraham, Isaac, and Jacob," insisted that this often iterated expression connotes the fact that, though God is Himself ever the same, the conception of Him differed in the respective generations of Jacob, Isaac, and Abraham.

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Our generation is rejecting, not God really, but an immature and childish concept of Him. I believe that God is that spark in man, which makes for cosmos rather than chaos, for cooperation rather than for competition, for righteousness rather than iniquity and inequity. I believe that God is that Supreme Force in a world which is distinguished by law and order, purpose and plan. I believe that the human personality is a spiritual as well as a physical entity, derived from dust but destined for divinity. I believe that the deepest, the greatest, and the grandest aspirations of the human spirit are compatible with, and supported by, a moral force in the universe itself. I share the view of the ancient rabbi who said: "All that the Holy One, blessed be He, created in the world he created in man." Thus, whether this be the year 1965, or 5725 or the billionth year since man first crept out of the muck and mire to stand erect and to seek God that he might live, to seek his neighbor that they might dwell in peace and concord, whatever the number of this New Year, let us greet it by wedding the best in science with the noblest in religion that it presages a blessed year for all.

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NOTE: For further amplification of Rabbi Eisendrath's ideas and comments on the topic discussed above, as well as many others, we recommend his new book, CAN FAITH SURVIVE? published by McGraw-Hill, December 2, 1964. Write us for further information.

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The MESSAGE OF ISRAEL continues as a loving memorial to our revered founder and long time moderator, Rabbi Jonah B. Wise. But increasing postal rates and office expenses also continue, making the cost of this mailing (to us) approximately \$10.00 a year. Your contributions enable us to carry on in his spirit. Thank you.

....David J. Wise

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"THE FLIGHT OF SOVIET JEWRY"

By: Dr. David J. Seligson, Rabbi, Central Synagogue, 55th St. & Lexington Avenue,
New York City. 11/29/64

* * * * *

In many Jewish communities throughout America, a concerted effort is being made to call to the attention of the American public the dire conditions confronting the Jewish people and the Jewish religion in Soviet Russia. There is an urgency about this call to all fair-minded Americans because of the recognition that we cannot remain silent at a time when the Jews of Soviet Russia are struggling for their very life. Perhaps we are gathered in our respective communities and speaking up in our various meetings of protest because the memory of the "Sin of Silence" of which we were guilty 30 years ago weighs heavily upon us.

A man came to power then, a burlesque figure, whom we considered somewhat ridiculous . . . and we and the entire world remained silent. The result: 17,000,000 military casualties, 18,000,000 civilian casualties, without counting the crippled, the blind and the maimed. Of these, 6,000,000 were the men, women and children of the House of Israel. The world's casualties were 1 of 180. Ours were 1 of every 3 Jews in the world.

No such physical annihilation threatens the Jews of Soviet Russia but the disaster that confronts them is equally appalling. There are two kinds of genocide. One, the Nazi variety, is biological genocide. It involves the physical destruction of the genes through killing masses of individuals. And there is ethnic genocide which destroys a culture, obliterates traditions, stamps out religious and historical memories.

Soviet authorities have chosen to employ this slow, insidious and calculated ethnic genocide. Indeed, no other would be possible. After all, the Soviet Constitution and public law proclaim the cultural and racial integrity of the 108 nationalities that constitute the USSR, of which Jews are the eleventh, numerically.

Why this Soviet tactic has been adopted against Russian Jewry remains a "Mystery Wrapped In An Enigma." The overthrow of Czarist oppression was hailed by Jews the world over as ushering in a period of Liberalism and Cultural Freedom. . . and, indeed, under the new dispensation of Lenin and even in the early years of Stalin's rule, Jews were permitted a cultural life in Yiddish on a large scale. Newspapers, Publishing Houses, thousands of books, a variety of religious journals appeared. Professional repertory theatre flourished. A network of Jewish schools spread through the land.

Then, in 1948, this cultural efflorescence of the Jewish community was drowned in Stalin's "Blood Bath." The infamous "Doctor's Plot," the ruthless purges of outstanding writers and leaders, plunged Russian Jewry into its dark night. And it is this deep

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darkness which still enshrouds our brethren in Russia.

Recent years have witnessed an extraordinary degree of compromise with the West. Economic and cultural exchanges, a detente in nuclear testing, a complete shift in "Realpolitik" is discernible. On only one subject has the politburo remained adamant - the unique discrimination suffered by Russian

We recognize that all religions exist precariously in the USSR. Yet, if Christianity is regarded as an "opiate," Judaism is poison gas. Various central organizations exist which concern themselves with the structure and program of their respective denominations.

Only Judaism is forbidden any nation-wide federation or other central organization through which religious functions are governed, religious needs serviced and beliefs and practices observed. Other churches are permitted a wide range of publishing facilities and issue many religious and theological texts. Judaism alone possesses no publishing facilities, is not permitted to publish prayer books, Bibles or other necessary educational texts. Unlike other religions which are able to manufacture and make available to their communicants church vessels, vestments, candles, beads, crucifixes and ikons, the Jew is unable to manufacture items which are part of the traditional observance such as Talleisim, phylacteries, etc. A variety of seminaries exist to provide religious leadership for the respective denominations. One Yeshiva languished for a brief time in Moscow and has since been closed. Delegations of Russian church bodies are free to visit international conferences and church bodies of their denominations in other lands. Such visitation is prohibited religious leaders of Russian Jewry.

World Jewry remembers the travesty of the "Forbidden Matzo." After many representations had been made to Russian authorities in this and other lands, permission was granted for the shipment of Matzo. Then, at the last moment, permission was withdrawn. All this is part of a systematic policy of attrition against religious Jews and religious practices, of progressive destruction of the synagogue as the only remaining institution in the USSR which still embodies the residue of traditional Jewish values. The Soviet objective is to intimidate and to atomize Soviet Jewry, to isolate it from its brethren in other parts of the world and to destroy its specifically Jewish spirit.

To this end, all means are employed, short of outright biological genocide. A virulent press campaign projects traditional anti-Semitic stereotypes, such as the recently calculated "Judaism without Embellishment" published by the Ukrainian Academy (sic) of Arts and Sciences. So revolting were its contents that Communist Parties in other parts of the world objected to its circulation. Even Pravda was constrained to repudiate it (of course, after having originally approved it.)

Similar enlightenment for the Russian mind is the persistent campaign of denigrating Judaism, mockery of its religious ceremonies, depicting of the Jew as money worshipper and currency speculator. The synagogue is portrayed as a den of iniquity and vice in which drunkenness and brawling prevail. This, in order to justify the progressive closing of the Synagogues of Russia. There were 450 synagogues in Russia in 1956 and there are 97 today.

As always, we are confronted with the challenging question - what to do? How can we, as a numerically small people, effect any changes in this tragic condition of Russian Jewry! For one thing, we should be knowledgeable about the situation through intelligent reading of reports in the American and World Press. Not everything that appears in print is of equal value. We should avoid allowing our sentiments and our sense of involvement with our brethren to make us whipping boys in the East-West conflict. If anything, we should make it clear that we welcome the lessening of international tensions and have no desire to impede the hopeful steps toward peace. Our spokesmen must affirm our recognition that it was only because of heroic Russian resistance to the Nazis that the remnant of Russian Jewry exists.

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On the other hand, we must appeal to the power of the conscience of mankind as well as to Russian leaders to redress the wrongs which have been perpetrated. We must urge them to change the program which has singled out the Russian Jew as the special object of vilification and abuse. International affairs are in a state of flux. Russia is eager to mend its fences and is sensitive to the power of public opinion. American Jews must speak up through their representatives and senators. UNESCO should be appealed to by Jewish non-governmental organizations to put the plight of Russian Jewry on its agenda.

The word spoken by the assembled delegates of the American Jewish Conference on Soviet Jewry should go out to all the world.

"We, who are assembled here, are bound by the moral imperative of our history which demands that we speak out on the fate of our brothers in the Soviet Union. We pray that our voice will be heeded."

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THE UNVANISHING JEW

By: Rabbi Maurice N. Eisendrath, President, Union of American Hebrew Congregations,
838 Fifth Avenue, New York, New York December 6, 1964

* * * * *

The Festival of Chanukah which we observe at this season is an ever recurring reminder of the unvanishing Jew. Threatened as were those Jews of the second century B.C.E. with assimilation from within and extinction from without, they triumphed over both forces of destruction and demonstrated, as they have in so many similar situations throughout the centuries, the well-nigh miraculous staying power of both Judaism and the Jews.

Myriads of the inhabitants of Judea in that day willingly yielded to the lure of Syrian culture, abandoned the ways of their fathers, and bowed down to the pagan altars of their totalitarian conquerors. Others cringingly capitulated to the stern edicts of the brutal Antiochus. But the Maccabees' ringing challenge charged at least the faithful to resist the corrosive acids of acculturation within and the oppressive decrees from without. The grim prospect of a vanishing Jewry was thwarted; the Syrians were routed; the Temple was cleansed and rededicated, and the lights of a living Judaism were rekindled.

We live today in a somewhat similar era. Though Hitler decimated our people, he did not annihilate us nor extinguish the flame of our faith. But what the Nazis failed to accomplish, the freedom, the ease, the temptation to conform, to be like unto everyone else may, according to many prophets of doom, achieve in America today.

Thus, one social scientist, Dr. Joshua Fishman, has estimated the present Jewish birth rate as only 79 per cent of the national average in the United States. Recent studies suggest that the Jewish fertility pattern in America has actually been falling for at least the past two generations. This low level of procreation seems to be associated with the urban character of American Jewry, its high educational levels (women college graduates in general tend to produce about half as many children as non-university women in America), and its occupational distribution (white collar workers and businessmen have fewer children than do manual workers, and manual workers are disappearing because of automation).

Thus, while the Protestant and Catholic communities continue to keep pace with the population explosion at the same time that the Jewish birth rate remains static and low, a projection of current rates indicates that the proportion of Jews in relation to the general population in America will decline from 2.9 per cent in 1964 to possibly 1.6 per cent in the year 2000. Such a diminution of relative numbers could well have adverse effects on Jewish self-identification, morale, and influence in the general community as well as upon Jewish staying power and collective confidence.

This poses crucial and conceivably fatal problems for American Jewry. Past generations of American Jewry looked abroad for the infusion of new blood and numbers which were the indispensable requisite for the growth, the strengthening, the ascendancy of American Jewry from 1880 to 1920. During those decades, immigration brought some 2 million Jews from Europe to American shores. Since the adoption by the U.S. Congress in 1924 of a rigidly restrictive immigration policy, Jewish immigration to the United States declined sharply to 6 per cent between 1944 and 1960. But even if this American immigration policy were radically liberalized, there no longer remains any large reservoir of potential Jewish immigration to the United

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States, with the remotely possible exception of the vast silent Jewish community entombed behind the Iron Curtain. American Jewry is now 80 per cent native-born and this figure is likely to increase.

In addition to low fertility and low replenishment by immigration, the American Jewish community faces an additional threat: loss of numbers through the internal hemorrhaging of intermarriage. Only about 30 per cent of the children born of Jewish intermarriages are reared as Jews or are considered Jews by their parents.

Before we resign ourselves to a vanishing future, let us consider some of the other realities of the present and the past.

First, it is not at all certain that the limited studies which have been made on intermarriage warrant the facile wholesale generalizations about the "vanishing" American Jews.

Second, even in the most creative periods of Jewish history there arose a Moses, a Jeremiah, an Ezra, a Maimonides, the rabbis of the Middle Ages, to exhort the people for falling away from God and from Jewish practice. Yet Jewry and Judaism alone among all other peoples of antiquity have not vanished.

Third, what counts in survival is not quantity, but quality. There were probably no more than 5,000 persons in the Exodus from Egypt. Yet this tiny, beleaguered band gave the world the Ten Commandments and a moral code that persists to this day. The number of Jews in Babylonia probably did not exceed one million -- if it even approximated that number. Yet they created the Talmud, the Jewish code of laws for daily life. The Jewish community in Spain until the expulsion in 1492 probably numbered no more than 400,000. But this small group launched a Golden Age of unprecedented spiritual, cultural, and artistic creativity which is still the marvel of historians. Was it numbers that enabled 600,000 Jews in Palestine in 1948 to withstand the combined aggressions of six Arab nations, comprising 40 million people? In short, how many Jews do we need to survive, to survive even creatively? No, the rate of intermarriage is not by itself the measure of Jewish health or sickness.

What has happened is that we Jews have caught the contagion of our contemporary numbers game, have been intrigued by the quantity of our population and our rate of propagation rather than immersed in the quality of our program and the quest of our primary purposes. What has happened is that we Jews have subtracted religion from the real substance of American Jewish life. We have striven to sustain ourselves for years on a heady fare of fighting anti-Semitism, building a Jewish state in Israel, and making God Himself a kind of honorary chairman of our endless charity campaigns. But this diet is too bland to nourish us now that Israel is a fact, anti-Semitism has declined, and Jewish philanthropy has become routine and drab. The causes that once generated our pride as Jews have lost their steam and this is the real heart of our American Jewish problem. We are the first generation of post-nationalist, post-crisis, and post-philanthropy Jews. We are the warriors, bereft of battles, who must go home to remember what we really fought for.

Jews will survive in America as essentially a religious -- not simply as an ethnic or nationality--group. It is for this reason that our obsession with intermarriage may obscure our real problem. Judaism spells the difference between life and death for the American Jew. And since the synagogue is the heart which pumps the life blood of the Jewish faith, the synagogue is the key institution for Jewish survival. I do not pretend that the synagogue as presently functioning is an ideal vessel for transmitting Jewish values and I have made a sharp critique of the contemporary American synagogue with drastic recommendations for change. But I do stress that, with all its inadequacies, the synagogue is our only fountain of spiritual sustenance, our only solid foundation on which to build a meaningful Jewish life in America.

Our historic heritage leads me to affirm a glowing future for the unvanishing Jew and to foresee the day when the vision of the prophet Isaiah will be fulfilled: "In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'" And may God be with you.

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NOTE: For further amplification of Rabbi Eisendrath's ideas and comments on the topic discussed above, as well as many others, we recommend his new book, CAN FAITH SURVIVE? published by McGraw-Hill, December 2, 1964. Write us for further information.

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FROM LAW TO LOVE

By: Rabbi Maurice N. Eisendrath, President, Union of American Hebrew Congregations,
838 Fifth Avenue, New York, New York December 13, 1964

* * * * *

When a preacher speaks on moral issues, there are always some listeners who ask themselves, "Does he practice what he preaches?" It is a fair question; and I hasten to concede at the outset that in speaking this morning on the need to translate the recently enacted civil rights law into an act of love I must confess that I myself am not now nor have I ever been totally free of prejudice. It may be that no one really is. But in thus acknowledging that each of us is, to some extent, enslaved to an emotional tyrant, we take the first small step toward emancipating ourselves from the bigotry, the pre-judgments by which we are all plagued. But if we are not free of prejudice, we are not free -- period. In submitting supinely to this tyrant of intolerance we become bigots ourselves, and no rational human being who is or claims to be religiously motivated can contentedly sink to that low and jaundiced estate. Nevertheless, contemptuous though it is, in varying degrees, we do cling to what we know is not true. We have made up our minds and we don't want to be confused by facts (by facts which every anthropologist worthy of the name; which our Bible and our American Constitution and Bill of Rights acclaim as the absolute, unqualified axiom of all human society) that a "man's a man for a' that."

The Civil Rights bill -- one of the most historic decisions ever to be reached by any congress of the United States in its entire span -- is now the law of the land. It endeavors to write into our statutes the biblical insistence that each human creature is a child of God and entitled equally to "life, liberty and the pursuit of happiness."

But how do we transmute this man-made law of civil rights into the positive, creative force that alone can make democracy and religion realities instead of vapid and dishonest shibboleths? How do we change the negative attitudes that we have formed and borne for years into open-hearted acceptance of others?

One way, it seems to me, is to consider how far we have succeeded in changing our own attitudes. The hackneyed bogeys of fear such as "would you want your sister to marry a Negro?" And "would you want to have a Negro neighbor?" are not new. They are as old as time. The only difference is that they were not always used against Negroes. They have also been used against the Irish in our country. Remember when the derogatory expression "shanty Irish" was as common as "damnyankee"? Remember when the nasty appellation "wop" was commonly used against those of Italian extraction? Remember when the epithets "sheeny" and "kike" were applied to those of Jewish faith? To be sure, there are still die-hards who profane themselves by using such terms. But think how far we've come! In this melting-pot of many nationalities and religions, today most sane people happily accept as friends, not merely as neighbors, the Irish, the Italian, the Jew and many others who once were regarded as "foreigners" and "aliens" -- with suspicion and fear. So we have changed our attitudes; they are not petrified within us for all time because as human

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beings we have the capacity to think, to learn, to grow, and therefore to change. Without this God-given ability to adapt to life -- which is all change really is -- we would have extinguished ourselves long ago. But the ultimate glory of man lies not merely in his capacity to change himself, but in his desire to do so.

We Jews have long had a passionate love affair with life. Our ageless toast "l'chayim" means "to life." The vision we have held before us during the centuries, the vision of a world where "every man shall sit under his fig tree with none to make him afraid," the vision of universal peace, of brotherhood -- these are the shiny goals that have caused us to desire to change in keeping with the times, and, indeed, to help bring about such change. We cannot be mental fossils in a world where dynamic growth is part of God's plan.

The time has now come when we Jews who still harbor fear of our neighbor, who suckle our wizened little egos on the sour milk of white supremacy -- must face ourselves and our groundless fancies and take the lead in accordance with the injunction "to be a light unto the nations," in converting a legal edict into a living example.

It is not enough merely to obey the law of the land. It is not enough merely to refrain from breaking it. We have the higher obligation to translate the edicts of law into an act of love. No other people celebrates "the giving of the law" -- Simchas Torah -- but the Jewish people. We above all others have enshrined the law, sought the law, endeavored to live by the law. And yet, we, among all other peoples, have envisioned the day when law will be outmoded because love will reside in men's hearts and inform their deeds, displacing the need for law.

In a world confronting unprecedented disaster and unparalleled opportunity, man has created the possibility of extending human life to reach the biblical one hundred and twenty years, of banishing crippling and fatal illness, of producing goods and power to provide food, light and heat for all -- in such a time of critical choice, how can we fail to seize this moment to take the law not into our hands but into our hearts? How can we, a God-loving and self-proclaimed religious people, ignore this God-given chance to engrave upon our hearts now His law and the law governing civil rights in our country? The two are one in inspiration even as the Lord is one and the father of all His children.

The miracle of life is life itself -- the birth and development not only of the living body but of the living spirit. Just as we know the spirit lives on after the body is dead, so we know that too often the body lives on after the spirit is dead. But this is not the Jewish way. It is not the heritage of our past. It is not the end for which we Jews have conquered every threat of extermination, have endured and overcome the anti-God laws of Hitler's Germany and Stalin's and Khrushchev's Russia. Ours is the spirit "l'chayim"; ours is the will to change; ours is the resounding call "to love thy neighbor as thyself"; ours is the categorical affirmation that all men are brothers and that we are our brothers' keepers. And ours is the ageless but ever timely duty to be in the vanguard of every effort and every movement that enlarges human freedom and dignity and opportunity to transform law to love. This is democracy; this is religion; and, above all, this is Judaism.

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NOTE: For further amplification of Rabbi Eisendrath's ideas and comments on the topic discussed above, as well as many others, we recommend his new book, CAN FAITH SURVIVE? published by McGraw-Hill, December 2, 1964. Write us for further information.

MESSAGE OF ISRAEL



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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

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"J E S U S"

By: Rabbi Maurice N. Eisendrath, President, Union of American Hebrew Congregations,
838 Fifth Avenue, New York, New York December 20, 1964

* * * * *

Once again, millions of our fellow beings throughout the earth kneel before their myriads of mangers to celebrate the birth of Him whom they call saviour. This year, particularly, this Mass of Christ, this day marked by so many multitudes as the day of birth of Him whom they call saviour, takes on a greater significance than ever before. The eyes of all the world -- Christians as well as non-Christians -- have been focused for some time past on those who have been deliberating in Rome at the Ecumenical Conference regarding not only the birth and life, but also the death of Jesus.

It is with much gratification that most of us have greeted the findings of this august body in relation to the death of the rabbi of Nazareth. It is to be hoped that the candor with which the prelates of the Catholic Church, and most notably those Catholic spiritual leaders from our North American continent, sought the reappraisal of the too long standing charge of deicide levelled through many centuries at the Jews -- not only of the time of Jesus, but for all time to come - will be reaffirmed.

It is in the light of this outreach of spirit which has characterized the counsels of the Catholic Church that I would have my fellow Jews likewise agonisingly reappraise their present attitude toward the man, the Jew, Jesus. I would have them recognize that Jesus was in truth a faithful son of Israel who sought, as he himself phrased it, "not to destroy but to fulfill the Torah of Judaism." Jesus absorbed the ethical ideals and moral values which were an integral part of his Hebraic environment. At no time did he himself profess that he was saying anything that had never been said before. How could he, in view of what he had read in, and what he so frequently quoted from, the Prophets and the Psalms?

Yes, he was a Jew even when he proclaimed his fundamental gospel of love which some non-Jews, ignorant of Jewish teaching, maintain was Jesus' unique contribution to the spiritual evolution of mankind and in which even some Jews who, similarly ignorant and for some strange reason eager to find something superior rather than merely diverse in Judaism, insist that Jesus went to an extreme of non-violence which is contrary to the more virile Hebraic teaching. Again both are woefully wrong. How ridiculous for Jews cynically to deprecate Christianity for its alleged softness and impracticality in counselling the "turning of the other cheek" and the "walking of a second mile" when Judaism prescribes that, if the possession even of an enemy becomes lost, it is incumbent upon the upright Jew not merely to return it if he find it, but actually to set out in search of it.

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In the light of the apocalyptic age in which we are living, with, on the one hand, as Tevya puts it in Fiddler on the Roof, unprecedented hatreds and unrestrained violence and, on the other, the thrust for understanding and brotherhood for ecumenicity -- today's most popular word -- the hour has come when the Jew, too, must manifest his own deeper understanding and more scrupulous re-examination of those aspects of his own teaching -- or lack of teaching -- that have been predicated not necessarily on historic fact or religious and moral consistency, but upon hitherto understandable existential circumstances. Not as any quid pro quo, which would be a gratuitous insult to any Church that could be so cheaply bribed as well as to any Jew who would so brazenly barter his conviction, but to share in the opening of windows to let in more light, to stretch forth our minds and hearts to match the outreach of the nobler spirits of our day, let us re-evaluate our relationship to Jesus, the man.

Now that the Catholic hierarchy has at long last revised its position in conformance with the historical facts of the past, and taken the first step to rectify the attitude of millions of adherents toward the Jewish people, we may hope for a new era of mutual understanding and respect to prevail. Let us not, however, be deluded into thinking that the mere correction of a doctrinal change will overnight change the views of those who have had a lifetime of teaching along the old way. Doctrine must first change behavior, as is the case with the Civil Rights Law with respect to Negroes; it will take time before new behavior will remold the attitudes of the past into a new regard for and appreciation of the full implications of the revocation of the deicide charge against the Jews.

The magnanimous spirit of the late Pope John XXIII, who first opened the great porticos of the Vatican to the shining light of truth and the piquant air of brotherhood, and his worthy successor, Pope Paul, supported by the enlightened and fore-visioned prelates of the Western world, have given their affirmation to a new world of real ecumenicity. It is this climate toward which we Jews have been reaching for all the thousands of years of our history; it is this climate, encompassing all men of all religions, of all colors, of all tongues, upon which our way of life is based; it is this climate which was envisioned by our early sages who first created the vision of the brotherhood of man under the Fatherhood of God. And it is in this climate, in which all of us -- Christian and Jew, white and black -- must learn to live.

For we Jews, too, will be faced with the difficult and trying effort to shed the scabs of old wounds. We must not continue to feed upon the stale, moldy animosities, resentments, and fears of our own unhappy past, born of the misguided deeds of others. It is time for the greatest experiment of spirit of which man is capable: to acknowledge the truth about the past; to cling fast to the noblest teachings of our religion; to hold high its enduring values; to exercise that Hebrew injunction which for sheer beauty and exalted aspiration has never been surpassed--to love thy neighbor.

While others may but reluctantly leave their long-cherished illusions and prejudices behind, let us at least be brave and honest enough to say with the poet, Florence Kiper Frank (in: "A Jew To Jesus")

O man of my own people, I alone
 Among these alien ones can know thy face,
 I who have felt the kinship of our race
 Burn in me as I sit where they intone
 Thy praises -- those who, striving to make known
 A God for sacrifice, have missed the grace
 Of thy sweet human meaning in its place,
 Thou who art our blood-bond and our own.

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NOTE: For further amplification of Rabbi Eisendrath's ideas and comments on the topic discussed above, as well as many others, we recommend his new book, CAN FAITH SURVIVE? published by McGraw - Hill, December 2, 1964. Write us for further information.

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"ONE YEAR LATER"

By: Dr. David J. Seligson, Rabbi, Central Synagogue, 55th Street & Lexington Avenue,
New York City. 11/22/64

* * * * *

Judaism is a religion in which the anniversary of the death of a loved one is rendered sacred by a religious service of memorial to the departed. In many Jewish homes, the *Jahrzeit*, or memorial lamp, is lighted on the previous evening. And during the following day, the *Kaddish*, our exalted prayer of faith and glorification of God's sovereignty, is recited in our house of worship. This has been the historic pattern of Jewish Memorial observance wherever our people have dwelt. Originally a doxology, a praise of God for the revelation of his word, the *Kaddish* prayer became an expression of the unbroken bond of affection between the living and the dead, binding the generations together into an indissoluble unity.

The anniversary we observe today on this "MESSAGE OF ISRAEL" Program is shared by Americans of all faiths. Indeed, no American worthy of the name would be guilty of the sin of unremembered tragedy on this day, a year after the brutal assassination of our young President, John Fitzgerald Kennedy. And not only Americans but all the world joins with us in this service of memorial. For, as when he died so suddenly and so cruelly, men and women everywhere were desolated by his passing, so, today, whatever people are doing, whatever they are thinking, they will remember one who passed from the sight of man, but not out of the heart and mind of humanity.

In truth, the horror and grief of our tragedy has not left us during this past year. What we felt on that incredible day has become an irradicable part of the consciousness of our generation. Foundations have been established, memorials have been erected, it has been recorded in our literature of the past twelve months. Men have sought to give voice to it in the veritable outpourings of books and monographs, of biographies and evaluations, of innumerable attempts to answer the unanswered question: "Why?" All of us have been joined in the universal sorrow which even the long-awaited competent and comprehensive report of the Warren Commission has been unable to assuage.

Through all the days of this tragic year, we have been visited by unforgotten sights and sounds. In our mind's eye, there remains the vision of the Inaugural Address of our young leader, the vapors of his breath circling his head in the wintry air, calling his countrymen to a new journey. . .

"Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans, born in this country, tempered by war, disciplined by a hard and bitter peace, proud of their ancient heritage - and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today, at home and around the world. Let both sides unite to heed in all corners of the earth the command of Isaiah - 'To undo the heavy burdens . . . and let the oppressed go free. '"

Came the inherited burden of the Bay of Pigs, the Berlin Crisis, the confrontation in Vienna, the historic address to the U.N., the lonely vigil of the Missile Crisis in Cuba

while the world's future trembled in the balance, the limited Nuclear Test Ban Treaty - to all these, he brought the same intelligence, wit, steady nerves and cool detachment which won for him the admiration of friend and foe alike.

Other pictures we remember of our late President as husband and father. We see again a stretch of wind-swept beach with John-John in tow, dad and son hand in hand, of both young parents in happy rough and tumble play with their children, of a young president stepping from helicopter to the lawn of the White House and a neighbor saying, "So young and with the fate of the whole world on his shoulders." Young, and yet, with every fiber of his vibrant being attuned to the challenges, the cruelties, the disillusionments, of an age in which all the pomposities, the postures and pieties of the past could not meet the urgencies of the present.

And yet, realist as he was, recognizing the tragic element in life, he never surrendered to it. He believed, with Abraham Lincoln, in "Firmness In The Right As God Gives Us To See The Right." Hence his deep feeling for human beings in poverty and need which he regarded as the shame of our affluent society, his battle for security for the aged, for medical care, for better education. Hence his urgency in the battle for Civil Rights, for the birthright of Negro-Americans as equal citizens of American Democracy. Bluntly he told his antagonists, "We are confronted primarily with a moral issue. . . it is as old as scriptures and is as clear as the American Constitution."

All this is part of our memory on this poignant anniversary of his death. And all this is the legacy he has left his countrymen, that we may, with confidence and faith, pursue the path which he charted for us and for the generations to come. Therefore, we pray:

Father of mercies;

Our bereaved nation bows its head in grief this day, acknowledging that we are but sojourners before Thee, who abidest forever while all things pass; and whose mercy and grace support us in life as in death.

We thank Thee for the life of our Late President, for the keenness of his mind and the integrity of his spirit. We are grateful for the new frontier of vision and hope and freedom for all Thy children, toward which he led us with gladness of heart and with unflinching courage; for his pursuit of world peace; his labors for the downtrodden and the dispossessed, his compassion for all who are created in Thine image, and for the truth he sought to convey in the word of Thy psalmist, which he wrote but did not live to utter:

"Except the Lord build the house

They labor in vain that build it;

Except the Lord keep the city,

The watchmen waketh but in vain."

By Thy power, O Lord, prosper his vision in the labors of the man who now assumes the burden of leadership, and grant to all Americans the will and the determination to establish justice and peace in the gates.

AMEN

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"THEY WHO SERVE"

By: Dr. David J. Seligson, Rabbi, Central Synagogue, 55th Street & Lexington Avenue,
New York City. 11/8/64

* * * * *

On Wednesday of this week, America will observe its Veterans Day. Veterans Day is a comparatively new name in the roster of American observances. It was instituted some years ago to replace Armistice Day. More than a change in nomenclature is involved. A kind of poetic justice is involved. In a sense, there is a change of emphasis. From thoughts of a day, we turn our attention to the thousands of young men of our country who placed their lives in the balance, in defense of freedom, and of our way of life. As one who served, it is impossible for me to speak altogether objectively about those generations of our young people who donned the uniform. Inadvertently, whenever mention is made of them, pictures flash into my mind which I suppose will accompany me throughout my life. My own experience was, of course, just a small segment of a far flung field of battle in World War II. But, wherever the American uniform was worn, a sacrifice was made. Whether men pushed their way through matted jungles to search out a stealthy foe or battled for their lives against disease and death, or, whether their blood poured forth, fresh and clean, on the open fields of battle, these are the men of whom one thinks. Some of them came back. Many of them did not. Their graves dot many an alien field.

Nor is it to these alone that the gratitude of our nation should be expressed on Veterans Day. We forget so soon. I wish there were one day in the national calendar when every American citizen would find it incumbent upon himself to visit the Veterans Hospital in his community. Here live the unnumbered thousands whose movements are lethargic, whose faces are immobile, whose eyes are lustreless, and whose minds are cluttered with the cruel imprints of the horrors of war. Nor should one forget those who move their pathetic vehicles through hospital corridors while lifeless limbs dangle; who are borne up by almost superhuman heroism and courage in the face of incredible physical handicaps. To all of these, it is poetic justice that we should give a thought today.

I have said that political realities dictated the change from Armistice Day to Veterans Day. For, truly, since the end of World War I, the world has not known peace. The uneasy years that followed November 11, 1918, witnessed the progressive destruction of the world's hope for peace. The decline and fall of the League of Nations, Wilson's bright dream, ushered in greater and greater hostilities and tensions among men, which finally erupted in World War II - more uniforms, more veterans, more suffering. East and west clasped hands across the Rhine; the United Nations was born. Everybody agreed that there was so much to do to repair the ravages of a war-torn world. America poured out its generosity in unprecedented fashion to help in the work of salvage and reconstruction. The United Nations held out promise of being a realistic instrument for world peace. Hopes were high. Mankind was to enter on a period of international cooperation and peace. But it was not to be. The last decade has witnessed again tragic misunderstandings, conflict between East and West, bloodshed in Korea, Indonesia, and in Israel. Every day, our eyes

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see the grim headlines that speak to us of a world divided, that conjure the spectre of endless conflict and of war which, in our Atomic Age, can mean nothing less than international suicide. Through the draft and from the enlistment in our new Reserve program, our country is compelled to prepare for any emergency that may come in our distraught world.

When you discuss these things, people often shrug their shoulders and say, "What can the individual do? War or peace is the business of government. It is the government that makes the decision whether its citizens shall go to war." And yet, we, in our blessed country, are not without recourse. The government is still the servant of the people, and the people can influence our national policy. One thing the individual can do, and that is to refuse to be swept up in the hysteria that is involved in regarding war as inevitable. Certainly those who represent us in government are not prepared to give up the struggle for peace. They have demonstrated through these years, through Marshall Plan, Truman Plan, Point 4 Program, and huge outpourings of billions of our national wealth to the world, that ours is the desire for peace and international cooperation. Nor have those who have represented us in negotiating tired in the search for peace. As we think of the implications of Veterans Day, it behooves every citizen to continue to hope for peace and to resist those influences which drive toward war.

There is another thing which the average citizen can do, if he is truly to honor Veterans Day. The emergency needs of our country have produced an entire generation on the move, from civilian to military life and return. The average citizen who is not in touch with these things hardly ever gives any thought to the fact that hundreds of thousands of our young men in their middle or late teens are transferred from the safety and stability of their home communities to the makeshift barrack-room existence and the necessary regimentation which is a part of army discipline. Then, after two years or more, there is the radical shift again to civilian life and the attempt to integrate oneself into civilian ways. Let us bring this thing down from generalities to specifics. Imagine your young son just finishing his high school career with no special skill or profession going off to the military. A whole new frame of reference confronts him, a whole new way of life. Comes the end of his military career, and the day of his return to his home community, to the bosom of your family. Comes the inevitable binge, the relaxation, the holiday mood. And then, comes grim reality, the necessity to settle down and carve his niche in society, to find gainful employment in a trade or to pursue a chosen profession. One of the sad things about all this is the large measure of indifference on the part of the civilian community to their responsibility for the returning veteran. There is a great need to bring home to our people the importance of offering to those young men helpful job training and opportunities to find their way in civilian life. They invested precious young years in our country's security. We, in turn, should invest in their future, which is, in truth, our country's future.

This then, is our message for Veterans Day. We remember their sacrifices - the dead and the living. We are saddened at the world's inability to learn from their sacrifice. Our sorrow is part of the world's sorrow, the sorrow of mothers who weep in Oshkosh and Chicago, in Paris and in London, in Moscow and in Leningrad. Let ours also be the resolve that, as far as it is in our power, we shall not surrender the hope for peace nor forget our present responsibility to the young Veterans of our time. And, as we remember them, so may we remember those whom we can no longer help, but who, when their country called, gave their all.

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"THE MESSAGE OF ISRAEL"

By: Dr. David J. Seligson, Rabbi, Central Synagogue, 55th St., and Lexington Avenue,
New York City. 11/1/64

* * * * *

We are dedicating this series of radio sermons to the memory of Rabbi Jonah B. Wise, spiritual leader of Central Synagogue, who founded this "Message of Israel" program thirty years ago this month. November 1934 was a somber and tragic period in the long and illustrious history of German Jewry. A little man with a ridiculous moustache, who was regarded by most intelligent people in Germany and throughout the world as a poseur and a buffoon, had, through a series of contrived manoeuvres, assumed power as Chancellor of Germany. Although many were inclined to discount his "Master Race" theory and his early attacks upon the Jews as the rantings of a disordered mind, there were those who saw the handwriting on the wall and who recognized that this was the beginning of the end of German Jewry. Even these could not foresee what the future had in store; the persecutions, expropriations, imprisonment, and annihilation, most ingenious and most inhuman, of 6,000,000 men, women and children of the Jewish faith. In vain, did Jonah Wise and other American leaders plead with the representatives of German Jewry to recognize the impending peril and take emergency action. To these proud, cultured people, the protestations of their friends were unreasonable and their dire forebodings unreal. To them, Hitler seemed a demagogue, who would be repudiated by the good sense of the German people. Appeals to the League of Nations were ignored even as the danger to international peace through Hitler's progressive acts of violence was not realized by the world.

It was an empty gesture when a noble man, the late James G. McDonald, was appointed League of Nations High Commissioner for Refugees - those hapless and helpless people, Jew and Christian, who began to pour over the borders of continental countries as the menace of Hitlerism grew - the fast trickle in 1934 which was to grow into the torrents of later years. McDonald struggled to find asylum for these victims, but the nations of the world and the League of Nations offered no cooperation. We were to hear often the rationalization that nations could not interfere in the internal affairs of other states.

In 1934, the immediate problem to which Jonah B. Wise addressed himself was the defense of Jewish honor against the malevolent propaganda of the Nazis. This farrago was assiduously circulated throughout the world, poisoning the minds of men, conjuring stereotypes of the Jew, not unlike the present cultural creations of Russian anti-Semites. Progressively, the scribblings of Julius Streicher in Der Sturmer, the racial claptrap of Herr Rosenberg, the envenomed utterances of Hitler and Goebbels produced cesspools of hatred in almost every civilized country of the world. Even in America, some Americans of German descent, stirred by Hitler's claims, formed "bunds" in various parts of the country, serving as local agents for Nazi propaganda and engaging in quasi-military exercises designed to arouse pride in German "Kultur." Those were the days when vicious propaganda about the Jews, portraying the distorted pictures that were projected from Germany, was abroad in the land.

Jonah B. Wise felt that an instrumentality had to be created which would present in dignified and effective ways who the Jew was and what he stood for. This was not for purposes of polemics or apologetics, but to enlighten and inform, to substitute knowledge for ignorance, understanding for prejudice, love of fellow man for the hatred and devisiveness that was the prevailing theme of the Hitler racial theory. Thus, in November 1934, with the cooperation of what is now ABC network and supported by responsible American Jews and Christians, Jonah B. Wise inaugurated this "MESSAGE OF ISRAEL" program.

He enunciated its philosophy from the very outset: "Who Are the Jews and What Do They Believe?" The Jews are the House of Israel.

"They are the heirs of a long line of humane experiences. They have moulded an unbelievable number of them into religious doctrines.

"They began doing this so long ago that they antedate history and merge into myth and saga.

"They have formulated many of these religious experiences into creeds.

"The history and all of the hopes, plans and ideals of Israel are an open book - open to all eyes, in every human language. It has opened many blind eyes. It is the Bible.

"Jews today still subscribed to this creed."

Thus the word of Jewish pride and Jewish honor was here spoken to a nationwide audience. The "MESSAGE OF ISRAEL" became an open forum where all men of our faith could speak the truth and bring the truth to their countrymen. Here also there evolved, through the artistry of Cantor Lechner and the Choir of Central Synagogue led by Mr. Weiner, a program of religious music which combined the historic elements of our Jewish musical tradition with the melos and harmonies of the Western World.

Jonah B. Wise had a great love and reverence for the fundamental MESSAGE OF ISRAEL as a world-redeeming faith. And he affirmed that which American Jews feel so profoundly: that here we are not in exile. This is the land of our hope. This is the land of our future. Here, a Jew can walk under God's sky with dignity and with courage, to take pride in the heritage of freedom which he shares with all Americans.

This faith Jonah B. Wise bequeathed to us. It is the abiding spirit of this "MESSAGE OF ISRAEL."

"SHIP OF STATE" BY HENRY WADSWORTH LONGFELLOW.

MESSAGE OF ISRAEL



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FREEDOM THROUGH IDENTIFICATION

By: Rabbi Max Nussbaum, Temple Israel of Hollywood, Hollywood, Calif., March 22, 1964

The famous religious philosopher, Nicholas Berdyaev (1874-1948) - a Russian theologian who was expelled by the communists because of his religious teachings - wrote once, "Without man and without human freedom God cannot and will not establish his Kingdom, which is of necessity human as well as divine in character."¹ One is reminded of these words spoken by a man who suffered much in his own life because he was deprived of liberty, when speaking to you on the week which will usher in the holiday of Passover, the festival of freedom par excellence.

On Friday next, Jews all over the world will sit down at the festive table called the Seder and read from a centuries-old book called the Haggadah, or the Narrative. In it there is a line which our Rabbis considered the most important paragraph of the whole Haggadah. It reads, "In every generation it is incumbent upon every man to look upon himself as if he, personally, went forth out of Egypt." These lines announce a principle which is basic to Judaism: namely, that there are causes in human life which are of such over-riding importance that life without them would hardly be worthwhile; that our attitude to such causes, therefore, cannot be merely one of sympathy but of empathy. What is required in such cases is complete identification. Freedom is such a cause and, therefore, the injunction of the Passover Service.

What our religious heritage expects of us, then, on Passover Eve is not merely the retelling of an ancient tale, but our identification with the whole historic drama. The Haggadah challenges us to say: we were slaves in Egypt; we suffered the humiliation and the defeat; we won the freedom to build our lives in our own homeland according to our religious precepts.

This is the Jewish principle of identification. It means that those who are not injured are as indignant as those who are; that those who do not suffer feel the pain - the same pain - as those who do. Only thus does one fulfill the commandment of identification.

I am saying all this to you, my friends across the land, in connection with the forthcoming Passover holiday, not only in order to define the deeper meaning of the festival in purely theoretical manner, but rather out of a very practical consideration. For we will be sitting down at our Passover tables this year with a very heavy heart. We will be thinking of one large segment of our people still in spiritual slavery and not yet liberated from suffering and defeat. I have reference to the large Jewish community living within the boundaries of the Soviet Union.

One has to understand their position against the background of the tragedy of our people in this generation. We were a people of 18 million Jews when Hitler came to power. The Nazis murdered over a third of our members. We are, today, a small people of only 12 million souls. Of this, some 5 million live here on the American continent and 2 million in the State of Israel. This, in turn, means that the second largest Jewish community on earth - estimated at 2 million to 3 million - is still living behind the iron curtain, in a

1. Passage taken from "Freedom and the Spirit"; Quotation taken from the Anthology, "From Darkness to Light" by Victor Gollancz, page 245.

(over)

hostile atmosphere, without an organized Jewish community life, without Jewish schools, without Jewish newspapers, without Jewish theatres, without Jewish books, and without Jewish literature - in short, a community unable to lead a Jewish life and unable to fulfill themselves as Jews either culturally or spiritually. They are officially considered a national minority - and yet they do not reap the benefit of this status as do all other minorities of the country. They are being discriminated against in many fields of endeavor - neither allowed full integration nor emigration in order to be reunited with their families in the free world.

This is how the Commission on Social Action of Reform Judaism describes the plight of Russian Jewry in one of its communications in February of this year:

"Recent months have revealed an increasingly ominous pattern of events with respect To Soviet treatment of its Jewish citizens. These include the closing of many synagogues; refusal by the authorities to allow burial in Jewish cemeteries; the continued prohibitions of the baking of matzos at Passover; refusal to allow the representatives of Soviet Jewry to visit their peers abroad, although such permission was given to Christian leaders; the repression of Jewish cultural and religious life; crude anti-Semitic stereotypes in Soviet publications; and capital punishment for economic crimes, in which identification of Jewish names has been a notable factor." 2

The passage just quoted speaks for itself. And I feel that the time has come to alert the public to what has been happening to our people in the Soviet Union. We can no longer be silent when the cultural and religious life of the second largest Jewish community the world is threatened with extinction. If a political East-West dialogue has been possible on the nuclear test-ban, on cultural exchange, and on many other issues - a Jewish East-West Dialogue, meaning the permission for Jews in Russia to communicate with their co-religionists in the free world, ought surely to be possible on simply humanitarian grounds. At a time when the United Nations is preparing a universal declaration against racial discrimination and religious intolerance - is it too much to demand that a Jewish citizen of the Soviet Union should be allowed to live a full Jewish life according to the tenets of our religion?

It is with these, our Eastern brethren of the household of Israel, that we will be identifying ourselves at the approaching Passover season. When we recite the Haggadah and read the ancient words we will know that we are they; we will look upon ourselves as if we are behind the Iron Curtian; we will suffer with them, we will feel their pain - the same pain. We American Jews are happily in the West, but on Passover Eve our hearts will sadly be in the East. At the Seder this year we will pray to the Lord of Israel and the Redeemer of Mankind to sustain our brethren in this difficult hour and to cause civilized mankind to exert strong influence upon the leaders of the East to let those of its Jewish citizens who want to stay lead a Jewish life, and to permit the others who want to go, the freedom to emigrate in order to be united with members of their own families.

[We started our "Message of Israel" sermons at the beginning of this month with a discussion on "Anatomy of Hate." We continued our series of sermons with an analysis of the "Great Dialogues" taking place on the political, racial, and religious levels. We are closing the cycle by speaking of Freedom which we ask for our harassed brethren in a totalitarian society. All this has been done against the background of the Jewish concept of the "Kingdom of God," because no Divine Kingdom is ever possible as long as there is hatred among men; neither can it be erected without face-to-face dialogue between individuals, nations, groups, and states; nor can the Kingdom be conceived without freedom permeating its foundation.] As Berdyaev rightly said, "Without man and without human freedom God cannot and will not establish his Kingdom." We prayerfully hope that our generation, which has witnessed the liberation of millions of people in so many parts of the post-war world, will live to see the day in which Freedom will dawn upon minority groups still oppressed, and that through our identification with the Jewish community in Russia, they too, will be permitted to behold the light of liberty, so that together we, Christians and Jews alike, may be privileged to celebrate Passover as the Universal Feast of Freedom. AMEN.

2. "The Plight of Soviet Jewry" published by the Commission on Social Action of Reform Judaism, February 3, 1964.

MESSAGE OF ISRAEL

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David J. Wise, Director, Rabbi Jonah B.
Wise, Founder

PURIM - THE ANATOMY OF HATE

By: Rabbi Max Nussbau, Temple Israel, 7300 Hollywood Blvd., Hollywood 46, California
March 3, 1964

We have just celebrated the Festival of Purim, the story of which is to be found in the Biblical Book of Esther, which, in turn, tells of the narrow escape of the Jewish Community in Persia from annihilation, as plotted by their arch-enemy Haman, in the fifth century prior to the Common Era.

The historicity of the event is, to say the least, doubtful. In fact most scholars today agree that it is a historic fiction. The Book of Esther, itself was admitted to the Biblical Canon only after much debate among the Rabbis,¹ and Tradition considers Purim a Minor Holiday. It is, therefore astonishing to find the provocative statement of the Rabbis -- reiterated again and again in the poetry of the Middle Ages -- that "all seasonal holidays may one day disappear, but the days of Purim will remain forever."²

In order to explain the apparent discrepancy in rabbinic viewpoint, one has to understand that Judaism is an idea-centered religion and that, in consequence, each one of our holidays projects a particular idea, and that together the cycle of our festivals form the galaxy of the classic values of Judaism. Thus Passover projects the idea of Freedom, Shavout underscores the Function of Law in Society, Succot interprets the idea of Human Cooperation, and so it goes. Seen against this background, Purim calls our attention to the destructive power "of unfounded hatred" and challenges us to concentrate all our efforts on its elimination, if we ever hope to establish a wholesome society.

There is a paragraph in the Book of Esther which is remarkable for its psychological insight. The whole Purim affair started with a personal incident between two individuals, namely Mordecai and Haman. We read: "When Haman saw that Mordecai bowed not down, nor prostrated himself before him, then was Haman full of wrath."³ It was, then, nothing else but the hurt vanity of the Prime Minister that filled him with inordinate rage against one of the citizens. But such is the character of hatred that, if the citizen happens to belong to a minority group, it is the group collectively that has to be punished. And so the Book of Esther sadly continues: "But it seemed contemptible in his eyes to lay hands on Mordecai alone -- wherefore Haman sought to destroy all the Jews who were throughout the whole kingdom, even the people of Mordecai."⁴ Here the Bible, almost sarcastically, analyzes the personality of the hater and the psychology of anti-semitism. History has often confirmed the unfortunate fact that a personal grudge against a single individual leads, on many an occasion, to the wholesale attack against an entire people. We, in our generation, have to remember, for instance, that Hitler's anti-semitic career started with a personal incident: He believed himself to be a great painter and submitted one of his paintings to the Vienna Academy of Arts. It was refused admission to that illustrious institution because it was third-rate art. Quite by chance the man who had to inform him of the decision of the Board of Governors was a Jew. Hitler never forgot it -- and the result of this personal grievance was the death of 6 million Jews in ovens, in concentration camps, and in nameless graves.

But this is not all. When personal hatred leads to the plotting of mass extermination, there comes a time when the perpetrator brings forth the rationale, so as to justify the claim in the eyes of others. Here, too, Haman was Hitler's most instructive teacher. In presenting to the King of Persia the plan to annihilate a whole people, Haman, devilishly and cleverly, uses "reasoning" and so-called objective

¹Jerusalem Talmud, Megillah, Chapter 1:5
Babylonian Talmud, Megillah, Chapter 7:1

³Book of Esther III:5

²Midrash Mishli, Section 9

⁴Ibid. III:6

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facts. This is how he puts it: "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their religious laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them."⁵ Here is the whole abyss of the criminal mind: First comes personal hatred, then intent to genocide, and finally the emergence of some political theory, in order to explain oneself to the world in acceptable terms. And that is, indeed, how it has often been. Hatred is there at the very beginning, then comes the propaganda machine to create the image of the minority as an inferior group, attributing to them the worst qualities of mind and heart and soul in such a way as to make them seem a menace to the welfare of the state. Stalin did it under the heading of "Jewish cosmopolitans" or "Jewish intellectuals"; Hitler under the slogan of the "inferior semitic race" which endangers the existence of the "superior Aryan race," Max Nordau -- the great Zionist leader -- said, more than half a century ago, that not the Jewish people is bad and therefore hated by the anti-semite, but the anti-semite first hates, and then the Jewish people is made to look bad in the eyes of the world.

It is this curse of "unfounded hatred" undermining a free society that the Holiday of Purim pinpoints and underscores. Too many lives have been lost in the course of history as a result of these maniacal tendencies. In a free society, reason not emotion should be the motivating force of all human actions. However, we have not reached this ideal stage yet, even in our own democratic society of the West. Too often, voices are still heard, even in our own land, filling the air with hatred against this or that racial or religious minority, because they are, in one way or another, "different" from the group to which the hate monger happens to belong. Don't be fooled by it. It is not that he reasonably dislikes the other group and then proceeds to the point of hating. It is the other way around.

Let our American people, therefore, not be taken in by venomous propaganda. The matter-of-fact acceptance of differences between groups is the very test of a vibrant democracy. If minority groups should have to pay for their freedom with the abolition of their heritage, democracy would hardly be worth defending. It would mean a cultural and religious coercion, a spiritual totalitarianism which is the exact opposite to a free society in a democratic system. Why should, indeed, any individual or any group bow down, physically or symbolically, to other individuals or other groups of human beings? We Jews come from a people that has always preferred martyrdom and death to humiliation and spiritual slavery. We have, through the centuries, been a people that has bowed down before God, never before man. Is this religious attitude of an ancient people reason for hatred? No, my friends, the "unfounded hatred" of frustrated individuals stands at the beginning. The so-called justification, because of differences, is an after-thought. Such hatred is fundamentally destructive: it kills political enemies; it murders 6 million Jews; and, in a devious way, assassinates even a President...

Seen in this light, the Rabbis were quite right in their provocative statement about Purim. All other holidays may one day not be necessary -- because Freedom, Law, and Cooperation may eventually be achieved. But they will be of no avail if, on the deepest layer of the recesses of the human soul, unfounded hatred, per se, is not eliminated and reason put in its place. The Rabbis were aware that this would take a long process in time, but that the ultimate victory of humanity depended upon it. Redemption to mankind will only come when hatred toward man is entirely gone. May we, then, work zealously for the day in which the Purim Holiday, too, might not be necessary as a constant reminder of humanity's guilt, but that we would celebrate it as a testimony to the final triumph of loyalty and courage over the forces of irrational hatred and evil design. May we see this goal fulfilled in our time -- and in our land. AMEN.

⁵Ibid, III:8

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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

THE DECADE OF THE GREAT DIALOGUES (part 2)

By: Rabbi Max Nussbaum, Temple Israel of Hollywood, Hollywood, California 3/15/64

On Sunday last, we spoke of the three historic dialogues which have taken place on the political, religious, and racial fronts - against the background of the religious concept of the "Kingdom of God."

What is remarkable about these dialogues, if you dig a little deeper, is the fact that they came about last year not by any of the partners relinquishing their ideological position, but by the rediscovery of an old idea which we of the Judeo-Christian tradition have preached for centuries: that, beyond the divisions of race and creed and color and political ideology, there is the possibility of communicating with one another on a simply human level, and that this human level, in given historic situations, can override all differences. It is, for instance, clear that the East hasn't given up an iota of its ideology. Why, then, did they yield last year to the pleas from our side to sign a test-ban treaty? Out of sheer fear that neither the victor nor the vanquished will survive the next war! I am fully aware that this is a purely negative approach, nevertheless, it is the human element that has won out and made the signing of the treaty possible. Has the Catholic Church given up a single iota of its theological position? It has no intention of doing so. But to the Pope - to John XXIII and his successor Paul VI - the spiritual survival of mankind and the role of religion in this process is apparently more important than even the doctrinal divisions separating the Catholic from the Protestant Church, and both of them from us. Many people in America, brought up in the South, have deeply imbedded feelings of hostility toward the black man, and millions of other Americans have never felt the necessity of getting involved in this struggle. What, then, made this March in Washington the day to be remembered for generations to come? The nation suddenly discovered that beyond apathy, hostility, and prejudice, there is a problem of 20,000,000 human beings who are citizens and who suffer and who are hungry and who have no jobs and who have no freedom and who have no equality.

This rediscovery by our generation of the human level in the relationships between people, religions, and races - beyond ideologies, philosophies, and state differences, and beyond theological discrepancies, and antagonism and prejudices - will cause this period to be known in history as the decade of the Great Dialogues.

There is a wonderful line in the Psalms: "Kumah Adonai," says the Psalmist to God, "Arise, O Lord." ¹"Yedu Goyim enosh hema," "and let the nations know that they are but human beings!" This is exactly what has happened. Nations, churches and races have learned that they are, above all, human beings with pressing common human problems. With all the reservations that some of us may have had in the past, and in spite of the great difficulties that confront us now, and the formidable tasks that lie ahead - this is the first triumph of humanity in the post-war era. And again, this is not yet the "Kingdom of God," but it may very well be the first step toward

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the laying of its foundation.

There is, therefore, no doubt in my mind that even areas yet untouched by these historic dialogues cannot for too long a time remain outside the new lines of communications. I am confident that even a hostility-ridden area like the Middle East cannot forever remain outside the challenging atmosphere of the Great Dialogues.

In his masterful address before the 18th General Assembly of the United Nations in September of last year - and with an eye on the Indian-Pakistan, as well as on the Arab-Israeli problems in the Middle East - the late and lamented President John F. Kennedy had this to say: "The task of building the peace lies with the leaders of every nation, large and small....Even little wars are dangerous in a nuclear world ...The reduction of global tension must not be an excuse for the narrow pursuit of self-interest. If the Soviet Union and the United States, with all their global interests and clashing commitments of ideology, and with nuclear weapons still aimed at each other, can find areas of common interest and agreement, then surely other nations can do the same - nations caught in regional conflicts, in racial issues, or in the death throes of the old colonialism. Chronic disputes which divert precious resources from the needs of the people or drain the energies of both sides serve the interests of no one - and the badge of responsibility in the modern world is a willingness to seek peaceful solutions.

It is never too early to try; it is never too late to talk; and it is high time that many disputes on the agenda of this assembly were taken off the debating schedule and placed on the negotiating table."² And considering the Middle East as we do today, we ask the same question which the President posed in his unforgettable speech before the United Nations.

Here are two nations, the Israeli and the Arab, which have had a long, distinguished and common history. There are no ideological problems between them. Communism is not the issue between Israel and the Arabs. There is no racial conflict. There is no language discrepancy. The two nations speak two languages which are sisters of the same family. The Moslem world has often been more hospitable to our people than the Christian community. When Jews lived together with the Arabs, let us say, in the Spanish era, we created together a literature and culture of such magnitude that it entered history under the name of the Golden Age.

If it is possible for two camps as opposed to each other as East and West to get together on important issues - shouldn't it be possible for two peoples of the same racial stock to find some common ground on the clearly human level of neighborliness, brotherhood and historic amity, so as to take this agonizing conflict off the debating schedule and bring it down to the negotiating table?

As a Jew I belong to a people famous for its unsleeping memory, and we therefore remember a line of the Prophet Isaiah spoken at a time in which Egypt and Assyria - the Iraq of today - were Israel's mortal enemies. Yet the Prophet rose to the high level of his calling and in the midst of a hostility-laden atmosphere dared utter the following courageous words: "In that day shall there be a highway (through the land of Israel) out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria; and the Egyptian shall worship with the Assyrian. In that day shall Israel be the third in the alliance with Egypt and Assyria, a blessing in the midst of the earth; for that the Lord of hosts has blessed him saying 'Blessed be Egypt My People and Assyria the work of My hands, and Israel Mine inheritance.'" ³

In this vein could a Prophet rise above the hostilities and enmities between the three peoples, engaged at the time in actual warfare. Why then shouldn't, in this relaxed atmosphere of the dialogues, two brother nations, like Israel and the Arabs, be

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able to speak to one another on the human level in order to settle their differences peacefully? And if you, my friends, believe that an Arab-Israeli dialogue is an out-moded idea of a Prophet of long ago, I want to share with you today one of the most moving poems I have read in a very long time, written by an Arab poet, who today lives in Israel, on the subject of peace through a horizontal dialogue in the Middle East. And here is the poem in English Translation.

"Not far away from my home in Israel
 there passes the border line. Beyond
 it there is an Arab country.
 The same rain falls here and there.
 The Same locust invades the corn.
 From the same water pool the flocks drink.
 Each morning when the sun rises, I can see
 on both sides of the border workers go to
 work, farmers in their fields, children on
 their way to school.
 They get up after a night of terror, and they
 shall go to sleep behind closed gates and
 barbed wire fences.
 Do not say 'It is not in our power to grant
 them a life of peace and security.'
 Do not say 'Words will not change Things.'
 Say 'There is no peace without human
 affection, without people talking to-
 gether, without a talk face to face.'
 Do not say 'The time has not come, and not
 we, the youth, shall decide the fate of
 our countries.'
 Say 'We are the people, this is the place,
 now is the time to sow the seed of peace
in the field of hate.
 'Sow the seeds of peace, and in time to
come there will grow a peace-tree, bear-
 ing fruit, bestowing shade for all.'"⁴.

This is the poem called "Let Us Be Friends," and written by Rashid Hussein, one of the greatest of modern Arab poets, now a resident of Israel. This is not Isaiah of centuries ago, but a man who himself lives on the borderline between the two nations. And indeed, what we need in this day and age is to "sow the seed of peace in the field of hate." What we need in that area is a new semitic dialogue between the two semitic nations, so that the "tree of peace" may, indeed, grow and bring fruit to both Arabs and Israelis alike - and bestow its blessings upon the whole of humanity. Such a "talk face-to-face," with "human affection" would in itself become a road leading to the Kingdom. May it come speedily in our days.
 Amen.

1. Psalm 9.20-21
2. Los Angeles Times, September 21, 1963
3. Isaiah, 19.23-25
4. Congress Record (Canadian Jewish Congress) Summer, 1963

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"THE FEAR OF LONELINESS"

By: Rabbi James A. Wax, Temple Israel -- Memphis, Tennessee, 1/19/64

The problem of loneliness began with the first man. God declared after creating Adam, "Behold, it is not good for a man to dwell alone." In almost every century philosophers and theologians have concerned themselves with this basic universal problem. Norman Cousins in his essay, "Modern Man is Obsolete," declares, "All man's history is an attempt to shatter his loneliness." This interpretation of history may be unique, but it is valid.

In our time the fear of loneliness has become increasingly intense. Someone has written that crowd-mindedness is the fever that pervades America. We are a generation obsessed by the fear of being alone. This fear like others may be a normal or a neurotic fear. It may have a realistic basis or it may be fanciful. To overcome---to prevail---over the fear of loneliness we must understand its nature---its place in human life.

From the day of birth our lives are associated with others. The earliest and most formative years of our life are spent in association with other people. Most of the significant experiences of life involve others. Rollo May in one of his books points out that our gregarious nature is a desire to hide ourselves---to share our fears. It is man's nature to want to be with other people. This is indeed good. No man can live an intelligent and meaningful life if he lives by himself. We must understand, however, that despite our nature and our wishes loneliness is inevitable in every human life. We can no more avoid loneliness than we can avoid hunger, thirst or death.

Our loneliness can be attributed to different causes. Sometimes it is forces within our personality, and at other times it may be factors beyond our control. A young child away at camp for the first time may feel lonely. We may speak of such child as being homesick, but his homesickness is loneliness. College freshmen sometimes feel lonely. This is understandable because they are away from those upon whom they depend and thus feel insecure and uncertain.

Sometimes we are lonely in the midst of others. The Presidency of the United States is often referred to as a lonely position. Former President Truman in his memoirs writes of some of the occasions when he felt lonely in the White House.

Death may call a husband or a wife--someone with whom we have spent many years and shared mutual joys, companionship and blessings. When God takes a dear one from us, a void is created in our lives; and this void is filled with sorrow and loneliness.

Loneliness is inevitable and cannot be avoided. It is a part of life. It is one of those unpleasant experiences from which there is no escape. Its meaning is well expressed in the words of a popular song of a few years ago:

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"Me and my shadow -
Not a soul to tell our troubles to.
Just me and my shadow -
All alone and feeling blue."

These simple words reflect the melancholy mood of the lonely man. These simple words tell us what it means to be emotionally isolated. Realizing that loneliness is inevitable--recognizing that loneliness is unpleasant, how can we make the most and the best of it? How can we utilize loneliness? How can we transform, if you will, a curse into a blessing?

A few days ago I looked in the dictionary for the meaning of two words--loneliness and solitude. I was baffled and puzzled to find that in the dictionary these two words are regarded as synonyms--having the same meaning. Of course, dictionary definitions tend to be superficial. Loneliness and solitude are not synonyms--they are not the same. Loneliness suggests a mood of dejection--it is negative--it is a curse. Solitude suggests a mood of contemplation--it is positive--it is a blessing. Loneliness results from an involuntary isolation. Solitude is the result of our desire to be alone. The two are opposites. Loneliness and solitude are at opposite ends in concept and meaning. Even though loneliness is forced upon us, we owe it to ourselves and to our fellowmen to transform loneliness into solitude. We should and we can transform loneliness into solitude by exercising our best intelligence and deepest insights.

In solitude and solitude alone can we learn to know ourselves, our fellow man and God. Anne Lindbergh in her book, GIFT OF THE SEA, describes the beauty and blessing of being alone. She suggests that every person make it a part of his routine of living to spend a little time by himself. Many men made their greatest contributions to mankind when they were alone. Being alone for these men meant not loneliness, but solitude. Being alone for these men was not an occasion for self-pity or dejection--it was an opportunity for creative thinking and hope. The Bible tells us that not the children of Israel but Moses alone ascended the mountain and alone he stood with God. Each Prophet in Israel was alone when he received God's imperishable and immortal truths. The author of the Book of Job did not write that profound and perplexing book in the presence of the multitudes. Philosophers never gained their deep insights amidst the crowds; poets received no inspiration in the mobs; the scientists do not make their discoveries in public. Bach wrote his greatest organ music after he had been alone; Debussy created his great music only after he had retired from the companionship of others. Carlyle, in his study of heroes, tells that men who are heroes are men who achieve their greatness in solitude.

The great men in history, those who made the greatest contributions, were people who were alone in order to contemplate and create. Even as this is true of the great multitudes, so it is true of anonymous men and women.

The fear of loneliness is real but this loneliness which so many people dread can be transformed and made into a blessing. Let us convert our loneliness into solitude. "Be still and know that I am God." Loneliness transformed into solitude will enable us to enrich our minds, enhance our personality and ennoble our character. Loneliness converted into solitude will enable us to know ourselves and to cherish ourselves more; it will enable us to know God and love Him more.

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THE DECADE OF THE GREAT DIALOGUE

By: Rabbi Max Nussbaum, Temple Israel of Hollywood, Hollywood, California 3/8/64

In the liturgy of the Synagogue there is a prayer - old, noble and sublime - which for many centuries has formed the climax and the closing petition of the daily, Sabbath and festival service. It is called Aleynu - or "Adoration" in the Reform Prayer Book; it proclaims God as King of the Universe and Sovereign of mankind, and voices Israel's eternal hope that the day will come in which the reign of righteousness will be established among the children of men, and thus usher in the era of a humanity united under the Kingdom of God.

This is how the paraphrased version of this ancient prayer reads in the ritual of our Reform Congregations:

"May the time not be distant when Thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness.....May all created in Thine image recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth."

This prayer written by Rav, a Third Century Babylonian Rabbi, expresses Judaism's lofty ideals of the brotherhood of man under the fatherhood of God, and provides us with the best definition of the Messianic concept of the "Kingdom of God." It sums up best what the final goal of human history is - according to the teachings of Judaism - "to perfect the world under the Kingdom of the Almighty."

It is quite clear from the text that the establishment of the Kingdom of God rests upon two factors: the monotheistic belief in one God and the unity of mankind. The first presupposes a vertical dialogue between man and God; the second a horizontal dialogue between man and man.

Seen against this aspect one can take heart. In spite of wars and violence and bloodshed, of animosity and hostility, I believe that we have somewhat advanced since the days of the Second World War and that the decade of the sixties will be known as the Age of the Great Dialogue.

There have been three such dialogues, so far: the Political, the Religious and the Racial one. The political one resulted in the signing of the partial test-ban-treaty, now co-signed by almost all of the members of the United Nations, - a step which removes, for the first time in the postwar era, the dread of a sudden nuclear catastrophe, and gives hope that our children may be able to live in an atmosphere not contaminated by radioactivity, and to breathe a healthy and unpolluted air. Mankind, it seems, has received a second chance of recovering instead of committing suicide, which it was about to do. The repercussions of this East and West dialogue - partial as it is, cautious as it is, with all mistrust on either side - are already felt by the nations of the World. We may be commencing to build peace, if not for our time, then for the time of our children.

There is, secondly, the religious dialogue, as a result of certain steps taken by the Catholic Church, under the impact of the Ecumenical Council, begun under the guidance of the saintliest of figures, Pope John XXIII. One has to dig deep into history to understand the enormous importance of this development, not only for Christianity, but for non-Christian religions as well. Here, for instance, is a mother-and-daughter religion - Judaism and Catholicism - which had nothing to say to one another for 2,000 years. And whatever we as Jews had to say to them was a monologue of laments against the crusaders and the inquisitions and the Auto Dafes and the expulsions. And here is the same Church - opening the door to let in what Pope John called "fresh air" - on the point of reforming itself, extending a friendly hand to non-Catholic and non-Christian religions; attempting a new line of communication and commencing an up to now unheard of Christian-Jewish dialogue. Pope John's successor is following the same line, which was evident when the Ecumenical Council met in September of last year for the second part of its deliberations, climaxed by his visit to the Holy Land in January of this year. There are already many repercussions in many corners of the world: a slowly beginning liberalization in Madrid, Spain; where for the first time a magazine of a Christian-Jewish organization is appearing with the sanction of the Church; a suggestion by Christian leaders to call in the near future a World Conference of All Religions; a resolution on anti-Semitism discussed last year and on the agenda of the forthcoming third Ecumenical Council in 1964, saying to the Catholic world that anti-Semitism is a deadly sin and that one cannot be a Christian and an anti-Semite at the same time. The impact of the Dialogue, with its repercussions on all parts of the world, is indeed likely to open up a new era in Christian-Jewish relationships.

There is a third dialogue, the racial one. For many centuries the Negro was persecuted and oppressed and haunted and hunted, with no line of communication between the white and black races. Even in the last hundred years, in this free country, after the Emancipation Proclamation, we had nothing to say to one another, unless it was their monologue lamenting what we had done to them. And suddenly, after losing patience and faith in our lip service of "good will," a race undertakes to emancipate itself. But what is more important is the fact that when it staged that great democratic demonstration of 200,000 people - of whom about 50,000 were white - in its march on Washington in August of last year with the blessing of government and religious and lay organizations, something happened to the conscience of the nation, unlocking it and catapulting it into an atmosphere where, for the first time, the Negro can speak to the white man on the basis of equality. It is the beginning of a new black-white dialogue, and America will never be the same again.

These are the three historic dialogues. They have changed the climate of our generation. They have changed our horizon politically, religiously, racially.

For what is emerging out of these dialogues is a new spirit of rapport, the gradual removal - slow, sometimes tortuous, but surely the gradual removal - of visible and invisible barriers that separate men and races and governments. What has come out of the dialogues is a remarkable lesson for our generation. It shows that where people make a serious attempt at good will - I do not say a serious attempt of good will - I say a serious attempt at good will in action, for whatever reason it is, they can find a common language, in spite of the fact that they represent views and ideologies as apart from one another, as East can only be from West.

This being the case, I find myself unable to join in the general prognosis by many of our nation's spokesmen that we are about to witness the end of human civilization. On the contrary, I see in these national and international dialogues the first hopeful sign in the post-war world for the rebuilding of a human society on a sounder and more wholesome basis. If we are determined to encourage these dialogues and to open new avenues of communications in other areas our generation may yet be the one selected for the noble purpose of laying the foundation for a new society and thus commencing indeed "to perfect the world under the Kingdom of God."

MESSAGE OF ISRAEL



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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

"13

"THE WORK OF RIGHTEOUSNESS (Judaism and Social Action)

By: Rabbi Alvin I. Fine, Congregation Emanu-El, San Francisco, California - 5/10/64

In Judaism the Festival of Passover celebrates man's quest for freedom. Seven weeks later, the Festival of Shavuot commemorates man's quest for moral conscience and ethical discipline. The first establishes the inviolable dignity of every man in relation to all other men. The latter establishes human responsibility to God and fellow men. One liberates his body and frees his mind from any yoke of bondage or tyranny. The other imposes upon him the yoke of a higher discipline of moral responsibility.

How many centuries have passed in the flowing current of time since that moment at Sinai? How much suffering has been endured in the struggle since that ancient march toward freedom -- and how many people in the world are still enslaved? How many painful lessons has history taught us? How many lips have paid service to God? How much commentary have we contrived to interpret His moral law since that epic episode at Sinai -- and how much evil and injustice are there still abroad on the earth, threatening not only man's freedom, but also his very life? It is time, long overdue, for our religious covenant to be renewed and our religious commitment to be redeemed by religious action in the arena of social problems and issues.

There are those who say that religion should be kept out of politics. If by "politics," they mean the activities of political parties in seeking public office and political power, then they are right. The synagogue or church, and all religious institutions as such should keep out of party politics. If by "politics," they mean the government and the governmental process, then they are right. We must safeguard the wall of separation between religion and the state as the First Amendment of our Constitution provides. Religion and all religious institutions should keep out of the process of government and the exercise of governmental powers. But, if those who say the religion should be kept out of "politics," mean that the synagogue or church or religious leaders should keep out of the social issues and public policies that shape the moral and ethical contours of human life -- then they are wrong.

The synagogue and church, houses of the moral law, cannot ignore or disengage themselves from the stupendous questions of nuclear power, of war or peace, oppression or civil liberty, of racial segregation and discrimination or equal opportunity, the supremacy of human values or material values. The synagogue or church that keeps out of such politics abdicates its prophetic role and its moral leadership. A society in which the institutions and forces of religious morality take no positive action in behalf of social ethics and reform, is a society in danger of moral decay.

Those who would keep religion out of such "politics" should read again the prophetic portion read on the Day of Atonement from the fifty-eighth chapter of Isaiah. To a pious congregation gathered in the Temple to make atonement, Isaiah addressed the inescapable imperative of divine judgment:

"Is this the fast that I have chosen -- for a man to afflict his soul -- to bow down his head -- to spread sackcloth and ashes? Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?"

This is the prophetic voice calling for religious social action in behalf of the moral law by which humanity shall live and not die. This is the way fully and faithfully to serve God, and not only to worship Him.

Religion should not stay out of such "politics." To avoid involvement of the synagogue in the pressing human problems and social issues of the day, because they are "hot" or controversial, is a disservice to religious idealism and to the community. Where should we find a greater concern and more active influence in the moral condition of the community than in the synagogue or church? If religious influences do not join together and work toward social justice, then other forces will settle the problems for us in ways we shall not like. For if the humiliating yoke of discrimination and oppression is not lifted with loving-kindness or removed by law -- then it is very likely to be broken by force and violence.

Action in pursuit of social justice is as much a commandment in Judaism as study, penitence and prayer. "The Lord of Hosts is exalted through justice." (Isaiah 5:15.)

There is little intellectual sympathy or religious basis in Judaism for the separation of the so-called spiritual and the so-called practical in human affairs. There is not one morality for the interior sanctuary and another morality for the surrounding social community and still another for the market place. One moral law shall ye have everywhere.

Judaism offers no short-cuts to salvation. The synagogue offers no easy substitute for "the work of righteousness."

God, or His sanctuary, may not be used as an excuse for escape, retreat or passivity in the face of evil, injustice and human suffering. Judaism with its vigorous emphasis on the prophetic ideals of our heritage, cannot shrink or disengage itself from the compelling social issues of our time, simply because they are controversial and bear directly upon the vested interests of the prevailing power structure. The prophetic spirit, which for religion would be death to hide, must not be lodged with us useless.

Implementing religious principles is never without difficulty and risk. But it is for religion to seek the right way -- not merely the easy or the safe way.

We who have known slavery and segregation -- poverty and persecution -- humiliation and homelessness, but who have been delivered to live in freedom and dignity, must forever lead in the struggle against injustice and oppression, whenever they are inflicted on any man or any people, anywhere. In Judaism, we not only make a sanctuary of the synagogue; we also expect the synagogue to help transform the world into a sanctuary.

Amen

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"13

"IF I AM NOT FOR MYSELF."
(Judaism and Individual Responsibility)

By: Rabbi Alvin I. Fine, Congregation Emanu-El, San Francisco, California - 5/3/64

In the perennial cycle of sacred festivals in Judaism -- there is a period of forty-nine days between Passover and Shavuot. Passover commemorates the exodus from Egyptian bondage. Shavuot or the Feast of Weeks commemorates the covenant at Sinai, when the Children of Israel received the Torah, the moral law of God. We are now in this period of seven weeks between Passover and Shavuot. During this period it is the custom of the synagogue to read and study a special collection of the teachings of the ancient rabbis, entitled "Ethics of the Fathers."

One of the greatest and most popular of these ancient rabbis was a sage by the name of Hillel, whose life spanned the generation that preceded the time of Jesus of Nazareth. Hillel was a man of exceedingly humble beginnings, who rose to become one of the most significant religious and spiritual influences of his time and throughout all of the generations that followed. From his teachings and the stories that have grown up about his life, Hillel became famous not only for his great wisdom, but also for his unassuming saintliness and his unbounded human kindness and patience. His character and his deeds exemplified his teachings, and in his person we find a living example of faithfulness to God and the love of all human beings. It was Hillel who taught, "What is hateful to you do not do unto others." In its later version this has come to be known as the Golden Rule.

There is another saying for which Hillel is equally famous. It has captured the fancy of preachers and challenged the imaginative minds of philosophers in every generation. In its concise, proverbial style, it anticipates some of the modern insights of dynamic psychology as well as rabbinic ethics. In this passage, Hillel asks three rhetorical questions: "If I am not for myself, who will be for me? Yet, if I am for myself only, what am I? And if not now, when?" In these three rhetorical questions Hillel -- poet that he was -- summarized the fundamental religious and ethical concerns of life.

Turn it over in your mind for a moment. "If I am not for myself, who will be for me?" Is the gentle, saintly Hillel advocating crass selfishness? Is Hillel teaching the cynical idea that a man cannot depend on others, that he is alone, that he must grasp all he can for himself, and judge all things by his own needs? Not at all. In this question, "If I am not for myself, who will be for me?", Hillel is preaching the lesson of the essential importance of self-respect, self-confidence and self-motivation in the development of mature personality and character. There is real psychological truth in Hillel's point of view. A man who does not respect himself is not very likely to have much genuine respect for others. A man who is discontent with his own life is not very likely to have a wholesome or constructive attitude toward life generally. A person who has no inner motivation to make something of his own life is not likely to be the kind of person who contributes anything to the life of his family, his friends or his community. An individual who has

no personal goal, who takes no personal pride in his life and work, is not very likely to share any ideals with his group or take any constructive interest in his neighborhood, in his city, in his nation, in his world.

When Hillel asked the question, "If I am not for myself, who will be for me?" -- he was really asking a whole series of ethical questions. He was asking: If I am in the water and I do not swim, who will swim for me? If I do not learn, who will learn for me? If I do not grow in heart, in mind and in spirit, who will grow for me? If I do not have worthwhile goals and ambitions and strive to achieve them, who will do it for me? If I do not have confidence in myself, who will have confidence in me? If I do not love, who will love for me, and by whom shall I be loved? If, in joy, I do not exult in my happiness, who will be happy for me? If, without inner motivation, I do not seize the opportunities of my life, who will live for me? "If I am not myself -- who am I?" And if I do not assume responsibility for myself -- who will be responsible for me? If I do not stand up for myself, who will stand up for me?

The second question of Hillel's proverb is also expressive of one of the fundamental concepts of Jewish belief and ethics. Man cannot live alone. Sacred and important as he is, the individual is meaningful only in relationship to other individuals and to all other men. "If I am for myself only, what am I?" It is not sufficient just to have personal goals. Our goals must be worthwhile and worthwhile for others, as well as to ourselves. Selfishness - to be for oneself only - is as empty and crushing to the soul as loneliness. In setting our personal goals, in pursuing our personal ambitions, in fulfilling our personal needs, religious idealism compels us to consider what purpose they will serve. When Hillel asks the question, "If I am for myself only, what am I?", he is saying, in reality, that the person who is for himself only lives a meaningless life. The purpose of life is to serve God by serving humanity.

The last question of Hillel's proverb is to me the profoundest of all. "If not now -- when?" The time for duty is now. Living cannot be postponed for some future day. The time for living is now. The time to be oneself, to share with others, to serve God and man, is now, always now; and if not now -- when?

I think that Hillel had also another meaning in mind. He is speaking not only of postponement and delay -- he is speaking also of compromise. He is saying that if something is true, it is true now. It will not be truer tomorrow. If something is good and right, it is good and right now. It will not be better tomorrow.

Most people only half accept their ideals. When Hillel asks the question, "If not now, when?" -- he is saying that there should be no difference between the realist and the idealist, if what we believe is true and right. If we do not live according to our beliefs and if we do not put our ideals into practice now, when? Our religious and ethical imperatives command us not only to live with reality as it is, but also to make reality what it ought to be.

Perhaps Hillel had still another thought in mind, when he asked, "If not now, when?" He was emphasizing the belief in Judaism, that man's life upon this earth is not meaningful only as a prelude to or as preparation for life in the world to come. This life is man's domain. In this life, not in the next, man may create the kingdom of God on earth. Any world to come, any next life, is God's domain. But it is here and now that God has made man a full partner in the responsibilities of life. If we are to make something of it, our chief goal is human salvation in this world, not the next.

"If I am not for myself -- indeed, who will be for me? If I am for myself only -- indeed, what am I? And if not now, when?"

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WANTED: MORE ANGRY MEN

By: Rabbi Maurice N. Eisendrath, President, UAHC, 838 5th Ave., NYC, April 26, 1964
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Last week I asserted that we are all "deputies" of God, inasmuch as our destiny is to bring about His kingdom on earth. In giving His children -- all of His children -- free will, in placing before us evil as well as good and admonishing us to choose good, God has deputized us to transform His vision of brotherhood of man into a vibrant and viable reality here on earth.

But such a role of deputy of the Lord is not an easy one. Had God handed us a ready-made paradise, there would have been no need to give us free will, to provide us with multiple choices, to force us to make such decisions as would meet our deepest needs. He could then as easily have created us, not in His image, but as kitten-like animals, lacking mind and spirit, lacking capacity for emotion, lacking, in short, all the God-like qualities of a creative life. For it is that drive to change, to mold, to re-arrange, to build, to create -- that distinguishes us from the fowl of the air, the fish of the sea, the beast of the field. To the extent that we permit our creative abilities to remain unused, to wither, to atrophy, to the extent that we sit back and passively accept the status quo, to the extent that we are content to opine, with the popular tune of some years ago, "whatever will be, will be"; to the extent that we are more satisfied to "adjust" to conditions as we find them rather than to exert ourselves to transform them -- to that extent we surrender the very essence of our humanity and descend to the level of the beast whose endowment does not permit him to change his environment, only to cope with it as best he can.

In many contemporary studies concerning the nature of creativity, it has been found that, indispensable to such a process, is a "divine discontent," a dissatisfaction with the existing state of things. Had Beethoven been complacently content with the life around him and with the music then being composed his enormous talents would not have been fired by that outreach of spirit that has so enriched the world. Had Dickens accepted with gracious equanimity the social conditions of nineteenth century England, many of the changes which improved the lot of the average man might have been far longer delayed.

But words, too, change their sense over a period of time and in our day "dissatisfaction" generally connotes a rather pallid sensation of displeasure. Anger, on the other hand, has come to be associated with behavior that is socially unacceptable, crude, boorish and unbecoming to a gentleman or lady. /In addressing myself to this subject of anger I would like to begin by paraphrasing the "immortal words," couched, as you will soon observe, in impeccable English, of a well-known television comedian. The paraphrase would run something like this: "People don't hardly get angry no more." As a matter of fact, the designation "Angry young men" which is usually employed to describe the youthful play-rights and poets, especially of Great Britain, is looked upon today with something of disdain. To some, this flight from anger may seem to herald the very dawn of utopia. To those of us who were carefully taught in our childhood to mind our tongues, who were punished for our temper tantrums and for any slightest exhibition of childhood rage, this particular absence of wrath in our time may seem to sure sign of emotional maturity. Only the "Barbarians" remove their shoes in public, pound desks, rant and rave in fuming fury. We, however, remain complacent, composed, calm; cool as cucumbers: Our pulse

(over)

is normal, our blood pressure under rigid control, our passions unaroused.⁷ For a moment or two we may feel some twinge of distress when we read about a race riot in South Africa or of the brutal bludgeoning of brother by brother within our own borders, but we soon shrug our shoulders and return to our blood and thunder TV westerns, our bridge table, our baseball game, unbothered, in the main, by world events or domestic politics which become, to many of us, a wearisome bore in this disinterested, alienated time which a contemporary social commentator subsumes as "one big yawn," as the "bland leading the bland."

Yet, without a capacity to have one's anger aroused and sustained, the wheel would never have been invented. Dissatisfaction and anger, guided by knowledge and piloted into constructive channels, are the very hallmarks of the growing, developing, maturing personality. The infant, after all, passively accepts the word around it and who but a fool would wish to swap the excitement, the challenge, the joy of adulthood, the opportunity to fashion things anew, for the dull safety of the cradle or the go-cart.

How astonishing to note how loath most of us are to utilize the tools of manhood and womanhood. This is even more regrettable among the young people of today about whom William Whyte in his Organization Man said, "No cause seizes them. The last thing students can be accused of today is dangerous discussion." They are somewhat bored by it all. Too many young men today consider it a sign of manhood when they destroy college property, turn over automobiles, burn fences. Too many young girls consider it a sign of womanhood when they dye their eyelids green, their nails red, and their hair yellow. Too many men and women, old enough to know better, consider themselves fully mature when their bridge is tournament quality their children are passing at college, and they can take their annual trips abroad -- or is it around the world now?

Is this the visceral fortitude, is this the insight and foresight which the realities of the world demand? Who is kidding whom?

Pick up any daily newspaper and read only the captions. Cyprus; Vietnam; India, Kashmir, Pakistan; Red China and Soviet Russia; Cuba, Panama, South America, to name but a few. The whole world is in revolution against -- against what? The "have-nots" against the "haves"; the powerless against the powerful; the far left against the farther left, and the far right against the left of center; the White against the Negroes; the Black Muslims against the Martin Luther Kings, and the Monochrome "white masters of the earth" against both; the "outs" against the "ins." In our country, as President Johnson recently pointed out, with the highest per capita income of any nation in the world in all history, 20% -- more than 9 million of our countrymen -- earn less than \$60 a week. You know and I know that no one can clothe, feed, adequately house, and protect the health of a family these days on \$60 a week. Is this something we should politely ignore, not get aroused about, not become angry over in the richest country in the world? In your neighborhood are there no families living in conditions which would make you angry if you had to live in them? Must we admit that we have totally lost the capacity to become angry over the unnecessary misery of others? God's kingdom will not be reared on earth until each of us becomes as righteously indignant over another's deprivation as our own.

If you were a small colored child going to school, surrounded by hysterical, shrieking, insulting, vicious White adults, would that make you angry? If you had just finished eight hours of heavy housework and wanted a cup of tea on your way home and were denied it because you were Black, would that rouse your wrath? If you, as a citizen of these United States, were denied a job and the right to vote because you could not pay the poll tax, would you feel that the nice thing to do would be to "adjust" to the situation? But brotherhood will not be ours until we are aroused to righteous indignation by the hurt of any and every human being. It was not always so. My Jewish and those forbears of my Christian listeners envisaged a "God of Warth." Now I must confess that a God of wrath seems too pagan and primitive for this latter day of super-sophistication. But I wonder whether we would have preferred that God had remained indifferently indulgent as men continued to "join house to house and field to field" as they "sold the needy for a pair of shoes." Or was it not prefer-

able that God expressed His great anger through what I am pleased to call His angry men? The prophet Isaiah called upon his generation to howl for "the fierce anger of the Lord was kindled against them" because of the multitude of their transgressions. And as it was with Isaiah so also with the other Prophets of the Old Testament, and of Jesus likewise, who, despite all his gentility, nevertheless did not fail to loose his righteous wrath when he drove the iniquitous money changers from the Temple.

The founders of this republic were likewise angry men. If you please, the Pilgrims who came to these rock-bound coasts did not cynically dismiss the difference between dictatorship and democracy with the jibe imputed to a college student in a recent survey who maintained "one vote more or less makes no difference. Anyway, "he concluded, "I'm fed up with all this political jazz." The Pilgrim fathers were not fed up with all cal jazz, but rather did they come to these shores with the ringing words on their lips, "Rebellion to tyrants is obedience to God."

Anger is the spark that ignites morality. And morality is not a lazy man's job. It is not the willingness to subject oneself once each week to the "pastor oil" of one's rabbi or minister or priest. It is not the chanting of Sunday School maxims, it is not the lack of temptation. So eager have we been in a world of multiplying choices to escape our divine responsibility to be our brother's keeper that we have over-intellectualized ourselves into a catatonic state. We have denied and repressed passion because passion, not intellect, leads to action and action leads to risk and we have made safety a religion and religion safe.

For those who have never been hungry, hunger is hard to understand. But surely it is not too much to ask of ourselves that we use our God-given imagination to help us to be compassionate toward the hungry. Surely it is not too much to ask of ourselves that we resent to the point of anger and action that countless millions of our neighbors live with rats, without heat, with despair, without food. For if we cannot identify ourselves with others, whether less or more fortunate, we have relinquished the primary characteristic of our humanity and might just as well acknowledge that instead of being "but little lower than the angels," we are indeed on a level with the jackals of the wilderness.

It is time, I think, that we ceased to regard emotion, passion, feeling, indignation, anger as uncouth. Without feeling there can be no compassion; without compassion there can be no wrath; without wrath there can be no protest against wrong, no demand for change; without change there is no future.

Let us, my friends, renounce the adolescent shibboleths of recent times; let us elevate to its proper status the cult of adulthood. Let us recognize manhood and womanhood for what they are and always will be: the highest development of sensitivity to those around us; the recognition of reality, however unpleasant; the imagination to envision its improvement; the courage to act upon our conviction; the anger to activate others to do likewise; the compassion to associate ourselves with those less fortunate; the knowledge to understand the world in which we live; the zest and the will to enhance what God, in His love, gave to each of us so that we may yet say of His once majestic creation: Behold it is indeed "Tov" -- "Good" -- even "Tov M'od" -- exceedingly good.

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David J. Wise.

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"THE MEANING OF LIFE" (Judaism and Human Purpose)

By: Rabbi Alvin I. Fine, Congregation Emanu-El, San Francisco, California 5/24/64

This is such a noisy world. There is such a great tumult and shouting, so much din and distraction, that it is difficult to distinguish the still small voice of God and moral conscience above the sound and fury of our times. There are many strange phenomena and forces that set up powerful interference and "jam" our spiritual steering devices.

Conflict rules the hour with a firm, grim grip on the affairs of men. Old tensions have broken bounds with recharged intensity. New issues have fanned the flames of old controversies. Wars cold and hot explode first here, then there -- but always somewhere.

Man storms the secret citadels of nature, and nature retaliates with raging flood, tempest and earthquake. One group of scientists labors to protect people against disease and infirmity and to prolong life. Another group of scientists labors with equal skill to invent weapons frightfully more efficient in killing greater masses of humanity.

Political parties engage in heated contests for the people's support, rallying men to their point of view. Branches of government dispute each other's prerogatives in serving the people. A legion of religious bodies seeks to serve the human spirit, competing for man's loyalty, his reverence and his soul. A bewildering and multiplying array of philosophies and movements campaign vigorously and relentlessly for public support.

There is feverish activity and tension. Occasionally, there is open and raging conflict. And, what's it all for? What are the stakes of the contest and what is the prize of the competition? The stakes are exceedingly high, and the prize is man himself. All contestants speak in the name of humanity and profess to be laboring in its best interests -- toward the fulfillment of human destiny. Some want part of him. Some want all of him-- but the contest is for man -- for you and me.

And the poor people, what of them? What do they make of all this frightful game of global proportions in their behalf? Today, a human being is a giant conquering the universe. Tomorrow, he is a mourner, weak and weary with grief. Today, he is young, strong, alive and full of promise. In a little while the fatigue of life's battle creeps upon him. Strange fears and gnawing frustrations reduce him to anguish. Yesterday, he was a human being. Tomorrow he will be dust and ashes. Yesterday he was free, the salt of the earth, a child of God, a sacred personality, with rights and the glory of human dignity. Tomorrow he may be a traitor, an outcast or a slave. Today, but little lower than the angels -- tomorrow not much higher than the beasts.

I imagine that it might have been in similar reflection the ancient psalmist was moved to apostrophize heaven and ask:

"Lord, what is man, that Thou takes knowledge of him, or the son of man, that Thou makest account of him?" (Psalm 144)

The question, "what is man?" is not an idle one, to be asked out of academic curiosity or theological speculation. It is a question of immediate and vital importance for us. Not "us" in the congregated mass, but each one of us, individually, personally. What are you? You are the person we are speaking about. You are a human being. You are the prize for which the conflict in the world is raging. Perhaps it would be best to begin not by asking God, "What is man?", but rather by asking oneself, "What am I as a human being?"

The choices we make in life, the sides we take, the causes we serve, and the values we cherish, depend in large measure upon the manner in which each man answers the question for himself.

The religion of Judaism has a great deal to say about man, not only what he is but also what he ought to be. Perhaps these insights and beliefs of an ancient faith can show us some elementary and guiding steps in our search for meaningful self-definition and purposeful self-determination.

A few words of caution. It seems to be generally true of people everywhere that while there is a recognition and acceptance of the time and energy, the study and research, the preparation and practice that must go into all human endeavor, most people are willing to expend little time and grant little patience to the search for spiritual values and to the practical business of testing religious faith in our daily experience. If a child shows an artistic talent -- let us say -- in music, he must expect long years of study and practice before he reaches the fullest expression of musicianship and virtuosity. A scientist enters the laboratory prepared with the perspective of infinity, patiently devising and working out his experiments with the confidence that each step will add to his knowledge and lead others closer to the truth. In the business and professional world, a high premium is placed upon experience and time-proven methods. In everything, we recognize the value of learning, training, practice, dedication and experience. But when a person turns to religion, he often expects a spontaneous miracle, a quick and ready answer, an immediate and easy remedy. We do not have a simple textbook or a prepared kit of precise patterns and diagrams. Each human being, personally, in his own experience, must face the mature task of pondering, sometimes painfully, the meaning of his life as he lives out his years; and at the end of our personal search, the ultimate destiny of man shall remain shrouded in the mystery of God's will and the timeless future. The religious life is not a destination. It is a journey. It is not formula and answer. It is search and discovery, aspiration and climbing.

Often, there is disappointment, sometimes even disillusionment, but of this much we may be certain. A person goes no higher than he aspires to go. We make no more of our lives than we want to make of them. We may not always be as good as we hope to be or ought to be, but we shall never be better than we want to be.

We speak of religious beliefs. Let us be ever mindful of the fact that there is no belief so persuasive or powerful in itself that it can change the lives of people unless they accept it with the full force of personal commitment and test its validity by making it part of their lives. One person cannot live by another person's faith. Our search is not out of curiosity -- but out of personal need. Each of us stands in the valley of decision.

On the one hand, we may pursue the vulgar, the profane and the passing things that are abroad in the earth. We may drift with the prevailing currents of cynicism. We may follow the priests of pessimism or heed the delusive philosophies of desperation. In these directions

lie the abdication of all human values. This is the way to the unconditional surrender of all hope.

On the other hand, we may choose the way of religious faith and faithfulness -- the quest for God's will. We have everything to gain and nothing to lose. At least we shall be able to add an edifying measure of dignity, grace and strength to this frail life. At least, we shall have served in the anonymous ranks of the faithful who keep alive the flame of hope and the vision of human fulfillment.

We have a choice to make -- whether to be but little lower than the angels -- or just a little higher than the beasts. Each person chooses for himself -- but his choice affects all of humanity. For ourselves -- for the sake of human life -- we ought to choose wisely and well.

Amen.

MESSAGE OF ISRAEL



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"ALL ONE FATHER" (Judaism and Racial Equality)

By: Rabbi Alvin I. Fine, Congregation Emanu-El, San Francisco, California - 5/17/64

Many many centuries ago an ancient Hebrew prophet, inspired by the word of God and a vision of human justice, abandoned the quiet pasture of his flocks in the hill country of Judea and traveled north to preach his message at the sanctuary of Beth-El in Samaria. He came on a special holy day so that he might find a large congregation, including the most important and influential people of the kingdom. Fortrightly and fearlessly he denounced the oppressions, the injustices and inequalities of the supremacy of materialistic power and the degradation of human life and values. "Are ye not as the children of the Ethiopians unto Me, O children of Israel? saith the Lord." (Amos 9:7) "Let justice well up as waters, and righteousness as a mighty stream." (Amos 5:24) These are the words of the Prophet Amos, and now, approximately twenty-seven hundred years later, the injustices and evils of racist bigotry and hatred still persist -- here at home as well as places abroad....but there are signs that the tide has turned -- and that the accelerated march toward racial equality and interracial brotherhood is irreversible.

In 1963 in Chicago there was convened a National Conference on Religion and Race. Catholics, Protestants and Jews came together in a unique unprecedented meeting to marshal and unite the religious forces in America in a total religious action against racism and its evils. The national conference was followed by local conferences, convened to implement that work of religious ethics in San Francisco and a growing number of other cities in our land.

We conferred -- we discussed -- we listened. But we intend now to talk less and to do more. Our deeds must outnumber our words. Concrete achievements must redeem the precept and promise of human equality. It is necessary now to implement our religious teachings and principles by direct and specific action.

It has been religious leadership of the stature of the Rev. Martin Luther King that has supplied the most potent drive and direction in the Negro initiative toward liberation and true equality for all Americans. It is, therefore, fitting -- it is to be expected -- it is imperative -- that religious leaders and organizations should supply the greatest moral force and leadership in implementing civil rights and equal opportunity in every area of our community life and human endeavor. We must do this by law, by voluntary action, by personal conduct. We must do it in housing and in business, in education and in schools, in employment and in public facilities of every kind, in our congregations and in the hearts of individual human beings. If the religious tradition that first proclaimed the doctrine of human brotherhood fails now to take all necessary action toward its full realization, then the ideal of brotherhood is a hollow slogan.

Our nation stands now under a millennial moral judgment because of justice long thwarted and long delayed. The blot of bigotry mocks our ideals as a free nation of free men. It shames our image in the eyes of the world -- and in the presence of God. If the cruel and humiliating yoke of prejudice and discrimination is not lifted in love or removed by law, then it is very likely to be broken in violence.

To make it crystal clear, to be precise and specific, it is necessary to rehearse what we have been taught. Judaism teaches us that life is sacred -- that God is One -- and that His children, the entire family of man, are as one in His sight. Therefore, it follows logically that you cannot degrade the dignity of any human being -- or desecrate the sanctity of any human life -- or profane the kinship of the human family without profaning the name and presence of your God.

In Judaism we are taught to love your neighbor as yourself. Therefore, it follows logically that you cannot harbor hatred in your heart -- and still be faithful to Judaism. You cannot surrender your mind to bigoted ideas and still be true to your religious ideals.

We are commanded in Judaism to lift the yoke of oppression and inequity and to have one law of justice for all. Therefore, it follows logically that you cannot humiliate, oppress or discriminate against any human being and still claim adherence to the ideals of our prophetic heritage.

We are commanded in Judaism to resist evil. Therefore, it follows logically that you cannot hide your face from your neighbor's plight -- or remain neutral and silent in the face of injustices -- and still be a good Jew.

We, the children of Israel, began the march of human dignity, freedom and justice when our forefathers rose up and marched out of Egypt -- a throng of liberated men. We were committed everlastingly to keep marching in the front ranks of the faithful, the righteous, the just and the free when our forefathers entered into a holy covenant with God at Sinai. We have been marching ever since, and the ranks have grown legion -- a great and mighty throng bound together in the brotherhood of humanity.

Our fellow citizens -- our brothers of the Negro community -- are the Twentieth Century Israelites. They march from oppression to freedom -- from humiliation to human dignity. They march not only for their own sake, but also for the sake of all other human beings; and we march with them, for we have made the same march ourselves. We ask for nothing to be given as a patronizing grant. It is rather that we simply insist on translating into civil, social and economic rights what every human being already possesses by divine right.

We march because we remember our own liberation from Egypt and because we remember the commandment of God: "And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing." (Deut. 24:22) May we have the will and the grace to do it now -- without further delay.

Today we talk. Tomorrow we must do. May our daily work in this religious cause of human rights and human kinship make us worthy of God's favor and His blessing. He has been waiting an immeasurably long time for us to answer the prophetic question: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers?" (Malachi 2:10) It is time to answer that ancient question now -- not by lip service but by the doing of justice -- not by word but by deed. Not tomorrow, but now.

Amen

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"DEPUTIES ALL"

By: Rabbi Maurice N. Eisendrath, President, UAHC, 838 Fifth Ave., New York 21, N. Y. 4/12/64

After reading for so many months the seemingly endless succession of stories and articles about Rolf Hochhuth's play, "The Deputy," I finally went to see it. I must say I was profoundly moved. The experiences of the young Jesuit Priest, who pits his own sense of justice against the wall of silence not only in the Vatican but virtually everywhere else, is related in strokes of such broad power; the play hits out so relentlessly and tellingly at the failure of the human conscience; that it is impossible to view it without deep emotion and stinging pangs of conscience. As the play proceeded to its climax -- to the scene in which Pope Pius XII refuses to speak out openly against the persecution of the Jews by Hitler -- I found myself worrying not so much about the actions of the man on stage as about the reactions of the audience of which I was a part. It's all very well to sit in the safe dark in a theatre seat and fold one's arms in righteous disapproval at the silence of a stage Pope, but what person with the slightest sensitivity and self-scrutiny could avoid wondering whether the play is after all only about Pope Pius XII? If so, then however history may judge that particular individual, the author of this controversial drama and his audiences would all be missing the point. For there was not solely a single pair of sealed and silent lips. There were others in approximate if not altogether parallel positions of power. For we know there were real confrontations which condemned the Jews, not only these confrontations which took place in the chambers of Pius XII.

For example, in a White House meeting on March 27, 1943, Robert E. Sherwood reports in "Roosevelt And Hopkins", the then secretary of State Cordell Hull brought up the question of a German offer to save 70,000 Jews of Bulgaria if the Allies would agree to accept them. British Foreign Secretary Anthony Eden replied: "The whole question of the Jews in Europe is very difficult, and we should move very cautiously about offering to take the Jews out of Bulgaria; if we do that, then the Jews of the world will be wanting us to make similar offers in Poland and Germany; and Hitler might well take us up on any such offer, and there are simply not enough ships in the world to handle them."

If Hochhuth blames a fictional Pius he must also blame a very real Anthony Eden and Franklin D. Roosevelt. But I do not think that Hochhuth had only these in mind either. I think he was aiming his indictment directly at everyone who reads or sees his startling play. He is asking what about you and me? I think if we fail to grasp this part of the play's message we have missed the most important point. In "The Deputy," as indeed it was in the days of sorrow of that period itself, the Pope, who is God's Deputy on earth, according to Catholic doctrine, refrains from speaking out, and we are wrung with grief and resentment over that silence --- but was God, also, silent?! How could God have looked down from heaven and watched so many millions tortured, seen the smoke rise from the infamous ovens of Auschwitz, and beheld the systematic torture and destruction of men created in His image, and yet have withheld His voice from speech and His all-powerful Hand from restraining the oppressors!!

Why did He not send plagues, perform miracles, choose another Moses to lead his people out of slavery, provide the signs - a pillar of cloud by day, a pillar of fire by night - to guide his children? This is the unspoken question of "The Deputy," for at the end when we witness on the stage, before our very eyes, the victims robbed of all possessions and even the remnants of decency, marched off to the gas chambers, the question rings very loud although it is unspoken - why was God silent?

The answer, however, is not so difficult to comprehend. For there is another implication in "The Deputy" - that not only Pope Pius XII but all of us are God's deputies. God doesn't perform his miracles like sleight-of-hand tricks by a stage magician. God doesn't part seas, send plagues, speak out of flaming bushes. Even if once He did - which I seriously doubt - surely He doesn't do these things now. God's miracles are the laws of the spacious and noble universe - not in the breaking of these laws. God's miracle is in the breath that animates his creation, the wonder of life, the precision of nature from the tiniest single-celled animal to the convoluted brain of man; the exact timing of the swiftest moving planets and stars; the fidelity so absolute that our scientists can decide now to build a satellite that even a decade hence on a specific day, at a specific hour - even at a precise instant will land on the moon; on planets far more distant still. The world of God is known to man; the responsibility is man's. It is we who are blessed with the gift of speech, with the tongue and the voice to talk well or evilly. Even if the Pope had spoken, what would it have availed the world of man if you and I were silent, if the democracies whose will we help to determine helped Hitler rise to power? It is up to each and every one of us to conduct ourselves on earth as God's deputy, to use the voice God gave us to speak up against outrage. The test is continuous. We are put to it every day. Speak out or be silent? Behave morally or behave expeditiously? Take sides on the issues at stake or hide in the safety of faceless silence..?

Millions of Jews went to their doom not only because a Pope was silent but because men everywhere were similarly voiceless. "Somebody ought to do something" was the sentiment of good men everywhere but who is the deputy? How are tyrants overthrown? How is justice done? How is hunger conquered? How are inequalities corrected? How are the secret hopes of centuries made real, dreams fulfilled, wisdom transmitted, worlds transformed? By speech! Speech is action. Had some men - other than the Pope - spoken, had some of us foregone fat profits flowing from Nazidom; Hitler could not have overrun Europe. The waste and bestiality of war could never have been unleashed. This form of silence is what caused Archibald MacLeish to say, in another instructive drama, "The Fall of the City": "People invent their oppressors. They wish to believe in them," as they kneel down before a dictator whose visor and uniform are actually empty.

It is in this sense that all the controversy over "The Deputy" is fruitless. It is in this sense that Albert Schweitzer - as always - grasps the reality beneath all surface appearances when he writes: "I was an active witness of the failure which took place in those days, and I believe we must concern ourselves with this great problem of the events of history. We owe this to ourselves, for our failure made us all participants in the guilt of those days. After all, the failure was not that of the Catholic Church alone, but that of the Protestant Church as well, the Catholic Church bears the greater guilt, for it was an organized, supra-national power in a position to do something, whereas the Protestant Church was an unorganized, impotent, national power. But it, too, became guilty, by simply accepting the terrible, inhuman fact of the persecution of the Jews. For in those days we lived in a time of inhumanity of culture, the beginning of which dates back to Friedrich Nietzsche at the end of the preceding century. The failure was that of philosophy, of free thought, as well.

"To stay on the right path of history we must become aware of the great aberration of those days, and must remain aware of it, so as not to stumble further into inhumanity. It is significant, therefore, that the drama "The Deputy" has made its appearance. Not only is it an indictment of an historical personality who placed upon himself the great responsibility of silence; it is also a solemn warning to our culture admonishing us to forego our acceptance of inhumanity which leaves us unconcerned. Thought in our time is still founded in inhumanity. The history of the world in our time is still inhuman through and through, and we accept this as a matter of course.

"Hochhuth's drama is not only an historic indictment, but also a clarion call to our time which stagnates in naive inhumanity."

If each of us believed that he is indeed God's deputy here on earth there would surely be less suffering in the world and we would be a thousand years closer to that utopia of which

imaginative men have always dreamed. It is by our silence that we abdicate the power of the divinity within us. God gave us minds to use, tongues for the transmission of our thoughts and consciences to discriminate between right and wrong. The same energy can run a great city or blast it to destruction. And God leaves it to you and me, his deputies on earth, to determine which it shall be.

---BIBLIOGRAPHICAL NOTES---

(1) The quotation of Albert Schweitzer is from a letter dated June 30, 1963, postmarked Rowohlt Verlag, 2057 Reinbeck near Hamburg, Postfach 9 Hamburgerstr.17, from a city named Lambarene-Gabon, addressed to the author, Rolf Hochhuth, and quoted verbatim in program notes given out to the audience at the play itself here in New York City.

(2) Paragraph 2,4,5, and 6 are a direct quotation from PIUS AND THE JEWS, an article in OUR SUNDAY VISITOR, THE NATIONAL CATHOLIC ACTION WEEKLY, Canadian Edition, Vol. LII, No. 46, March 15, 1964, Page 3, written by Harry Golden, author of ONLY IN AMERICA, etc.

(3) The quotation from MacLeish on Page 4, lines 27-28 is from a book which his publishers, Houghton Mifflin, tell us is listed in an anthology of his works, but it is out of print.

....DJWise

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HERBERT H. LEHMAN - A TRIBUTE

By: Dr. Julius Mark, Senior Rabbi of Temple Emanu-El, New York City
December 15, 1963

"Know ye not that there is a prince and a great man fallen this day in Israel?"
(II Samuel 3:38)

King David's plaintive lament over the death of his illustrious general, Abner, found an echo in the hearts of innumerable men, women and children when the sad news of the sudden passing of Herbert H. Lehman reached them. For here indeed was a prince and great man fallen not only in Israel, but in America and, in fact, throughout the world. People of all faiths, races and classes in society experienced a deep sense of personal loss. The funeral service in his memory, conducted last Sunday afternoon in New York's Temple Emanu-El, was attended by a vast outpouring of mourners including the President of the United States, the justices of the Supreme Court, and the Cabinet, State, City, and United Nations officials, leaders of labor, race relations and philanthropic organizations as well as the humblest members of society. He was the most universally beloved man of our times.

What qualities did Herbert Lehman possess which earned him the title of greatness? He was great because he was the embodiment of simple goodness, kindness and compassion. His ardent championship of social justice, his courageous denunciation of evil and evil-doers, his great-hearted generosity, his sincere respect for the precious worth of every human being, his high sense of duty and his impeccable integrity made him a legend in his own life-time. Just to know him was to love him, since he gave so much love to others. He walked through life with dignity, doing good. He was an uncommon man, who took his place at the side of the common man.

As lieutenant governor and governor of the State of New York, as director general of UNRRA and United States Senator, he rendered distinguished service to his State, to his Nation and to the World. Warm, courteous, gracious, modest, he loved peace and pursued it, but his eyes could blaze with righteous indignation and his voice ring out with prophetic fervor in the presence of injustice, malice or prejudice, regardless of who the victim might be. Called the conscience of the Senate, he was the conscience of America and the free world. One of God's true noblemen, his life blessed us, his death grieves us, and his memory will forever be an inspiration to all who would build a better world of justice, freedom and peace.

A devoted American who served his country in war as in peace, a universally respected citizen of the world, Herbert Lehman was also a proud and loyal Jew. He and his family before him have been associated with New York's Temple Emanu-El a Reform congregation, for more than a century. Confirmed in the class of 1892, he frequently referred to this experience as one of the high points in his life. Yet,

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December 15, 1963

although himself wedded to the Reform philosophy, basically he was a Jew without adjectives or labels. He was deeply interested in the Jewish Theological Seminary, a Conservative institution, Yeshiva University, which functions under Orthodox auspices, and often spoke highly of and generously supported the Synagogue Council of America - the coordinating body of the major Orthodox, Conservative and Reform organizations - rabbinical and lay - the national advisory committee of which he served as honorary chairman. He respected the religious convictions of all men. His pride in and loyalty to his own faith are reflected in what he said some three years ago: "I am a Jew by birth and conviction. It satisfies my spiritual needs, and I have strong faith in the teachings of Judaism. I do not believe that being a Jew has either helped or harmed me in my public life. I know of very few instances in which a man was looked down upon because he was a Jew. On the other hand, I know of many instances where a man who sought to hide his religion lost the respect of his fellow citizens."

Busily engaged in his multitudinous duties as a dedicated and hard-working public servant, the center of Herbert Lehman's life was his home. The great love and devotion which existed between Herbert and Edith Lehman over a period of more than 54 years was something beautiful to behold. His wife was his companion, his partner, his wise counselor, who never left his side. A devoted and affectionate father, his particular pride and joy were his grandchildren. Let the members of his family and his vast host of friends think of this man as not having died, but as having lived - beautifully, usefully, selflessly, blessedly. All of us who knew and loved Herbert Lehman will remember him as a man who never caused a tear to flow save only when he died.

"Now cracks a noble heart...
Good night, sweet prince, and
flights of angels sing thee
to thy rest."

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THE HUMAN RIGHTS CONVENTION OF THE UNITED NATIONS

By: Rabbi Eugene J. Lipman of Temple Sinai, Washington, D.C., December 8, 1963

"Whereas, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,...

"Now, therefore, the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of the Member States themselves and among the peoples of territories under their jurisdiction."

The words I have just read are the opening and closing paragraphs of the preamble to the Universal Declaration of Human Rights, which was approved by the General Assembly of the United Nations fifteen years ago this week.

There are few specific moments in human history which can be called climactic, but that December day in 1948 was one of them. The Commission on Human Rights had labored hard, under its indomitable chairman, the first lady of the world, Eleanor Roosevelt. It had decided against a nice, general, harmless statement, and had hammered out a magnificent series of specific, earthy expectations for mankind. And the General Assembly accepted their document. Every human being everywhere in the world had moved one short step closer to his God-given dignity.

This is a hard-hitting document, this Declaration of Human Rights we celebrate this week. Listen to its provisions:

"Article I: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood." Those are the words of Article I. There follow 29 more articles, spelling out our human rights clearly:

All rights are to be without distinction of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or any other status. Every man has the right to life, liberty and security of person. Slavery must be abolished among men. Torture, cruel, inhuman or degrading treatment should be abolished. Every man must be recognized as equal before the law, with equal right to legal remedies when his human rights are violated. Arbitrary arrest, detention and exile must cease to exist on earth. Every person should be presumed

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innocent of crime until proven guilty. There should be no arbitrary interference with a man's privacy, family, home or correspondence. There should be no interference with a man's right to travel freely within his own country's borders; every man should have the right to leave any country freely and to return to his own country freely.

Every man has a right to a nationality. Every man has a right to marry and to found a family -- and marriage should be entered into only with the consent of the parties. Every man should have the right to own property.

Everyone has the right to freedom of thought, conscience and religion, to freedom of opinion and expression, to freedom of peaceful assembly and association. Every one has the right to participate in the processes of government of his country. Every man has the right to social security, to economic, social and cultural rights which are indispensable for his dignity.

Everyone has the right to work, to choose his employment freely, with equal pay for equal work done, and to join a trade union to protect his interests. In addition, every man has the right to rest and to leisure. A decent standard of living should be assured to every man, with special concern for women and children.

Every man has the right to an education, and to participate in the cultural life of his society.

Do these articles in the Declaration of Human Rights sound rather routine to you? They should -- they are, in theory at least, the underpinnings of American society. That we have not assured them to every citizen of our own country, let alone to all the citizens of the world, is a deep concern of many Americans, especially of religiously-motivated Americans.

Because we Americans can recognize these statements of rights as God-given, inherent in our democratic society's framework, we should be able to celebrate the 15th anniversary of the Universal Declaration with real joy. But we cannot. For, strangely enough, the Senate of the United States has never approved this declaration. We are not signatories to it.

Not enough Americans know that we have signed none of the humanitarian statements of the UN: The Genocide convention, the Declaration of the Rights of the Child, this Declaration of Human Rights. All of them sit buried in subcommittees of Senate committees. And they will continue to sit there until we, the people of the United States, care enough to force our Senators to pry them loose, to give them a hearing on Capitol Hill, and to approve them -- to prove to the world that we mean what we say in our noble speeches about human freedom, that we are prepared to sign with other freedom-loving peoples the great declarations which should and could undergird the life of organized mankind.

Our continuing silence is shameful. It makes a mockery of us, and brings a dark shadow over the celebrations of this anniversary of the Declaration of Human Rights. Let us have our country speak out firmly for human rights. Let us work to remove the shadow, to let the daylight of freedom advance, as it must, over the face of the earth.

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"THE STRUGGLE FOR EXISTENCE"

By: Rabbi Abraham Shusterman, Har Sinai Congregation, Baltimore
November 17, 1963

Struggle is not always bad. At times it is an important element in the process of growth and development. Of course there is a kind of struggle that should be avoided because it is wholly destructive, but even in such cases there are those who see the possibilities of growth as the result of tension and conflict. Moral equivalents can and should be found for war than which there can be no greater evil, and yet the last world conflict brought about many advances in the field of medicine and seems to have accelerated the forces of integration and intergroup fellowship. Hard work is a type of effort that strengthens the body and tones up the spirit. It can be good or bad, but without physical and mental activity involving strain there can be no progress. As long as the expression "struggle for existence" is used to describe a necessary part of life and to inspire mankind to become more active and more helpful, it is good. It becomes bad only when the element of competition between individuals and nations is overstressed.

One of the great moments in Jewish experience resulted from conflict in the life of our ancestor Jacob who became Israel not out of lethargy or indolence but out of struggle. You will recall that dread moment when Jacob was left alone, awaiting the arrival of his brother Esau. Cryptically the Bible says, "And a man wrestled with him until the break of dawn." In the struggle Jacob's hip was wrenched at the socket. Before he would let his adversary go he demanded a blessing. This was worded as follows, "Your name shall be no longer Jacob but Israel, for you have striven with beings, divine and human, and have prevailed." I confess that this passage has an element of mystery. Was Jacob's adversary God, an angel, just a man, or perhaps himself? Is this an allegory about the victory each of us must win over his own spirit, before the Jacob in us will give way to the Israel we are capable of becoming? One thing we know--Jacob fought; he strained every fibre of his being, physical and spiritual; he prevailed and was blessed but suffered an injury which became his life-long disability. It sounds like the life-story of every man we have ever known, the life-story of every race and nation. Struggle is good or bad as our response to it makes it so.

There are times when it seems almost certain that Jacob wrestled with no earthly creature but only with God. Only a great poet or religious genius could do justice to such an experience or would have the capacity to describe it adequately. Without the slightest irreverence one of the great Chassidic Rabbis, Levi Isaac of Berditchev, entered into discussion with the Almighty, calling upon Him to do justice to His people. The dialogue between God and the rabbi was in the nature of an argument, in the course of which God was reminded of the many undeserved disabilities of Jewish life. In Biblical tradition there is the appeal of Abraham in connection with the account of Sodom and Gomorrah, in which the patriarch demands of God, "Shall not the Judge of all the earth do right?" A great psychologist calls this an epoch-making incident in the development of religion. In struggling with

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God Abraham became aware of God's nature. In insisting that the ancient cities be saved for the sake of the righteous minority, Abraham began to realize that divine justice is an attribute of the Most High. Only a man of consummate righteousness and of unique moral sensitivity is able to face God with a demand and emerge from the experience with a deeper understanding of the God with whom he struggled.

For most of us the human struggle is on a different level. Often it is with the environment, physical and social. This is the meaning of the conquest or attempted conquest of disease. This is the significance of the struggle to reform the social order, so that all the children of men will enjoy the right to make a living, to dwell securely, to worship and speak freely and to enjoy the blessings God has provided for all men. This is exactly what the current crusade for integration means. Early in the Bible man is promised control of the rest of nature, if he proves worthy of it. Our proof of worthiness is our dedication to the ideals we know in our hearts to be approved by God Himself. It is not in the nature of things for man to oppress man, to deprive him of his rights or to deal with him arrogantly. "To do justly, love mercy and walk humbly with God" is one of the hallmarks of human worth. Armed with these ideals we look at the world outside and determine to perfect it. This is what it means to endeavor to establish God's kingdom on earth-- on earth means "in the environment in which man lives." For the Jew it is no heavenly kingdom but on the earth, for the sake of man and within the framework of human history.

Many of the struggles we engage in must be like that of Jacob who faced the combat alone. Life is so ordered that we can--if we have the will--emerge from the struggle no longer Jacob but Israel, stronger and finer, dedicated servants of the true and good. It is fortunate that not every battle is fought "in solitude" but there are comrades in arms, co-workers in the field, the like-minded who serve at our side. If summoned to fight "alone," let us acquit ourselves like men and children of God. If it be our lot to enter the battle in the company of others, let each man encourage his brother and his neighbor, saying "Be of good cheer" and "May the Lord lead you toward the hour of greater strength." Amen.

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"MAN'S LIMITLESS VISION"

By: Rabbi Emmet A. Frank, Beth El Hebrew Congregation, Alexandria, Virginia
October 27, 1963

Rabbi Jacob Ben Abba Mari Anatoli says:

"If the sacrificial cult no longer claims our devotion, let us intensify our enthusiasm for prayer. If we can no longer make pilgrimage to the Holy Temple, let us hasten our steps to the Synagogue. If Jerusalem is beyond the range of our vision, let us gaze upon the heavenly Jerusalem." Though set in a 13th Century climate, his words still bristle with a modern day message.

The sacrificial cult did indeed claim the attention of our ancestors. The pomp accompanying each offering is listed in elaborate detail in the Book of Leviticus and the people knew the procedure well. So well did they know and follow the sacrificial cult that they forgot all else. The moral fiber of the people became atrophied, causing the prophets to rise in indignation; not the least of them was Amos, whose scorching denunciation, uttered in the courts of the Temple, must have brought our people to their knees.

"I hate, I despise your feasts,
And I will take no delight in your
solemn assemblies....
Yea, though ye offer me burnt-
offerings and your meal-offerings,
I will not accept them."

Amos 5:21

But do we not have our modern-day sacrificial cults which occupy our lives with the same smothering enthusiasm, cutting off the breath of life? To mention but a few, there is the cult of complacency, the cult of luxury, the cult of indifference, the cult of self-satisfaction, the cult of what's-in-it-for-me, the cult of personal security, the cult of rationalization -- cults that choke the very breath of the divine implant within our souls. Would that there were an Amos today to shake the Temple walls from Jerusalem to Hong Kong, from Alexandria, Virginia, to San Francisco, and bring our people to their knees again....

"Woe unto you that desire the day
of the Lord!
Wherefore would ye have the day of the
Lord?
It is darkness and not light."

Rabbi Anatoli's powerful utterance continues with these words: "If we can no longer make pilgrimage to the Holy Temple, let us hasten our steps to the Synagogue."

Three times a year our very, very great-grandparents made a pilgrimage to the Temple in Jerusalem to celebrate the festivals of Sukkos, Passover and Shovuos. At these

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times of the year you could see them walking along the plains, coming up from the valleys and crossing the mountains of the Holy Land. Elaborate preparations had to be made because our ancestors came in droves.

Why did they return in such numbers, causing these extensive preparations? They felt that the Temple in Jerusalem was the only place that God could be found!

The Synagogue is the heart of our people. We can not long exist if we reject it and, rather than make it a regular part of our lives, attend within its walls sporadically. Not only will the people die, but the heart also.

Rabbi Anatoli concludes his 13th Century admonition with this challenge:

"If Jerusalem is beyond the range of our vision, let us gaze upon the heavenly Jerusalem."

Do you remember the incident when our ancestors were taken into Babylonian captivity after the fall of Jerusalem? Their captors asked: "Sing us one of the songs of Zion." "How shall we sing the Lord's song in a foreign land?"

Psalm 137:3-4

Here were our ancestors, who were unable to see God by reason of the limits of human eye-power. They were unaware of His universal sway. Today might I suggest that Rabbi Anatoli's words "Beyond the range of our vision" is not meant to be understood geographically, but spiritually. That man and God live in two different worlds - that the heaven of God is beyond the vision of man - that man gropes as one who is blind. Why? Because his occasional spiritual probe on a Friday night is not enough - it but pierces the outer extremities of the Shechina - the Divine Presence. It is insufficient.

The prophets were aware of the danger of this spiritual shortsightedness of our people, but they had a dream. Jeremiah speaks of that dream. It must be his people's dream - Israel's dream - listen -

"I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people; and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know the Lord'; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."

Jeremiah 31-33:34

This is the purpose of Judaism. It is to bring God into focus, to sharpen our sights, to hone them to a fine clarity, to remove the blur that mars our vision of the Holy One, Praised be He.

This is my dream. That out of this anxiety of annihilation and that out of this mistrust among nations shall come a rebirth - a re-creation of the nobility of man. To know that the universe is not chaos but a cosmos. To know that man is not a beast but benevolent - a humanitarian who can be depended upon for reasonable, rational and reliable human behavior. This is the faith Judaism produces. A faith that is more than superstition - a faith worthy of respect - a faith based on the knowledge of the Lord.

This is my dream - When the sight of man will extend into heaven and the way of God so shape man's vision as he moves upon the face of the earth....

"That the earth shall be filled
With the knowledge of the glory of the Lord,
As the waters cover the sea."

Habakkuk 2:14

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HOW MUCH TIME HAVE WE?

By: Rabbi Dudley Weinberg, Temple Emanu-El B'ne Jeshurun, Milwaukee, Wisc.
December 29, 1963

It is almost impossible to be human and not to be anxious about time. The calendar makes me gasp when I pay attention to it. And this is one of those seasons when the calendar forces itself upon my attention. I cannot avoid noticing that according to one of the devices we use for measuring time another year is about to end.

There is something so utterly inexorable about the conclusion of a unit of time. It reminds us that time flows through us and past us with absolute relentlessness. Not a single moment of it can be repeated. Every event that happens in time happens uniquely. For good or ill, it will never happen just that way again. The laughter of a child, a sweetheart's kiss, the glory of a sunset, the bitter taste of sorrow or defeat, the sweet exultation of hard-won victory - all are carried away in time's ceaseless flow. The events that make us know that we are really alive all disappear except as memory is able to cling to them. And even memory is gnawed away by the tooth of time, so that its shapes become blurred and indistinct.

It is hard not to grow panicky at the passage of time. Our very lives are contained in the time that is gone. And who knows how much time is left? The awareness that time is slipping away makes us look nervously at the unfolding calendar - and we ask ourselves the unavoidable question: How much time do we have?

There are questions for which there simply are no satisfactory answers. This is that kind of question.

When we ask how much time we have, the very asking reveals problems and perplexities which no amount of time can relieve by itself. A skilled physician who knows his patient well may be able to offer an educated guess at the quantity of time still available to the patient. An insurance actuary will tell us how many more years the statistical law of averages will allow us. The Psalmist said that "the days of our years are three score years and ten or even by reason of strength four score years." But his statement about the quantity of time we have gives us no comfort. "For it is speedily gone," he said, "and we fly away."

When we ask seriously how much time we have, we come on the shattering truth that no amount of time is enough.

How much time will be enough to provide the affection we did not give or did not receive last year? How much time will be enough to undo the injustices which we inflicted on our fellowmen last year? How many days, months, years will we need to

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guarantee that truth shall prevail over falsehood? How long does it take a man to love his neighbor as himself - or for that matter his own children? What period of time will guarantee that men will live in mutually shared happiness because they will have joined their strength in just and peaceful brotherhood?

Time alone is not the issue in human life. Time taken by itself always appears to us in the form of an enemy which frightens us and threatens to destroy us, so that we squander our strength and our talents fighting against it, trying to kill time - and paradoxically never having enough of it.

No, time is not the issue. The issue in human life is the decision we make and the deed which follows from the decision. A man could live as long as Methuselah and spend all of his 969 years in hatred, ignorance and self-seeking. But it takes only an immeasurable instant to decide to listen to the cry of another human soul. It requires but a fleeting moment to decide that truth is worth more than gold. And the turning of the heart from itself to the God who loves us enough to make us human and to keep us human in spite of ourselves - does that take time? It takes only a decision.

And if we decide for God and for His law of love and truth and justice and beauty, will we have more time, enough time to do all of the things our decisions require? No, of course not. But our anxious concern for quantity of time will yield to a larger concern for the quality of our deeds in the time we have. We will welcome time as a friend and not struggle against it as an enemy. We will see in each living moment the eternal and imperishable meaning which a gracious God confers upon us His creatures. And freed from our fear of time, we will use time as the sacred vessel in which to create and preserve the beauty of holiness and the justice of love which are the fruits of the human spirit when it decides to be open to the divine spirit.

How much time do we have? Enough to do justly, to love mercy and to walk humbly with God. Enough to love God so totally that our overflowing love embraces and blesses our neighbor.

How much time do we have? Enough to be able to pray, as did the same Psalmist who found seventy or eighty years of mere time "but travail and vanity," that the works of our hands might merit that God should establish them. Enough time perhaps actually to deserve that He should.

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WHY DO WE NEED RELIGION?

By: Rabbi Abraham Feinstein, Mizpah Congregation, 925 McCallie Ave., Chattanooga, Tennessee 1/2/64

I welcome the invitation that Rabbi Maurice N. Eisendrath, the President of the Union of American Hebrew Congregations, extended to me to preach the sermon on the MESSAGE OF ISRAEL hour, a program initiated about 30 years ago by the revered Rabbi Jonah B. Wise of blessed memory who served as rabbi of Mizpah Congregation in Chattanooga 60 years ago; a program that has brought understanding and inspiration to multitudes of every religious denomination.

The question that forms the topic of my address, "Why do we need religion," was put to me by a University student during the course of a forum discussion on "The Essentials of Religion." This was the student's question: "Why do we need religion? Does it have any practical value for modern men and women?" He continued: "We need law to maintain justice. We need art to make life beautiful. Education and science have practical value. But why do we need religion?"

It occurred to me when I received the invitation to bring "The Message of Israel" this week that it might be of interest and value to some of you of the radio audience to consider and to reflect on the answers I submitted to that student in much briefer form. Please bear in mind that the answers I offered were not theological or philosophical in character, but rather in the spirit of the question -- the practical, this -- life needs that religion can and does meet.

"Why do we need religion?" Firstly, because religion is a natural expression of the human heart and spirit. Students of primitive societies tell us that there never lived a race of men, however ancient, that did not worship a god or gods, crude though their beliefs and forms of worship might appear to us. Religion is as natural to man as his impulse for beauty in form or sound. Hundreds of gods have been worshipped by man. But always and everywhere religion has existed to satisfy certain deep needs which neither art, nor education, nor science could satisfy, save this unique blending of needs, hopes and aspirations which we call religion. People may abandon religion. They may seek to suppress "the still small voice." But, in many cases, they return, perhaps to a more mature religion. It is these facts that prompted Voltaire to declare: "If there were no God we would have to invent one."

We need religion, therefore, because we are human, because religion is an integral expression of our humanity.

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We need religion, secondly, as a working philosophy of life, as the most plausible explanation of our mysterious universe. There are certain fundamental questions that thoughtful human beings, even young children, have always asked. "Whence did it all come? Whence came this perfectly run universe and the precise laws of nature? Why is it all here? Does life have meaning and purpose? Is there any sense to the evolutionary process? The scientist, as a scientist, cannot answer these questions for they are beyond the reach of his laboratory; outside the reach of his five sense or the instruments he fashioned to extend their reach. But they are questions that demand an answer, at least a theory.

Now, it is my belief, which is the growing belief of many of the foremost philosophers and scientists of our day, that religion which asserts "In the beginning God" -- that there must be an Infinite Mind, Purpose or Wisdom Who planned and fashioned it all and guides it all toward a goal which Judaism and Christianity describe as "The Kingdom of God" -- is the most plausible and satisfying answer that the human mind and heart have conceived. It is an answer that assures us that life is not "A vanity of vanities"; that there is meaning and worth to our struggles and efforts to be the builders of a better world society.

As the third practical value of religion I name the fact that it is the most effective incentive for the moral life. Religion, when it is more than a matter of rituals, ceremonies and observances, but spiritual religion, summed up in the two great Commandments "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself," will give a young man and woman the strength to keep physically clean and morally straight. Religion furnishes every man the incentive to be "clean of hands and pure of heart," to be honest even when it does not pay materially. The voice of religion is today the most powerful and insistent demanding racial, justice and social justice for the aged, the sick, the unemployed. It seeks to inspire men and nations to make "The Golden Rule" their way of life.

Only one other practical value do I have the time to mention over this broadcast. We need religion to bring us comfort in the dark and tragic moments of life, when we may be stricken by a sense of irretrievable loss and life seems to lose all meaning.

In such hours of moral and spiritual crisis, religion alone, faith in God, the faith that even sorrow, pain and death have meaning Sub specie aeternitate ["Under the aspect of eternity"] such faith can bring man the solace and strength to face life with quiet heart and steadfast spirit. Furthermore, religion spells duty, service, sacrifice. These are the most effective healing balms for the aching heart.

These are some of the answers that I offered to the basic question: "Why do We Need Religion?"

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THE SPIRIT AS CREATIVE POWER

By: Rabbi Jay Brickman, Congregation Sinai, Milwaukee, Wisconsin, January 26, 1964

It has been observed that the importance of a man may be estimated by the number of individuals who take the pains to attack him. Surely the frequency of attacks upon religion in recent decades is testimony, if not to its validity, at least to its importance as a target of human concern. It is the story of creation as depicted in the opening paragraphs of Genesis which has borne the brunt of this onslaught. Modern geologists deny that the world could have been created in the time span of seven days. A more recent avenue of attack stems from the findings of contemporary archeology. Religious texts from the ancient Near East apparently deny the uniqueness of the Biblical account, identifying this as one of many records whereby ancient man sought to comprehend his origins. It is perhaps instructive in confronting such claims to compare Genesis and the Babylonian creation epic, to which in language and imagery it is most closely allied. Marduk, prince of Gods, captures Tiamat, his great-great-grandmother in a net. (He blows open her mouth and drives an arrow into her maw. He scatters her brains for clouds,) splits the two halves of her body to form earth and the heavens. The significant difference between all such accounts and the Bible's is that our God is not described in terms personal; neither is His role in the creative process an active one. Creation represents the transition of some intention on the part of God to a concrete reality. (The earlier objection to the seven days can be dismissed with the obvious assertion that the Bible is not a geology text book. Its total concern extends to the nature of man and the quality of his relatedness to God.) The significance of the seven days is their brevity. The transformation of God's intention to physical reality is instantaneous as well as effortless. Man embodies a goodly portion of God's spirit; thereby is he too enabled to effect significant accomplishment.

To speak of the power residing in spirit is to assert a doctrine at variance with that of our nation's past. In a frontier society, it was material strength which we required to tame a rugged wilderness. The ideology which was product of these successful efforts, portrayed all greatness in terms quantitative. The individual of worth became he who accumulated great wealth, produced ample goods, stored vast learning. It was in similar terms that our nations competed: gross national product, first man to the moon. While such an ideology was essential to our nation's growth, it may well cripple us now in an age of abundance. Our production figures have become so high that we are plagued with surplus. So efficient is our business operation that automation engenders a growing unemployment. (Progress in Nuclear research has brought us to the brink of annihilation.) We are hampered by physical abundance and at the same time plagued by a new deprivation in the area of spirit. (Strange waves of anxiety torment the mental equilibrium of contemporary man. We are spiritually estranged one from the other: as nations, as ethnic groups, even as individuals within a single household.)

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In the philosophy of the frontier, men were concerned with futures. Power and abundance were to be stored on behalf of some future advantage. Our present standard must be to appreciate things for what they are, rather than for any ultimate benefit which they may engender. Thus the flower bed will take precedence over the vegetable garden. The flower must be enjoyed for itself; there is no subsequent or secondary advantage. We understand art as a like good. To insist, as do the Soviets, that art be the medium to the attainment of some other good, be this propagandizing the state or affirming its doctrine, is to debase the Muse. The work of art must be accepted and appreciated for itself alone. The man of worth becomes not he who does something, but he who is something. An individual of crippled spirit who sets a lofty production standard may come off rather poorly on judgment day. If his attitude toward co-workers, employees, members of his household is incorrect, he may have caused a degree of pain and aggravation far in excess of the benefits afforded by the fruits of his labor.

The man of spirit may have few production units to his credit. For this reason it is not always easy to detect his presence. His kind may be discovered in any economic class or social grouping. He is recognized most perfectly by the sense of well being which pervades our souls when we are in his presence. Once, troubled in spirit, I went to consult such a man. He lived on the other side of town. The closer I got to his house, the more my spirits lifted. When I entered the door and he asked me what was the problem, I discovered that I no longer had one. As in anticipation so in recollection, the spirit of those who are blessed lingers with us, providing comfort and strength long after they are gone out of our ken. Perhaps the greatest task confronting our generation is the detection of these precious souls uniquely endowed by God, that we may know them and thereby incorporate a portion of their spirit into our own. Amen.

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THE MEASURE OF FAITH

By: Rabbi Morris Lieberman, Baltimore Hebrew Congregation, 7401 Park Heights Ave.,
Baltimore 8, Maryland November 3, 1963

In Judaism, as in Christianity, the Bible is a primary source of instruction and inspiration, and reading from Scripture is an integral part of public worship. In the Synagogue, each week of the year has its regularly designated portion, and it is the frequent custom of the preacher to choose his text or theme from the weekly section, for the teachings of the Bible are never outmoded, and in them we find significant guidance for the problems that confront us today.

In accordance with this practice, I would consider with you today one of the best known narratives of the Bible, the story of the great testing of Abraham that we find in the 22nd Chapter of Genesis. It is a poignant and moving passage that never loses its impact and its challenge. You will remember how earnestly the aged patriarch had longed for an heir, a son through whom the promise of God would be fulfilled that from Abraham a great people would be descended. In the twilight of his life, when both Abraham and Sarah, his wife, were beyond the normal age of parenthood, their longing was satisfied by the birth of Isaac.

But now, we read in Scripture, the voice of God came to Abraham, telling him to take his son, his only son, whom he loved, even Isaac, to a mountain in the land of Moriah and there sacrifice his son as a burnt offering upon the altar. This was a supreme and searing test of Abraham's loyalty and love of God. Isaac meant more to him than anything else on earth -- even more than his own life. Yet without the slightest murmur or question, Abraham obeyed the divine command, made the journey to Moriah, erected the altar, and had gone so far as to take knife in hand to slay his son, when again God spoke to him saying, "Abraham, lay not thy hand upon the lad, neither do anything to him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son, from Me."

The story describes to us with matchless genius the unwavering faith and obedience of Abraham, who gave God's will priority over every other consideration and who did not hesitate to sacrifice even his nearest and dearest at the Almighty's command. But the narrative has an even greater meaning that is revealed to us by knowledge of the social background of the time. The Testing of Abraham is far more than an example of individual faith and confidence in God. It is a revolutionary turning point in the history of religion and is one of the great forward steps in the development of religious thought. Here is the beginning of the age-long battle of Israel against the abomination of human sacrifice which was almost the universal custom of Abraham's time and even of subsequent ages. Revealed both by ancient records and by modern archaeological research is the prevalence of the belief in the rightness and in the efficacy of human sacrifice as a means of winning divine

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favor. The ritual killing of human beings was widely practiced in regular religious observance and in extraordinary situations such as a military crisis or some great occasion of state. Many excavations of large jars from under the thresholds and hearths of ancient dwellings seem to indicate that it was a regular custom to bury an infant or a slave -- probably to serve as the guardian spirit of the completed edifice.

This barbaric and cruel procedure was completely repugnant to the conscience of Judaism, and the primitive conception of the divine which it bespoke was utterly unacceptable. The God which Israel worshipped did not desire human sacrifice. Precious indeed to him, however, was that attitude of mind which Abraham embodied -- absolute obedience, wholehearted and unquestioning submission to His will, the readiness to serve Him without reservation or withholding or rebellion. "Now I know that thou art a God-fearing man," the Lord says to Abraham, "seeing thou hast not withheld thy son, thine only son, from me."

The example of Abraham is a standard by which our own faith can be measured. How much do we love God? How steadfast is our obedience to Him? How great are the sacrifices which we would make in accordance with His will?

These are questions which each one of us is called upon to answer many times in the course of a lifetime. A way of serving God is made known to us, or a course of action that advances a religious ideal is open before us. Clear and unmistakable there comes an inner voice telling us the right way and directing us to a mountain-top where sacrifice is requested of us. Ordinarily the sacrifice is not too great -- perhaps the abandonment of some material comfort or the giving up of some degree of recognition and acclaim or the renunciation of some gratifying position or power. Few of us indeed are ever called upon to give up our lives or the lives of dear ones in seeking to advance our ideals. There is no one, however, who is never confronted with the obligation to surrender something in order to do that which is right.

What do we do? What do we do when we hear the voice of God, telling us to undertake some task for him? Do we close our ears and pretend spiritual deafness? Do we say, "I heard God's voice, but it was not meant for me, but for my neighbor." Or do we say, "I know what I should do, but the sacrifice and the hazard are too great"?

Or do we answer in Abraham's words, "Hineni" -- "Here I am." Any other answer than this complete obedience is below the level which is expected of us. God is supreme truth and wisdom and to Him our unalloyed and undivided obedience and loyalty must be given. Rightly has it been said that he who gives God second place gives Him no place at all. Perhaps the major evils of our day are attributable to our failure to give God first place in all that we do -- in our personal lives, in the life of our country, in the life of the world.

Let us remember that it was only at the summit of the mountain of sacrifice that Abraham found God. At that summit -- if we go to meet Him -- we also can find Him.

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FAMILY FREEDOM AND FAMILY UNITY

By: Rabbi Louis I. Newman, Congregation Rodeph Sholom, New York City, February 16, 1964

As my third discourse in this series in tribute to the late Rabbi Jonah B. Wise I have taken as my theme: "Family Freedom and Family Unity." The American family stands like a rock, a changeless bar amid the beating seas of modernity. But the "laissez-faire" attitude and method of education in the home and the school have accentuated the age-old conflict between the elders and their youngsters. Parental authority is suffering, and young people are plunging prematurely into adult experiences at a devastating rate.

The desire to grow up quickly is natural, but young people should prize their youthful years and not accelerate the pace of their maturing. An ideal relationship between parents and children is not easy to achieve, and it is exceedingly difficult to maintain family solidarity together with individual freedom for self-expression, on the part of the children, and, today, of fathers and mothers as well. Someone has remarked: "a home is a place where everyone talks, and nobody listens"; oftentimes it is a debating society without any rules of procedure. The fledglings are eager to try their own wings before they are fully developed, and they oftentimes injure themselves on the hard ground of reality.

When the choice of a school or college is to be made, some youngsters will gladly accept parental help in gaining the much-sought place in the college or university where their father or mother has graduated. But there are many youngsters who prefer to strike out on their own, and parents must not be chagrined if the tradition is thus broken.

In the choice of a life-work, sons do not always enter the business, the mercantile or industrial or professional post of their fathers. They may choose the less remunerative work of the artist, the writer, the actor, the journalist, the teacher, the research technician, or similar activities. The daughter may rebel against preparation to be a house-wife and mother and seek a business or professional career. This may be a bitter pill for parents to swallow, but we must avoid seeking to make others over into the perfection we believe we possess. The story is told of the rabbi who showed his son a drunken father and a drunken son reeling in the gutter. "That man," said the rabbi, "has had success in life: he has made his son exactly like himself. I hope I have the same success with you." Another tale is told however, of the young rabbi who was asked why he did not do as his famous father had done. The youth answered: "I do as my father did. He didn't imitate anyone, and neither do I." However grueling the ordeal, elders must steel themselves to accept the resistance of their children in the crucial choices of life. At the same time, of course, the young people must envisage aright the grim realities of livelihood and the support of a wife and children; they must understand, if they wish to count in their own eyes, that they must pull their own weight in the race of life.

When children before marriage set up their own apartment with a room-mate, or migrate to another city in search of adventure, congenial friendships which may blossom into marriage, and gratifying work, the parents may be argumentative and resentful. But I recall the words of a little girl who, when asked to define love, replied: "Love is when you fight terribly and then give in." Parents cannot save children from their own mistakes; they may stand on the bank wringing their hands while their children plunge into the maelstrom of experience, but they must realize that the only way we can learn to swim is to enter the waters of circumstance, however turbulent.

The same applies to the selection of a mate in marriage. Parents have the right and duty to give their judgment regarding the prospective fiancé, but they must not

seek to dominate the choice. They may caution postponement of engagement or marriage until the young people have come to know each other well, particularly under stress or in anger. Young people must not be so infatuated as to be blind to each other's shortcomings, particularly psychological liabilities. Parents, like psychiatrists, may regard themselves as "vicars of the Almighty" and do their utmost to prevent a marriage which seems likely to be unwise. But they must expect no help from the clergyman who refuses to act "in loco Dei," in "the place of God" and interfere in what is believed to be the love of young people for each other. This prevails too with reference to marriages between persons of different ethnic or religious groups. Parents may prefer that their children marry within the family faith and community, but boundary lines are being freely crossed today, and parents may find themselves compelled to adjust thereto. From the standpoint of the clergyman, it is preferable that the marriage, after instruction of the newcomer, be performed under the auspices of the family faith; it is always better to have a united viewpoint for the young people beginning marriage, and for the children, if such blessings come. But if there is an attempt to follow a policy of so-called "neutrality," or if the marriage is performed under the aegis of another faith, nothing, absolutely nothing, should come between the parents, the children and the grandchildren. Family ties must be preserved on both sides, whatever the price, and parents should not step aside from their children any more than children should step aside from their parents.

Young people, embarking upon adulthood, must remember that the day will come when they will undergo the same tribulations as their parents before them. It has been well said that youngsters applaud the permissive, free approach in education, until they become parents themselves and discover the necessity and wisdom of reprimand and firm guidance. Children today may decline to lean upon their parents, but the day will come as sure as the sunrise that they will yearn to have their own children rely upon them. In the natural course of events, ill and elderly parents -- Heaven forefend -- will turn to their children, if not for financial support, then for companionship and a reasonable degree of attentiveness. If families cannot be friendly, where can we expect to find friendship in this competitive, selfish and jealous world? If children build their life near us, and the highways of the heart are kept open and fresh, we can congratulate ourselves, provided the elders do not forget themselves and strive to minimize the self-dependence and psychic identity of the youngsters. But if our children make a new life for themselves, in close proximity, or in a distant region, the elders must not lament, but they must learn how to preserve friendly, loving associations regardless of geographical separation, occupation, or marital decisions. Even if temperaments clash, a common denominator of good-will must be found. The story is told of the little girl who had quarrelled all summer with her boy playmate. When he left for home, the child was disconsolate and wept. "I don't like him," she cried, "but I need him! I need him!" We all need each other, and to paraphrase the words of the Talmud, just as the calf is eager to receive nourishment, the mother is eager to give it. Parents should convey, more by example than by word, the wisdom they may have acquired by profiting from their own errors and blunders, in right measure and with discretion. The youngsters must appreciate that the human equation will not change when they have entered the age group of their elders.

Therefore let us place family solidarity in the forefront of the desiderata of life; let us cultivate the friendship which transcends the ties of blood kinship. Let us have a sense of humor regarding the inevitable clashes and dissensions of family life; let us be patient, forbearing, tender and statesmanlike each towards the other. Harry Hershfield, the beloved wit, once said: "Only a friend can become an enemy; a relative is one from the start." Nevertheless, let us be friends, even though we be relatives, and seek always to be "except in opinion, not disagreeing."

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"WHY JUST ONE MAN?"

By: Rabbi Harry B. Pastor, Congregation Shalom, 7630 North Santa Monica Blvd.,
Milwaukee 17, Wisc. December 22, 1963

The ancient Rabbis, as they read, in the first book of the Bible, the story of the creation of man, posed a most interesting and meaningful question. "Why," they queried, "did God create only one member of the human race to begin with?" It seemed obvious to the Rabbis that the Lord, had He so desired, could have brought into being a whole world full of people, all in one moment. Why, then should the Almighty have limited Himself to Adam alone?

The Rabbis answered their own question; and here is a direct quotation of what they propounded, taken from our Talmudic literature, from the Mishnah Sanhedrin:

"For this reason was man originally created as only one individual, to teach you that whoever destroys one human life is as guilty as though he had destroyed the whole world; and whoever saves one human life has earned as much merit as though he had saved the whole world. Furthermore, man was first created as a single individual for the sake of peaceful human relations, so that no man could ever have the right to say to another: 'My ancestor was greater than yours.' Again, to proclaim the greatness of God: for, if a man strikes many coins from one mould, they all resemble one another; but God fashioned every man in the stamp of the first man, and yet not one individual is an identical imitation of another. Therefore, every individual is obliged to say, 'The whole world was created for my sake.'"

The first principle that the ancient Rabbis were establishing is the absolute sacredness of each individual human life and each individual human personality. The Rabbis are telling us that God is an unusual mathematician - He counts only up to one. When He created the first man, Adam, he stopped at the number one; and although, since that time, our earth has become populated with billions of human beings, God's count is still only one! Each person on earth is, in the sight of the Lord, a complete world in himself, just as precious in God's eyes as was the original Adam. And that is why, said the Rabbis, anyone who destroys one precious human life incurs guilt as though he had destroyed the whole world, and he who saves a single life is credited with as much merit as though he had preserved the whole world.

The second point that the Rabbis made is this: God originally created only one man so that ever afterward no person could justifiably say to any other person: "I have a more noble ancestry than you have." No claim of superiority through birth can make any sense because, if we go back far enough, every person on earth is descended from the same original ancestor, Adam.

(please turn over)

In this way the Rabbis were re-inforcing the message of the Ancient Hebrew prophets who taught that we not only have the same earthly ancestor, Adam, but we all have the same Heavenly Father, the One Great God of the Universe; and that, because we are all children of the same Creator, we are brothers to one another. Thus, the Prophets and the Rabbis are telling us that we do not have to establish human brotherhood, - God Himself has already established it as a basic law of His Universe. Ours is not the choice as to whether or not we wish to build brotherhood. Our only choice is whether or not we wish to abide by the law of brotherhood which God has built into the fabric of His world. Our choice is whether we wish to destroy ourselves by violating God's law, or whether we wish to flourish and prosper by obeying it.

The third principle which the Rabbis enunciated is the absolute uniqueness of each human being. They tell us that God fashioned every man in the stamp of the first man, and yet not one individual is an identical imitation of another.

How desperately and vitally important this affirmation is for us today. We live in an age of conformity and mass compulsion. As someone has well said, we live in a time when machines can think and men are afraid to. In this age of continual crisis, when independent expressions of unorthodox opinion are considered to be dangerous and divisive, and safety is sought in a uniformity which is mistaken for unity, we need, as never before, to ponder upon, and to absorb, the message of the ancient Rabbis, that no human being must ever allow himself to become a carbon copy of a mass man, but that each child of God on earth is, and must always remain, an absolutely unique individual.

The final principle to which the Rabbis referred is this: Since each human personality is both absolutely sacred and absolutely unique, then every individual is obliged to say: "The world was created on my account." At first glance, this affirmation seems to be completely self-centered. But exactly the opposite is true. The Rabbis here are speaking not of privileges but of responsibilities. The Rabbis are telling us that each of us must feel responsible for the welfare of the world, as though the whole world had been created on his account alone. This is exactly the opposite of the popular trend of today. The trend today is toward the evasion of responsibility. Over and over again we hear people excusing their indifference and their inactivity by saying: "Well, what can one person do in this complicated society of ours?" But the Rabbis would adopt exactly the opposite viewpoint. They would say that, instead of feeling that he can do nothing, each person must act as though he can do everything, as though the fate of the whole world depends upon his moral decisions and his moral actions.

I read recently about a new project in the field of recorded music. It is called "Music Minus One." Reproductions are made of the finest in Chamber Music, but on each recording one instrument is purposely omitted. The idea is that the purchaser is supposed to play along with the record, filling in the missing instrumental part. It seems to me that if we follow the admonition of the Ancient Rabbis, we will look upon the whole of God's world as a kind of Music Minus One, and each one of us is the one who is to do the filling in. For the orchestra of humanity cannot possibly be complete unless each one of us plays his particular, responsible part in its personnel.

Let each of us, then, firmly and faithfully resolve that our instrumental contribution shall not be missing from this Divine rendition, so that all of us together can create a hymn of harmony and brotherly love, an anthem of concord and cooperation that will bring beauty and blessing, encouragement and enrichment, to all the families of mankind.

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THE SECRETS OF ETERNITY

By: Rabbi Louis I. Newman, Congregation Rodeph Sholom, New York City, February 2, 1964

I consider it a privilege to be the preacher during this February series of the "Message of Israel" dedicated to the memory of its Founder and leader for many years, the late Rabbi Jonah B. Wise. All of us remember his charming personality, his delightful wit, his devotion to the cause of the synagogue in keeping with the illustrious family heritage, and his service to the oppressed and afflicted. His name marches on "victorious in the strife for the prizes that are undefiled."

In remembering Rabbi Wise, now gathered into the Kehillah Kedoshah shel Maalah, the "Holy Congregation on High," we are brought face to face with the meanings of the great phrase in our Prayer Book: "Attah Yodeia Razei Olam," "Thou knowest the Secrets of Eternity." Through the revelations of a distinguished and useful human life on earth, we are given a glimpse into the mysteries, the "Nistarot" which are the domain of the Almighty. Surely the great secret of immortality which is withheld from mortal discovery, is in a measure made clear when we meditate upon the continuing influence of "life's work well done, life's race well run, life's crown well won." It has been well said that "to live in hearts we leave behind is truly not to die." The words we have spoken, the deeds we have performed, the emanations which derive from our particular personality, the total impact of our indwelling nature upon others constitute our true immortality. We who do not believe in the resurrection of the body or direct communication with those who dwell in "the bourne from which no traveler has returned" nevertheless unravel the riddle of eternal life when we recall the words of Kohelet, "Thou hast placed eternity, or the universe within the heart of man."

Another challenging mystery of the universe, the explanation of which is known only to the Almighty, is the attainment of comprehension regarding the world and man's relationship to it. The very word: Olam in the Hebrew means both "eternity" and the "universe," and Judaism is a religion which preaches the concept of the "Adon Olam": the "Lord of the Universe." Religion is the endeavor of man to discover his true place in the universe, and the role of the universe within himself. We have gone far in exploring outer space, but the universe, limitless and forever impenetrable, abides. The Bible is correct when it states: "The fool in his heart hath said: there is no God." For the belief in a God of Personality rescues us from the nihilistic view that the universe is a mindless mechanism, and that we mortals are mere automata.

Another one of the "Sitrei Olam," the secrets of eternity, is the revelation of the meaning of life as a whole, and of our individual life within it. Why are we here? Whence have we come? What is the purpose of existence? Whither are we to go, after "life's fitful fever"? It is God alone who understands why He has placed humanity on earth -- this globe which can be circumnavigated by spaceship in an hour and a half. It is God alone who knows why he concerns Himself mysteriously with each human destiny, though at times He seems to turn His face aside. In Rabbinic teaching we speak of the Hillul ha-Shem, the "Profanation of the Name" of God, and the Kiddush ha-Shem, the "Sanctification of the Name." In other words, everything we say and do either defames and blemishes the mysterious current of circumstance or glorifies it. God alone knows the complete pattern of the universe, in his mastery of the "secrets of eternity," but he has endowed us with the impulse to enhance His benevolent purposes, that "somehow good" may emerge for mankind and the world.

Another one of the "Razei Olam," the riddles of eternity, is the "research

magnificent" of man to unfold the nature of the soul, to learn whether prayer is effective in altering the structure of the universe, to comprehend the nature of good and evil in their unremitting and unrelenting struggle, and to know the substance of truth." The Victorian poet has said:

"Yet I doubt not through the ages one increasing purpose runs,

And the thoughts of men are widened with the process of the suns."

Our absorption in religious and philosophic thought, our readiness to engage in formal religious worship, and our practice of rituals and ceremonies spring from our irresistible desire to express our awe and reverence in the presence of God's eternal and mysterious universe, and to offer gratitude for the "wonder of life." A beloved wit recently told me of an atheist who, when asked why he had abandoned atheism after a year, replied: "No holidays!" Those who confess their lack of adequate knowledge in the presence of the "Razei Olam", the dilemmas and conundrums of existence, rejoice in the opportunity to seek the formulas and the acts which, imperfectly but consolingly, enable us to lift the veil between frail mortal man and the majestic, immortal universe.

Dogmatic religionists profess to have found the final response to the mysteries of the universe, and myriads of persons rely upon their promises, however unwarranted. But liberal religionists are, like the scientists and philosophers, constantly probing, questing, penetrating and unfolding new truth as the Almighty permits us to perceive it. Perhaps the finest words in any prayerbook are those in the Union Prayerbook of Reform Judaism, which say:

"Oh Lord, open our eyes that we may see and welcome all truth, whether shining from the annals of ancient revelations or reaching us through the seers of our own time, for Thou hidest not Thy light from any generation of Thy Children that yearn for Thee and seek Thy guidance."

With all of contemporary man's power to conquer some diseases, has the warfare against pestilences been completely won? Despite our ability to conquer the outer world, have we achieved self-conquest, and the abolition of hatred and war? Surely men who strive to be "like gods" should be humble and reverent as they confront the jungle of the unknown.

At the same time let us be mindful of the lessons we learn from the careers of great men--the patriarchs, the prophets, the sages, the Rabbis, the saints, the martyrs, the teachers of mankind. Each life is a tiny spark of the divine flame; each great spirit is a reflection of the Eternal Spirit whom we call God. A few gifted souls aspire to the role of the Anointed of God, the Meshiach, the Messiah, but we know that Reform Judaism has the answer when it speaks of the Messianic Age, not a Personal Messiah, which never has arrived, and which is to be forever sought. It was Disraeli who said: "All is mystery; but he is a slave who will not struggle to penetrate the dark veil." And it was Albert Einstein in The World as I See It who remarked:

"The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not and can no longer wonder, no longer feel amazement, is as good as dead... It was the experience of mystery... that engendered religion."

While it is true, as Maimonides wrote: "How God rules the universe... is a complete mystery," nevertheless we must never forsake our responsibility as sentient mortals to foster science, to appreciate the intuition of the mystics, to applaud the poets, artists, musicians, playwrights and their kind, whose skill travels along the far horizons of time and truth. We must not be victimized by the soothsayers and magicians of our day who play upon our tendency to rely on mere faith, and who give us the pat, superstitious key-words to open the locked portals of wisdom, but we must heed the well-known words: "Lives of great men all remind us We can make our lives sublime," and thus cooperate with the Lord of the Universe in making clear the hidden and concealed mysteries round about us.

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 (Signed) David J. Wise.

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"SALVATION FOR 'US MODERNS'"

By: Rabbi Louis I. Newman, Congregation Rodeph Sholom, New York City, Feb. 23, 1964

In this final discourse of the series in honor of the late Rabbi Jonah B. Wise, I have chosen as my theme the endeavour of "us moderns" to discover what is known as "salvation." Many men and women today are cynical and contemptuous regarding traditional values, and disdainful of the teachings even of liberal, progressive religion and morality. But this ultra-sophisticated attitude has brought us today little sense of our personal identity, of our mission in life, and our understanding of true happiness. Recently I saw a charming photograph of a beautiful woman, designated as a "symbol," and in the same article a reference to the words of a famous author: "if you feel good after you do something, it's moral; if you feel bad after you do something, it's immoral." But the "symbol" of feminine allure came to a tragic death by her own choice, and the writer of the hadonistic definition of morality and immorality died from a self-inflicted bullet-wound. It is obvious that "we moderns" need something equivalent to "salvation," namely, a rescue from sin and evil, from misery on earth, and damnation in eternity. Even rationalistic religions emphasize "Geulah" or "Redemption," and Judaism has the Rabbinic dictum: "The righteous of all the nations of the earth have a share in the World-to-Come." Our emphasis may be on "This-World," not on the "After-World," but we yearn to be rescued from personal unhappiness and the infliction of unhappiness on others; from lethargy, inertia, indolence and boredom, so that we can harness our talents aright and do useful work during our years; from confusion, uncertainty, and indecision and bewilderment in the presence of the challenges and stresses of living; from the breakdown of our physical and psychic health, so that we may have a reasonably orderly and worthy existence.

We can define "salvation" today as the coordination into a unified pattern of our personality, character, interests and abilities. We may say that a man "comes to himself," and attains his highest spiritual stature. We gain firm moorings, and make a stable, steady journey throughout life; we repudiate the temptations that destroy and accept the obligations which elevate us.

Some persons imagine they can find salvation in pleasure, in repeated romance, in exciting travel, restlessly running from place to place, whereas in truth they are merely running away from themselves. But pleasure brings rapid satiety, it unfits us for the loyalties which assure a happy marriage, wise parenthood, contentment in our work, without being obsessed by it. Some people think they are "saved" by escapism in drink, in gambling, in speculations in the market merely in order to take their mind off their problems, and grant them a moment of forgetfulness. Some people become so infatuated with the solitary life, that they cannot go into the world of society; they cannot be members of an audience at a concert, the theatre, or lectures; they cannot meditate and listen at a religious Service. The growing addiction to narcotics in our day, among young people especially, is a sign of the "sickness" of our times, reflected on the stage, cinema, and books.

Some people imagine they can be "saved" from weakness and destructive habits if they "hit the sawdust trail" at revivalist meetings. But we have the right to ask: suppose some self-hating men and women glue their resolution to the sticking point, how long does the "cure" last? Is their inadequate personality re-made? Do they re-lapse into the shortcomings they had hoped to banish suddenly and by a "short cut?"

Attachement to a great leader can sometimes help people to "come to themselves." It is told that when the Disciples came to the great Maggid: "If there was one among us whose soul was still rocking like a boat, when he beheld the Maggid's

(over)

face, he came to rest." But leaders are fallible, and we must possess the strength to rely upon ourselves when we discover that the leader may have "clay feet."

The ceremonies and rituals of Orthodox religion oftentimes give to persons seeking "salvation" a charter, a constitution of conduct and belief whereby they can stabilize their life. But adherence to a system of traditional observances should not nullify our concern with the historical, rationalistic, as well as the poetic features of religion.

A great, overarching cause can give a sense of purposefulness to troubled men and women and redeem them from disaster. But whether it be whole-hearted dedication to welfare activities on behalf of others, or zealous activity and leadership in communal, religious and philanthropic affairs we must never forget that we take to these "saving" occupations the same temperament and emotional make-up which may previously have plagued us. To be sure, if we forget ourselves by absorption in an unselfish task, our personality may be re-shaped and improved. But we must have the faculty of self-examination so that when we test ourselves in the arena of human relationships, we can perceive whether we are "saved" in striving to "save" others.

Many young people who have "sown their wild oats" in their youth imagine that through marriage and parenthood they will attain the self-control they expect from "salvation." The broken marriages and the embittered children of divorce testify to the necessity of perfecting our character and inclinations before marriage as well as during it. There is no "open sesame" to the worthwhile values of love, the home and the family; we achieve them only by persistent self-discipline based upon a recognition of the power of ideals.

There are those who are redeemed from the harshness and tedium of living by hobbies; the collection of art objects; devotion to athletics; musical, literary, dramatic pursuits. In my kingdom," an emperor once said, "every man can attain salvation in his own way." Each one of us should search for the secret of maximum self-fulfillment according to his own especial talents. But the net outcome of our individual and collective efforts should be the acquisition of sobriety and stability among us. Nothing is more important than the "balanced life," namely, the life in which we bring all our interests, tastes, endowments, aspirations and goals into a happy combination. Thus we can be rescued from depression; we can believe in the goodness of people, and the goodness of the world; we can capture an appreciation of the uses to which we must place "our brief moment in universal time." It has been correctly said that "we can welcome death if we have lived life to the utmost." If we can look back upon the past, and note in retrospect that the things we did as the current of time swept swiftly onward, carrying us with it, have gained increased significance, and, perhaps, even have become the substance of enduring history, we can feel that we have not failed to seize life's opportunities. If, like Jacob wrestling with the demon at the River Jabbok, we have triumphed, and, with a new name, have become a "Prince of God," then, in truth, we have fashioned our own salvation. "We moderns," who have so much of the goods of life, who can leap from continent to continent, and from sensation to sensation, must not be, like the woman we met in a travel bureau in Athens, who was visiting a distant country "just to pass the time." We must find zest and enthusiasm in everything we think, say and do; we must come to trips with the anguish of human experience, and through it be rescued from the despair, the hopelessness and the sense of futility which are the hallmark of our generation. Then, in truth, we will be at peace with ourselves, our fellow-pilgrims, and with the God of the Eternal Universe.

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MODERN MARTYRS AND THEIR MESSAGE

By: Rabbi Louis I. Newman, Congregation Rodeph Sholom, New York City, February 9, 1964

I wish again to pay this brief word of tribute to the memory of the late Rabbi Jonah B. Wise, founder of the "Message of Israel" during this anniversary month of February.

On February 12th, we will celebrate again the birthday of Abraham Lincoln, the Emancipator President, slain by an assassin's bullet on April 14, 1865. Other Presidents of the United States have been cruelly struck down, and we mourn their untimely death, but the martyrdom of Abraham Lincoln can never be forgotten. Similarly the assassination of our beloved young chevalier President, John F. Kennedy, on November 22, 1963, will live forever in the memory of this generation and those to follow.

It is not new that the people should "stone their prophets," and in almost every instance it was the dissent of the hero or heroine from the prevailing majority opinion which brought their persecution and death. Socrates was forced to drink the hemlock by his Athenian fellow-citizens; Jesus of Nazareth, was crucified by the Romans, with the words: "King of the Jews" in Latin, Greek and Hebrew on his cross, because, as the scholar Dunham again explains, he was regarded as a potential revolutionary against the occupying armies. John Huss, the Bohemian religious reformer, was the victim of ecclesiastical deceit and barbarity, being burned at the stake by the Council of Constance in 1415 despite the "safe conduct" granted him and the protection of King Wenceslaus and Emperor Sigismund. Joan of Arc, because of her endeavors to save her country from foreign domination, was captured by the Burgundians, sold to the British, charged with witchcraft and heresy, and, after a long and disgraceful trial at Rouen, was burned at the stake by a tribunal of French ecclesiastics. In his magnificent play, George Bernard Shaw, has Joan reply, when told that the Church and not she is to be the judge: "What other judgment can I judge by but my own?" -- a forerunner of liberal religion at its best.

Another victim of the persecutive fury of a group which itself had been persecuted was Michael Servetus, whose writings against established doctrines of the monolithic church, brought him to trial before the Inquisition first, and eventually before the court in Geneva Switzerland, controlled by John Calvin, resulting in his death at the stake in 1553. A similar tragedy was enacted in Massachusetts in 1660 when Mary Dyer, the Quaker, was condemned for sedition by the Puritan majority and hanged.

The chronicles of the Inquisition contain innumerable accounts of auto-da-fe against Jews and non-Jews who were tortured, garroted, stretched on the rack, and burned at the stake for their defense of religious freedom -- an ideal we take altogether too lightly in democratic America. Nor must we ever forget that within our lifetime six million Jews died Likdushat ha-Shem, for the "Glory of God's Name", at Auschwitz, Sobibur, Buchenwald, Treblinka and other extermination camps at the hands of the Nazis. Anyone should be ashamed of himself who seeks to suppress documents, books, plays or any form of public record portraying the guilt of the murderers, and the silence of persons in high political or ecclesiastical posts, when the Nazis were rampant.

The death of Abraham Lincoln occurred at the end of a bloody civil war, and was a senseless and insane act. In the same fashion, the slaying of President Kennedy was without reason or value. Both Presidents can be regarded as martyrs to the teaching that violence and hatred must not rule the affairs of men. John Kennedy bravely went into a city where a few months before Adlai Stevenson had been manhandled by a mob, and where, according to an article by Ronnie Dugger in the magazine section of the New York Times, November 3, 1963, "someone", in the summer of 1963, "fired a bullet

February 9, 1964

into the Democrats' headquarters in Dallas," narrowly missing a secretary. In San Antonio the "Democrats' office was burglarized," and "in the process, (the thieves) defaced a picture of President Kennedy. It sounds like a page, wrote Mr. Duggar, "out of the history of Hitler's Brownshirts." Whoever pulled the trigger, the violent deed grew out of the atmosphere of our times, fed by the propaganda of prejudice and the resort to force as arguments in disputes over differing opinions. Walt Whitman wrote "O Captain, My Captain" when Lincoln fell, and there has been an outpouring of poetry in grief over John Kennedy's martyrdom.

Let us remember Medgar Evers, the slain school children in Birmingham, and others who have died as martyrs for civil rights; let us remember Dov Bel Gruner and Ben Yoseph executed by a foolish Mandatory regime before the advent of the State of Israel. In our own day man continues to be "wolf to man," and we see continuing evidence of our inhumanity to our dissenting fellow-citizens whose origin and beliefs displease the hate-driven mob. The lessons of history remain unlearned, and 20th century Americans, as well as members of other nations and religious groups, quickly recover from the shock of dastardly deeds they themselves have committed, or unconsciously, have instigated the weak and susceptible to perpetrate. Let us turn back, therefore, to November 25th, when the Funeral Procession in tribute to President Kennedy at Washington included "The Riderless Horse", and heed these words:

A horse dark of hue wears a blanket of black;
Its saddle is empty; its guiding reins slack;
Its footsteps move sidewise; the touch at its head
Is strange to a creature so lovingly bred.

A sword in a scabbard is strapped to its side,
A sign its commander has made his last ride;
His stirrup and boots are turned backward, to tell
A soldier has fallen. Brave martyr, sleep well.

A horse walks alone, 'mid the music of grief,
Bewailing the loss of a gallant young chief,
Shot down in the battle, his arrows unsped,
His mission unfinished, his message unsaid.

Oh, mourn for the leader so heartlessly slain,
Whose voice could command, yet so wisely restrain!
Oh, mourn for the steed, of its master bereft,
That looks for its friend to the right and the left.

Our nation stands trembling, a riderless steed,
That yearns for a hand that can halt and can lead.
Oh, symbol of majesty, honor and pride,
How long shall we weep, now our chieftain has died?

Alas for the warrior who lies in his tomb,
Alas for the horse in its vestment of gloom!
But hail to the horseman who mounts to his place,
The saddle re-filled for the challenging race.

And when this great charger is freed from its bonds,
Behold how it leaps and with ardor responds!
Oh, thus may our country, still bowed under pain,
Courageously take up its burden again.*

* By Rabbi Louis I. Newman

"THE MESSAGE OF ISRAEL continues as a loving memorial to our revered founder and long-time moderator, Rabbi Jonah B. Wise. But increasing postal rates and office expenses also continue, making the cost of this mailing (to us) approximately ten dollars (\$10.00) a year. Your contributions enable us to carry on in his spirit. Thank you."
(Signed) David J. Wise.

MESSAGE OF ISRAEL:

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FAP DV

THE SECRETS OF ETERNITY

by Rabbi Louis I. Newman

"Message of Israel",
February 2nd, 1964

.....

I consider it a privilege to be the preacher during this February series of the "Message of Israel" dedicated to the memory of its founder and leader for many years, the late Rabbi Jonah B. Wise. All of us remember his charming personality, his delightful wit, his devotion to the cause of the synagogue in keeping with his illustrious family heritage, and his service to ~~the oppressed~~ the oppressed and afflicted. His name marches on "victorious in the strife for the prizes that are undefiled."

In remembering Rabbi Wise, now gathered into the Kehillah Kedoshah shel Mealah, the "Holy Congregation on High" we are brought face to face with the meanings of the great phrase in our Prayer Book: "Attah Yodeia Razei Olam", "Thou knowest the Secrets of Eternity". Through the revelations of a distinguished and useful human life on earth, we are given a glimpse into the mysteries, the "Nistarot" which are the domain of the Almighty. Surely the great secret of immortality which is withheld from mortal discovery, is in a measure made clear when we meditate upon the continuing influence of "life's work well done, life's race well run, life's crown well won". It has been well said that "to live in hearts we leave behind is truly not to die". The words we have spoken, the deeds we have performed, the emanations which derive from our particular personality, the total impact of our indwelling nature upon others constitute our true immortality. We who do not believe in the resurrection of the body or direct communication with those who dwell in "the house from which no traveler has returned", nevertheless unravel the riddle of eternal life, when we recall the words of Kohelet, "Thou hast placed eternity, or the universe, within

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2. The Secrets of Eternity.

the heart of man."

Another challenging mystery of the universe, the explanation of which is known only to the Almighty, is the attainment of comprehension regarding the world and man's relationship to it. The very word: Olam in the Hebrew means both "eternity" and the "universe", and Judaism is a religion which preaches the concept of the "Adon Olam", the "Lord of the Universe". Religion is the endeavor of man to discover his true place in the universe, and the role of the universe within himself. We have gone far in exploring outer space, but the universe, limitless and forever impenetrable, abides. The Bible is correct when it ~~says~~ ^{states}: "The fool in his heart hath said: there is no God". For the belief in a God of Personality rescues us from the nihilistic view that the universe is a mindless mechanism, and that we mortals are mere automata.

Another one of the "Sitrei Olam", the secrets of eternity, is the revelation of the meaning of life as a whole, and of our individual life within it. Why are we here? Whence have we come? What is the purpose of existence? Whither are we ~~to~~ ^{to} go, after "life's fitful fever"? It is God alone who understands why He has placed humanity on earth--this globe which can be circumnavigated by ~~airplane~~ ^{space ship} in an hour and a half. It is God alone who knows why he concerns Himself mysteriously ~~with~~ with each human destiny, though at times He seems to turn His face aside. In Rabbinic teaching we speak of the Hillul ha-Shem, the "Profanation of the Name" of God, and the Kiddush ha-Shem, the "Sanctification of the Name". In other words, everything we say and do either ~~defames~~ defames and blemishes the mysterious current of circumstance or glorifies it. God alone knows the complete pattern of the universe, in his mastery of the "secrets of eternity", but he has endowed us with the impulse to enhance His benevolent purposes, that "somehow good" may emerge for mankind and the world.

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Another one of the "Razai Olam", the riddle of eternity is the "research ~~man's~~ magnificent" of ~~the~~ man to unfold the nature of the soul, to learn whether prayer is effective in altering the structure of the universe, to comprehend the nature of good and evil in their unremitting and unrelenting struggle, and to ~~IX~~ know the substance of truth." The Victorian poet has said:

"Yet I doubt not through the ages one increasing purpose ~~XXXX~~ runs,
And the thoughts of men are widened with the process of the suns."

Our ~~XXXXXXXX~~ absorption in religious and philosophic thought, ~~XXXX~~ our readiness to engage in formal religious worship, and our practice of rituals and ceremonies spring from our irresistible desire to express our awe and reverence in the presence of God eternal and mysterious universe, and to offer gratitude for the "wonder of life". A beloved wit recently told me of an atheist ^{when} who ~~XXX~~ asked why he had abandoned atheism after a year, ~~XXXXXXXX~~ replied: "No holidays!" Those who confess their lack of adequate knowledge in the presence of the ~~XXXXX~~ "Razai Olam", the dilemmas and conundrums of existence, rejoice in the opportunity to seek the formulas and the acts which, imperfectly but consolingly, enable us to lift the veil between frail mortal man and the majestic, immortal universe.

Dogmatic religionists profess to have found the final response to the mysteries of the universe, and myriads of persons rely upon their promises, however unwarranted. But liberal religionists are, like the scientists and philosophers, constantly probing, questing, penetrating and unfolding new truth as the Almighty permits us to perceive it. Perhaps the finest words in any prayerbook are those in the Union Prayer Book of Reform Judaism, which say:

"Oh Lord, open our eyes that we may see and welcome all truth, whether shining from the annals of ancient revelations or reaching us through the seers of our own time, for Thou hidest not Thy light from any generation of Thy children that yearn for Thee and seek Thy guidance."

With all of contemporary man's power to conquer some diseases, has the

4. The Secrets of Eternity.

warfare against pestilences been completely won? Despite our ability to conquer the outer world, have we achieved self-conquest, and the abolition of hatred and war? Surely men who ~~are~~ strive to be "like gods" should be humble ~~in the~~ and reverent as ^{they} ~~he~~ confront the ~~dark~~ jungle of ~~the~~ the unknown. 718

At the same time let us be mindful of the lessons we learn from the careers of great men--the patriarchs, the prophets, the sages, the ^{the saints, the martyrs,} Rabbis, the teachers of mankind. Each life is a tiny spark of the divine flame; each great spirit is a reflection of the Eternal Spirit whom we call God. A few gifted souls aspire to the role of the Anointed of God, the Meshiach, the Messiah, but we know that Reform Judaism has the answer when it speaks of the Messianic Age, not a Personal Messiah, which never has arrived, and which is to be forever sought. It was Disraeli who said: "All is mystery; but he is a slave who will not struggle to penetrate the dark veil." And ~~it was~~ it was Albert Einstein in The World as I See It (1934, p.5) who remarked:

"The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not and can no longer wonder, no longer feel amazement, is as good as dead... It was the experience of mystery... that engendered religion." 719

While it is true, as Maimonides wrote: "How God rules the universe.... is a complete mystery", nevertheless, we must never forsake ~~our~~ our responsibility as sentient mortals to foster science, to appreciate the intuition of the mystics, to applaud the poets, artists, musicians, playwrights and their kind, whose skill travels along the far horizons of time and truth. We must not be victimized by the soothsayers and magicians of our day who play upon our tendency to ~~rely on~~ ^{make} rely on faith, and who give us the pat, superstitious key-words to open the locked portals of wisdom, but we must heed the well-known words: "Lives of great ~~men~~ men all remind us we can make our lives sublime", and thus cooperate with the Lord of the Universe in making clear the hidden and concealed mysteries round about us. 720

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JOY IS NOT A LAUGHING MATTER

By: Rabbi Leonard J. Mervis, Oak Park Temple, Oak Park, Illinois - 9/29/63

Sukkot, the Festival of Tabernacles, starts but five days after Yom Kippur, the Day of Atonement; yet the difference in the two holidays is astonishing. The difference is evident in the Biblical injunctions by which the holidays are established. Of the Day of Atonement it is said: "Thou shalt afflict thy soul". Of the Festival of Tabernacles it is said: "Thou shalt rejoice before the Lord thy God". Yom Kippur is thus ordained for reflection, for contrition, and for penitence. Sukkot is in contrast a season overflowing with gladness. It is all well and good to say that these are separate holidays, representing independent and different moods. Yet the holidays must serve the organic whole of the human spirit and cannot speak out of both sides of the mouth simultaneously. The moods the holidays engender must be consistent with each other. We therefore cannot say that Yom Kippur and Sukkot are independent and symbolize different emotions. They are holidays in context, and the emotions they produce must be considered in context. In some way, "Thou shalt afflict thy soul," the injunction by which Yom Kippur is proclaimed, must harmonize with "Thou shalt rejoice before the Lord thy God," the injunction for Sukkot. Yom Kippur is an awesome day in the sense that its prayers are awe-inspiring, but Yom Kippur is not an austere day; the inner spirit of Yom Kippur is not depressing. How can it be austere and definitively awesome if five days later one is to rejoice before the Lord his God! It is the same God before whom one is to prostrate himself in contrition and before whom one is to rejoice. This means that penitence is not to be the lament of a broken despairing soul. Penitence begins with confidence and worth as well as ends with it. For the gates of prayer, especially the gates of repentance are always open, and if the dimensions of our repentance be no larger than the eye of a needle God is ready to forgive us and we are ready for a sincere and constructive handling of our guilt. Yom Kippur in the context of Sukkot encourages us to believe that we human beings are not like blotters soaking up spots and stains and then forever dirtied. The joy of Sukkot follows the solemnity of Yom Kippur to tell us that we human beings possess cleansing and purifying resources. Like cool breezes reviving us after a sultry summer day the forces of goodness within can blow away the lingering torpid pain of our sins. In the midst of our sins we often forget this, but who has not experienced the reviving power of goodness?

If Sukkot tempers the awesomeness of Yom Kippur we must remember that the joy of Sukkot must also be consistent with the solemnity of Yom Kippur. Joy must be defined in the context of Yom Kippur. The Hebrew word for joy "Simcha" carries this context. Simcha is not hilarity, bedlam, ribald fun. True joy is not coarse or obscene or laughing at somebody's expense. True joy is not a joke or the high feeling accompanying a drink or two. True joy is a religious emotion. It is serious. It is the gladness of a contented heart. True joy is helpful; it is constructive. It is related to the basic purposes and the important occasions of life. To rejoice before the Lord one's God is not an injunction in geography. It is to sanctify God in the happy events, to thank Him for the blessings of a child, for the opportunities of parenthood, for the satisfactions of education, of growth, of achievement. True

(over)

joy is not the long weekend, with its leisure, laziness, and emptiness. True joy is felt with tears, with the tug in the heart, with the twinkle in the eye. True joy is often hard work, the gratification of a job well done, the courage in defeat, the faith in despair, the resolution after the moment of wavering. We may think joy to be lighthearted and superficial and trivial. This is not the joy of Sukkot in the context of Yom Kippur. This is but the froth of the futile life. This is the gay and cavalier failure to make the profound things count and satisfy. We often envy the fun-seeking, pleasure-seeking human being. We need not envy him, for his cravings will never be satisfied. The human heart cannot be deceived. It can be made to beat fast with superficial joy, but its regular and contented beat comes only with joy, spiritually rooted and spiritually impelled.

We modern people have ambivalence about joy. We think it a great emotion but we do not rate it at the top of the ladder. This is evident in the fact that comedians rarely receive an Oscar. They complain about this. Their acting may be brilliant but somehow or other critics feel that humor is not the highest art. Making us cry or feel sad is adjudged a more worthy endeavor. The reason for this is that too often joy is but the froth to which I have referred. But genuine comedians are true artists. They do not merely make us laugh. They are truly beloved figures. They engender warmth, affection, and good feeling. They really make us care about the simple but basic values of life.

It seems to me that our fun-seeking, pleasure-seeking civilization needs to go through exercises in the deepening of joy. We have been led astray by tinsel, by mobility, by gadgets. We have fought so hard to overcome the bluenosed encumbrances of the Victorian age we now deify laxity and fun in the name of freedom. We thus are on the one hand too serious and on the otherhand too gay. We have made our joys into a pastime when we should have made our life into a job. We look too far afield to have our fun. And our fun has become artificial and unsatisfying. Joy must be brought back into the context of the serious life.

The Festival of Sukkot culminates in a day called Simchat Torah, a day of rejoicing over the Torah. The Torah, which literally means teaching or law and signifies the Five Books of Moses in scroll form, in its largest import symbolizes the intellectual, the moral, and the spiritual inheritance of man. Whatever involves the intellectual, the moral, and the spiritual inheritance deserves to be made into a joy. Anything less does not deserve to gladden the human heart. Indeed, anything less does not ever gladden the heart.

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"WHEN MAN IS MOST LIKE GOD"

By: Rabbi Joseph Buchler, Temple Mizpah, 1615 Morse Ave., Chicago 26, Illinois
9/22/63

A season, rather than a single day, ushers in the Jewish New Year. Rosh Hashono only begins the period of ten days, which in its fullness, gives to the new year its real meaning. Without Yom Kippur and all its implications for the spirit of man, the beginning of the year would be far from complete. These two great Holy Days have a theme in common, and to grasp and understand it is to know the real significance of the season we are celebrating as Jews.

In our tradition, the New Year is the birthday of the world, the anniversary of its coming into being. Our thoughts turn to God as the supreme Creator, master of the universe and author of history. We learn from this that He is the Supreme Judge of all mankind and that all of us are under his judgement. Our world is truly His. His will, His standards, His rule and judgement must prevail. Because He is the Creator, we acknowledge His sovereignty, and we stand before His throne of judgement, mindful that the earth is the Lord's.

The idea of creativity is not lacking from Yom Kippur. But its importance is in relationship to man, rather than God. The Day of Atonement is man's paramount opportunity to play a creative role, and to exercise his creative capacity where it is most crucial. Man's capability to fashion other things is not unimportant. But just as God's climactic act was to form man, so man's most significant creativity has to do with himself, with his own being. On Yom Kippur, man concentrates all his capacities on regeneration, on renewal of purpose, on improvement of self.

As the specific occasion for re-creation of one's self, Yom Kippur embodies many basic ideas of Judaism. Freedom of will is more than implied. It is an essential element of belief. "All things are in the power of heaven, except the fear of heaven." said our sages. They meant that even an all-powerful God could not determine how man would direct himself. How he faced his failures, how he dealt with his wrong-doings, what he felt about changing the course of his life -- these things God did not decide. They remained up to man and his free choice. Whatever the limitations upon his actions, man always had the freedom to repent. When all other gates were shut to him, the gate of tears was still open. To be remorseful was no small element in man's teshuvah, his repentance and return. "Where the repentant sinner stands, not even the High Priest can stand."

This love for the individual who has wrestled with himself, struggled to free himself from the tyranny of evil and set himself on the path of righteousness, is ascribed to God as a special love, in Judaism. Man is frail and fallible, prone to wrong-doing. This is part of his humanity. That he can rise above himself and aspire to a better self is the breath of the divine within him. Sorrow and regret are not really attributes of the angels. They are man's experience.

(OVER)

And if man is but little lower than the angel, that little difference ennobles him.

This is something highly optimistic about repentance. The penitent is capable of change. He is more than sorry. He is aware of how he can improve. He does not regard himself as the slave of circumstance or of habit. Nothing prevents him from shedding the skin of the past, for he is neither depraved nor sinful in his origin. He is the child of God, and with God's help he can leave the past behind and see a future with hope. The cycle of years is no treadmill, in which man trudges on endlessly, getting nowhere. Yom Kippur is predicated on the idea of progress, that man passes each New Year as a milestone on the highway that leads to a Messianic future.

The quality of Yom Kippur is epitomized in the idea of the Jubilee. It was not a coincidence that this day was selected for the liberation and restoration of man to his estate of freedom. On the tenth day of the seventh month, man was released from physical bondage and restored to his dignity as a human being. And while Jubilee ended servitude and loss of land to till in freedom, the idea is not less appropriate to that of man's spiritual freedom. No bondage is more tyrannical than that of enslavement to past evil. Yom Kippur perennially proclaims to man his opportunity for release from fetters of sin and the chance to enter upon a new year with a new beginning. Yom Kippur, fully utilized by man for its redemptive powers, sends him into the New Year with new awareness of his strength and new hope to make the most of his capabilities.

This day answers for us the question, "When is man most like God?" We are not endowed with the power to bring forth out of absolute nothingness some form of reality. In that sense, men are not creators. But, as I tried to indicate a few moments ago, man can go beyond God in one area of work. He can make of himself, by his own will to do better, that which even God cannot make of him. Man can improve not only his own self, but, by his creative work with others, he can improve the society of which he is a part. Man has no natural bent to live alone. His every tendency is to seek out his fellow. And as a social creature, he is also a social creator.

It is only appropriate that the confession of sins on Yom Kippur is a joint one, spoken by the congregation. Men, together, seek to remove the guilt they share, for all that is wrong with their community, and seek together to fashion a better world. In so doing, men imitate the holiness of God, and also His great Creative power. For they make their world, they re-make it, and in the season that celebrates its birth, they endeavor to give it a new and nobler aspect.

Beginning with himself, and spreading his influence outward, man aspires to elevate even the universe, of which he is but an infinitely small part. But the speck of dust, the minute particle in the universe that man is, becomes, on this Sabbath of Sabbaths, the hero of history. He accepts the challenge inherent in his role as a human being. He re-news the world, and gives it a great thrust forward -- simply by the act of repentance and atonement. He releases the world from a part of its guilt, and lets it go forward on its way, lightened of this burden which he had fastened upon it.

Yom Kippur is a solemn day -- but a joyous one. Who would not rejoice to know that he has been liberated -- and that he has had a hand in his own redemption? Man is the great protagonist of this day, the active doer, not the passive on-looker. He rises to his highest height, comes closest to the divine, and touches the very hem of God's robe, as he sees the truth about himself and forsakes the evil for the good. Let us give thanks for the powers that have been granted to us as men, and on these days of awe, let us not fail to acknowledge with wonder, how man has been created in the image of his creator. AMEN.

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THE PASSING YEARS

By: Rabbi Edgar E. Siskin, North Shore Congregation Israel, 840 Vernon Ave.,
Glencoe, Illinois

9/15/63

The approach of the New Year reminds all of us, I dare say, of the passage of time. Our prayer book mentions the swift flight of time, and all it takes is the advent of this season to convince us how truly the prayer book speaks. We reflect upon what has happened in the past year - to ourselves - the moments of fulfillment and of disappointment, the experiences which made us sing and those which left us sad and disenchanted, the hours of joy and the wasted hours. We think of loved ones who left us in recent months - of new lives that have come into the world to bring their precious light into our lives. Time does indeed fly - and one thing about which most of us would agree is that we have not utilized this past year as profitably, as sensibly, as creatively, as we might. And we are of a mind to join the Psalmist in his wistful petition to God, "So teach us to number our days that we may get a heart of wisdom."

There is no greater need for man today than to make better use of his time.

Human society faces unprecedented crisis because men have been prone to stumble from one unsolved problem to another, squandering precious time while the thunderheads of tension and hostility have been building up enormous pressures. A great scientist has written: "Everyone is aware of the difficult and menacing situation in which human society - shrunk into one community with a common fate - finds itself, but only a few act accordingly.... What we and our fellow men do or fail to do within the next few years will determine the fate of our civilization." Albert Einstein wrote that - in 1947. "Within the next few years." What have we done with these years? Have we used them to safeguard the peace, to preserve life? Or have we wasted them like profligate children, heedless, indifferent to our fate? Some of us have despaired as we have watched distrust between nations deepen, antagonisms harden, and weapons of destruction multiply. Man's fate was etched in the skies above Hiroshima after the mushroom cloud had slowly diffused its burden of poisonous fallout. Men were warned but took no heed. And now our danger has grown. The years since Hiroshima presented us with an opportunity to get wisdom. But "half-frightened, half-indifferent," we have gone on "living our everyday lives." If only we had made better use of our time!

In our own country we face a crisis in race relations. In 1954 the Supreme Court ruled that racial segregation in our public schools was in violation of the constitution. Henceforth, race was not to be a criterion for attending public school. That was nine years ago. If only we had used those years to execute and implement the Supreme Court decision. If only we had used those years prudently, rationally, wisely - to get a heart of wisdom. But we have wasted those years. While some of us have welcomed the decision and have endeavored to implement it, others among us have flouted it or have yielded

grudgingly to its mandate. Too many of us - in both the North and the South - have failed to support the decision of the Supreme Court with the thrust of our democratic affirmations or the passion of our religious ideals. We have sown the wind of obstructionism and indifference and we may reap the whirlwind of extremism and violence. We might have anticipated a gradual, orderly, and progressive realization of the American pattern of equal opportunities and equal rights for all of our citizens. Instead, these latter years have seen a mounting of racial resentment, frustration, and tension, and a turning to the ugly expedients of jungle morality. 1954 seems like a long time ago. If only we had made better use of these years!

War and race are two genii that we may not release from their bottles. Should these bottles become unstoppered, one trembles to think of the consequences. We may not relax our vigilance. We cannot allow time to run out. We must make maximum use of our time - if we are a rational society. If we are a nation under God, we should indeed pray, "So teach us to number our days that we may get a heart of wisdom."

And that should be our prayer as individuals as well. How shall we as individuals achieve wisdom? First, through knowledge, learning, through the exercise of the mind. In commenting on our text, a rabbi of the second century declared, "A wise man uses his limited time to gain a mind stored with learning." How begin to understand the world of which he is a part unless the individual reads, studies? And, in the modern world, learning has become more important than ever. The age of automation places a premium upon knowledge. Indeed, education is the indispensable passport to a job in the automated society.

And knowledge is important not only for its role in acquiring the skills which will provide a livelihood. It is even more important because it leads to understanding, which is true wisdom. Knowledge opens new vistas. Learning can expand horizons, broaden interests, deepen sympathies. It can correct our biases and cure our prejudices. This is the power that dwells in knowledge, a power more potent than that which resides in the nucleus of the atom. It is the power of understanding, of insight.

And understanding leads to action, the action which can change a life, transform a person, transfigure a human being. Having reached this stage in our quest for wisdom, we can change injurious habits, discover creative interests, take up causes which serve the ethical and moral ideal, which serve God.

Knowledge, understanding, action - these are the stages whereby wisdom may be acquired. As we take inventory of the passing years - the years which we waste so frivolously - perhaps we shall be moved to embark upon the quest for wisdom, and for the ultimate wisdom which is in God.

As a society and as individuals, we say on this Rosh Hashono, this day of reckoning, "So teach us to number our days that we may get a heart of wisdom." Teach us, O Lord, now. Now, R. Hanina said: "Return to the Lord: how long wilt thou delay?"

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"I AM MY BELOVED'S"

By: Rabbi Victor H. Weissberg, Temple Beth-El, 3050 W. Touhy Ave., Chicago 45,
Illinois 9/8/63

Throughout history men have sought to describe the relationship between God and man. The Bible itself presents more than one word-picture of this bond. Most often God is described as all-powerful while man is frail and weak. In Genesis we meet God as the mighty creator of the universe and man is the work of His hands. Later in the Bible God is depicted as King of the World while we are His subjects; He is the triumphant champion of battles or He is our Heavenly Father and we, His suppliant children.

In the Song of Songs, however, King Solomon does not merely rephrase the terms of God's greatness and man's dependence. The wise king speaks of an altogether new relationship when he says: "I am my beloved's and He is mine." Here, according to Jewish tradition, Solomon is describing a covenant between equals expressed in terms of the great and beautiful love between God and Israel. As lovers throughout history, they, too, have discovered within their beloved great qualities which the recipient of that love never thought himself to possess or able to express.

Those of us who have received such love from a human counterpart know that such affections so freely and beautifully bestowed have often moved us to ask ourselves, "What lies within us so wonderful as to evoke such goodness and tenderness from another?" And how can we continue to merit such blessing? Thus love often moves us to meditation and self-examination in order that we might continue to rise and fulfill the expectation of our beloved.

The Rabbis likewise selected this picture of love as the real description of our relationship to God, and they set aside the Hebrew month of Elul which precedes the High Holy Days as a period of intensive introspection necessary for the strengthening and advancement of our loving bond with God. The Rabbis see even within the four Hebrew letters of the word Elul the initial letters of Solomon's great affirmation Ani L'dodi V'dodi Li - I am my beloved's, and He is for me. This expresses our union - the covenant which we enter with our beloved God, not in fear of His superior force, but out of a deep and abiding affection for His goodness and grace and for the way of life which He represents.

Unfortunately, the course of true love never did run smooth. There are impediments which must be surmounted if our love is to grow. The world in which we live confronts us with such challenge and temptation which would convince us to stop in our growth; to settle for less than our best; to retreat from the noblest in order to be part of the crowd of life.

But we also erect stumbling blocks to keep us from our beloved. We know full well that we cannot blame others when we stifle the beautiful words and the sublime thoughts that well up within us as we note all the goodness which we receive as fruits of God's love. We realize clearly that we are guilty when we allow the path to our beloved's heart to be overgrown through disuse; when we treat casually or brutally what we should cherish tenderly; when we give material gifts but do not give of ourselves. Yes, we are often guilty of departing from the altar of love and devotion -- we are guilty of forgetting the blessings which flow from our union and covenant.

But these days of Elul; even the letters of the Hebrew word, remind us by directing our thoughts toward the highest aims and purposes of life; by re-awakening our consciousness of the many blessings and great strength which we received daily from our beloved that it lies within us to be a blessing not only to God but to all of life by doing acts of decency and goodness, of truth and mercy, by bestowing understanding and kindness and rendering service and devotion to the entire family of Man.

These days of Elul beckon us to renew our bond of love with one who waits for us; to rediscover the wellsprings of inspiration which flow from that love; to achieve the greatness which He sees within each of us - to be joined with Him in a life of beauty and nobility; of righteousness and justice; of faith and service - to sing together with Him in life and eternity Solomon's great song

I am my beloved's and he is mine,
 May the coming year help each of us
 to renew that covenant with God
 That all life may be blessed and evil cease.

Amen.

MESSAGE OF ISRAEL



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LABOR: BLESSING OR CURSE?

BY: Dr. Samuel E. Karff, Rabbi, Chicago Sinai Congregation, 5350 South Shore Drive,
Chicago 15, Illinois September 1, 1963

Again the time has come to celebrate the dignity of labor. This is the week-end of the year when we fervently court the balmy sun against the backdrop of turgid oratory extolling the role of labor in the American economy.

But what of the role of labor in the divine economy? Is man's toil a blessing or a curse? Scripture informs us that God placed man in the Garden of Eden "to till and to tend it." The joy of creativity was to be shared by a portion of God's handiwork. He who was formed out of the dust was permitted to discover great blessing by tilling and tending the divine domain.

Yet harshly and stridently does the Bible testify that labor may be a curse as much as a blessing. When man is expelled from the Garden of Eden he is told: "Cursed be the ground because of you ... in the sweat of your brow you shall eat bread" Like so many divine gifts labor may dignify or demean, ennoble or enslave the body and spirit of man. Labor is at once our power to fulfill the promise of creation and an instrument of man's inhumanity to man.

Work was a curse to the oppressed Hebrews who built pyramids in Egypt, and the harried multitudes whose sweat and tears sustained the mighty Roman Empire. Labor was a curse to the hapless victims of the industrial revolution with its sweat shops and paltry wages, its sacrifice of decency to profit and compassion to greed.

Labor is a curse for him whose toil is only a way of making a living but bears no relation to making a life. If there can be no pride in our work, no sense of fulfilling a legitimate need in the lives of men; if we are bidden to be vicious competitors in the marketplace, or to blink at dishonesty, then our toil is merely a physical and psychic burden which brings no abiding fulfillment.

And yes, labor is a curse to those who are denied the opportunity to work, who strut sullenly in the ranks of the unemployed.

But work can be an instrument of blessing. To experience the joy of creativity, to respond to the needs of another, to share in a cooperative venture which enhances the well-being of our fellow man, to reap the harvest of our toil, to blush with pride when confronted by the fruit of our labors -- all this is to recapture the bliss of tilling and tending the Garden of Eden.

In every age labor is given to us as a blessing or a curse. We stand on the threshold of the age of automation. The very word itself unleashes a specter of

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fear in the hearts of many. They envision men reduced to puny insignificance in a push button universe; they envisage nightmares of mass unemployment in a world ruled by a few manipulators of clicking mechanical brains.

Such fears are not totally illusory. The grim shadow of joblessness has already fallen across many mining and mill towns in our country. A multitude of industrial operations are now completed virtually without benefit of human intervention.

But God's world is ever brimming with promise. The age of automation empowers us to raise man's standard of living all over the world. It enables society to free an ever-increasing number of its citizens from the performance of menial tasks. It offers the labor force more opportunity than ever before to utilize that one quality in which we technically surpass the lower animal world: not brawn, but brain power is man's emblem of distinction! Society can now afford to place an unprecedented premium on skill and intelligence in the education of all its citizens.

Automation will establish a multitude of creative jobs in electrical and mechanical repair work and in instrument adjustment which can more amply satisfy man's need for challenging tasks. Automation also offers the prospect of greater leisure as a by-product of vastly increased productivity.

The way is open. Automation is but another episode in the continuous drama of economic history which ever challenges the intellectual and spiritual resources of God's children.

If work is to be a blessing in our age we must help to make it so. The highest statesmanship is required of organized labor and management. Our government must be prepared to plan for the age of automation with the same diligence and determination made manifest in our race for the moon.

Programs of education and retraining must be given that kind of national priority normally reserved for problems of military preparedness.

Labor is the gift of God. In every age it holds promise of rich fulfillment for those individuals and societies which seek to till and tend God's garden -- to share in the establishment of God's kingdom. May our challenges bestir us ever more zealously to enhance the dignity of work and the blessedness of life.

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"PERHAPS"

BY: Rabbi Leon Adler, Temple Emanuel, 10101 Connecticut Ave., Kensington, Md.

10/6/63

The poet said that the saddest words of tongue or pen are "it might have been." And this may be true. But the most unbearable word for a man searching for some ultimate certainty, something firm to hang on to in an uncertain and mystifying universe, is the word, "perhaps." What I mean by this is shown by the following chassidic story.

"A very learned atheist who had heard of the rabbi of Berdichev looked him up in order to debate with him and to refute his old-fashioned proofs for the existence of God. When he entered the rabbi's room, he saw him walking up and down, immersed in his own thoughts. The rabbi took no notice of his visitor. After a while, however, he stopped, gave him a brief glance; and before the visitor could even get the first word out of his mouth, the rabbi said: 'But perhaps there is a God, after all!' The atheist's knees shook. The simple words, quietly stated, were terrible to hear. And then the rabbi continued calmly, 'My son, the great Torah scholars with whom you debated wasted their words on you. They could not prove the existence of God, and I cannot do this either. But my son, only think! Perhaps it is true. Perhaps He exists, after all!' The atheist made the utmost effort to reply, but no words came out. The terrible 'perhaps' beat on his ears again and again."(*)

What a tragedy, we religionists say! That poor atheist! How terrible not to know! What fear must paralyze that atheist's heart when he thinks, "Perhaps, God does exist. How can I truly know? And if He exists, and I have renounced Him, I have renounced the most precious thing in life. I have lost everything."

What pity we feel for the poor atheist! But let us stop for a moment from contemplating the effect of the atheist's irreligion on him and take a closer look at the effects of our religion on us. What distinguishes the religious person of our day? What makes him different from the irreligious? A description of the role of religion in the lives of its "faithful" is found in the following excerpt from an article by Priscilla Robinson in Harper's magazine.

"Among my acquaintances I would guess that roughly half have definite faith in a Supreme Being and half do not. After studying them for a number of years I cannot say that the free thinkers as a group lack any quality that the devout possess. There are neurotics in both groups, and likewise examples of enormous courage, compassion, and honesty. Judging by my observation of the people I know,

(*) From "Tales Of The Chassidim," Volume I ("The Early Masters"), by Martin Buber, published by Farrar, Strauss, and Young; Page 228.

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I should say that religious faith does not make people live happier or die easier."

Quite an indictment of religion in our day. And what makes it worse is that in the main it is true. But why is it true? Because we are religious for the wrong reasons. We are religious because our parents are religious -- a religion of habit. We are religious because our friends are religious -- a religion of fashion. We are religious because our position requires it -- a religion of status. We are religious because we find it more reassuring to believe than not to believe -- a religion of comfort. We are religious because we believe in the power of belief to achieve our personal goals -- a religion of self-interest. We are religious for so many different reasons -- all of them wrong. .

And if we are religious for the wrong reasons, we end up with a religion that is wrong -- no different from the "no religion" of the non-religious.

Then where did we go wrong, we ask? We went wrong where we neglected to follow the only road that can lead to true religion, the road hewed out by man wrestling with the mystery of his existence and of where he fits in the cosmic plan. Better, then, to lavish the pity we had for the poor atheist on ourselves. We are a better cause. The atheist of our story had at least discovered the mystery, had trembled at its enormity. God for him, even while doubted or denied, was still recognized for what He is, the ultimate splendor of the universe.

Who, then, is more to be pitied -- we with our small convenient gods or he who has seen the great and terrible God but cannot find it in himself to acknowledge the reality of his vision? No, it is we who are to be pitied, we who must begin anew at the bottom rung of the ladder that leads to God, we who must struggle desperately so that some day, we, too, can be vouchsafed the grace to tremble and to say, "perhaps," (because doubt must precede belief) and then go on beyond the atheist to acknowledge the reality of God in the universe and in our lives and, finally, so to fuse the fear and love of God that even God, must at times doubt the cause of our trembling.

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WORRY OR WORK?

BY: Rabbi Abraham D. Shaw, Temple Oheb Shalom, 7310 Fk. Heights Avenue, Baltimore
8, Maryland 10/20/63

Several months ago I concluded a two weeks' tour of Greece. Out of the multitude of impressions which impinged there upon my thoughts I would share with you one which on first hearing may seem trivial indeed, yet which I regard as both illuminating and instructive. In that land, so filled with magnificent ruins of the classic Grecian past, where even Nature has been lavish with its gifts of mountain and marine beauty, I was especially fascinated to observe scores of the men of Greece, either seated in the coffee houses or walking the streets of the cities and villages, carrying beads in their hands. At first glance one might assume that these were rosaries, some religious device either of a protective nature or for reckoning prayer-rituals. Not at all. As a matter of fact, the beads are carried constantly, and primarily by men who seem to devote every idle moment to fingering them and clicking the beads back and forth. They are known in Greece as "worry-beads," and apparently they serve the same function as key chains which some of us occasionally twirl nervously.

Now one would be inclined to dismiss the whole behavior pattern of the "worry-beads" as interesting but of no real significance except that this is so widespread and that it reflects an attitude that is revealing of contemporary man. In a land that is replete with past glory yet is overburdened with present day problems, where everything from widespread soil erosion to poverty and illiteracy exists, the sight of scores of men spending a considerable part of the day at the coffee houses sipping tiny cups of Turkish coffee and nervously clicking their "worry-beads" is far from reassuring.

Yet, lest you assume that I would thus sweepingly and so unfairly characterize all the people of Greece, let me hasten to add that most are hard-working indeed, and that all of them are friendly and ingratiating. I see in the symbol of the "worry-beads" not so much a characterization of the people of Greece as an attitude shared by millions of persons the world over. At its extreme this reflects a state of mind of those who feel an overwhelming sense of futility in the face of the vast problems which now beset us. Because they are convinced that the ills which today confront us are so huge, they have surrendered to this feeling of hopelessness. Rather than set their hands to some creative task, they employ them in the meaningless gesture of clicking their own variety of "worry-beads." How else can one describe the ever-increasing recourse to tranquilizing drugs or the self-hypnosis induced by spending hours before a T.V. screen? All these are devices which, acknowledged or not, are a means of avoiding direct confrontation with the issues of our time...are our particular use of "worry-beads."

At this season of the year, in our Jewish tradition, we have read the age-old Scriptural story of Noah and the flood. It relates, you will recall, how God "saw the earth, and behold it was corrupt...And God said to Noah... 'The earth is

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filled with violence...and behold I will destroy them with the earth...Make thee an ark...and of every living thing shalt thou bring into the ark to keep them alive with thee'...and Noah did this, according to all God commanded him..." (Genesis 6:12-22) Here, in the ancient narrative of Noah, we see a man who could have been overwhelmed with the hopelessness of the world's fate, of its impending doom, and wrung his hands helplessly or clicked his own kind of "worry-beads." Inspired by God, he chose otherwise. He turned from worry to work. And so he set a pattern for our own age to emulate. As our forbears understood it, as our faith teaches us, there can be no evasion at an hour of decision. Responsibility for action is the very heart of our Judaism. We are told that there is much more fatalism in our time than there used to be. There are more people who regard themselves as being completely in the grip of circumstances and who feel they have no part in deciding their own destiny. Yet they are helping to decide it every day. Even their fatalistic attitude is a contribution to decision -- a decision by default. For the truth is that the future is being shaped every minute, not only by statesmen and leaders, but by what is happening in the minds of all the people. Nor are they choosing only when they concern themselves with what should be done about peace and war and other international issues. They are choosing in everything whatever which determines their own character, their own convictions, their own standards of behavior. If we decide fatalistically that there is nothing we can do about ourselves and our world, then by so believing we shall have made ourselves powerless. For such behavior is itself a choice.

Of course what I have thus far said is not new, except perhaps in today's context. Faith and fatalism have been in conflict since the dawn of history. But in our modern world we have another way of putting this. As individuals, some say, we are predetermined by our heredity, hopelessly conditioned by our environment. As for mankind as a whole, economic determinism governs the history of nations. And there are other inescapable factors: thus, mankind has never absorbed an important new invention, such as the atom bomb, without a maximum of havoc in the process. There is little we can do about all this. It is predetermined.

But do these factors so control us that we have no freedom? Our Judaism affirms that if we decide to win, we may succeed and we may not, but the one thing that makes failure most likely is the fatalism of those who say it is inevitable. No one who knows history will deny there are limitations to our choices. But on the other hand can we deny that such choices exist?

A story is told of a professor of Bible at a great university who pioneered in giving a modern understanding of Scripture. He had been warned his task was hopeless. Prejudice had built a wall none could remove. "Why," they said to him, "you couldn't change people's views about the Bible in five hundred years!" One day he began his lecture thus: "I have been told it may take five hundred years to change the current view about the Bible. I am beginning this morning!"

It may take a tremendous effort to bring mankind through the present crisis. Worry and Fatalism say, "If so, let's give up right away!" Faith and Work reply, "On the contrary, let's begin at once!"

All along the way since the first atomic explosion at Hiroshima there have been those who have proclaimed their defeatism: "It is all hopeless! Why go through these self-deluding motions?" Yet most of us are convinced of the validity of our President's words when he cited the Chinese proverb, "A journey of a thousand miles must begin with a single step." We each of us must help take that step!

Loving God: Give us, we pray Thee, a deeper and unfaltering faith in Thee and in ourselves, that we yield not our spirits to the disease of worry. Help us to accept the day's task with the confident assurance we are equal to its challenge. Bring unto us the serenity of spirit which comes from the knowledge that Thou dost ever guide our steps with the light of Thine eternal truth." Amen.

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THE JOY OF DISCOVERY

By: Rabbi Edwin H. Friedman, Temple Shalom, Chevy Chase, Maryland - 10/13/63

Columbus day honors a great discoverer and in honoring him honors discovery itself. It honors a great explorer and in doing so honors exploration. For they are not separable, discovery and exploration. One does not 'come upon' if one does not 'venture forth.' What is revealed to us in life is rarely found just because it is there. Were it otherwise, mankind would have perished long ago for want of being moved. The exultation that we feel, the joy that we experience, when something is revealed comes only because we would explore.

How fitting then that Simchat Torah, a festival when we honor the Torah, should come now too. For is not this festival, called the Joy of the Torah, also an occasion that honors discovery, which honors revelation? And it also is a day which honors exploration. For we do not honor the Torah merely by dancing or parading with it up and down about the altar. We also read among its words, from the last and from the first, as we begin again to explore and uncover anew. One might say that the Torah gives to us what the sea gave to Columbus. The opportunity to explore its depths and breadths, its beauty and its mystery. We can not 'happen upon' what is in the Torah anymore than Columbus could have 'happened upon' America. As he, we have to venture forth if we wish the Simcha of revelation, the joy of discovery. After all, it is only because we have throughout each year made such explorations that we experience such joy in its discovery. Were we to leave the Torah as an idol in the ark, there would be no such simcha, no joy. Indeed there would be no revelation, no discovery.

Let us realize then that the joy of discovery is not only for those who climb the highest mountains, and search the farthest horizons. If Columbus or maybe Moses seem to have been the great explorers of their day, we must not think today only of the Glenns and Shepherds who navigate the macrocosms of the sky or of those who search the smaller worlds of positrons and cells. The joy of discovery is not limited only to them any more than exploration is!

Have you ever wakened earlier than you usually wake and gone and walked earlier than you usually walk about the neighborhood in which you live? And have you ever noticed how all the colors and the shadows and the shapes of all the things you know so well are as if newly discovered? How all which you have seen before -- a house, a street, a lamp, a tree -- is as if revealed for the first time? How wondrous becomes the unseen when seen, the unexplored when explored, the undiscovered when discovered.

The joy of discovery is part and parcel of experience itself. Each life has its own horizons, its own beauty, its own depths, its own frontiers. One need not be the pursuer of grandiloquent tasks to taste the joy of revelation. The joy of

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revelation can always be found, but it will not come to us unless we are willing to explore. What better lesson is to be learned from our Torah than that it opens up itself to everyone -- who would explore it. And so it is with all of life, at work, at home and in one's solitude.

At work the joy of discovery comes to those who explore new ways and methods unforeseen to do their job, though what they do seem routinized and not susceptible to change. At work it comes to those who seek in everyone they meet the uniqueness that belongs to each, the way they think perhaps, or how they laugh or blush or even how they respond to you. At work it comes from exploring one's own reactions to another, a fellow worker perhaps or maybe one's employee or employer, to discover on what new planes you both can meet.

At home this joy of revelation is for everyone who sees a child grow up and learn to walk and talk; then from his lead investigate what is so obvious to us we never even scan it. It comes to those who are willing to explore the world we lived in so fast we never understood it. At home the joy of revelation is for those who would but take notice of the bonds connecting them to those they love. And, having noticed, seek to discover new ways and words for sharing who you are with whom you love.

And in one's solitude the joy of discovery comes from what you've learned to do but thought you never could have done. It comes from trying -- and from training. It comes from looking into who you are and growing into what you want to be. It comes from becoming. It comes from participating with the stars, or sunset, or with the autumn leaves and knowing the kind of sensations not even poets can feel for somebody else. In one's solitude, the joy of discovery lies in the exploration and the revelation of oneself.

It would be misleading however to say that all such joy is unaccompanied by pain. Columbus did not glide across the great blue sea, feasting on delicacies with no fears that his boat would be becalmed. The astronauts are not chosen by chance but because they can withstand great suffering, and are willing to. Those who make discoveries that lead to better understanding of microbes and molecules are not rewarded with the first experiment. Nor do those who venture to understand the meaning of the Torah learn to read, and write, and think without privation and frustration.

In our own personal lives also, therefore, we must not expect the joy of discovery to come without the pain of exploration, the tediousness of experiment, the frustration of human limitations, the conditioning of experience.

But the choice is not pain or joy; it is both or stale and repetitious impassivity. As with Columbus it is a choice of living forever in a world that is old or trying to discover one that is new. And as with the Torah, it is a choice of being satisfied with interpretations of an age gone by, or exploring the old for revelations that are new.

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A TIME FOR PERSONAL IDENTIFICATION

BY: Rabbi Martin L. Goldberg, Temple Beth Zion, 805 Delaware Ave., Buffalo 9, N.Y.
May 26, 1963

My Friends:

The next major festival to be celebrated in the Jewish Calendar is that of Shovuos. It commemorates perhaps the single greatest event in Jewish history -- but one that requires personal identification. In fact each of the pilgrim festivals requires this sense of personal participation. For example, Sukos in the fall of the year -- a harvest festival -- reminds us not only of some ancient agricultural practice of our ancestors, but actually the traditional observance of dwelling in booths dramatizes this experience in our own lives. We identify ourselves with that experience, and we learn from it a lesson in religion that only personal involvement can teach. Then in the spring of the year, our Passover ritual tells us that we observe the festival "because of that which the Lord did for me when I came forth out of Egypt." (Exodus, Chap. 12) In the same fashion and spirit do our rabbis instruct us to observe the Seder as though we ourselves had been slaves to Pharaoh in the land of Egypt -- as though we ourselves had been present to be liberated and redeemed -- as though we ourselves now require liberation and redemption. So too, on the festival of Shovuos, the very same theme of personal identification and our own personal participation is accentuated and stressed. Shovuos commemorates the giving of the Law by God and its receipt by the Children of Israel as they were gathered at Mount Sinai. This was a continuation of the covenant relationship begun many years before during the days of Abraham and now renewed with all who were present and even those still to be born. This was the religious significance of Shovuos -- acceptance of the covenant and the requirement once again of personal identification. The Book of Deuteronomy sets forth this theme with the words: "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day. -- I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed." (Deut. 29:13-14 30:19)

And these very same words are today directed at the many young men and women being confirmed at this time of the year. There is once again the necessity for personal identification and participation. But what is there for us to do in the world of today? That is a difficult question and we can only suggest an answer. In the everyday world we can start by trying to understand its organization, its power, and its deficiencies and shortcomings as well. To see that devotion to power alone is not sufficient -- to learn from the lessons of past history that trust in mere strength inevitably brings sorry results. To take part in the up-building of the human spirit -- to renew our faith in humanity and the deeper

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aspects of our life. To work actively for brotherhood and civic betterment regardless of what has always been. This means that we must recapture the basic premise of every great religion; namely, that man's humanity is the essential common denominator of all human beings and is far more significant than the accidental facts surrounding their birth, such as race, creed or national origin. To this day the spirit of universalism transcends national boundaries in the fields of medicine, science, art and literature. We must strive to achieve these goals and even more in order to obtain life and blessing. Each of us must regard himself as a trustee of that part of society which he occupies. What we and men everywhere will do with their personal trusteeship will determine what kind of world and what sort of future will be the destiny of our own children and that of all mankind.

Judaism has historically fostered the ideals with which to implement these tasks that we have set for ourselves -- the ideals of knowledge and character. This love of learning has enriched the intellectual tradition of our civilization from its outset even to the present day. Jews were required not only to study but even more important to fulfill the moral laws in their relationship with their neighbors. Learning was ever more than mere book knowledge. We are constantly admonished to remember that not only study, but action should be the ultimate goal. Our religion teaches as well the ideal of character which requires that every Jew must regard himself as a moral agent. All that is necessary to achieve this end may be found in the spiritual heritage from which evolved the daughter religions of Christianity and Islam.

This festival of Shovuos therefore is not only a historic event that we commemorate, but must be also a personal experience for each of us. All of us in a sense stand at Mount Sinai and are required to make a conscious choice. We may choose to be cynical and pessimistic, arguing that there is nothing that can be done to change the course of human affairs. But man does have it within his power to fashion a better world -- a better human society. We must look to ourselves and not to others for the ultimate source of responsibility. Each of us stands at Mount Sinai. Everyone of us has a personal choice. In the edifying words of Scripture -- "Choose life, that Thou mayest live." Amen

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COUNTING, AND WHAT WE COUNT FOR

BY: Rabbi Hayim Goren Perelmuter of Temple Isaiah Israel, 1100 Hyde Park Blvd.,
Chicago 15, Illinois April 21, 1963

The countdown is the crucial word of our age.

More than once in the past few years, as our American eagle flexed its wings and probed farther and more boldly into Outer Space, have we been direct witnesses to this tense experience.

We have watched the countdown in the block-house, moving down and down and down to zero, and then the blastoff. We have watched the missiles carry astronauts into orbit. We have agonized with them and with their beloved families until that sigh of relief at the safe return.

And we have known too that the same missile, with a slightly different warhead, is poised for another kind of flight, if men will not learn how to compose their differences with reason and understanding and live together in peace.

There is an ominous quality about the word countdown. Somehow it seems to symbolize the inexorable ticking away of opportunity, and of hope.

And yet we can count, too, in the opposite direction. We can count up and up; and, in the counting up, release not a rocket but a reason for being; not a stabbing probe into Outer Space but a deep and understanding probe into inner man.

This is the way we count in Judaism at this time of the year. This is the way we count up, to show how much each and every man can count for. For when you measure man against the infinity of space he seems so very small. And, when you measure him against what he can achieve in the realm of the spirit, his stature grows and grows.

Scripture tells us that from Passover, the Festival of Freedom, to Shevuos, the Festival of the Revelation of the Moral Law at Mount Sinai, we are to count seven weeks. (Lev. 23:15)

And beginning with the second day of Passover the Jew counts each day as though it were a precious link in the chain that binds festival to festival. We call this period Sefira, which means the counting of the days.

The fifty days that bind freedom to revelation are fifty crucial days in man's life. For to achieve freedom without purpose has no meaning and is of no avail. Often, in the history of man, have the chains of slavery been cast off, but where there has been no direction and no purpose that freedom has degenerated into license, and license into chaos.

The march out of Egypt and into freedom required a fulfillment and a meaning, and that fulfillment came at Mount Sinai, when a rabble of erstwhile slaves was fashioned into a kingdom of priests and a holy nation, whose life acquired new meaning because they had linked their destiny to God's way as revealed by His teaching of righteousness, of justice, of love of fellow man, of freedom and of peace.

Freedom indeed achieved the fulfillment of its purpose when the desert sands and stormy sea gave way to the rugged mountain of commitment.

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So we count, as we fashion the link moving ever upward from freedom to its fulfillment.

But freedom does not stay won, nor does the fire of revelation and inspiration burn eternally in man. In every generation, and in every age freedom needs to be won again, and its direction needs to be sanctified again with a new light of inspiration.

One of the low points in the struggle for freedom to fulfill itself through purpose came in the first century of our era. During this period the pagan power of imperial Rome tried to snuff out alike the newborn light of emergent Christendom and the older light of the faith of Judaism.

There was a Rabbinic sage, and Shimon bar Yochai was his name, who dared to reject the uncritical praise and adulation of Roman technical power. "How wonderful is the power of imperial Rome," cried one ecstatic admirer, "See what they have done! They have built bridges, market places, and baths!"

To which the sage retorted acidly: "All that they have done, they have done for their own selfish ends. They have built bridges, to extract tolls from them; market places, to sell slaves in them; and baths, as centers of licentiousness."
(Talmud Shabbos 34)

Many comrades of this sage perished in the savage effort to still the conscience of mankind by the suppression of Torah and of the seeking of its ways, and Shimon fled for his life and hid many years in a cave.

Tradition relates that he emerged from the cave in the midst of these days of counting. And perhaps it was fitting that this be so. For the eternal affirmation of our faith is the undying proclamation of the essential worth of each human individual. And we can say this in many ways. We can speak of the image of God in every man. We can speak of the inalienable rights of every man. We can say that every man counts.

It is not so important what we make, as how we use it. And it is all important that no man use his fellow man, for every human being is an end in himself.

The cave from which Shimon emerged during these days of counting bears witness to our affirmation that every human being counts; and that the chain of the counting of the days, that link the march to freedom with the fulfillment of its purpose, is designed to shatter the chains of oppression and of bigotry wherever they shackle God's creatures.

And we must shatter these chains quickly, with a sense of immediate purpose. For time is running out, and if we fail there are much more foreboding caves in store for us, with a diminishing assurance of safe emergence.

A generation that does not put the lesson of Shimon bar Yochai to work may not share the good fortune of his emergence to the light of day.

The very pages of the Book of Leviticus that bid us count the days that link Passover to Shevuos in seven units of seven, bid us likewise count the years in seven units of seven. And in the fiftieth year there was the year of jubilee where we were bidden "Proclaim liberty throughout the land to all the inhabitants thereof." (Lev. 25:10)

If the counting of the days begin with freedom and end with fulfillment, the counting of the years begin with unfulfillment and end with freedom, as though to remind us of the ever-recurrent struggle for its realization.

The countdown brings us to zero. The count-up brings us to new and undreamed-of heights, not in Outer Space, but in the potential power of inner man.

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HOLINESS FOR THE MODERN DAY

By: Rabbi William Sajowitz, South Shore Temple, 7215 Jeffery Ave., Chicago, Ill.
May 5, 1963

I should like to discuss with you a single sentence which occurs in the Book of Leviticus, in the portion of the Torah which was read in most Temples and Synagogues this past week - "And the Lord spoke unto Moses saying 'Speak unto all the congregation of the children of Israel and say unto them: "Ye shall be holy for I, the Lord your God, am holy."'"

Note that this message is not addressed to the High Priests or to the children of Israel, but to the congregation of the children of Israel. Was this difference in terminology accidental or purposeful? Can one not be holy as an individual of the Children of Israel, or even as an individual of other faiths? Why the stress on the word Adas, B'nai Yisroel - congregation of the Children of Israel?

Perhaps this is to tell us that while it is imperative to mould the lives of individuals, unless the individuals unite their lives within the framework of a group, their action is only that of a drop of water; but when individual lives become united in a unity of holiness, in a single purposeful effort, then the drops become like a mighty stream, a mighty fountain of water, etching its way through dirt and stone, through mountain and canyon - a force before which nothing can stand. If the Children of Israel were to become a kingdom of priests and a holy people, it needed holy individuals, yes, but even more it needed the collective strength of group dedication, Adas, B'nai Yisroel - congregation of the Children of Israel.

This is even more true of our present society. Today, more than ever before, we cannot live as "the last Angry Man." We cannot stand alone and shake our individual fists in defiance as if to prove our individual manhood and maintain our individual integrity. If we are to work effectively, if we are to transmit the concepts which we believe to those about us - if we are to "become holy" and bring about an era of holiness, of justice, truth and righteousness, it will come only as we pool our resources, our strength, our faith. Only as we become truly a congregation - a collective witness to God's holiness.

As individuals, far too many of us are content to drift with the stream, to say "What can we do, this is the way things are - this is the way people think; this is the way people act." And yet who are the people if not we. Who represents "public opinion" - if not we?

Yet issue after issue is decided more by the absentee voice of people than by their declarations. Ask any congressman what influence his mail has upon him and you will discover that frequently his vote is cast according to the weight or pressure of his mail, and then ask yourself if he heard from you - if he knew your opinion?

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It is for this purpose that congregations and congregations of congregations form Social Action groups and advise the individual as to the ethical issues at stake in our political scene, hoping that the collective influence of the individuals will tip the scales.

But, one may ask, what has this to do with holiness? Is not holiness concerned with spirituality, with man's relationship to God? How is God concerned in matters such as these?

Let us turn again to our chapter of Leviticus: "And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the Lord your God. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by My name falsely, so that thou profane the name of thy God: I am the Lord. Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord."

Thus we see that man's holiness, man's relationship to God, is reflected not in the words of his mouth, but in the deeds of his hands. It is only as his deeds are holy, only as his deeds become part of a just society - only as the holy man brings his influence to bear within the framework of a group and of society itself - that he can create a kingdom of God on earth.

Recently I spoke with a missionary who had returned from an Asiatic country where the people had asked him - "and if tomorrow this village would be a village of your religion, what difference would it make upon our lives? - Would anything basically change, or would we simply be confronted by new rites, new ceremonies, new symbols? Did your religion change the people of the State of Mississippi or Alabama; does it enable men to live where they want; work, study, eat, and vote as equal human beings?" You, as well as I, know the sad answers to these questions, and yet you also know that the vast majority of us would condemn these injustices that exist not only in the South but in almost every city and state of the nation. The tragedy is that they exist only because we have not transmitted our feelings of injustice within the framework of a group. The hate mongers have united their forces - only the forces of holiness seem to cry alone in the darkness.

Fortunately all is not lost for there are signs of stirring. There are forces organizing within our places of worship, forces working within the councils of worship that are beginning to unite. We have had for the first time a National Conference on Religion and Race, and have set in motion religious group dynamics that will go forward. At last we are beginning to understand that the commandment Holy shall ye be is not a call for a set pattern of rite or of ritual but rather a commandment to become - a commandment to achieve - a commandment that calls from prayer to action, from heart to hand, from individual to congregation.

"And God spoke unto the congregation of the Children of Israel and said 'Holy shall ye be, for I the Lord your God am Holy.'"

May the blessing of God be upon us - as we strive for true holiness, true justice, together as a holy congregation of congregations, then "shall justice well up as waters and righteousness as a mighty stream."

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THE PARABLE OF PASSOVER

By: Rabbi Arnold Jacob Wolf, Congregation Solel, 333 Park Avenue, Glencoe, Ill.

April 4, 1963

Two great sages of the Mishnah, the early Jewish lawbook, had a dispute. What does the reading of the Passover story really accomplish? What good is this our Spring festival, our Seder meal of memorial, our endless recollection of deliverance from Egypt?

Said Shammai: The story foreshadows the redemption. The meal gives us hope for the future. The memory implies a coming liberation. The parable gives us faith in the Messianic time to come. The Seder meal promises a final human good.

Said Hillel: The beginning of redemption is redemption. The celebration is already freedom. The parable is itself a small deliverance. The memory of Passover transfigures. Our holiday is no mere ceremonial reenactment but a command of God to which we respond, an act which is already an accomplishment. Judaism does not merely promise the Messiah; it is the first act of the great Messianic drama.

The pagan religions and their modern inheritors also have a Spring festival. It is often an enactment of what Dr. Eliade calls "the myth of the eternal return." It celebrates the re-birth of nature. It foreshadows a mystic deliverance from the sacred wheel on which our lives are broken.

The pagan return flees back to timelessness, to nature's infinite repetitions. But the Jewish Passover is a hallowing of history, a reading of the story of man in the light of God's purpose. The pagan flees away from his own personal identity, clothing himself in the universal cloak of Spring, recapitulating that primeval archetype in whose identity his own is lost. The Jew sits down to read the Passover parable as a person responding to the will of his God who is a super-Person, too. The Jew says, "I read this story because of what God did for me when I came forth out of Egypt." He does not become Moses, but in his own skin, in his own home, in his own identity, he experiences true liberation.

The pagan myth speaks of a dangerous journey, an Argosy, a Quest, which ends, however, in complete safety. The Jew reads his sacred story in the safety of his own home, he need not risk mysterious flight. But the end of his trip is not safety. It takes him, finally, to Albany, Georgia, or to Auschwitz; it drives him to battlefields not his, to struggles for human redemption which he would, if he could, ignore. The pagan is afraid of history and flees back to inhuman nature. The Jew at Passover takes his specific stand at a specific moment in man's liberation. He struggles to let the new break forth, to be the next moment of Messianic fulfillment. By helping other men, he finds that he himself is free.

Please turn over

Pagan holidays are orgiastic. The natural man seeks redemption by drinking strong drink, by dancing wild dances, by sexual abandon which is neither truly sexual nor honestly human. The Jew sits in his own home or synagogue, surrounded by his wife and children, his parents and community. He drinks a measured four cups of wine; he sings gay, devout songs. He reads the passages of Exodus from the greatest Book ever written. He tells his young why God brought forth both him and them from Pharaoh's prison. He laughs, remembering; awaiting Messianic time, he sobs!

The Pagan parable looks back. In nature's endless repetition is their safety. The promised one was always here; they need only recapture His eternal return to save themselves for peace. The Jewish Pesach looks forward. We open the door for Elijah whose coming speaks of the time of the Anointed Deliverer. In the tension of the present hour, hope breaks out like a brushfire and we turn with eagerness to what shall be. For the pagan, all is despair and pessimism and impotence. Only by escape from time and men can such a one find rest.

But the Jew, doggedly, hangs on to hope. His faith is faithfulness, recollection of the past, trust in the God of future time. His Passover lends him to the ultimate Passover when all shackles shall be broken and every Pharaoh drowned in the sea, and all men free at last. He sings the song of that little kid who was attacked by cat and dog, by stick and fire, by water and ox, by man and God, and yet who lives in an immortal jest. We Jews we are that kid: the Babylonians and the Assyrians, the Greeks and the Romans, the Spanish Church and the Nazi infidels; the Pharaohs and Hitlers and Stalins of every time and place have sought our life, but they returned to meaninglessness, and we are still here. Our Passover is joy: food and drink, song and love and loved ones close. We toast our God and bring Him home to dinner.

Paganism begins in orgy and ends in despair. The Passover service begins in shame-- the story of our enslavement in Egypt, and ends in glory--praise of God who freed us for His sake. Or was the shame really our slavery? No man need be ashamed that other men have made him slave. Was it not rather, as Rav says, that our fathers served the pagan gods? Was it not the fact that we did not even know we were enslaved until God made us free?

The Parable of Passover liberates. It tells us that men who make other men their tools are slaves themselves. It tells us that we must redeem our time, with God's help, calling our brothers to be free. Our journey begins at home, in our town, in our year, in our life. It ends at an infinite distance. The man who helps his fellow man be free begins a long, long road whose end is Messianic and Divine. The man who remembers Egypt-- and Berlin and Johannesburg and the hungry kids in Mississippi punished for trying to vote--that man is remembered of God.

In the Passover holiday is hope for man. In the parable of redemption God truly comes to us and gives us trust. For lo, every slave shall be liberated, the waters shall part, the time shall be redeemed, the Messiah will come--and man, our brother, shall be free.

Amen.

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WHAT CONSTITUTES A GOOD JEW?

BY: Rabbi Louis L. Mann, Sinai Congregation, 5350 South Shore Drive, Chicago 15,
Illinois April 28, 1963

Simple subjects are frequently the most difficult to discuss. Mathematicians will tell you that the most difficult proposition in geometry is to prove that a straight line is the shortest distance between two points. We are dealing today with an apparently simple problem, and yet it has been a controversial one throughout the ages. I am raising the question, "What Constitutes a Good Jew?"

In the Talmud there is an interesting passage that says that the 613 commandments of the Torah were reduced to ten in the Ten Commandments, to six by Isaiah (33:15-16) to 3 by Micah -- and finally to one by the Prophet, Habbakuk: "The righteous man may live by his faith." In Talmudic times one of our sages went so far as to say that "anyone who denies idolatry is a Jew" -- but it did not add the word "good." Judaism is not a race, a creed or a nationality but a Weltanschauung, -- a philosophy of life, a way of life. Some people define religion in general as "a way of looking at certain things: prayer, ritual, ceremonies, creed and conduct." Judaism -- which is religion -- is not so much "a way of looking at certain things," but a certain way of looking at all things. That certain way is an all-inclusive way; it includes everything and excludes nothing: The function of Judaism is to make life full, useful, helpful, cooperative and complete for each and all. It is an attempt to make the best of conditions after making the conditions the best possible. I shall divide what I have to say into two parts. The first is the general and all-inclusive humanitarian aspect of Judaism and the second is particularistic and unique aspects of it.

What then constitutes a good Jew?

First and foremost, a good Jew must be a GOOD HUMAN BEING. We are human beings long before we are Jews or Christians. A good Jew must be a good human being plus something. These plus qualities I shall supply a little later on.

(a) A good human being must be MORALLY UPRIGHT.

(b) To be a good human being in addition to moral uprightness, requires INTELLECTUAL HONESTY.

(c) To be a good human one must also be SOCIALLY OF SERVICE.

The simple story of Cain and Abel teaches unequivocally when we refuse to be our brother's keeper, we become our brother's killer. It is collective security on the one hand or collective suicide on the other.

(d) Finally, to be a good human being one must be SPIRITUALLY ATTUNED. "Man does not live by bread alone." Man cannot live by reason alone. Someone has defined an "atheist" as "one who has no invisible source of help." A truly good person requires and reaches out to an infinite quest which is a quest for the Infinite. Atheism in theology leads to materialism in philosophy. The atheist is not necessarily a person who says, "there is no God," but who lives as if there were no God. To an atheist morality becomes a mirage, a treaty is "a scrap of paper" and in Communism this "dialectic of materialism" consists of the deification of the state which leads to the desecration of God and the degradation and the degeneration of man.

We have touched but slightly upon what constitutes a good human being: one who is morally upright, intellectually honest, socially of service, and spiritually attuned.

(a) A good Jew must, in addition to being a good human being, have some plus qualities, among them JEWISH SELF KNOWLEDGE. He must be acquainted with Jewish history, Jewish ideals, their evolution, Jewish literature, Jewish philosophy, and the historic "Challenge and Response." Self knowledge includes a history so inextricably intertwined and interwoven with an indefatigable quest for the good,

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the true and the beautiful, making it the longest, most continuous and most heroic of all histories. Judaism has influenced every culture in the world and has been influenced by every culture in the world - JEWISH SELF KNOWLEDGE.

(b) The second of these plus qualities is SELF REVERENCE AND SELF RESPECT. Ahad Ha Am, the Jewish philosopher said, "The greatest need for emancipation among Jews is emancipation from self contempt." It refuses to be bogged down by self contempt; it will not be harassed by an inferiority complex, it defies being crushed by intimidation and will not be destroyed by persecution. I am often asked why some Jews lack self reverence and self respect. That is not difficult to answer: such Jews have no Jewish self to respect. They represent what an anti-Semite said of Jews: "The empty page between the Old Testament and the New; - they do not know the Old Testament and do not read the New."

(c) This leads naturally to SELF IDENTIFICATION. No one can be considered a good Jew who does not freely and openly identify himself with fellow workers in the "Vineyard of the Lord." The escapist Jew is not a Jew at all. He may be erroneously considered a Jew simply because of the accident of birth, whereas a real Jew is one by conviction and worth. Do you recall James Thompson's "Hound of Heaven"? It is a great classic, revealing in poetic majesty the thought that the more one attempts to escape the spiritual life, the more one becomes intermeshed and entangled in it without understanding its beauty and without having the comfort and sublimation of character that it brings. The escapist Jew is hounded, harried, haunted and harassed. I have yet to meet an intellectual Jew who was an escapist or consumed by an inferiority complex. What a pity to have all the disadvantages of being Jewish, the victim of prejudice, hatred, persecution and torture without the soul-stirring challenge of being one of a very small group -- but one-half of 1% of the world's population -- to have contributed so much to the religion, the ethics, the morality, the sociology, the art, literature and music of the world.

(d) To be a good Jew one must have JEWISH SELF EDUCATION AND SELF CONSECRATION. The Prophets of Israel are known to have been the greatest religious geniuses of all the world. They were misunderstood in their own day. They were stoned, ridiculed and persecuted. Jeremiah was thrown into a pit. Hosea lamented that he lived at a time when it was "prudent for a man to hold his tongue." Yet that self same Hosea, 740 years before Jesus, refused "to play safe" and taught the world its greatest religious idea - God is love.

(e) Frequently one is asked how can you tell good from evil? There are five or six criteria. One of them is that a thing is apt to be good if it leads to self development and self-perpetuation; and it is bad to be if it leads to self devastation. One cannot be a good Jew unless one believes with all his heart, with all his soul and with all his might, that the Jew has a challenge to meet, a mission to perform, a task to do. The Talmud says that even though we are not able to complete a task, we are still not exempt from doing all we can in our own lifetime. That which our fathers treasured, even at the risk of life itself, to bestow upon us their children as a sacred heritage, now becomes our duty as fathers to hand down to our children, having added a link in a chain of a tradition greater and more heroic than which there is none in the annals of recorded history. Self Perpetuation! When a Jew cares only for Jews, he is no longer a Jew. To be a Jew means to be a humanitarian. When Jews who are great, become great Jews -- great as Jews -- then will the prophecy of the great historian Dubnow be realized. Said he, "The first half of Jewish history became the sacred literature of the world. Their historic experience became the world's Bible." Self Perpetuation means that the Jew today must so live that the second half of Jewish history -- now in the making -- may be worthy of becoming a Bible to a spiritually hungry world. The supreme need of our day at this critical juncture in the world's history for Jews and for all mankind is not the ignorant, the indifferent, the escapist, the apologetic Jew, not the cringing, creeping, feigning, fawning Jew -- quite the contrary, but the upstanding, outstanding, understanding who would also be the withstanding Jew: in the words of the Prophet Isaiah, "In righteousness shalt thou be established; no weapon that is formed against thee shall prosper and every tongue that shall rise up against thee in judgment, thou shalt condemn; this is the heritage of the children of the Lord, and their righteousness is of Me, saith God."

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IF YOUR SON HAD KNOWN MY SON....

By: Rabbi Randall M. Falk, Temple Ohabei Sholom, 5015 Harding Road, Nashville, Tenn.
May 12, 1963

The annual observance of Mother's Day brings forth many sincere and deserved tributes to Motherhood. Still no artist has yet painted the picture or penned the poem comparable to the summation of the qualities of Mother's love and genius found in the last chapter of the Book of Proverbs. It begins:

"A woman of valor, who can find?
For her price is far above rubies."

Then follows a magnificent delineation of all the virtues of such a woman: her diligence in satisfying the needs of her household, her concern for the poor, her love of God and devotion to His law. But this is the line, which above all others, exalts for me the role of Mothers: "Her lamp goeth not out by night."

Throughout the long, and often torturous, history of the Jew, the courage and compassion of our mothers has instilled the strength and understanding with which we have confronted the darkest and most challenging nights. Typical of this is a story which came out of the Nazi concentration camps prior to the second World War.

One day a notice was posted in one such camp that any man who could teach Hebrew to the commander should report to his office at a designated time. Baffled by such an unusual request, no one was eager to undertake the assignment. One young man finally volunteered. He reported to the commander, and the Hebrew lessons began that very day.

Weeks passed; the daily Hebrew lessons continued; beyond that there was no communication between teacher and pupil. Finally, at the end of a lesson, the Nazi commander said to his Jewish instructor: I know you have wondered why I wanted to learn Hebrew. Let me tell you the story.

I was one of the young Nazis who was commanded by my superiors to assassinate Walter Rathenau. (Rathenau, you may recall, was one of the outstanding Jewish industrialists in pre-Facist Germany.) We obeyed our instructions and carried out the assignment. Since our party was not yet in power, we were tried, convicted, and sentenced to prison for this crime we had been ordered to commit.

I was a bitter, resentful, cynical prisoner. My mother wrote regularly, trying to console me, and one day she enclosed in her letter a note she had received from the mother of Walter Rathenau. It went, in part, like this: even in my hours of mourning for a beloved son, I can feel the heartache that must be yours, the mother of the man who took another life. And as I seek solace for myself, I have wondered what I might say to you that could sustain you, too, in these dark, lonely hours.

(please turn over)

May 12, 1963

Nothing can erase the crime, or bring my son back to me. Both of our sons are victims of a terrible wave of unreasoned hatred that has engulfed our land. Somehow I feel, though, that IF YOUR SON HAD KNOWN MY SON, HE NEVER COULD HAVE KILLED HIM.

If your son had known my son, he never could have killed him. This line, the Nazi commander concluded, haunted me day and night. It could only have come from a woman with great faith in the love of God and the Brotherhood of man. I wanted to drink at the well-spring of her faith. So I decided to read the Bible in the original Hebrew. This is my reason for these lessons. I know that such a search seems incongruous with my position in this camp. Perhaps someday, though, we shall find a way to build a better world and a finer civilization than man has ever known.

IF YOUR SON HAD KNOWN MY SON, HE NEVER COULD HAVE KILLED HIM. Permit me to paraphrase this superb reflection that emanated from the lamp of a mother's faith in her darkest night, that it may guide our thoughts in our own days of moral blackout.

IF YOUR SON COULD KNOW MY SON, HE SURELY COULD NOT HATE HIM. How prayerfully we seek such guidance from mothers -- Jewish, Christian, Moslem -- who see the barriers that ignorance has erected in the name of religion, and who know that if mankind is ever to achieve a kingdom of God on earth, these barriers must also be torn down, in the name of religion.

IF YOUR SON COULD KNOW MY SON, HE SURELY COULD NOT HATE HIM. How desperately we need to hear these words spoken from the full hearts of mothers in Mississippi and Alabama, Louisiana and Tennessee, where the prejudices of white sons thwart the aspirations for freedom and equal opportunity of their black brothers.

IF YOUR SON COULD KNOW MY SON, HE SURELY COULD NOT HATE HIM. How urgently we need to hear these words spoken with conviction by mothers in Russia, China, Germany, America, where the hope for prevention of a world war, that would in this generation take the lives of millions, must come from mothers who brought these lives into the world and who think of life as precious.

These are the paths to peace that must be illuminated by mothers whose "lamp(s) goeth not out by night." In the darkness created by the fears and prejudices and tensions of our times, rekindle your lamps -- O Mothers, everywhere -- that your children and your children's children may "rise up and call (you) blessed."

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(Signed) David J. Wise

MESSAGE OF ISRAEL



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UNITED JEWISH LAYMAN'S COMMITTEE INC.

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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

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THE VOICE OF CONSCIENCE

By: Rabbi Benjamin Friedman, Temple Society of Concord, 910 Madison St.,
Syracuse, N.Y. May 19, 1963

Time was when in the shallow thinking of some people science was looked upon as calling religion's bluff. Today the true man of science, appreciating the immensity and complexity of the universe, finds himself standing in awe before the inexplicable.

This attitude of awe and reverence is shared alike by the true scientist and the true religionist. It eventuates from different experiences. The scientist seeks to penetrate the realm of the unknown. In his ceaseless quest he cannot help but be impressed by the inadequacy of his scientific efforts. This creates for the scientist a climate of reverence. He sees God in nature.

The truly religious man on the other hand expresses his sense of awe in the words of the psalmist who exclaimed: "When I behold Thy heavens, the work of Thy hands, the moon and the stars, which Thou hast established; what is man that Thou art mindful of him and the son of man that Thou thinkest of him?" To the truly religious man God is also in nature.

But God is also within ourselves, in our conscience. We are called upon to stop and think. It is our thinking that sends an ethical electric shock to our conscience. "Come now and let us reason together" says God who is willing to reason. God speaks to us through the medium of our conscience. There is between us and God what Martin Buber calls the "I-Thou" relationship.

Jewish tradition has always extolled the sanctity of the family. The ethical character of parents determines the ethical character of children. Overindulgence or neglect by parents impair the morale of the family. It is my belief that fundamentally many marriages founder on the rocks of egoistic self-interests. There must be an authentic "I-Thou" rapport between husband and wife. Each should seek to understand the other. Misunderstandings must be nipped in the bud. Neither husband nor wife should violate the sanctity of their respective personalities.

Our conscience has something to tell us about our responsibility toward our children. Children cannot be reared in broken homes or by parents who are over-harsh disciplinarians. Rabbis like other clergymen are familiar with teenagers who rebel against their parents. Protest actions take the form of hastily consummated marriages without parental approval. Unmarried children move out of the home. It is sad to hear a parent say: "There's nothing I can do with my son or daughter. I can't get to them at all."

We are deeply concerned these days over the decline in moral values. In a survey of moral attitudes, Look Magazine reported that people felt that "in pursuit of the dollar anything goes." In John Steinbeck's book, The Winter of Our Discontent, a

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May 19, 1963

father discusses a problem with his 14 year old son. The boy was looking for an opportunity to get on a television program. He had seen another boy only thirteen years old who had won \$130,000 on a quiz program. When the father remarked that it was a rigged program, the 14 year oldster said: "Well, he still had the 130 grand." The father asked his son whether the moral aspects of such a quiz program didn't bother him. He got the answer, "Well, it's still a lot of dough." When the father further asked: "You don't find it dishonest?" the 14 year oldster rejoined, "Shucks, everybody does it."

"Shucks, everybody does it" indicates a decline in ethical standards. Time was when children much younger than 14 years old helped their parents by selling newspapers, running errands and mowing lawns. Although such children had no general philosophic concept of what was right or wrong, they felt that it was right to help their parents.

Values that had sharp edges have become dull. Today we render homage to "the ice-cold, diamond sharp business mind" wrote Steinbeck, who added that "the way to some people's wealth would not bear scrutiny."

Conscience speaks to us through a "still, small voice." Let us ask ourselves; what are the values and standards by which we want to live? What is our goal in life? What kind of an ethical heritage - not what kind of a financial legacy - are we building up for our children? Our conscience asks: "If we were to die tomorrow, who, besides our family would miss us? What cause have we served without thought of personal aggrandizement or gratification?"

The index finger of our conscience is pointed at each of us. Each of us is responsible for his behavior. Let us not seek refuge in the comfortable and comforting thesis advanced by Sigmund Freud that our behavior is determined by our unconscious self. This is an irreligious and unethical thesis because it means that you and I are not responsible for our behavior.

Let us listen to the voice of conscience!

Amen.

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FREEDOM LIMITED

BY: Rabbi Herman E. Schaälman, Emanuel Congregation, 5959 Sheridan Road at
Thorndale Avenue, Chicago 26, Illinois April 7, 1963

This time of Passover which dominates the Springtime of the year rivets our minds on the ever alluring theme of freedom. The suspenseful drama of the exodus from Egypt, the miracle-studded deliverance from slavery have drawn a powerful response from deep in the hearts of those who know this story. And since the Bible has penetrated into virtually every corner of the world, Passover's story of freedom has become part of mankind's shared heritage. Time and again it roused hope among those who groaned under oppression. Time and again it gave men that faith and courage indispensable to the quest of liberty. Passover which originated in a far-off time, in an out of the way place, and among a very small people, has thus become universal because it first planted and now annually sows again its most powerful seed, freedom.

To us of this generation and time freedom is not only a cherished echo of the past or a prized personal possession, we have recognized and use it as a most potent weapon. We divide the world into the free and the unfree, with the implied and often open appeal to those whom we consider enslaved to throw off their painful constricting yokes. Knowing full well that technical skills and scientific progress are not confinable to a given civilization or system of life, we have become more aware than ever before that what is specifically ours, unique, precious and, we believe devoutly, superior to all other such values, is freedom and that it is our mission tenderly to protect and vigorously to expand it. Freedom has become the overriding issue of our time. Like a chain reaction starting off with a tiny, and then largely unnoticed, blaze at the banks of the Nile three and a half thousand years ago it has burst today into sun-like brilliance outshining all else.

No better time, therefore, than now, to examine freedom more closely. Is it possible? Is it absolute, limitless? Is it without danger? At first blush, most would assert that freedom is possible, limitless and safe. Isn't everyone of us free to think as we please, to dream as we will? Haven't we all experienced those almost indescribable moments of exhilaration when we seem to vault across all restraining barriers and there surged through us the irresistible sense of freedom? But even as we know of these so surely we also know of the limits set to our freedom. To be alive today rather than 500 years ago or 300 years hence draws a line about us so absolute that we can never step outside it except in thought or imagination. Being born a man or a woman each sets terms and functions which are unchangeable. Our height, the color of skin, the cast of our features, at times the very circumstances into which we are born, the very groups that form our ancestry, our talents, all determine and thus restrain us so powerfully that they restrict severely, at times even annul totally, whole areas and facets of our freedom. One need not at all subscribe to those doctrines which virtually deny

PLEASE TURN OVER

human freedom by placing man into the absolute control of a predetermining God or Fate, psychic factors within or social factors without, to realize that human freedom is not absolute but limited, not automatic but conditioned, not continuous but intermittent.

Nor is man's freedom circumscribed only by the givenness of his existence, by that over which we have no control. Even in that area over which we dispose, we have learned to accept the restraints of law and self-discipline. We have learned to accept obligation. Man who becomes himself only when he relates to other men, when he lives in community, thus also knows the necessity of obligation, the necessity of self-restraint for the sake of the others without whom he is only less than man. Fleeing from the slavery of Egypt, freedom alone leads into the desert of discontent and disaster. It is Sinai to which Egypt is prelude, it is the giving and accepting of the Law, that points the way and makes possible the journey to the Promised Land. Freedom is but the empty canvas on which obligation expressed in law and self-discipline paints the picture of life and history.

Freedom without obligation is anarchy. Obligation without freedom is tyranny. Only the fusion of obligation with freedom produces civilized man. Egypt and Sinai must always be linked together inseparably. For only then does man become truly himself when he knows God to be both Adonoy, limitless freedom and Eloheem, limiting justice, both Author of Liberty and gracious Revealer of the Law.

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FROM: Dorothy Brickman, Associate Director, USO/JWB, Jujiya Bldg.,
Tokyo, Japan
(Representative of the National Jewish Welfare Board in the Far East)

TO: David J. Wise, Director, MESSAGE OF ISRAEL

DATE: May 6, 1963

Thank you for your kindness in forwarding the Message of Israel tape featuring Dr. David J. Seligson in his "Mission in the Pacific." I am returning same under separate cover, via airmail.

Publicity was released regarding the broadcast of the tape to some twenty five sources. The program was heard from the north to the south of Japan over the Far East Network which is the military radio facility, over which your programs are heard every Saturday from 8:05 to 8:30 p.m.

I spent five days in Korea assisting with the Passover program and took the tape to Korea with me. It was heard by hundreds of our Jewish servicemen during the Passover Retreat. Upon my return to Japan, the tape was again utilized at Jewish services by the various branches of Jewish military. A second copy of the tape which I have will be sent to the Philippines, Okinawa, Guam, Taiwan, Saigon and Bagkok for ulitization in these areas. This tape was sent to me by Dr. Seligson's office.

May I, at this time, Rabbi Wise, convey to you the great joy it is for Jewry in Japan, both American and others, to listen to the Message of Israel program every week.

The messages bring great inspiration to us and an important note of home.

Dr. Seligson's message was of particular note to us for he conveyed so many important observations so meaningful to those of us who are devoting our lives to what we feel are important contributions overseas as Americans and Jews.

With all good wishes,

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A SEASON FOR ALL MEN

By: Dr David S. Hachen, Rabbi, Temple Shalom PO Box 703, South Norwalk, Conn.
January 20, 1963

For a people with a memory each age flows into another. Years come and go, and times change; but there is a tide to history. There is a direction. There is a purpose. There is a reason. God knows the design, and at times man catches a glimpse of the real meaning of the universe. There are many ways to search for truth. To each man there is a way.

Out of the richness of Jewish history, there are three men who lived in the same age, but each of whom had a different approach to life... three men who serve as a focal point in the development of Jewish life and thought. The life of each one dominated a century. The first might have modeled his life after the beloved Rabbi Hillel, for he too was a teacher; he too sought to explain the traditions; he too was an interpreter. He was born in France in the year 1040 and died in that same country in the year 1105. At birth he was given the name Shlomo ben Yitzchak. He became a tender of grapes and the head of a school. But he is best known for his commentaries, his notes on the Chumash, and his notes on the Talmud. This teacher, this Rabbi, brought the Rabbinic world into the life of his people. Without his comments the Torah and the Talmud would have been hidden from the Jewish heart. It is for this reason that according to legend he was given the title "Rabban Shel Yisrael" -- the teacher of Israel -- and he was called Rashi.

The second important figure in those days patterned his approach to life after that of the Greek thinker Aristotle. While Averroes was applying the ideas of Aristotle to Islamic thought, and while St. Thomas Aquinas was using the insights of Aristotle to develop Christian concepts, this Jew who was born in 1135 and died in 1204, sifted Jewish theology and law in the light of Aristotelian guidance. This man, born in Spain, fled with his family across Europe and finally came to live in Egypt. It was there that he became a leading physician, caring for the Sultan himself, and it was there that he became a writer of considerable influence among his people. He formulated 13 articles of faith. He issued that great compendium of Jewish law which became known as the Mishne Torah. He even wrote a book explaining how faith must be understood in the light of reason, and it was called the Moreh Nevuchim, the Guide of the Perplexed. This man was a philosopher, a philosopher who sought to convince the skeptics that Judaism was indeed a religion worth living. This philosopher believed that reason and religion could live together in harmony and that the scientific spirit had a place in Judaism. So imposing was his stature that it became a saying "that from Moses to Moses there was none like Moses." In the literature this philosopher is known as the Rambam, but in the annals of history his name is Moses Maimonides.

The third of these giants of Judaism thought of himself as a follower of the second century, Rabbi Simon Bar Yochai. He, too, was for a while a recluse, meeting with his colleagues and students in hidden places. Born in the year 1250, he died in 1305. Reflecting the tragedy of Jewish life in Spain and in much of the Medieval world, this mystic edited what came to be called the Zohar, the Book of Splendor. The Zohar was unique, containing intimate revelations of the secrets of faith. It was a major work in the unfolding of the mystic tradition, the Kabala. It breathed holiness and told of the "hidden light." The Zohar was popular for it brought God close to the Jew, and the Jew close to God. This quiet mystic, who joined together the words of the Zohar, enabled many a Jew to say: "I thank God every day that I was not born at the time when the Zohar was not yet revealed, for it was the Zohar which held me to the Jewish faith." That man who spoke in the image of lights, and candles, and flames and devotion was called Moses de Leon.

Three men, three centuries, three different approaches to life...and each vital in its own way. Rashi, the teacher, opening up the tradition, interpreting the heritage...Maimonides, the philosopher, applying the insight of reason to the intellectual challenges of his age...Moses de Leon, the mystic, carving out a sense of religious identity when faith was shallow.

In the twentieth century modern man is confronted by all three forces which threatened a Rashi, a Maimonides, and a Moses de Leon. Many of us have lost touch with our heritage. Many of us are overcome by intellectual challenges. Many of us are men of shallow faith. Therefore, it is incumbent upon us to re-examine our ways, using the wisdom of these figures out of the past to guide us through our own most difficult times. If the cultural diet is bland, let us draw the interpretations of Rashi close to our hearts. If the scientific confrontation is overwhelming, let us draw understanding from the spiritual rationalism of Maimonides. If the words of belief are all peripheral and meaningless repetitions, let us catch the fervor of the light which flashed forth from the pen of Moses de Leon.

There is a play entitled "A Man for All Seasons." With the turbulence of a most complex world before us, and with the wisdom of these three spiritual giants, the teacher, the philosopher, and the mystic to guide us, might we not say that today is "a season for all men."

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LET EACH BE GREAT

By: Rabbi Sanford M. Shapero, Park Avenue Temple, Bridgeport, Connecticut

January 13, 1963

Emerson once said, "Let each be great, and love shall follow you. Set your own pace. Take the place and attitude which belongs to you, and all men will acquiesce. The world will be just and you will be right."

He was giving us a realistic formula for happiness and success. He was saying that man must develop his own unique individual gifts; express his potential; try and work and sweat; and, if failing, try again. He was telling us to do the best we could with our talents.

If all men attempted to express their best selves, the world would indeed be just, and all men would be right, for they would derive that satisfaction which comes from character born of effort.

Emerson was speaking of a society he visualized where men rose to meet the high standards of conduct, honesty, ethics and chivalry that their religion set before them. These are the people who almost see the prophet of God extending his hand to them, asking them to share in the bearing of the Divine Commandments. The word is not old because of the passing of years, but ever new and fresh and binding.

Today, many people reject the standards set by religion. Rather than rising to meet the challenge to do right, they alter the standard to make it meet their own personal selfish needs. They have only one goal -- to satisfy their lack of initiative, to salve their conscience in being unwilling to accept God's law as their own.

Many people in our time sneer at traditional religion. Many people have formed their own pseudo-religious societies. This satisfies the accepted social requirement to be "churched." These people make their own rules, define morality and ethics in their own terms, thus making God work for them. It is 20th century ultra-sophisticated idolatry.

There are people who, though remaining in established churches and synagogues, refuse to accept the obligations required by that faith. In the perpetual duel between religious truth and social acceptance the winner is always man, the loser God.

How many of us today ask, "What does my faith require of me?" "How can the power of God use me?" And how many more ask, "What will people say?" or "Perhaps I will lose my job if I stick my neck out." or "I agree, but let someone else do it."

The age in which we live demands alert, responsible citizens who respond to the call for dignity and courage that the trying decisions of each day impose upon us. The age demands of its human creatures a kind of quality, a capacity for faith greater than we have ever had before. More than the ceremonials and beliefs and the traditions of our individual faiths -- more than these is the common need in our world for men to meet one another in frank discussion and exchange. Men and women who will cast off old chains, petty rivalries and disputes. We need men and women who believe that man is not lost . . . but potentially great; who see in our cataclysmic times a challenge to man's divinity and integrity, a challenge that can be met if men will to pursue peace and vow to keep it. We must not permit the almost overpowering shadow of the organization or institution to depress us.

Each of us is potentially more, far more, than we are in fact. The moral, upright and optimistic person today may not be in the majority. Such an individual invites negative responses and reactions from the insecure, the guilty, the inept and inadequate people in society. But the one good, perhaps unnoticed, man or woman becomes powerfully significant when he wills to strive for something of value and quality, of meaning and honor, of purpose and challenge in our world. This man accepts no less than the best -- from himself and for himself. The world in which we live is always violently hysterical or hopelessly asleep. The balance, the sanctity of life, and the future of humanity, can be guaranteed by good people, not necessarily famous people, or saints, or preachers or generals -- but you who may be unknown but faithful, unheard of, but working hard at being the best person you can possibly be.

The great artist Pissarro, rejected in his time, attacked and mocked, never faltered in his beliefs and creativity. Today, his works are priceless. He once said, "When you put all of your soul into a work, and all that is noble in you, you cannot fail to find a kindred spirit who understands you."

You, who are diligent in maintaining dignity, you have the finest quality of all -- a quality that constantly challenges the aristocratic in each of us. This quality is the divinity within us, God speaking to us from within, extending to us that spiritual summons, reminding us to wake up and live, to appreciate life and the beauty of our earth. With all of the evil that surrounds us, the threats with which we live, the dark omens that often cast their shadow over the world; still, with all of this, God's created beauty can inspire us to do well, to find strength and faith in deriving that joy born of noble living. There is no substitute for optimism which sparks our life view; for study and education which expands our horizons; for fellowship and unity which transform strangers into brothers; for faith and belief, discipline and prayer, that gives us perspective, a sense of selflessness through a divine sense of well-being. This is religion. This is living nobly and faithfully. This is what Emerson meant. . . .

"Let each of you be great. Set your own pace. Take the place and attitude which belongs to YOU. The world will be just and you will be right."

MESSAGE OF ISRAEL



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PEACE IN 1963 -- THE SUPREME QUEST

By: Rabbi Robert E. Goldburg, Congregation Mishkan Israel, 785 Ridge Road,
Hamden 17, Connecticut January 6, 1963

The ancient Romans depicted the god Janus, whose name is given to this month, as a head with a face on each side. Guardian of the gates and doorways, Janus could thus see in two directions. What was behind him and what was in front of him. This morning, we stand on the threshold of the new year, aware of the year behind us and trying to see, insofar as this is possible, what is before us in the months ahead.

We are the heirs and inheritors of what has been, both in history and time, and as thinking people we cannot look upon our world, as God once did at time of the Creation, and say that it is good. For it is not good for the millions of people who still live in poverty and squalor, because they were not fortunate enough to be born in the right place, on the right continent, in the right nation, or to the right family. It is not good that children must die from malnutrition as they do each year, and of disease which is today preventable and curable where it is possible to obtain medical services. It is not good that men should suffer discrimination and endure prejudice because of the color of their skin or their creed or their beliefs. Nor is it good that the very air which men breathe, and which God created pure, has been contaminated with noxious poisons from nuclear explosions and claims as victims innocent children living now and of those yet unborn. Surely the God of goodness cannot condone the evil conditions which obtain today on this earth. Yet each week, we go to our respective churches, and ask God to bless us. What will we -- for our part -- do in the year ahead to make us worthy of God's blessing?

It seems to me that -- to merit blessing -- we must prove ourselves more worthy of Divine favor than we have in the past. "For the earth is the Lord's -- and the fullness thereof -- the world -- and they that dwell therein." Where we see nations, armed to the teeth, ready to risk nuclear destruction for themselves and for all living things -- God sees only people. Where we see races, the one asserting superiority over another -- God sees only His children. As God is not a Marxist, so is He not a Capitalist either. Nations great and small have risen and fallen, and there is no evidence that God concerns Himself in the least with national sovereignty, human ideologies, or the many causes which men have quarreled over, fought over, and -- in their zeal -- over which they have murdered each other. If God were not so patient, long-suffering, abundant in mercy, and forgiving of transgressions, He would long ago have turned His back on the human venture, for rather than His failing us we have certainly failed Him.

With all our powers of thought and creativity, we have, to be sure, created beauty and nobility. But the bulk of our energy and the greatness of our minds has been

largely harnessed to produce implements of greater destruction than has ever been known before. And though, unlike God, we cannot create a new earth, we can, at this fateful hour in our evolution, destroy this one and bring to an end a creation not of our own making. We have no assurance that Divine providence will redeem us from our folly if we engage in the ultimate immorality of nuclear war. And those who walk in the traditions of religion, who profess the fatherhood of God and the ultimate brotherhood of man, are challenged now, as never before, to put to the test the values they cherish. No words are more relevant today than those spoken over two thousand years ago by the gentle Jewish rabbi and sage called Hillel. "Be of the disciples of Aaron," he said, "loving peace and pursuing it, loving thy fellow creatures, and thus bringing them near unto the Torah." We note that it is not enough to love peace, but we are commanded in the more active and difficult task of pursuing peace. We are not told to hate our enemies or to exterminate them, but to love our fellow men and, by that love, teach all men the meaning of righteousness.

Judaism views men as partners and co-workers with God. Each new year becomes an opportunity for the re-creation, as it were, of the world itself. The twin evils of contemporary man are the folly of racism and the crime of war. On the abolition of the former, depends whether or not man shall live in liberty, as brothers and friends. On the abolishing of war, hinges the answer of whether men shall live at all. The billions spent on the armaments race could be used to abolish poverty the world over, to teach the ignorant through education, to cure the sick through medical care and scientific research. As man may destroy the earth, so also is it within his capacity to make it good again. Liberated from the threat of atomic holocaust, nuclear energy could usher in an era making abundance possible for all peoples. The problems are many, but they are not insoluble. Surely the suicide of the race is not a solution, but the failure of one.

Each of us can, if we try, contribute something in the quest for brotherhood and peace. In the year ahead there is no greater cause than this which calls upon our hearts and minds. And for those who so dedicate themselves, future generations will bless them and call them the deliverers of mankind, who moved men away from the abyss of destruction. "They shall receive a blessing from the Lord, and justice from the God of their salvation. Such is the generation of them that seek Thee, that seek Thy presence, O God of Jacob."

AMEN

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A NEW YEAR'S REFLECTION

By: Rabbi Maurice N. Eisendrath, President, Union of American Hebrew Congregations,
838 5th Avenue, NYC December 30, 1962

It has been said that the Jewish ministry is not apt, as a rule, to be the object of envy, but there is one respect in which this might not be true. A rabbi has the good fortune to have two opportunities to study the suggestive lessons of time's flow and flight: first on Rosh Ha Shono, the Jewish New Year, which comes in the autumn when the leaves fall and one cannot but be moved to reveries of past springs and glorious summers fled, and again on the eve of January 1st, when the general new year is ushered in, at this time too, when winter's shroud is spread over the frozen earth, the Jewish minister, in common with the preachers of other faiths, may once more consider the meaning of time and eternity.

And so, at this New Year season, spend a moment or two in reflecting upon time's passage, especially as it affects humanity as a whole rather than the individual. I would raise the question as to whether we have clothed the departed year in durable garments, whether we have bedecked it with genuine or imitation adornments: in other words, have we given to the year 1962 anything of lasting quality or have we allowed it to join the procession which the poet has described as "poor windlestraws, turning and whirling, bobbing up and bobbing down, rising and falling to no purpose"?

This question was once graphically visualized by Walter Rauschenbusch, a religious Liberal and professor of church history. He painted the picture of a chamber of the past where the spirits of the dead centuries sit upon granite thrones. When the nineteenth century descended to this silent chamber, all the spirits turned toward him; "Tell us thy tale, Brother. Give us word of the human kind we left in thy keeping."

The nineteenth century spoke and said, "I am the spirit of the wonderful century. I gave men mastery over nature, discoveries and inventions which lighted the black spaces of the past like luminous stars. One man now does, by the touch of his hand, what the toil of thousands of slaves once could not accomplish. Knowledge has unlocked the mines of wealth and the hoarded wealth of today creates the greater wealth of tomorrow. I made man free to face facts and not fancies: Knowledge is a common possession and not the secret treasure of a priestly few. The deeds of the East are known to the West at morn. I did for mankind what none of you achieved before. Men are rich today; they are wise; they are free." Thus spoke the nineteenth century.

The spirits of the previous centuries listened with troubled eyes. At last the spirit of the first century replied:

"We, too, were once proud as you are proud. We, also, spoke as though the redemption of man had been accomplished. But has it really? You made men rich, you say. Yet today we look at you and we still see two-thirds of the world ravaged with hunger, hollow-eyed, fat-bellied, skinny-limbed children feeding on moldy crumbs of garbage -- their only meal.

"You have made men wise, you say. Yet today we gaze at your time and we still see the cunning of self-aggrandisement rather than the wisdom to live for others, to live with others. Cunning to fashion ever more lethal weapons of death, not wisdom to fashion ever more delicate instruments of life in art, in culture, and of the spirit.

"You have made men free. Yet today we note in your era that there are still those who toil for others against their will, who are denied and deprived the right to exercise their free God-given will to live where they choose, to work at what they choose, to be as they desire."

The nineteenth century hung its head and said:

"Your shame is already upon me. My cities are as yours were. My millions live -- if at all -- from hand to mouth while my few sate themselves and rejoice in their indifference. All, all, rich and poor, black and white, Jew and non-Jew, tremble beneath the new cloud that is lined not with silver but with hydrogen-bearing death. Man distrusts man; man fears himself, and so he fears his brother. He has abused the knowledge I gave him. The magic I put before him to turn need into fulfillment, hate into love, sterility into profusion, suffering into peace he has willfully misused."

What a sermon for our this New Year season when so many of us abandon our houses of worship to go forth, instead, to our revelry, to submerge in an orgy of festivity the cares and responsibilities which are ours! What a sermon for the new year is the news carried over television, radio, and the press of hostile acts imposed by one nation upon another, by one race upon another while, side by side with such accounts of man's bestiality, the science columns are filled with the means for extending life, relieving illness and pain, and the increasing gimmicks for easing the chores of our daily work and homemaking! What a sermon for a fresh beginning as we hear preached from every pulpit the tales of great strides forward that we have made in the twelve months gone by: so many new automobiles bought, so many new television sets in so many new homes, so many new freezers for so many more brands of frozen banquets. We will speak and hear of "the good life" described in terms of goods produced, but we will not hear and speak of it in terms of "good" produced by us from within ourselves.

Education has usually been pointed to as the great gift of the year, or, let us say, the past ten years. Universities are rapidly becoming overcrowded; school rooms cannot accommodate the influx of students; academic processions are longer and longer as degree-granting multiplies. And yet narrowness, bigotry, provincialism, and all the manifestations of the ignorant remain with us. Education, as another status symbol and mark of conformity, is lauded to the nuclear poisoned skies while intelligence still walks alone, unhonored and unsung, in the still unpolluted pockets of the earth.

What then will the year 1962 have to contribute to the recital that will one day be made by our "enlightened" twentieth century when it descends to plead its case to the supreme court of past centuries?

It will be able to say with conviction a few words in its own behalf. Some far-visioned men of religion have struggled to extend the visibility of their myopic views. Pope John XXIII has courageously removed from Catholic liturgy prayers which were insulting to Jews. Christian scholars, such as the Reverend James Parkes of the Church of England, continue to educate their fellow Christians to a true perspective of Judaism. White men have joined with black to bring nearer the day when the Negro shall cease to be a second-class citizen. The Reverend Martin Luther King has led not only his own people, but all thinking men and women and especially the youth throughout the world to a better realization of the force of spirituality in action - yes, the year 1962 can reveal signs of a bettering -- if not a bettered -- mankind, and of a perfecting -- if not a perfected -- humanity.

But we hope that while 1962 yet lingers at the threshold of the Hall of Years it will tarry another moment, just long enough to whisper to eager, fresh, expectant and perhaps overconfident 1963, the brief caution that our work is still far from completed. "Wait," let 1962 admonish, "Wait ere you rejoice, wait until your toil of a year is over. There is much to be done, and time gets ever shorter. You must begin your task at once. Resolve now that you will not neglect any assignment. Men still put other gods before the one God. Men still take the Lord's name in vain. Men have befouled the Sabbath and have not kept it Holy. Children do not honor their fathers and their mothers. Murder is still committed, not alone by man against man, but by men against men. Adultery has not passed from the scene. Stealing is yet rife not alone by individuals but by large organizations and even nations. And men still bear false witness and covet their neighbors' houses."

Then the year 1962 will turn its back upon us.

May we, in this mid-twentieth century, who yet have a chance to change the story, enlist the new year to our cause that it may join us in the most heroic spiritual effort of all history to achieve that peace which all men seek. That it may join its youthful vigor to our collective wisdom that we may serve one another humbly, lovingly, constructively. That we may invest in 1963 the deepest, most enduring, and noblest dream of all mankind to link heart to heart and mind to mind, black with white, Christian with Jew, nation with nation. May we, in our New Year's festivity, give a few moments of solemn thought to our tasks: May we include among our resolutions that we will truly dedicate ourselves -- each of us -- to building a better world here on earth, with a finer humanity to bless it, that as one family, under God, we may together "Ring out the old, ring in the new, ring out the false, ring in the true."

Amen

MESSAGE OF ISRAEL



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CHRISTMAS AND CHANUKAH -- COMPARISON AND CONTRAST (Jeremiah 2:4-13)

By: Rabbi Maurice N. Eisendrath, President, Union of American Hebrew Congregations,
838 5th Ave., NYC December 23, 1962

It is by no means accidental that the Jewish feast of Chanukah and the Christian celebration of Christmas occur at virtually the selfsame season of the year. It bears testimony to the fact that perchance, at one time, Christian and Jew may have celebrated a common feast together. Or that both Christian and Jew seized hold of some ancient festival of nature and wove into it their own particular meaning.

As far back as the story of mankind takes us, we discover festivals somewhat similar in observance to our Chanukah and to the Christmas of the Christians.

As the winter deepened, the sun appeared to slip farther and farther from the domain of man. The days grew shorter, the nights longer and more black and cold. With our modern knowledge of the ever-recurring cycle of the sun, with our artificial provisions for light and heat, these things do not greatly disturb us in this latter day. But to those ancient peoples, the coming of winter was a veritable nightmare: It was as though their god, the sun, was forsaking them. In their consternation, they seized hold of the only medium which suggested itself to their as yet unenlightened minds. Perhaps if they would kindle beacons on every mountain top, if they would build huge bonfires in every field, if they would light their torches in every cave and hut, the sun, noting men's devotion to the light, might be tempted to pause in its retreat and be lured back again into their fold. And then when, at that darkest hour, the sun did actually pause in its course and appeared to stand still for a day or so -- which we call the solstice -- when it appeared now to turn about and to begin its homeward journey blessing the earth with lengthening days and increasing warmth, a mood of gladsome cheer surged through the heart of primitive man, and he burst forth into saga and song, chanting the joyous news that the sun was coming back to the haunts of man, bringing light and warmth upon its beams. It was, in truth, a Day of Nativity which they celebrated. A day marking the return of their god.

But, similar as was this basic origin of both Christmas and Chanukah, Jew and Christian breathed into this earlier fete of the winter solstice their respective and quite divergent meanings. The Christians, perhaps, cleaved more closely to the original significance, for they established the twenty-fifth day of December as the birthday, not of the sun-God Mithras, or Horus, or Adonis, but as the birthday of the son of God himself, the son, and you may spell it either with an "o" or a "u": the sun which came to illumine the darkness of men's lives, heretofore steeped, according to Christian theology, in the inky blackness of sin and death, who came to save them for the light of everlasting salvation.

The Jews, on the other hand, took this selfsame festival and transformed it into a day of rejoicing over the victory of the Maccabees against the Syrian armies of Antiochus Epiphanes, a day of celebration over the triumph of the light which had been kindled by the seers and sages of Israel and which had been all but extinguished by the ruthless totalitarianism of the would-be world conqueror of that time. Both feasts, therefore, symbolized the victory of light over darkness. And yet there was this profound distinction between them: The Christian festival found that victory in the birth of a single person named Jesus, in whom was incarnate, forever after, the way of redemption for all the sons of men. The Jewish feast envisaged that triumph in the re-birth of the people and the faith of Israel which had been so miraculously saved, as if by the "Etzbah Elohim," by "the Finger of God," in order that they might continue to carry out His will.

Let those who believe that they can so easily observe both the Chanukah feast and Christmastide at one and the same time, note this incontrovertible distinction. To the Jew, the Messiahship which the Christian finds exclusively in Jesus is the common property of every child of God. According to the faith of Israel, whoever lives a Godly life may become not alone his own redeemer but also the redeemer of his fellows, of the world itself. Where'er a little child is born and the old miracle of motherhood, with all its heroism and love, is re-enacted there the Angels' choirs chant anew the sweet tidings of glory to God in the highest and on earth peace to men of good will. Whenever the unbounded potentialities of a divine soul comes to life in

the flesh, the stars shine more brilliantly in the heavens, and the wise men declare that unto us a son of God has been born. Every human creature, in the light of our Jewish faith has the opportunity and power of divinity and redemption. How then, can any Jew who is a Son of Israel not by the chance of birth but by the choice of his heart beating in unison with the hearts of the myriads of his martyred forebears; how can any such Jew conscientiously observe the mass of Christ, of the single redeemer of all those who believe in the sonship and Messiahship of the only begotten son of God? Here, in truth, is a vast contrast between Chanukah and Christmas which we dare not slough aside unless we are prepared to surrender that for which our forebears have suffered and died throughout a thousand Christ-like years, during which they were so mercilessly crucified for their stubborn affirmation of "Shma Yisroel Adonoy Elohenu, Adonoy Echod: Hear, O Israel, the Lord our God is one!"

I shall be reminded by not a few of my Jewish friends that no Jew entertains even the remotest notion of such things as I have just mentioned. Why even many Christians do not have such things in their minds or hearts when they so joyously celebrate their happy Christmastide. All that this season represents, in this latter sophisticated day, so many of my Jewish authorities on Christianity will assure me, is a day of general good-will and fellowship and merry-making without possessing any really distinctive Christian connotations whatsoever.

Which, if it be true, is that much worse for Christmas and Christianity: and, to the extent that we Jews join in so degrading it, we too are helping to accomplish the degeneration of a once Holy Day on the calendar of our Christian neighbors into the mere pagan carnival of nature out of which both Christianity and Judaism, in their respective ways, once redeemed this season's festival of light. Whatever genuine value the Christmas season possesses lies in its erstwhile religious observance, in the rejoicing over the birth of one who the loyal Christian firmly believed came to lead the whole of humankind to salvation. That essential basis of the Christmastide, Jews cannot accept, but the moment that Christians likewise begin to reject it they cease to be any longer Christians; and I for one am not prepared to see Christianity disappear thus from our contemporary scene, especially since the alternative is not that the world should suddenly become converted to Judaism, but that it shall plunge headlong down the steep abyss of such materialistic and pagan and Godless creeds and philosophies wherewith we are now confronted. And to the degree that contemporary Jews broadcast to the world that Christmas has no religious significance, they are really fifth columnists within our own Jewish fold: for they are aiding and abetting the fundamental ambition of our enemies which is not solely to achieve the physical conquest of the world, but to subdue it spiritually, to wipe out our Judeo-Christian concepts and beliefs and way of life.

To be sure, there are many Christians who share this degraded outlook. But what right have we Jews to join hands with the least spiritual in the ranks of Christendom and to assist them in their iconoclastic struggle to destroy the citadel of Christianity? On the other hand, there are valiant Christian souls who are striving desperately to restore Christmas to the pristine place, to bring it back into the church where rightfully it belongs, to re-invest it with its deeply spiritual and ethical significance. But instead of strengthening their hands by assuring them that the more Christian they make their Christmas, the stronger we know their Christianity will become and the better it will be for this otherwise paganized world, a number of Jews too timid to face the reality of differences which do exist between Jew and Christian, too tremblingly afraid to deny their pampered children everything for which their spoiled hearts clamour initiate into the cult of materialism which is the direst curse of our day by identifying Christmas, and now Chanukah too, exclusively with physical possessions, with their toys and baubles.

This does not mean to imply that there is no relevance between Chanukah and Christmas except their remotest origins of which I spoke at the outset. Indeed, they do have much more in common, on a far loftier level than the mere commercial and giftgiving plane. ~~That~~ which they more truly share is best borne out, however, by a faithful adherence of Christian and Jew each to his own particular feast. For then the Christian will re-discover that Christmas is, a festival not merely of superficial pleasure, but a festival commemorating the birth of one who came to bring light, not only to his own day, but to all the generations of men: while the Jew will find in his Chanukah, not only a folk festival celebrating, the mere military victory of the Maccabees, but once again the victory of the spirit, of the freedom of the individual man to worship as he will and not to capitulate to the crowd by his cowardly mimicry of the majority's way.

Jews and Christians will not find their bond of union in a de-spiritualized Christmas festival, in some kind of synthetic secular holiday stripped of all religious content and symbolized by some manner of ingenious Chanukah Menorah perched perhaps on top of some evergreen tree, round which parents and children will gather to celebrate their new named feast of Chanumass or Christnukah -- whichever you prefer!

Christmas, Chanukah, these are festivals of light. Let us all -- Christians and Jews -- rejoice in them, banishing all darkness of prejudice and hatred from our hearts, eagerly awaiting that blessed time when the winter of our discontent shall be passed and the darkness which envelopes the earth will be followed by an era of universal light and joy.

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THE TURN TOWARD GOD

By: Rabbi Byron T. Rubenstein, Temple Israel, 14 Coleytown Road, Westport, Conn.

November 18, 1962

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said: "I will turn aside now, and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said: "Moses, Moses." And he said: "Here am I." And He said: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover He said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of My people that are in Egypt and have heard their cry by reason of their taskmasters; for I know their pain. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

In these verses from Exodus, we are given a vivid description of Moses' first experience with his God whom he was to serve so faithfully for forty years. While Moses is alone herding sheep, he looks up to see a bush aflame but not consumed by the fire. He immediately responds and says, "I will turn and see this marvel"; and, at the moment of his turning toward the flames, God calls him by name and directs him: "Take off thy shoes for the ground whereon thou standest is holy ground." Note, it is not the ground where the bush is burning which is holy, not the spot where God appears, but the spot whereon Moses stands which God Himself calls holy ground. Wherever a man turns in awe to contemplate the wonders of life, God appears to him, calls him by name, and man's wonder is called holy. At this moment of the divine experience, God dispenses with any intermediary as He dispensed with the angel of the burning bush and God confronts the searcher directly.

Many a man has been troubled because he has lost his belief in God or because he has never had one, or fears that his belief is not what he is supposed to believe about God. We ought to understand that an experience of God and a belief in Him is as individual as each human personality. Judaism has early discovered that what we can say about God with any validity at all is very limited indeed. No man can tell another what to believe about God any more than he can tell him what to dream.

We know that a feeling about God is a subjective, personal experience which every human being, if he is to have any vital relationship with God, must experience on his own level, in terms of his own life, his own needs, his own character. This does not mean in any sense that God's existence or His nature is dependent on how we feel about Him. God is constant; it is our relationship to Him which varies, which is inward and subjective.

When people see a work of art, or hear music, they react to it differently. They see and hear, indeed they often look and listen for different values, subject to their own personalities and often to their moods. But this does not mean that the painting or symphony has only a subjective existence.

Many of us have had the experience of visiting an art gallery with a friend who, shall we say, knows art, and who tries to explain the meaning and the techniques of a particular artist. Sometimes we can understand what he is trying to describe and sometimes we cannot. But from frequent experience of this nature we come to an understanding of art on our own. But nobody could force upon us his own interpretation. In the same way, if I have had a telling God experience, if I believe in God, I may describe my belief and my experience to another. I may even tell him how and where to look in life for the wonders of God's revelation, but I could not expect, let alone demand, that he see and experience what I have seen and experienced any more than I could demand that he react as I do to a Chagall.

But as a man can never learn to appreciate art if he never makes the effort to look at paintings, so he can never have an experience of the Divine unless, like Moses, he, in his own life, on his own terms, turns to speculate on the wonders around him. And life is filled with miracles much more marvelous than the mysterious burning of a bush. To understand an idea with the mind, this is a miracle. To hear a child's laughter come ringing through the house, this is a wonder. To love and be loved, this is awesome. To know that the eyes see and the ears hear and the joints of the body bend and flex, these are miracles. To look up and see the sun bright in the sky!

And yet if we believe as we do that the God experience is such a personal, private and subjective one, how do we know that our God experience is real? What standards do we have to determine that what we feel and think and experience is in any way a genuine meeting and relating to God? Why can't just anybody say, if he should want to, I have seen God, God has revealed Himself to me, and these are the truths which I proclaim as a result of this meeting.

Here once again the verses from Exodus help. Revelation is not enough. The story does not stop with Moses falling into a faint shouting Hosannas. His moment took on meaning when Moses related himself not only to his God experience but to his human experience, his experience with the slavery of his people. For his first word from God following the revelation was not to glorify God but to help people. The vision of the burning bush is not immediately followed by a description of the sacrifices demanded by God nor by a set of dogmas God wished proclaimed about Himself, nor blueprints for an elaborate shrine. Not what to do for God did Moses busy Himself with, but what to do for people. God's first command to Moses was not for God's glory but for man's freedom. "Go, and I will send you to Pharaoh to bring forth My people from the land of Egypt."

Similarly we can feel pretty certain that any experience we may have with God will be valid and genuine if it sends us out to help people. The final validity of any religious experience is the extent to which it impels a man to become a helpful person in a very real sense. If our belief in God, if our experience with God, does not move us to be of help to others, our vision at best is incomplete, and at worst a fraud. God calls out to us as He called to Moses in the spirit of the superb concept of Isaiah. "I, the Lord, call thee, for righteousness, to open the blind eyes, to bring the prisoners from the dungeon and them that dwell in darkness out of the prison house." May God grant us all a vision of His might, His wonder and His love, and may our lives bear witness to our vision.

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THE EARTH IS FULL OF THY POSSESSIONS

BY: Rabbi Milton L. Grafman, Temple Emanu El, 2100 Highland Ave., Birmingham 5, Ala.
November 25, 1962

We sometimes forget that Thanksgiving was celebrated by the pilgrims as a holy day rather than a holiday, as a festival of the spirit, patterned after the Jewish festival of Sukos. All too often it is regarded as little more than an opportunity for cessation from work, for a family reunion, a football game, or the inevitable turkey repast.

In the aftermath of a crisis we do appreciate the original purpose of the occasion, for crises do turn our thoughts inward and upward. When life pursues its even tenor, however, when prosperity and affluence abound, how many are awakened to the underlying significance of Thanksgiving? How many are pervaded with a feeling of gratitude for the bounties which God bestows upon us, for His goodness to us, for those gifts of nature without which we could not endure? How many are reminded of the presence of a great, mighty divine Power, a Power on which we are dependent for our very existence? How many are aroused to a more profound understanding of the majestic utterance of the Psalmist, "How great are Thy works, O Lord; in wisdom hast Thou made them all; the earth is full of Thy possessions."

The possibility is great that such reverential thoughts do not always occur to us when life seems to be "normal." For we moderns often have little time for God, and less patience. We have come to look upon ourselves as creators in our own right, as designers of destiny, as creatures dependent only upon ourselves for life and progress. We have invented machines that transport us on land and sea and in the air at breath-taking speed, and even hurtle us through space with precision and accuracy beyond credibility. We have made our voices resound to the ends of the earth, and project our images with ease from continent to continent. We have taught metal to add and subtract. We have tamed the elements. We have harnessed the wind and chained the lightning. There is no end to our achievements. We are now reaching for the moon.

And yet, what would be our lot if the sun suddenly ceased shedding its life-giving rays? What would we do if the heavens withheld their rain? What would happen to this civilization we have built, to this planet upon which we live, if sun, moon, and stars veered from their heavenly courses? For the conveniences and luxuries of existence man may take credit, but for life itself, for those essentials that make life possible, for the air we breathe, for the earth that yields its fruit, for the sun and the rain that produce our sustenance, for these we must ever be grateful to our Heavenly Father. Man makes machines, but God makes man. Man invents blind mechanical monsters, but God creates reasoning and breathing creatures. If man has achieved so much, is it not because God has created a mind within him? Is it not because, in the course of the development of life, He has given to him the power of achievement?

All too often our thinking follows different grooves. Our achievements, our successes, our good fortune we attribute to our own ingenuity. Our defeats and failures we

eagerly ascribe to a merciless God. If war blights our lives, if depression ruins our security, if drought destroys our crops, if floods bring death and destruction, we hold ourselves innocent, and point an accusing finger at malevolent forces. We not only lack appreciation for God's blessing, but we fail to realize, in our conceit, that the curses that plague us are not the work of God, but the doings of men. For we not only use nature's gifts in a spirit of ingratitude; we frequently abuse them miserably. If ever a land was blessed, that land is ours. Endowed with fertile soil, with rich mineral deposits, with unusual variation of climate, with virgin forests, with rivers and streams, this land has afforded a veritable Garden of Eden that can care for an even greater population for centuries, and has, indeed, been a God-send to poverty-stricken peoples throughout the world today. Yet we have often abused these gifts. Despite much progress in the field of conservation, we have robbed the soil and destroyed the fecundity of much of our land. And we have thereby invited disaster. Every year witnesses catastrophes in the form of floods, droughts, forest fires. When this happens many who seldom if ever commune with God through prayer hasten to blame a heartless Deity. They would do better to bethink themselves of the greed that drives men to turn grazing land into wheatfields, thereby denuding the soil. When floods occur in the spring, many who forget the word religion point an accusing finger at God. They would be nearer the truth were they to ponder wanton waste of woodlands and the intelligence God gave men to build adequate dams and reservoirs. Thousands of acres of invaluable timberland went up in a blaze last year. It took thousands of years to produce those majestic trees, yet human carelessness destroyed them in one brief minute.

An entire planet has been placed at our disposal, to enjoy, to use to achieve happiness. But man often seems more interested in its abuse than its use. This world of ours might easily be transformed into the paradise it was intended to be, instead of the center of misery and suffering that it so often is. Were we imbued with a real God-consciousness, with a deep appreciation of the bounties of God and the purpose for which they were given, there would soon be an end to starvation wherever it plagues mankind; there would be an end to the threats of war, to the catastrophes of nature which men often bring upon themselves. If we would only pause daily to consider the good that is heaven-sent, the blessings that are our portion, and ponder upon our use of them, mankind would eliminate the evils that depress and disillusion; this would be indeed the pleasant place God intended it to be.

It is for this reason that Thanksgiving should always be welcome. It bids us pause a moment to consider the wonders of God's creation, to ponder our helplessness without His bounties, to appreciate His manifold gifts and to use them so that the greatest good may accrue to all the children of men. It bids us appreciate the wonders of creation, to preserve them and to conserve them, so that we may truly exclaim with the Psalmist:

"How great are Thy works, O Lord; in wisdom hast Thou made them all; the earth is full of Thy possessions."

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FORWARD, MARCH!

By: Rabbi Samuel M. Silver, Temple Sinai, Lakeside Drive, Stamford, Connecticut
November 11, 1962

One hundred years ago President Lincoln signed a bill enacted by Congress authorizing the rabbis of America to serve as chaplains in the armed forces.

This milestone of the Jewish chaplaincy coincides with the commemoration of the centennial of the Civil War.

It has been said of that war that it was misnamed...there is nothing civil about mutual slaughter.

As we mark this double milestone let us ask ourselves how much progress has the world made in this interval of one hundred years.

It can be said ironically that we have made great advances. Whereas one hundred years ago we boasted of weapons that could put to death dozens of men at a time, we now have dreadful missiles which can lay low hundreds of thousands at one push of a button. Whereas one hundred years ago only our nation was divided into two armed camps, now it would seem that the entire world is thus split up.

A century ago the fighting and the casualties were by and large confined to the battlefields. Now we have reached the point where the area of military destruction is without limit. Any spot on earth can be reached by the mighty weapons in our modern arsenal. It is fitting, therefore, that the November 11 observance should have a name change, from Armistice Day to Veterans Day. The name-change seems to say, in so many words, Armistice is not enough. It is not sufficient to have a break -- an armistice -- a temporary halt in the possible conflict among nations. What we need now is permanent and enduring peace...For if we don't achieve it, all of us will become veterans...men, women, and children, men in uniform and citizens in civilian clothes--all of us will become veterans.

On this day when throughout the nation we salute the valor of men in the armed forces, and when simultaneously we pay tribute to the rabbis who have served in uniform--and there have been hundreds of them since President Lincoln signed that bill -- we must also take realistic inventory of our gains as well as our setbacks on the road to international tranquility.

A command familiar to all men in uniform is "Forward, March." Let it be affirmed that our world has marched forward in some respects. No longer can it be said that international anarchy remains unchecked. We do have a United Nations, a forum where we can take our disputes when differences flare up. We do have a record within our own nation of a resolute refusal to indulge in aggression.

November 11, 1962

And, most of all, Americans have in the main acknowledged that they owe it to their nature and to nature's God to make every endeavor to avoid violence and strife. During the days of peace we have strengthened our distaste for war. In his greetings to the American rabbis on the occasion of the centenary of the Jewish chaplaincy, President Kennedy spoke about the "service, devotion and valor of our Jewish chaplains in times of war and peace." When there is a respite from war, our religious faith makes firmer our determination not to yield to belligerency. In his salute to the rabbis in uniform, former President Eisenhower praised the military chaplain as a "living symbol of those principles and qualities which differentiate our world of freedom from the world of tyranny."

We feel, as a nation, that we shun and despise tyranny. We feel, as a nation, that we are willing to expend a vast measure of our treasure for the alleviation of misery and poverty in the world. We feel, as a nation, that we want to do everything possible to avoid a global civil war that would spread wretchedness and misery. In our strong conviction, then, and in our adherence to the principles of negotiation and patient conciliation we pray that we may be able to convert our enemy, not incinerate him.

In the espousal of these views, in the championship of practical idealism, in the quest for the strength which is required of those who practice forbearance and patience, we may say, on this Veterans Day, that we have responded affirmatively to God's call to mankind -- "Forward, March," and onward and upward to brotherhood, equity and peace!

MESSAGE OF ISRAEL



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PROBLEMS OF RELIGIOUS DIFFERENCES: AMERICAN STYLE (A "TALE OF TEN CITIES")

By: Rabbi Eugene J. Lipman, Temple Sinai, 3100 Military Road, N.W., Washington 15,
D. C. October 28, 1962

Once upon a time there was a large pot. It contained a quantity of some liquid which had the magical quality of being able to boil without harming people who were placed in it. It also had the magical quality of being able to hold large numbers of people at the same time. It held an enormous spoon. This spoon, too, had magical powers. It stirred the liquid and the people in the pot all by itself.

This pot accepted people who came to the free shores of America from all the corners of the globe. They stayed in it, were stirred by the spoon until done, then were gently deposited back on the free earth of America. By means of the magical liquid in the pot, they had melted off from themselves all traces of their previous national origins, their culture, their heritages -- and they came out Americans.

This is a lovely story. We Americans have been telling it for nearly a century, and a lot of us have believed it.

But, unfortunately or fortunately, it is not a true story. It isn't even a myth -- for myth has its foundations in reality. The story of the American melting pot is a fiction of wishful American imaginations.

Now it is true that, after a generation or two of living in the United States, national origins cease to be important to most Americans. The auld sod, the mutter-land, and their counterparts around the world no longer have magnetic power for Americans. But one set of divergencies refuses to melt in the magical pot. One deep-seated, deeply-felt characteristic of Americans continues in our hearts and souls generation after generation.

Religiously, we remain a pluralistic people.

Is this fact good or bad for America? Is it good or bad for Americans? Is it good or bad for religion? It can be either, and it can be both. In my view, in today's America, it is both good and bad.

My adherence to the continuum of Judaism strengthens my life, gives it a depth of purpose and power which no watered-down secularized religiosity could possibly provide. Every attempt, conscious or unconscious, to create such a situation in the public schools and other American institutions, is repugnant to me because its results are always milk-and-water, vacuous, thin, empty of the richness of my religious heritage. I don't want such a religion. I want my full rights to my full religious expression. And I think my deeply-committed Christian friends must feel the same way.

However, at the same time religious differences are the source of many serious tensions in American communities. They divide us physically. This is one of the major conclusions forced upon us in our recent study of relationships between the religions, our recent publication to which Rabbi Brickner has so kindly referred in his introduction, namely A TALE OF TEN CITIES.

*For further information on this book, write Book Sales,
UAHC, 838 5th Avenue, New York 21, New York (Phone REgent 7-8200)

Look about you! Is it hard for you to point to that part of town which is predominantly Roman Catholic, predominantly Jewish, or predominantly Protestant? I think not, unless yours is a most unusual town. And, in our book, Mr. Vorspan and I found that large communities--New York City, Los Angeles, Boston, Cleveland, Philadelphia, and the twin-cities...all follow this same pattern, as do smaller ones like Nashville and Muncie, Indiana.

Religious differences divide us communally also. We find it hard to cooperate on any but superficial levels in solving the problems of our society, even when we agree on the nature of the problems and the direction of solution. Protestants, Catholics, and Jews can work together, and they prove it daily in some areas. But not enough, not nearly enough. We are more divided, as of now, than we are cooperative.

Religious differences cause open breaches in communities. Tension can arise over problems of prayer in the public school, just as they can over the admission of a Negro to a public university -- faster, in fact, because most of us can agree on the moral rightness of human equality, and we cannot agree fundamentally on the meaning of the doctrine of the separation of religion and the state. Such an eruption makes frightening reading in the Plainview, New York, chapter of A TALE OF TEN CITIES.

There's one strange aspect to the problem of religious differences and interreligious tensions in the United States, a historically unique one. In the past, religious leaders fought one another over doctrinal problems: within denominations, and interdenominationally. This is no longer the case in America. Our interreligious differences center about the applications of religious-ethical principles to the problems of society.

In this fact, however, lies our great opportunity as Americans of differing religious backgrounds and convictions.

If we agree on an issue, we must work assiduously together to solve the problem. The united voice of religiously-committed Americans is a powerful voice indeed. It should be heard more often -- for it will resound around the world.

But when we don't agree -- and we shall not always agree -- then we must learn to sit together calmly to discuss our differences, respect our differences, then go our separate ways in mutual respect and affection to speak our convictions, urge the adoption of our individually-held views -- and accept the legitimate decision of the democratic process.

For the melting pot cannot be made sufficiently magical to strip us of our religious convictions and our heritages. And it shouldn't. On the contrary, each faith group in America must gird itself to strengthen the commitment of its adherents, strengthen their willingness to live each day conscious of the requirements of the faith, strengthen their determination to work to bring about the Kingdom of Heaven as they see it.

There is no danger to the future of America from too much religion, no matter how many divisions we may have. There is a real danger -- and a present one -- in making of religion such a peripheral, weak, picayune force in the lives of Americans that it will fail in its essential purposes.

Religion must cease to be a peripheral activity, limited to occasional attendance at church or synagogue or the respectful bowing of the head as invocations begin and benedictions end otherwise unrelated public functions. Religion is more. It deserves better. But it can be more only within the strong framework of historic heritages of doctrine and concept, experience and group accomplishment.

Let us, with God's help, create a new story: the weaving of a rich fabric, of many strands, of many colors, by many hands -- the fabric of a truly democratic, secure, free society giving its best to the creation of a secure and free world. God grant us the courage to make this new pluralistic story into a reality.

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LIFE UNLIMITED!

By: Rabbi Allan Tarshish, Temple Jeremiah, 833 Elm Street, Winnetka, Illinois
(SUBURB OF CHICAGO) October 21, 1962

Most of us have heard the famous statement of John Donne, "Do not send to inquire for whom the bell tolls; it tolls for thee." That is, whatever misfortune occurs to our fellow man, it happens also to us, for we are all one island and one world. And it is equally true that when the bell peals in JOY for our neighbor, it sounds for us. When good fortune comes to others, we are not deprived; but, rather, enhanced in our well-being.

Oh, that this great truth were fully comprehended! It would create a veritable revolution in our thinking and attitude toward life in every area: our personal ambitions, religious goals, business activity and international approach.

In our personal life, this is illustrated over and over again. Whenever a member of our own family or circle of friends evinces talent, new skills, engaging personality, all of us are stimulated and uplifted. When someone offers an original idea or thought in a group discussion, everyone discovers new vistas. When one person finds the solution to his problems, others are given hope and wisdom. No one lives in a vacuum. The atmosphere of our personal lives is always deeply affected by those with whom we come in contact.

In the history of man, this truth is constantly revealed. Great discoveries in one part of the world have always had their repercussions elsewhere. The sixth century B.C.E. has always intrigued me for it demonstrated a remarkable flowering of religious and cultural development in so many parts of the globe: In Palestine - Jeremiah and other great prophets; in Greece - the beginning of a golden age; in Persia - Zoroastrianism; in India - Buddha; and in China - Confucius and Lao-Tze. And all of these profoundly influenced the whole world for many centuries and millenia to come. The downfall of Rome led to a general period of the dark ages throughout Europe. The Renaissance in Italy, on the other hand, fertilized a revival of learning throughout Europe. The Industrial Revolution, begun in England and expanded in America and elsewhere, brought increased wealth to all the world. Authoritarianism and dictatorship spread from Communist Russia to Fascist Italy, Nazi Germany, China and other countries. Just a few years ago, historians feared that Europe was finished, but suddenly the Common Market initiated a remarkable rebirth, thrilling in its potential effect upon the entire globe.

And in the field of religious endeavor, the power of good is pervasive. Yet great tragedy has occurred at times because some religionists have sincerely believed that all truth is to be found only in their own group, whereas, in reality, the exact opposite is true. Every religion has learned from and been stimulated by the other. Similarity of customs and ideas can be found in so many groups, although deeply modified by the particular thinking of each religion. Each religion is unique, valuable in itself, and contains certain vital aspects of the

truth; yet each is indispensable to the other and flowers only when ideas can be evaluated, measured with others, and operate in free interchange. Religious progress is nurtured in freedom.

Business clearly demonstrates the principle of life unlimited. There is the saying that, if you have an idea and give it to another, both of you have the idea; but if you have a dollar and give it to another, he has it, but you do not. This seems logical, but--if you have a dollar and invest it productively, in equity and justice, your investment will be increased and will be shared by many others. This is the thrilling truth of the modern industrial and scientific world: the limitless growth of wealth achieved through continual human ingenuity and effort. The static world of the past is gone. A dynamic world is the order of the day. But this new world must be governed by laws of justice and morality, even for its economic success. When Karl Marx predicted that poverty would inevitably increase under capitalism, he saw only the early greed of capitalists. But when Henry Ford, despite the complaints of other industrialists, announced a five dollar minimum wage for all his employees, saying simply - these are my customers--he helped to open the way to a just and continuous rise of economic wealth. The wages of labor must, of course, reflect increased productivity, but so must the profits of capitalists. Despite temporary problems and dislocations, modern economic life demonstrates surely that whenever wealth is increased, all can benefit. The future of the world rests on the development of the underdeveloped countries, not through imperialism and colonialism, but through fair sharing for all engaged in the great enterprise.

How tragic, how foolish is: segregation, religious discrimination, warfare between capital and labor, enmity between East and West, anything that chokes and limits the ability and opportunity of humanity. Undreamed of wealth resides in the minds, hearts, skills of countless humans.

Do you imagine that everybody in the world has enough food, clothes, recreation, leisure, beauty, love, happiness? Of course not. Humans today are using only a small part of their brains, have developed only a minute portion of their aspirations and talents. The limitless world of the mind, heart and soul beckons us. And, as we search and achieve, new goals and vistas constantly appear. Sometimes I tremble with ecstasy at the wonders of God's world. As coal deposits diminish, the use of oil is discovered; as we become concerned about the supply of oil, the atom is split. Man first learned to live amicably with his immediate neighbor, then with the people of his region, and certainly he can learn to live in peace and harmony with all humanity. First, there was a deity for one family, then for those of one nation, and now we are engaged in the great quest to understand the full implications of the Universal God of all peoples.

God's world, our life, is unlimited. The more we are, the more we can be. The more we are and have, the more others can be and have. There can always be more comfort, more wealth, more progress, more peace - as long as there is more love, more justice, more understanding. My friends, our eyes have seen only the initial entrance of the Lord into human life. May we have the wisdom to trample out the vintage where the grapes of wrath are stored, to open up the well springs of the fountains of world nourishment, to touch the keystone of men's hearts, to find the connections of men's minds - to keep truth and progress marching on. For each human being, with his limitless potential of ability and wisdom, is the living seed of God. Our world is a center of the limitless, boundless universe. The most exalting horizons of life are ever before us. Amen.

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HOW SAFE IS YOUR SHELTER?

By: Rabbi Alvin I. Fine, Congregation Emanu-El, Arguello Blvd. & Lake Street,
San Francisco 18, California October 14, 1962

In synagogues throughout the world we are observing the ancient Jewish Festival of Sukkot. The central symbol of this sacred thanksgiving feast is a small, temporary booth or hut built of a few boards and leafy branches, and decorated with the fruit of the harvest. Its fragile, unfinished roof is left open to the skies. The Sukkah has been given many symbolic meanings -- one of which is that it represents both the frailty of life and the secure shelter of God's providence. It takes little imagination to see in this ancient ceremonial booth a striking moral contrast with the modern bomb shelter. It is easy to see in this symbol of faith an irresistible moral lesson for our generation -- facing fearfully as it does the terrible possibility of nuclear war as compared with the impoverished prospects of preserving peace.

The more one listens to the debate and ponders over the basic issues involved in a program of building shelters against nuclear bombs, blasts, and fallout -- the closer one comes to the conviction that the only safe shelter is the shelter of peace, symbolized by the frail Sukkah, with its entrance open to all men and its roof open to the stars.

The risks of trying to live peacefully in the same world with Soviet Russia and her communist axis are admittedly great. There stands between us and them not only a deep conflict of social, economic, and political systems, but also an even deeper conflict of moral values. The obstacles and risks are great, but they are not insurmountable. On the other hand, the alternate prospect of nuclear war is not even a risk. It is certain catastrophe.

I believe that peacemaking -- the slow, painstaking, often perilous path toward disarmament and enforceable world law -- is the only safe shelter for us and for humanity.

The following prayer of the synagogue rings with a startling relevance when we read it as an answer to the question: "How safe is your shelter?"

"Cause us, O Lord, to lie down each night in peace,
and to awaken each morning to renewed life and strength.
And spread over us the shelter of Thy peace."

How safe is any shelter? It is only as safe as the safety of peace among the nations. There is no other safe shelter.

And out of the confusion, the inflammable predicaments, and prolonged crises of the present international situation, there emerges at least one clear and

unmistakable fact: either steps must be taken in the direction of peace; or, most assuredly, steps will be taken in the direction of cataclysmic war. A balanced stalemate cannot endure. It will tilt in one direction or the other. Several absolute agreements are urgently necessary to tilt the trend in the direction of peace.

- 1) There must be a ban on nuclear tests. They contaminate the very air we breathe and the food we eat and the genes we pass on to coming generations. The ban must be both immediate and permanent -- as well as effectively policed by a system of international detection and inspection.
- 2) With a sense of urgency and dedicated determination we must continue the often frustrating effort to devise and adopt a foolproof and fully enforceable plan of universal disarmament.
- 3) The major nuclear powers -- including their allies or satellites -- must solemnly subscribe to an agreement to ban war and to resolve all differences, no matter how grave, through peaceful settlement, no matter how long it takes. We must pledge ourselves to walk step by step in the paths of peacemaking -- slowly but surely building a body of international law and order.

I say these steps are necessary. What I mean is that they are not simply expedient alternatives. They are absolute imperatives -- for the sake of human survival. The alternative is nuclear war and human catastrophe.

In saying this and believing it with deep conviction, I do not overlook or minimize the great obstacle and dilemma posed for us by the Soviet Union and Communist China. Peace is not a static condition. It is a dynamic process of peacemaking. It is not a single ideal. It is complex, made up of truth and justice and reverence for the sanctity of life. It cannot be unilateral. It must be universal.

Therefore, while appealing to our own Government, we must not forget that the policies we adopt or the positions we take may exercise little or no influence over Russia and her allies. The most disheartening and discouraging aspects of the international dilemma and the greatest dangers that confront us, lie not mainly in the policies of the United States and our Western Allies, but rather in the hostile policies of the Soviet Union and in its rigidly fixed goal of communist domination of the world. The first test of good intention or good will is the willingness to commit oneself to an effective means of intentions. And, the ultimate test of intention is to fulfill it.

The day that Russia agrees to a ban on nuclear testing -- with an internationally patrolled system of detection; the day that Russia accepts a disarmament plan with effective inspection and controls -- on that day the world will have taken a giant stride toward peace. With God's help, we must continue to work for that day.

Let us be solemnly and humbly reminded, however, that God makes peace in His high places. He has given man the sacred and inescapable responsibility of making peace on earth. It is an awesome task -- and we cannot continue for very long to pray for peace and prepare for war. We have reached a time of decision in human destiny. Our survival depends upon it.

How safe is your shelter? It is only as safe as your faith in God's will that peace shall reign. It is only as safe as your faith in man's ability to make the decision for peace now -- in our time.

Amen.

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RELIGION AND HUMAN NATURE

By: Rabbi Edgar F. Magnin, Wilshire Boulevard Temple, N. E. Corner Wilshire
Boulevard at Hobert, Los Angeles 5, California. October 7, 1962

During the last few months I have read the life stories of three outstanding American writers, Sinclair Lewis, F. Scott Fitzgerald, and Eugene O'Neill. Each one of them had a touch of genius. They were all artists. All of them were famous. None of them was happy.

They were lonesome, sensitive, high-strung, confused, and inconsistent, all of which goes with the creative mind. They coveted fame and disliked it at the same time. They were both kind and cruel. All three became victims of alcohol, which undoubtedly served as an escape from life and shortened it. In many ways each one was his own worst enemy.

All three harbored a certain religious feeling way down deep and yet attempted to cast it off. They rebelled against organized religion and certain theological tenets. Yet all three could not entirely cast away the deep mysticism which dwells in the heart of every poet. In vain each one of them sought a substitute for the early faith he abandoned. None of them found it. And this was largely the basis of their inner conflicts and melancholy frame of mind.

Most of us are not geniuses or artists. We are different only in degree. Human nature is much the same everywhere. We all have the same inherent basic urges inherited from a primitive past. Our subconscious impulses break forth in one form or another and, if suppressed, result in some form of trauma. As Henry Miller puts it, we are no longer animals but neither are we men. The human race has reached a kind of halfway house between barbarism and civilization. It is because we are neither beasts nor men that our lives are filled with conflicts and we hate others and ourselves.

This is the reason why we are still fighting wars, oppressing minorities, seeking power. We are vain and petty when we should possess the kind of humility that results from perspective. On the one hand we possess a set of values based on idealism, but in everyday life we throw them aside and ignore them.

There are those who blame the church and synagogue. They maintain that religion has failed; that organized religion is hypocritical and offers lip service to the highest ideals of their founders -- the prophets and saints.

They forget that churches and synagogues, like nations, are composed of people -- people just like themselves with all the weaknesses, lusts, passions, acquisitiveness, cruelty, hostility, love, heroism, cowardice, that are all part of human nature. The churches and synagogues can't be any better than the men and women who compose them, nor the force of real religion any stronger than the character of those who espouse it.

Nor has it been demonstrated that those who stand outside the walls and criticize are any better. Sinclair Lewis, Eugene O'Neill, Scott Fitzgerald, knew all that was wrong with society and pointed out its sins, but none of them had any solutions for the problems they described so realistically. Nor could any one of them improve his own behavior and make himself more agreeable to society. None were happy. None were integrated, wholesome personalities. They were just like the rest of us, only more so.

Until men and women find the key to rechannel their primitive emotions, society will continue to be beset by a multitude of problems which no technological developments can correct. As a matter of fact, we are progressing so rapidly technologically while we remain in the ox cart state of thinking and feeling that we are threatened with self-destruction. It seems too bad that man can perform such miracles on nature but not on himself. The emotions are much tougher than the hardest metals. We can see many things through the microscope and telescope ... everything but ourselves. The mirror reflects only our outward appearance.

It is for this reason that the ancient Hebrews established the High Holy Days for this is the time of the year when every Jew is supposed to introspect, meditate, think hard not on the faults of society but on his own. It is no time for alibis and flimsy excuses. We are all endowed with a measure of free will and moral responsibility. All but the extremely insane know what they are doing most of the time, even though they do not always know why.

The ancient Greeks in their great dramas blamed Fate for most of their sufferings. Oedipus and the other victims of tragedy were the targets of a cold, hard, ruthless, impersonal fate or the trickery of childlike gods who made trouble for men on the slightest provocation.

Shakespeare knew differently. While admitting that there were times when outward and unforeseen circumstances could affect our lives, he knew that most of our troubles came from ourselves and other human beings just like us. For every catastrophe caused by nature through tempests, earthquakes, tidal waves, there were thousands which originated inside the skulls of men and women. Lear was a stupid man who could not recognize real love from false. Antonio was a prejudiced individual who brought about hatred and revenge in the heart of Shylock. Romeo and Juliet's tragic death stemmed from the false pride and silly feuding of the Montagues and the Capulets. Macbeth is the story of unbridled ambition coupled with sadism. Hamlet ... a victim of indecision; and Othello ... jealousy plus stupidity which is generally the other ingredient in the chemistry of poisoned thoughts and acts.

We are our own enemies ... geniuses and simple folk alike. We have eschewed the wisdom of the world. We have turned our backs on the simple precepts of morality which have been handed down to us through countless centuries. The Ten Commandments are still to be tried out on a large scale. We have hardly given them a chance.

Yom Kippur, the holiest day of the Jewish calendar, says to us: If you would look for the cause of most of your troubles, look inside yourself, in your heads and in your hearts. It is all just as simple as that.

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FAITH AND LOVE

BY: Rabbi Alexander A. Steinbach, Temple Ahavath Sholom, 1609 Avenue R, Brooklyn
29, New York September 9, 1962

If someone asked you what are the two most important words in the human vocabulary, what would be your answer? Such a question will undoubtedly evoke a diversity of answers, but my own personal answer would be that the two most important words in man's vocabulary are Faith and Love. These are spiritual oracles that serve as mediators between God who calls and the human soul that answers. Whoever obeys this call experiences an influx of God's sublime divinity. I believe that Faith and Love are the two indispensable pillars upon which the whole superstructure of life must be built. They are the inevitable blueprint--any person whose life is tabernacled on these two pillars, bears the authentic imprint of Divine architecture.

Now let us ask: What is Faith? What is Love? What is the nature of these two invincible shields that enable man to triumph over defeat, and to conquer obstacles and to rise above tribulations, however formidable they may be? Faith is the bridge we manage somehow to throw across the yawning chasm that casts dark shadows between hope and doubt, between belief and cynicism. Faith is the spirit realizing its highest and noblest dimensions; it is the indomitable will that refuses to accept failure as a permanent status.

Faith is the inner mortar that preserves our moral stamina against the bludgeonings of futility and frustration and hurt. It is a dependable lamp that shines through our thickest darkness. It is an encouraging dawn gleaming through the black forest of our lost illusions. Faith is a persistent interior voice that thunders a resounding positive "aye" to challenge life's every negative "nay." Faith is our capacity to cling to God's hand when bottomless abysses threaten to overwhelm us. In short, Faith is a refusal to surrender.

Love, on the other hand, is complete surrender. Judaism asserts as an indisputable truth that life's most enduring triumph is to establish an unbreakable oneness with the will of God. Love is the road-map that guides us to the pinnacle where we can almost apprehend the Presence of God. Divine Love makes us one with God; human love makes us one with our fellowman, and draws us nearer to the Brotherhood ideal which is so closely linked with the Fatherhood of God.

Both Faith and Love are veritable mountain peaks in the topography of the spirit. But Love reaches a rung higher than Faith. Faith is the torch that lights the way; Love is the key that unlocks the Holy of Holies. Faith is the promise; Love is the fulfillment. Faith commands; Love obeys. Faith is the fuel that sustains our deepest soul needs; Love is the fire that warms and illumines the totality of our lives. Faith is the cathedral waiting for its doors to be opened; Love is the altar on which we worship when we have passed through the open doors of this cathedral. Faith is the road; Love is the destination. Faith is the humble spirit psalming prayers; Love is God's own answer to all our prayers.

I do not think I need to point out to my radio listeners that we live in a hazardous period when the appalling potential for destroying humanity is more than mere theory. Mankind's world-garden is being disfigured and defaced by dank, noxious weeds of distrust, of hatred and brutality, that are the

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melancholy offshoots of the cold war. Is there something we as individuals can do about this situation? Yes, I think there is something all of us can do.

It is imperative that we cultivate the twin blossoms of Faith and Love which God has planted in our individual heart-garden. These two spiritual luminaries have the potential capacity to flood mankind's darkness with incandescent streams of light. In this way we can reduce to ashes the monstrous furnaces of hatred being stoked by evil forces. If we nurture these tender fragrant blossoms, we shall learn how to make them cover the deep scars of man's loneliness and man's conflicts. Ladies and gentlemen of the radio audience, here is a humanitarian project in which all may join regardless of creed or race or Faith. Let us labor together to bring God closer to all of us through Faith and Love, and we shall make this world of ours a little safer, a little brighter. May the Almighty strengthen us in this quest.

Amen.

* * * * *

"The MESSAGE OF ISRAEL continues as a loving memorial to our revered founder and long-time moderator, Rabbi Jonah B. Wise. But increasing postal rates and office expenses also continue, making the cost of this mailing (to us) approximately ten dollars (\$10.00) a year. Your contributions enable us to carry on in his spirit. Thank you." (Signed) David J. Wise

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THE DAYS OF AWE

BY: Rabbi Eugene J. Sack, Congregation Beth Elohim, Eighth Ave. and Garfield Place,
Brooklyn 15, N.Y. September 16, 1962

As summer ends, and the nights lengthen toward winter, even though the sun may still be warm, the melancholy of the oncoming autumn begins to steal into our hearts. These days of the Jewish month of Elul leading on into Rosh Ha-shonah and Yom Kippur are known as the Days of Awe. In this season, taking the hint from Nature, our fathers felt most intensely their own mortality. It was a time for prayer, for fasting, and for an agonizing reappraisal of one's own conduct. It was the time for T'shu-vo, Penitence. T'shu-vo is the central theme of these Days of Awe. T'shu-vo means a return, a reconciliation with God.

There were places in Medieval Europe where during these autumnal days before Rosh Ha-shonah it was customary for the beadle to rise at the conclusion of the Afternoon Prayer and call out in a loud voice the phrase from Jeremiah: "Return, O backsliding children." "If Israel will long to turn in complete T'shu-vo to their Father who is in Heaven, then His longing will go out to them, and he will accept them in T'shu-vo," says a Medieval commentator. Once, on the New Moon of Elul, the saintly Rabbi Levi Isaac of Berdichev was standing at his window. A poor cobbler passed by and asked, "Have you something to mend?" At once the saintly Rabbi Levi Isaac sat himself down on the floor and weeping bitterly cried, "Woe is me, and alas my soul, for the Day of Judgment is almost here, and I have not mended myself!"

Today, in a jet age, no less than in the horse and buggy days of long ago, the Days of Awe are days of longing for reconciliation with God. We who have grown even more distant from God in our daily lives than were our fathers feel even more keenly the need for the reassurance that nearness to God can bring. Perhaps we can learn from them how to approach God. They knew that the first step toward God is reconciliation with fellow man. For centuries it was their custom that before entering the synagogue to begin the prayers on Kol Nidrei Eve a man was required to seek out anyone toward whom he bore a grudge, or with whom he has had a quarrel, and effect a reconciliation.

Centuries ago a famous German rabbi wrote, "If the Congregation desire a man to be their Reader, he is obligated to remove hatred from his heart, and to say explicitly that he will include his enemy in his prayer, the same as every other man."

Even in a culture which looked upon study as the highest possible pursuit in life, separation from fellow man was turning away from God. Rabbi Barukh of Mezbizh said, "The world has need of every single human being. But there are those who always sit in their rooms behind closed doors and study, and never leave the house to talk with others. For this they are called wicked... "When you face yourself only," Rabbi Barukh concluded, "and do not go among the people, you become wicked through solitude."

If we were to examine our conduct carefully, I think we would be amazed to find how many times we have turned away from other human beings out of suspicion, envy, or fear. Each time we have done that, we have removed ourselves a little further from God. We cannot love God with all our heart, if we do not first love neighbor as much as self. During these Days of Awe, when the sense of this sin is so sharply felt, it is encouraging to know that God is really no

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more distant than husband from wife, parent from child, and brother from brother. Is it not comforting to find that whenever we turn toward one another in love we always find God's greater love returning toward us. T'shu-vo is no further from us than our nearest neighbor.

Another way of turning toward God is the achievement of a sense of partnership with Him. We worship God as the Creator of the world and everything in it. Therefore, a man who creates anything useful or beautiful imitates the Creator. And in this imitatio dei there is a genuine turning toward God. That laziness of mind and soul which causes a man to live out his life in a routine and mechanically repetitive way is a sin. For the ant or the honey bee, routine behavior is no sin. But for the human being, the most God-like of creatures in his capacity to bring new things into being--for man to fall into comfortable conformity constitutes a real falling away from God. During these Days of Awe it is well for each of us to ask himself: What have I done during the past year to think a new thought, paint a new picture, meet a new person, organize a new communal venture, understand a new problem? Given the mind and the spirit of a man, have I been worthy of these gifts by using them? To leave the ordinary, the habitual, to rise above the well-trodden rut of the daily routine, to approach God by creating something new out of one's own dreams and capacities, is a rare and beautiful T'shu-vo - surely a pleasing reconciliation with the Creator.

Love of fellow man and creativity, are important in turning toward God. But at bottom, T'shu-vo must be based on humility. "The sacrifices of God are a broken heart and a contrite spirit." This above all is implicit in the Days of Awe. Until one draws close to a skyscraper one does not begin to appreciate how tall is the building and how tiny the men who scurry around it. To draw near to God is to feel one's smallness, one's imperfections, insignificance and transitoriness. "Behold, (says Isaiah) the nations are but a drop in a bucket, the continents are the fine dust, imperceptibly light on God's balances." How awesome He is in His infinite Holiness! To resign oneself to the misery of the human condition, to yearn for eternity, and be able to accept mortality lovingly and gladly is the ultimate test of religion and true reconciliation with God.

As the summer ends, and the nights lengthen toward winter, the Jew seeks the sustaining and warming love of his God, through love of fellow man, through creative and imaginative planning for the future, and through a recognition and acceptance of his own insignificance in the eternal scheme of things. For us these are the Days of Awe.

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CAN WE STILL BELIEVE IN MAN?
(A Pre-Rosh Ha-shono Message)

BY: Rabbi Morris Kertzer, Larchmont Temple, 75 Larchmont Ave., Larchmont, N.Y.

September 23, 1962

This is the season of Faith --- the period in our spiritual calendar called the New Year, Rosh Ha-shono, when we affirm again our confidence in God's universe, in His goodness and, by the same token, we renew our faith and confidence in God's creature, Man.

As we usher in the year 5723, I am overcome both by a tremendous sense of awe in the majesty of the number, five thousand, seven hundred and twenty-three --- and, at the same time, I am dismayed by the amount of ethical progress which Man has achieved in all these centuries-57 centuries of Man's striving to become Man.

A friend of mine has an interesting photograph in his office. It is a large-size picture of a chimpanzee, striking the pose of Rodin's famous work of sculpture, "The Thinker." The animal has a lively expressive air about him, as though he were about to ask a provocative question, and underneath, the caption reads: AM I MY KEEPER'S BROTHER?

That is a challenging question to ask, one that was asked in a different form by one of our forefathers three thousand years ago: Are we human beings much better than the beasts of the field?

I think that in the answer to this question lies the meaning of the High Holyday Season. For what we are saying, essentially, is that one part of us is something rare and precious. Of course, there is much in every one of us that is selfish, self-seeking, pleasure-pursuing. We are capable of pettiness, of any number of minor sins. We are impatient with those we love, quick to blame others for our own faults. Given a choice between hard work and an afternoon at the beach or on the boat -- we choose the line of least resistance. And what an infinite capacity we possess for putting off until tomorrow what should be done today!

But, with all these, blemishes and shortcomings, we know in our hearts that we are endowed with a tremendous gift of love within ourselves. I know of few people on this earth, young or old, who do not feel within themselves a yearning to be tender to others, and a boundless craving to have tender affection lavished upon themselves.

Several times recently I have heard the story of Thomas Edison standing at the ocean's edge, weeping while watching the waves because so much energy is going to waste. Do you know what we really ought to weep about -- we ought to cry over all of the love which each and all of us have within us -- and, somehow, it's never really used, or used in such rationed measure!

I wish I could tell you how often, in a rabbi's study, parents tell us that they have so much affection which they want to pour on their son or daughter, but somehow the circumstances do not seem to arise for them to express themselves. And the daughter or son tell me exactly the same thing: "I adore my parents, but over the years I just haven't been able to convey either in words or unspoken attitude how much love I have for them." That's true of friends as well.

According to all the cynics, no words are as cheap as "I love you." The song-writers, the dramatists, and the novelists seem to have no difficulty spelling out the words. What inhibits so many of us, then, from telling those we love just what they mean in our lives?

The same diffidence which holds us back in articulating love also conspires to hide from ourselves other gifts and capacities as well.

Most people think of themselves as hypocrites: We know, or think we know, that deep down inside of us we are much worse than the world sees us! I contend that, far from being hypocrites, we often let the world regard us in a much worse light than we are. We are hypocrites in reverse. That is especially true of young people.

It isn't fashionable, especially among teen-agers, to be too thoughtful, too well-behaved, too industrious, too studious, too unselfish. What happens if, God forbid, you are a thoughtful, industrious, studious, altruistic young man or woman? Then your job is to strike a pose that hides these monstrous facts from the world, especially from your contemporaries. For the world expects the worst from you -- why disappoint them?

Jonathan Swift once wrote, well over two hundred years ago, that hypocrisy has its values. If you pretend to be virtuous long enough, some of the virtue you pretend to have rubs off on you. It's kind of contagious if you stay near it long enough, and talk about it long enough. I have a notion too, that this reverse hypocrisy is also infectious. If you keep pretending that a set of values doesn't count, in the end these values may elude you.

On these heart-searching days before us I should like to leave one vital thought with you. I pray that, as we equip ourselves by mastering the sciences--the physical sciences, the social, biological, political sciences, whatever discipline we attach to our finger-tips that will enable us to cope with our universe--we will also acquire for ourselves a moral sensitivity, a built-in radar in our souls that will light up inside us every time we ask ourselves the question: Is what I am about to do right or wrong?

A few months ago, in the city of Chicago, a controversy arose involving a group of big-league ball-players, some of them idols of the boys and girls of our nation. In the neighborhood of Comiskey Park, where I have often seen the Chicago White Sox play, there is a dreary slum, rat-infested tenements that degrade the human spirit, and make beasts out of men. Not long ago a real estate syndicate made up of 80 to 90 of these famous ball-players bought these ugly tenements for investment.

They were asked why they bought these inhumane properties, and they answered: Because of the 20% returns which are important for baseball players whose careers are so short. They were queried about the building code violations numbering two thousand seven hundred. "Why do you permit these slums to deteriorate?" One of them replied: "It's my money and it's my business how I invest it." It seems to me that these ball players, many of them regarding themselves as religious people, have no moral right to say: "Why expect me to be my brother's keeper?"

As we face these days of spiritual search, I am sure that you are asking yourselves, and have asked yourselves: "What difference does all this ceremonial make in my life?" I hope and pray that there will be at least a little permanent difference in our lives in the wake of our hours of Temple worship and quiet meditation. At many junctures in our lives, in relationship to other human beings, we will be searching for some measuring-stick to judge whether what we are doing is worthy of ourselves -- worthy of the best that is within us.

If we are able to say to ourselves, as the sun sets on the Day of Atonement: "In the year that lies ahead I will translate into my daily living some of the dreams of our prophets and sages of love, of justice, of compassion and of peace," then we will have truly made of these Holy Days "a season of return." "Turn Thou us unto Thee, O Lord, and we shall be turned; Renew our days as of old."

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THE GOD WHO WAITS

BY: Rabbi Jacob Philip Rudin, Temple Beth El of Great Neck, 5 Old Mill Road, Great Neck, Long Island, New York
September 30, 1962

Thank you. In this High Holy Day season, I take as my subject, God calling and man answering. But I would give much if these words of mine might serve for you as the modest substance out of which you will shape a sermon of your own on this lofty theme.

It is a twilight time we live in: part light, part darkness, part whisper, part explosion, part noble, part ignoble, and thick rests the confusion, heavy and palpable, leaving nothing standing clear; no war, yet no peace, no friendly world, yet not altogether a hating one either. And, in this shadowy hour, God's spirit broods over the face of the waters of our inner chaos, just as surely as it moved across the primeval waters of creation and of the world's birth.

I speak, then, old words. Let your hearts make them new.

"For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.... For ye shall go out with joy, and be led forth with peace."

So the waiting God speaks to us, and this Rosh Ha-shono is the glad affirmation of our faith. We listen, and His word sounds louder than the keening voices of those who cry in the wilderness, whose dirge is lamentation that we are born for destruction and that unto destruction we shall go.

God still waits for us. The God Who waited how many untold centuries (of time) until some brute ancestor of ours struck fire and drove back the terror and the darkness of the long night. This is the sermon to write. About that first shadow of a man splashed in fitful outline on a cave wall; about the light that man has kindled against the darkness of the world and the darkness of the spirit.

This is the sermon to write. How in an unrecorded time, some human looked out with joy upon the loveliness of the world, and something stirred within him, and to the silence of his spirit a voice said, "Sing." What a time that was in the world!

And what a time it was in the world, when a man heard a voice speaking, and there was no one at his side. And his heart responded with eager desire when the voice said, "Draw," and the man picked up a sharpened stone and crudely sketched a picture. How serene must have been the waiting spirit of God, as man thus arched across the heavens the rainbow of his own creative talent.

Is your heart writing its own meaning? How man has uncovered the wonder and unlocked the secrets of the universe. How he has cupped the earth in his inventive hands and made it small, no larger than his hopes and fears.

Write the sermon of the pilgrimage: of God's calling, of man's slow and grudging answer, of his divided heart and mind. Write of man's evil. How there are those who keep the walls of brotherlessness high, who see the color of a man's

skin before they see his face, who close doors and schools and neighborhoods against their fellowmen, who deny the waiting God and His word. Write of these. But write of others, too. Of those who stand tall as heaven against the wicked; of those in synagogue and church and tabernacle of every sort who trust with a deep and abiding trust the waiting God Who still says, "Strike fire," "Sing," "Draw."

So, if it be a world cribbed and narrow with danger, it is not less a world broad and wonderously fair in hope. Kindle a new light against the darkness anywhere, and the darkness everywhere is lessened. Sing a new song in a far corner of the world, and its melody is heard in every habitation. God waits, and His seeds fall silently, until somewhere the life within them roots and breaks forth, pulsing and uncontained.

This is no sermonic device, to speak of each one as writing his own sermon. For I believe that God is in truth waiting for each of us. He needs each one of us. Who of all the billions of men on earth can stand in your place, perform in your stead your deeds of lovingkindness, see the wonder of the universe with your eyes, open the door to another's locked heart when the only key is your own?

So God waits for us to add ourselves to the world's tomorrow. Let the matter become clear as we look upon what in its time was one of the world's tomorrows, - the year 1809. That was the year in which Napoleon hurled his armies across the face of Europe in an irresistible flood. And men said, "There is no hope in our tomorrow. What can we do? Who of us counts?"

But God waited. For in the year 1809, year of darkness and of trouble, a few babies were born, quite unnoted. In a log cabin in Kentucky, Abraham Lincoln; in Cambridge, Mass., Oliver Wendell Holmes; in Boston, Mass., Edgar Allen Poe; in Shrewsbury, England, Charles Darwin; in Lincolnshire, Alfred Lord Tennyson; in Liverpool, William Gladstone; in Hamburg, Felix Mendelssohn.

While Napoleon rode toward Waterloo, these babies were born in 1809, and in them the world has been blessed by the emancipation born in Lincoln's heart, by Darwin's creative search for origins, by the grandeur of Mendelssohn's Elijah, by the profound learning and quiet wisdom of Oliver Wendell Holmes.

Who could have known all this in 1809? By the same token, who knows about our present? Who can say that this time is not for him, that God isn't waiting just for him, to open up in the new year, new vistas and new horizons? For this is the magnificently optimistic meaning of our Rosh Ha-shono observance: to trust in God and to believe in man; to let prayer shape renewed aspiration; to let the waiting God enter our hearts and our lives so that He might give us the courage to fight every evil and the will to make our world a brotherhood.

In this New Year, may God call forth the best in each of us, to set it in brightness across a world that waits in hope for the venturing spirit of man, grown at last to greatness. Amen.

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MEMO

8/29

FM: DJWise
TO: Rabbi Kaufman

As per our request of 8/28, herewith find various materials about the "summer series" you requested (assuming you mean the GREAT CONTROVERSIES), which were graciously supplied to me for transmission to you by Dr. Essrog's secy.

Look forward to seeing you soonest.

NEWS FROM MESSAGE OF ISRAEL

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"HISTORIC JEWISH CONTROVERSIES TO BE AIRED OVER ABC'S SUMMER "MESSAGE OF ISRAEL."
RABBI HERTZ AND FRAM OF DETROIT ALSO HIGHLIGHT SHOW JULY 1 AND 8.

ABC's coast-to-coast weekly MESSAGE OF ISRAEL will complete its 28th year of uninterrupted broadcast with a nine-week summer series featuring a special seven-week Seminar on some of the historic issues or controversies which have arisen within Judaism over the millennia. Also, two outstanding leaders in the Detroit area will complete a three-week salute to that city in early July, as follows:

Sunday, July 1-----Rabbi Richard C. Hertz of Temple Beth El, Detroit, Michigan. His topic: THE AMERICAN JEW IN SEARCH OF HIMSELF.

Sunday, July 8-----Rabbi Leon Fram of Temple Israel, Detroit. His topic: CREATIVE FREEDOM.

Produced in cooperation with Rabbi Chaim Essrog, Director of Adult Jewish Education of the Union of American Hebrew Congregations, the "Great Controversies" series, which met with a very gratifying reception when broadcast some time ago, will feature as moderators in alternate weeks Rabbi Eugene B. Borowitz, Professor of Education at the Hebrew Union College Jewish Institute of Religion's New York School, and Rabbi Erwin L. Herman, UAHC Director of Regional Activities, who will lead discussions on:-

Sunday, July 15-----IDOLATRY VS. MONOTHEISM. Rabbi Borowitz, Moderator.

Sunday, July 22-----PRIEST VS. PROPHET. Rabbi Herman, Moderator.

Sunday, July 29-----PHARISEE VS. SADDUCEE. Rabbi Herman, Moderator.

Sunday, Aug. 5-----RABBINATE VS. KARAITES. Rabbi Borowitz, Moderator.

Sunday, Aug. 12-----CHASSIDIM VS. MINAGDIM. Rabbi Borowitz, Moderator.

Sunday, Aug. 19-----TRADITIONALIST VS. REFORMER. Rabbi Herman, Moderator.

Sunday, Aug. 26-----BELONGER VS. BELIEVER. Rabbi Borowitz, Moderator.

Music appropriate to each theme will be sung by Cantor Frederick Lechner and the choir of Central Synagogue, New York City, led by Lazar Weiner, with Alexander Richardson at the sanctuary organ.

(OVER FOR "MESSAGE OF ISRAEL" STATIONS)

6/18/62

"MESSAGE OF ISRAEL" STATIONS-Alphabetical by States(COMPLETE WITH DAY & TIMES)7-1-62

WORT Brmngm, Ala. 9am	WLAM Lwstn, Me. 1:05pm	WRRF Washington, NC 10:05am
WOWL Florence, Ala. 5:50pm	WRKD Rcklnd, Me. 10:05am	WMFD Wlmngton, NC 10:05am
WAPX Montgomery, Ala.	WWIN Balto., Md. 11:05am	WAKR Akron, Ohio 6:30pm
WJRD Tscloosa, Ala. 11:05am	#WTBO Cumberland, Md. 7:05pm	WHBC Canton, Ohio 10:05am
KJNO Juneau, Alaska 5:15pm	#WBOS Boston, Mass. 9:30pm	#WZIP Cinn., O. 9:30am
#KPHO Phcnix, Ariz. 8:05am	#WMEX Boston, Mass. 7am	#WERE Cleve., O. 11:10pm
KAAB Hot Springs, Ark. 11:05am	WTAO Cambridge, Mass. 7:30am	#WONE Dayton, O. 10:30am
KERS Springdale, Ark.	WSAR Fall River, Mass. 5pm	WIMA Lima, O. 7:30pm
KCMA-fm Texarkana, Ark.	WBEC Pittsfield, Mass. 10am	WMAN Mansfield, O. 8pm
#KWYN Wynne, Ark. 10:05am	#WTAG Worcester, Mass. 10:05am	WNXT Portsmth, O. 9pm
#KCHJ Delano, Cal. 9:30am	WXYZ Detroit, Mich. 11:05am	#WLEC Sandusky, O. 8:05pm
KICO El Centro, Cal. 10am	WTAC Flint, Mich. 10pm	WIZE Sprgfld, O. 11:30pm
KARM Fresno, Cal. 11am	WLAV Grand Rapids, Mich. 7:40am	WTOL Toledo, O. 7:30pm
KABC L.A., Cal. 11:30am	#WJPD Ishpeming, Mich. 12noon	#KEX Prtln, Ore. 8:05am
KPAL Plm. Spgs, Cal. 11:30am	#WKBZ Muskegon, Mich. 11:05am	WRTA Altoona, Pa.
KGO San Fran., Cal. 12 noon	WTCN Minneap. Minn. 10:30am	#WERE Erie, Pa. 8:35
#KRDO Colo. Spgs, Col. 8:05am	WNAT Natchez, Miss.	WHGB Harrisbg. Pa. 10am
#KHOW Denver, Colo. 10:05pm	KFCO Kansas City, Mo.	WFIL Phil. Pa. 8am
WNHC New Haven, Conn. 11:05am	WEW St. Louis, Mo. 7am	KQV Pitts., Pa. 10:30am
WHAY Hartford, Conn. 10am	KWTO Springfld. Mo. 7:30pm	WEEU Reading, Pa. 10:05am
WSTC Stmfrd, Conn. 11:05am	KFOR Lincoln, Neb. 11:05am	WARM Scranton, Pa.
WMAL Washgtn, DC, 7:30am	#KBON Omaha, Neb. 9:35pm	WSBA York, Pa. 10:05am
WNDB DaytonaBch, Fla. 10:05am	#WLDB Atlantic City, N.J. 11:05am	WILK Wlks-Bar. Pa. 11:05am
WZOK Jacksnvle, Fla. 9:30am	#WTTM Trenton, N.J. 6:35pm	WMPT Wmsprt. Pa. 10:05pm
#WTOT Marianna, Fla. 5:30pm	KDEF Albuquerque, N.M., 11 am	#WPRO Prov., R.I. 6:35am
#WQAM Miami, Fla. 10:30am	KFUN Las Vegas, N.M. 9am	WCOS Columb, SC 6am
WHOO Orlando, Fla. 4:20pm	#WROW Albany, N.Y. 8:35am	#WJMX Flrnce, SC, 10:30am
WLIZ Plm. Bch., Fla. 10:30am	#WSYL Buffalo, N.Y. 7am	WMBR Greenville, S.C.
WEAR Pensacola, Fla.	#WELM Elmira, N.Y. 10:05am	WJAN Sptnbg. SC, 10:05am
WSUN St. Pete. Fla. 10:05am	WENE Endicott, N.Y. 10:30pm	WKSR Plski. Ten. 10:30am
WPTB Vero Beach, Fla.	WJTN Jamestown, N.Y. 10am	KNOW Austin, Tex. 7:05pm
WGAC Agsta., Ga. 12:05pm	WMSA Massena, N.Y. 7:30pm	KODA Houston, Tex. 7am
#WRPB Macon, Ga. 10am	WGNV Newburgh, N.Y. 10:05am	KOSF Ngdches, Tex. 11:05am
WSGA Savannah, Ga. 11am	WABC New York City, N.Y. 10am	KOGT Orange, Tex. 9:30pm
WMGA Moultrie, Ga. 11:05am	#WSLS Ogdnsbrg, N.Y. 10am(F)	KAPE S. Anton, Tex. 10am
WGAF Vldsta, Ga. 10:05am	#WEAV Plattsburg, N.Y. 10:05am	WJOY Burlington, Vt.
WRLD W. Point, Ga. 10:05am	WKIP Pghkpsie, N.Y. 10:05am	WCYB Bristol, Va. 12:05pm
KUAM Guam, Island of	WNBZ Saranac Lake, N.Y.	WBTM Dnville, Va. 8:30pm
WLS Chicago, Ill. 9am	#WSNY Schnctdy, N.Y. 7am	WLVA Lynchburg, Va. 12:30pm
#WSDR Strlng., Ill., 10:30am	#WFBL Syracuse, N.Y. 7:20am	WVEC Norfolk, Va. 11:05pm
#WCVS Sprngfld., Ill., 10pm	WTLB Utica, N.Y. 10:05am	#WROV Roanoke, Va. 9:30am
WJPS Evnsvle., Ind. 10:05pm	WLOS Asheville, N.C. 10:30am	WTON Staunton, Va.
WFBM Indnpls., Ind. 7:30am	WRRZ Clinton, N.C. 10:05am	KOMO Seattle, Wash. 8:30am
KCRG Ced. Rps., Ia. 10:40pm	WTIK Durham, N.C.	WHAR Clksbg. W. Va. 11am
KSTT Dvnprt., Iowa 9:30pm	WGNC Gastonia, N.C. 9:30pm	WGVC Charleston, W. Va.
#KSO Des Moines, Iowa 7:30am	WHKP Hendersonville, N.C.	WSAZ Huntington, W. Va.
KSCJ Sioux City, Iowa 11:30am	WMFR High Point, NC 7:30pm	KODI Cody, Wyo.
WLAP Lxngtn, Ky. 10:05pm	WFTC Kinston, N.C.	KVOC Casper, Wyo.
KMLB Monroe, La.	WFRC Reidsville, N.C.	#KSAL New Castle, Wyo.
#WABI Bangor, Me. 12:35pm	WEED Rocky Mount, NC 10:35am	KRAL Rawlings, Wyo.

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A
SPECIAL
SUMMER PROGRAM

THE MESSAGE OF ISRAEL
presents
"GREAT CONTROVERSIES IN JUDAISM"

An Adult Jewish Education Series
Seven Informal Discussions
on Vital Themes

<u>DATE</u>	<u>SUBJECT</u>	<u>INSTRUCTOR</u>
1. July 15	Idolatry Monotheism	Rabbi E. B. Borowitz
2. July 22	Priest Prophet	Rabbi E. L. Herman
3. July 29	Pharisee Sadducee	Rabbi E. L. Herman
4. August 5	Rabbinate Karaite	Rabbi E. B. Borowitz
5. August 12	Chasid Misnagid	Rabbi E. B. Borowitz
6. August 19	Traditionalist Reformer	Rabbi E. L. Herman
7. August 26	Belonger Believer	Rabbi E. B. Borowitz

For Syllabi and other information
write to:

Dr. Chaim I. Essrog,
Director, Adult Education, UAHG
838 Fifth Ave., N.Y. 21, N.Y.

A SYLLABUS FOR THE STUDY OF

Great Controversies in Judaism

AN EXPERIMENT IN ADULT JEWISH EDUCATION

PREPARED BY

DAVID KLINE

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PREFACE

Eager to bring adult Jewish education to the attention of our congregations, and the community at large, in a novel fashion, we decided to try an experiment this summer. We utilized the nationwide Message of Israel program, carried on the ABC Network, as a vehicle. In order to implement this project, we invited Rabbis Eugene B. Borowitz and Erwin L. Herman to serve as instructors, and Miss Eleanor Schwartz and Messrs. Theodore Broido and Robert Garvey - members of our UAHC staff - as students. These individuals met to discuss, informally, a series of topics with the "Great Controversies in Judaism" as the overall theme. The group used Rabbi Bernard J. Bamberger's The Story of Judaism, published by the Union of American Hebrew Congregations, New York, 1957, as a text, in addition to other references, in order to prepare themselves for these sessions.

SCHEDULE

<u>Date</u>	<u>Subject</u>	<u>Instructor</u>
1. July 16	Idolatry - Monotheism	Rabbi E. B. Borowitz
2. July 23	Priest - Prophet	Rabbi E. L. Herman
3. July 30	Pharisee - Sadducee	Rabbi E. L. Herman
4. August 6	Rabbanite - Karaite	Rabbi E. B. Borowitz
5. August 13	Chassid - Misnagid	Rabbi E. B. Borowitz
6. August 20	Traditionalist - Reformer	Rabbi E. L. Herman
7. August 27	Belonger - Believer	Rabbi E. B. Borowitz

This syllabus contains suggested readings, as well as summaries of the discussions and challenging issues and questions for each topic. The entire series is now available on tape at a cost of seven dollars and fifty cents (\$7.50) prepaid. This tape, and the syllabus, may be used effectively in a course or by an informal discussion group sponsored by our congregations and their affiliates.

In planning this program, we not only have the cooperation of the participants and the personnel of the ABC Network, but the advice of Mr. David Wise, the Producer of the Message of Israel, and Mr. Paul Kresh, the Coordinator for this project. We are grateful to all of them, as well as to Mr. David Kline, who has prepared this syllabus.

May I take this opportunity to invite all those who will be using the syllabus and the tape to share with me their reactions to, and evaluations of, this experiment.

A creative, productive, happy, and successful year to you and yours.

RABBI CHAIM I. ESSROG
Director of the Department of Adult
Jewish Education, UAHC

June 28, 1961

INTRODUCTION

These programs are spontaneous exchanges of views - similar to what might go on at your congregation. Of course, no twenty-minute radio show can educate you very much; that is up to you. To help you, we have prepared this syllabus as a guide. If you follow it through, you will have covered a goodly portion of important themes in Judaism.

To begin with, in section A, you will find a brief introduction to the subject. In general, we have posed the two sides of the issue in outline form. We suggest that you consider these statements and frame the controversy clearly in your mind before proceeding any further.

Once you have grasped the problem, you will need some specific background information. An excellent source for this is Bernard J. Bamberger's The Story of Judaism, and we have selected pertinent passages for you. You will find these pages listed in section B, with brief descriptions of the contents of each passage. These descriptions will guide you in what to look for and can be used as a quick reference in case you are interested in some matters more than others. We have made a few other references wherever we thought they would be especially helpful. All of these books are certain to be available in your temple or public library.

As you read, bear in mind your preliminary posing of the issues and you will see how the matter takes shape and becomes more clear.

Once you have done this preparation, the radio program should be very meaningful to you. You will be able to follow the arguments smoothly and will almost feel that you are participating. In section C are the highlights of the discussion to help you go along, and they can also be used for later reference. As you hear the discussion, different questions and opinions will undoubtedly come to mind. Herein lies the basic aim of this experiment: to stimulate thought in various areas of Judaism. In the last section, D, we have suggested a few such challenging questions. You might find it interesting to talk about these things with your friends or with your rabbi. Maybe you could acquire the tape and hold a discussion.

NOTE TO DISCUSSION LEADERS: It is most important for you to see to it that the discussants follow the first two steps of preparation before listening to the tape (everyone should have his own copy of Bernard J. Bamberger's The Story of Judaism). You might begin by posing the problem and setting the direction of the discussion. Only after this has been done should you begin the tape. People should feel free to interrupt the tape with questions, and you may want to repeat some parts. This should not, however, be dragged out as free exchange of ideas by the participants is more important than listening to the tape. Each person having a copy of the syllabus will make reference to points in the discussion a simple matter. You should have no problem with lack of good, stimulating questions, but just as an aid, keep the challenges in section D in mind.

I. Idolatry - Monotheism

A. Posing of the Problem

1. Idolatry, with its belief in various deities, has its advantages:
 - a. It supplies explanations for forces in the universe.
 - b. It gives an answer to the problem of evil by having an evil deity.
 - c. It is easy to grasp, being comparable to a human situation.
 - d. It is full of colorful possibilities, i.e., personalities of deities, variety, mythology.
 - e. It is strong in artistic stimulation, as may be seen in pagan creativity in the ancient world.
 - f. Idolatry has a disadvantage in that it leads to divisiveness.
2. Monotheism is more mature.
 - a. It is intellectually more difficult, but is philosophically superior.
 - b. It supplies no simple explanation of the forces of nature.
 - c. We are left with the problem: "Why is there evil in the world?"
 - d. Monotheism implies universalism - "The fatherhood of God and the brotherhood of man."

Pages B. The Story of Judaism by Bernard J. Bamberger

5-10	How did it all start?
16-19	Amos and Hosea had powerful ideas.
21-24	Isaiah and Jeremiah gave those ideas a new twist.
33-37	This, too, will pass. God is just (Ezekiel).
38-40	Israel has a job to do for God (II Isaiah).
45	God becomes nameless.
49-50	"My house shall be called a house of prayer for all peoples."
53	The Egyptians tried, too (Ikhnaton).
62-64	One God is better than two (Isaiah 44:7).
89-92	From Plato to Philo.
97-100	The Christians, too, were Jews.
124-129	The real, old-time rabbis (the Talmud).
164-168	From Aristotle to Maimonides.
177-182	What to believe and how to think.
203-206	Some way-out Jews (the Cabalists).
225-226	The intellectual lense grinder (Spinoza).
241	A false messiah (Sabbatai).
243-245	The Chassidim enjoyed life.
257	A non-institutional God (Deism).
288-293	From Kant to Samuel Hirsch.
320	The reformers (Einhorn, Kohler).
360	A philosopher's God (Hermann Cohen).
374	"I and thou" (Buber).
444	An "organic" community (the Reconstructionists).

C. Highlights of the Discussion on the Recording

1. The Shema is a declaration basic to Judaism (for further background, see article in the Jewish Encyclopedia).
2. Idolatry has a strong appeal (Freud has some pertinent things to say in his Future of An Illusion, Chapter IV, pp. 36-42, ed. Liverright, 1953).
3. Our forefathers tried idolatry (cf. Judges 17:1-6 - Micah's idol; Exodus 32:1-6 - the Golden Calf; I Kings 12:25-29 - Jeroboam's calves).
God is jealous of such practices (Exodus 20:3-5).
The prophets had no use for idolatry (Isaiah 44:9-20), considering it ludicrous.
4. Religion is concerned with that which is of ultimate importance. Anything less than that ultimate is idolatry (see Paul Tillich, Dynamics of Faith).
5. Polytheism involves competition. Its natural outcome is war. Monotheism has a strong, ethical import.
6. In monotheism, there is no escape from God (cf. Story of Jonah).

D. Challenging Questions

1. What is the meaning of monotheism in real terms? Does it mean, in the prophet's words: "Have we not all one father?" Do we all really worship one God? Are we all "going to the same place, but by different paths"?
2. Why does religious prejudice exist?
3. What would be the implications to religion if intelligent beings are discovered elsewhere?
4. Will there ever be a really universal religion?

II. Priest - Prophet

A. Posing of the Problem

The priestly emphasis of performing rituals and preserving ceremonies played a large role in the Temple of Jerusalem and also in present day congregations.

Prophetic emphasis on justice and righteousness, and personal piety, is an all important contribution to religion.

What is the relation between these two?

Pages	B. <u>The Story of Judaism</u> by Bernard J. Bamberger
12	The tribe of Levi had special status.
14-27	The prophetic movement - a revolution.
33-40	More revolution.
35	The priests, as Ezekiel saw them.
45-47	From temple to synagogue.
49	Universalism in a prophet's words.
64	A prophet defends the unity of God.
67	A priest, Mattathias, heads a revolt.
77-78	Priests versus laymen.
166	The prophet and the Active Intellect.
171-173	Prophecy is a gift that can be received only in the Holy Land.
177	Faith in the prophets a la Maimonides.
320	The prophets and early Reform.

For a more specific discussion of this conflict, try: "Priest and Prophet," Ahad Haam, Selected Essays, translated by Leon Simon, pp. 125-138.

This is an extremely well written essay, contrasting the roles of priest and prophet throughout Jewish history. Its basic point is that the priest is compromising and pliant, adapting his actions to conditions of the time and place, while the prophet is characterized as firm and unyielding in upholding his integrity and moral imperatives.

There are two filmstrips which would be valuable in this discussion. One is called "The Tabernacle As Described in the Bible," and would give good background for the priestly function. The other is "Call the Question; the Synagogue in the Community," and is available with a recorded script. It gives a vivid example of the synagogue in action.

C. Highlights of the Discussion on the Recording

The music is taken from the following verses:

1. Amos 5:4 - For thus says the Lord unto the house of Israel: Seek Me, and live.
 - 5:14 - Seek good, not evil, that you may live: and so the Lord, God of hosts, will be with you as you say.
 - 5:15 - Hate the evil and love the good and establish justice in the gate. It may be that the Lord, God of hosts, will be gracious unto the remnant of Joseph.

Isaiah 55:6 - Seek the Lord while he may be found. Call upon Him while He is near.

2. Mamleches kohanim v'goy kadosh - A kingdom of priests and a holy people (Exodus 19:6). We may understand this verse as follows:
 - a. Holy people is a reference to the prophetic portion of Judaism.
 - b. Kingdom of priests refers to the priestly portion.

There seems to be a conflict between the two. We, in modern Judaism, profess to believe in the prophetic concept of Judaism rather than the priestly; but by and large, we practice the priestly function - pretty well ignoring the prophetic.

3. The priestly function is ministering at the altar of God; maintaining Judaism through its institutions - also, perhaps, safeguarding prophetic teachings.
4. Do people have a real commitment to priestly function or is this merely pro forma? (e.g., Sporadic synagogue attendance). Perhaps there is more interest in the prophetic without relating it to the institution from which it came. It is far easier to act out priestly, institutional functions than that which we may believe in our hearts, which is prophecy.
5. Moses and Samuel were both priest and prophet, but this synthesis no longer seems to exist! In later Jewish history, there was a conflict between priest and prophet. The priest stood for ritual alone. The prophet pointed his finger at the priest, who, he said, failed to fulfill Judaism's mandate.
6. A congregation seems to expect the priestly role of a rabbi - that is, conducting services and carrying on the formal aspects of Judaism. Can laymen function in priestly and prophetic roles? Whose responsibility is it?
7. The priestly ritual may be a discipline, reminding us to perform our prophetic teachings (e.g., tfillin, tsitsis).
8. Have we the right to demand that contemporary prophets (social critics) be anything less than successful people when, as a matter of fact, we only pay attention to people who have achieved success (e.g., "beat" poets and writers). Is it the religionist who is the social critic? A social critic, more likely, comes out of the comfortable, successful group.
9. Perhaps the modern prophet is involved in action because of a concern for his country, education, intellect. There is one element missing in this figure from that of the Biblical prophet: "Thus saith the Lord."
10. A possible answer to the question of the relationship between priest and prophet: we perform prophetic acts through priestly institutions which we must therefore preserve; thus, we have a synthesis between priest and prophet.

D. Challenging Questions

1. What is the importance of ritual?
2. Are there prophets today?
3. What is a priestly personality?
4. What is a prophetic personality?
5. What would Amos do if he lived today?
6. In terms of priestly and prophetic functions, how would you describe the task of the rabbi? of the lay leader?

III. Pharisee - Sadducee

A. Posing of the Problem

1. The Sadducees were named for Zadok, the high priest.
 - a. They represented vested authority and priestly control.
 - b. They held fast to the narrow interpretation of scriptural law.
 - c. They did not believe in life after death.
2. The Pharisees were called "separatists" by the Sadducees.
 - a. They wanted authority to rest primarily with the scholars.
 - b. They built freely upon scripture, bringing about the Oral Law, as distinguished from the Written Law.
 - c. They believed in retribution in the world to come.
3. The Pharisees won this struggle a couple of thousand years ago, and so set the tenor of Judaism for a long time.

Pages B. The Story of Judaism by Bernard J. Bamberger

76-82	The struggle for democracy in Judaism - a religious revolution.
96-99	The Christians break away.
102-107	Phariseeism survives a catastrophe. Rabbis become the leaders.
109-111	The oral law becomes the thing.
118	The Pharisees accentuated the positive.
143	A revival of the Sadduceean point of view (Karaism).
280	Reform tries to rehabilitate the Pharisees.

For the more sophisticated reader in Jewish history, some valuable information can be found on pages 11-13, 25-31 of Solomon Zeitlin's Who Crucified Jesus? (Harper, 1942). Here, one finds a brilliantly constructed and documented social, political, and religious analysis of the Pharisee-Sadducee struggle.

Another good book on this period is Joseph Klausner's Jesus of Nazareth (Macmillan, 1925).

A taste of Phariseic literature may be had from the "Sayings of the Fathers" passage in your prayerbook (Union Prayerbook, 165-178). If this whets your appetite, try any volume of the Talmud. It's available in English translation by Soncino.

Two UAHC tapes which would be of assistance in illustrating the position of the Pharisees are: "Hillel--Teacher of Love" and "Judah the Prince--Teacher of Law."

C. Highlights of the Discussion on the Recording

1. The music on the program is the Kedushah from pages 126-127 in the Union Prayerbook.
2. The Pharisees were separated for the purpose of achieving holiness. "You shall be holy, for I, the Lord your God, am Holy" (Leviticus 19:2).
They objected to priestly ministration.
3. The Sadducees lived in comfort - only interested in "this world" and living for today. The Pharisees believed in life after death and directed their energies toward gaining salvation.
4. The Pharisees wanted to make Judaism a "people's religion." They created interpretations which later became laws in themselves and eventually became strictures.
5. Decentralization of religious practice from temple to home, and individual responsibility. This weakened the Priestly party.
6. Political actions came about from religious motivation. The Sadducees defended the land, and the faith of the land, which they considered the most important source of authority. They made alliances with Rome which eventually led to their downfall.
7. The Pharisees built a legal fence around the Torah in matters of ritual and observance - making it harder to live a religious life. Civil and moral law was liberalized (e.g., capital punishment, loans) to make Judaism fit in with new conditions.
8. Liberal legislation can become a narrow, restricting confine as conditions change, and that which was once considered liberal will be seen as dogmatic and orthodox.
9. The Sadducees were only interested in having Judaism flourish in their own circumstances, while the Pharisees wanted to strengthen Judaism for every time and place.

D. Challenging Questions

1. To whom are present day Jews more akin? Bear in mind that the Pharisees had a system of salvation for the world to come, leased on the performance of mitzvos (commandments). The Sadducees, on the other hand, did not believe in life after death, and, in addition, were eager assimilators of the surrounding Hellenistic culture. How do present divisions in Judaism compare with the Pharisee-Sadducee split?
2. Why does Christian thought downgrade the Pharisee? Where did Jesus stand?
3. Is there a need for a new Talmud?

IV. Rabbanite - Karaite

A. Posing of the Problem

The Talmud is an enormous work, full of controversy and abstruse legalism. It is like an encyclopedia containing all the knowledge of the time - science, medicine, history, geography. One of the main difficulties is that it completely lacks order and arrangement. The Talmud was produced over a period of approximately one thousand years and contains many different points of view. It was accepted by the rabbis and their followers as revealed law, and was therefore authoritative. After a few hundred years, some people got fed up with this and decided to throw out all the rabbinic literature and go back to the Bible. This took place in the eighth century, and those people were called Karaites, which, in Hebrew, means "those who read (the Bible)." They maintained that they would live by the letter of the Biblical law, which, alone, was authoritative. Their opponents, the rabbis and their followers, are called Rabbanites.

Pages B. The Story of Judaism by Bernard J. Bamberger

137-138	His Excellency in Pumbeditha.
143-149	The rebellion and its opponents.
157	Biblical interpretation: Midrashic or critical?
176	Who was a Jew and who wasn't?
234	Who was a rabbi and who wasn't?

For some good reading in Karaite literature, see Karaite Anthology by Leon Nemoy (Yale Judaic Series, 1952).

C. Highlights of the Discussion on the Recording

1. The musical selection is the Kaddish. This prayer was not always in memory of the deceased. It was once used by the rabbis as a doxology to follow their discourses and discussions. It later entered the prayerbook as a follow up for each part of the traditional service. Still later, it became associated with mourners.
2. The Talmud, originally an "oral law," was later written down. The Mishnah (edited c. 200 C.E.) is mainly a legal collection, not based directly on the Bible. The Gemorah (edited c. 500 C.E.) is a very extensive, later commentary on the Mishnah, and, together, these two comprise the Talmud.

The Talmud made Jewish religious attitude toward life part of the everyday activity of the individual. It attempted to be a complete guide to life. This was, in effect, government by law and not by men.
3. The authors of the Talmud helped transform Judaism from a temple cult to a personal religion, applicable in the synagogue, in the home, in day-to-day existence. This was a democratic principle and it was aimed at making all of life holy.
4. The Karaites rejected the Talmud. They wanted to throw off the authority of the Talmud in everyday life in favor of strict Biblical law.
5. Legend has it that Anon ben David was born of an aristocratic family. The story goes that Anon was edged out of appointment to the position of Exilarch, head of Babylonian Jewry. In the events that followed, he brought about the Karaite movement.
6. The Karaites recognized only the authority of the Bible and declared that every man may interpret and exercise that authority by himself. This can lead to anarchy.
7. Some people will say: "I believe in religion, but I don't need this organization. Everybody has to decide for himself what's important in his heart."

Perhaps these people want to avoid the discipline of the group.

There is a dichotomy in every organized religion between the dictates of an individual's conscience and what the tradition instructs.

8. There is a difference between authority and influence, as regards tradition. The accumulated wisdom of the ages may be valuable in religion. The modern Jew may excerpt items from the Talmud without feeling obliged to accept the Talmud as authoritative, as for example, certain ceremonies and festivals. The legendary material, too, may contain valuable insight.
9. The Karaites were ascetics. They believed that Jews should practice self-denial for spiritual benefit. This is contrary to the Jewish norm of valuing the totality of life.
10. The controversy between Karaites and Rabbanites helped Judaism to clarify its position on tradition and life.

D. Challenging Questions

1. Suppose Anon ben David were a member of a contemporary Reform congregation. Would he have cause for rebellion? Do we need reform in Reform?
2. Our tradition is so broad as to be able to cover virtually any position (e.g., both the militant and the pacifist can quote numerous passages from the Bible to support their convictions that Judaism favors military prowess or universal cooperation and love). What is to determine the authority of tradition? How does it stand, relative to a given ideological position? What about the traditions of other religions and cultures?
3. What is the source of authority for the non-traditionalist?
4. What is the value of the fence around the Law?

V. Chassid - Misnagid

A. Posing of the Problem

In the eighteenth century was born a reaction to highly intellectual, formalistic Judaism. The Chassidim, unlike the Karaites, wanted a warmer, more appealing form which would better meet the needs of the Jewish masses. Jews were being restrained by traditional, rabbinic authority from within, and restricted by anti-Semitic pressures from without. The leaders of the Chassidic movement turned to mysticism, stressing not its cold, ascetic aspects, but its warm, personal relationship to God. All of life was part of this relationship, and to be rejoiced in. Personal piety was more important than intellectual piety. Chassid means pious.

The strict followers of the tradition were, of course, opposed (Misnagid means opponent), considering the Chassidim as misguided, ignorant, and a threat to Judaism.

Pages B. The Story of Judaism by Bernard J. Bamberger

198-208	The Cabala - Jewish mysticism, the way of splendor.
243-249	Joy in Judaism - the Chassidim, reactionary but great.
304-307	Enlightenment hits Judaism.
325	Rabbis and Chassidim wax stronger under adversity.
374	Buber, a sophisticated Chassid.

Martin Buber: Hassidism and Modern Man (Horizon, 1958). A collection of stories and essays.

Tales of the Hassidim (Shochan, 1947). This is an anthology of stories and is sheer pleasure to read.

C. Highlights of the Discussion on the Recording

1. Ignorance and naivete are no impediments to personal piety. Enthusiasm and joy are essential.
2. The Chassidic movement had its appeal because it emphasized feeling and emotion.
3. In the seventeenth century there was a disillusionment with a messianic movement, which turned out to be false. The Jews were in a situation of "black despair" - oppression, pogroms, confinement.
4. Chassidism held that God could be approached without the medium of great learning. Naturally, the rabbinic scholars were opposed to this. We may contrast the scholar as leader and authority among the Misnagdim, and the Tsadik (the righteous man) or the Rebbe (diminutive for rabbi) as leader among the Chassidim. The Rebbe was a fatherly figure who would counsel and pray for his followers and help them out of difficulty.
5. In time, the Tsadik took on a magical, mystical function, almost a sort of mediary between the individual and his God.
6. The argument of the Misnagdim may be summed up as a charge of ignorance, questionable performance of the law, and reliance upon an intermediary between God and man.
7. There are valuable insights to be learned from the Chassidic stories. One example is the maintaining of humility before God, which is, nevertheless, coupled with a yearning for certainty in a person's direction.

D. Challenging Questions

1. There is a sizable number of Chassidim around today in New York, Israel, and a number of other communities. They go through great difficulties to maintain their position. What is it that enables them to continue?
2. How would one compare Chassidism to other fundamentalistic, enthusiastic, religious groups, such as we may find in the United States?
3. How are the terms "superstition" and "faith" relevant to religion?
4. Why are Chassidim always happy?
5. Is it possible for a liberal Jew to capture the Chassidic spirit?
6. Are there parallels between the origin of Chassidism and Reform Judaism?

VI. Traditionalist - Reformer

A. Posing of the Problem

1. The traditionalist seeks to preserve Judaism by maintaining its ceremonies and institutions in their traditional forms with a minimum of change.
 - a. He considers these forms sacred and, hence, immutable.
 - b. He has succeeded in keeping Judaism alive under most adverse conditions through his conservatism.
2. The reformer wants to adapt Judaism to the needs of the people in different situations.
 - a. He considers the traditional forms as having been developed by the people and is prepared to change them, freely, where necessary.
 - b. He has instilled new vitality in Judaism and made it a viable religion for modern people.

Pages	B. <u>The Story of Judaism</u> by Bernard J. Bamberger
266-271	The beginnings of reform in Germany; laymen take the lead.
279-286	Reform becomes scientific and proclaims that Judaism always was progressive. Liberal rabbis become the leaders.
292-293	Samuel Hirsch - Judaism and human freedom.
296-299	Neo-orthodoxy reckons with changing conditions: "Torah and Derech Eretz" (Orthodoxy plus secular culture).
299-302	Liberal Judaism becomes established.
305-308	The enlightenment. The Jews study science in Hebrew. A new form of liberalism.
313-322	Reform in the Golden Land. Liberalism is right at home. The conservatives react with a movement of their own.
347-350	Greenhorns become Americans.
389-392	Progressive schools and institutions.
439-449	The present scope of Judaism in America: Orthodoxy, Conservative, Reconstructionist, and Reform.

A good, simple history of Reform can be found in Sylvan Schwartzman's Reform Judaism in the Making (UAHC, 1955). One who is interested in philosophy will be interested in Kaufman Kohler's Jewish Theology (Macmillan, 1918).

There is a good UAHC filmstrip called "Isaac Mayer Wise," which would be useful in a discussion.

C. Highlights of the Discussion on the Recording

1. The music in this discussion is the v'shomeru (page 18 of the Union Prayerbook). The passage comes from Exodus 31:16-17, where it is part of God's instructions to Moses, on Mt. Sinai, regarding the Sabbath.
2. What necessitates changes in Judaism? How did change come about in the past and what should be done today?
3. If it had not been for the stubborn traditionalists in our history, Judaism could not have survived so long. On the other hand, if not for the daring pioneers in Judaism, our religion could not have developed and might well have stagnated.
4. The concern is not for traditionalism during one period and reform during another. Tradition is always valuable and one never rejects it. Reform is not a rejection, but an interpretation and an adaptation of what preceded. In time, new developments become traditions in their own right. A tradition is a prerequisite for reform.
5. Dissatisfaction with the status quo, i.e., the tradition, is the basis for reform. It is always easier and more comfortable to remain in the old, familiar pattern, but there is, within the same person, a desire to seek and find something new.
6. Influences from without caused changes in Judaism. The French Revolution broke down the ghetto walls and brought emancipation. People who had clung to the tradition in the ghetto were now able to develop a new, free, reform type of Judaism, based upon their tradition, but enlightened through contact with European culture.
7. Reform was not, nor was it meant to be, a new religion. People objected to stringencies in the tradition which made it impossible for them to live and progress in society outside the ghetto. The reformers wanted to adapt Judaism to the situation in which they found themselves.
8. Strict traditionalists feared for their whole system and refused to admit changes which had been accepted in ages past, e.g., the use of the vernacular in the services.
9. Who determines when and what changes should take place? Reforms, themselves, can become traditionalized and rigid. Those persons who care most, who are educated and well informed, who are sensitive to the direction of progress - they are generally the ones who bring to the attention of the masses the need for reform. They try to meet the needs of the people.
10. Some concepts remain in the tradition, though their form might change; for example, the Sabbath. Reform can take place in the method of observance, but the idea of a weekly day of rest is not to be changed.

11. All legislation in Judaism has been, and is, subject to interpretation and reinterpretation by each generation.
12. To reject the tradition without giving it a fair shake of understanding and sympathy is as much in error as to stifle the tradition and not permit it to breathe. Judaism is not an island, but a vital force in the world. On the basis of what is, we must determine what shall be, and then Judaism will survive and flourish.

D. Challenging Questions

(Refer back to IV - the Rabbanite-Karaite controversy. The questions, there, deal with the problem of tradition.)

1. Is there a value inherent in tradition specifically because it is a tradition? Is something good just because it is old? Is time the test of greatness?
2. Whose, specifically, is the authority for making reforms? What is the place of authority, in general, in liberal religion?
3. We talk about reforming the method of observance while preserving the traditional concept of the Sabbath. What changes have or should be made in this area?

VII. Belonger - Believer

A. Posing of the Problem

In recent years, there has been a tremendous increase in church and synagogue membership and attendance, in building, and activities. Does this indicate a religious revival? Do these people "believe"?

How should we talk about God so as to communicate to men's hearts?

Pages B. The Story of Judaism by Bernard J. Bamberger

257	A non-institutional God (Deism).
288-293	From Kant to Samuel Hirsch.
320	The reformers (Einhorn, Kohler).
360	A philosopher's God (Hermann Cohen).
374	"I and thou" (Buber).
444	Agnostics can be Jews, too.

Nathan Glazer, American Judaism, University of Chicago Press, 1957.

Will Herberg, The Writings of Martin Buber, Merridian, 1956.

Mordecai Kaplan, Judaism As A Civilization, Macmillan, 1934.

See especially: pp. 308-310 - the quality of godhood in reality.
pp. 385-405 - God as a variable concept.

C. Highlights of the Discussion on the Recording

1. We have seen, in our time, a great change taking place among our people. We have known men and women who once declared that they were not, and never would be, religious and wouldn't observe Jewish ceremonies; many of these people have become the heads of our congregations, have become active in Sisterhoods and other organizations, and these activities are very meaningful to them.
2. This change may have been brought about by World War II. The war created conflicts and tensions and left questions in people's minds in place of certainty. People became better acquainted with the world and its problems; they were shaken by the destruction of the six million Jews. The holocaust in Europe and the establishment of the State of Israel have had special influence upon the Jews.
3. The "religious revival" is usually spoken of in terms of statistics and membership rolls.
4. People want to belong to some church or synagogue in order to identify themselves. The question is, is this more than simply a social form? Most people seem to "belong" more than they "believe" in their relationship to their synagogue.
5. Is there anything wrong with mere belonging? This, alone, requires some effort and expense. There is a danger of cluttering up one's life with meaningless activities which only set a person further away from true understanding. The act of belonging doesn't require any commitment or special belief.
6. If fulfillment comes in belonging, itself, then we are really betraying the institution. The institution wants people to belong, but it wants them to do more than that. There are degrees of involvement, i.e., attendance and performance of ritual.
7. There is a discipline involved in participating in an institution. There is a rabbinic statement that performance of mitzvos is more important than belief, for even if one begins with ulterior motives, his practice will eventually bring about a change of heart. No one is required to sign a statement of belief in a synagogue, but it is hoped that he will start to live as a Jew.
8. Many people find it difficult to think their way through, intellectually, to being religious, yet sometimes a simple act of participation can open up something in a man. It is therefore the acting and the doing that counts.
9. A simple belief in God, comfortable though it may be, requires organized form. It demands action and action involves belonging.
10. A believer, today, is willing to grow and change in his faith. He may not be absolutely certain of his beliefs.
11. The difficulty of proving faith by reason has prevented many from being believers in addition to belonging. Even if we could work miracles, God would have to be proven again and again. Modern man is a doubter.

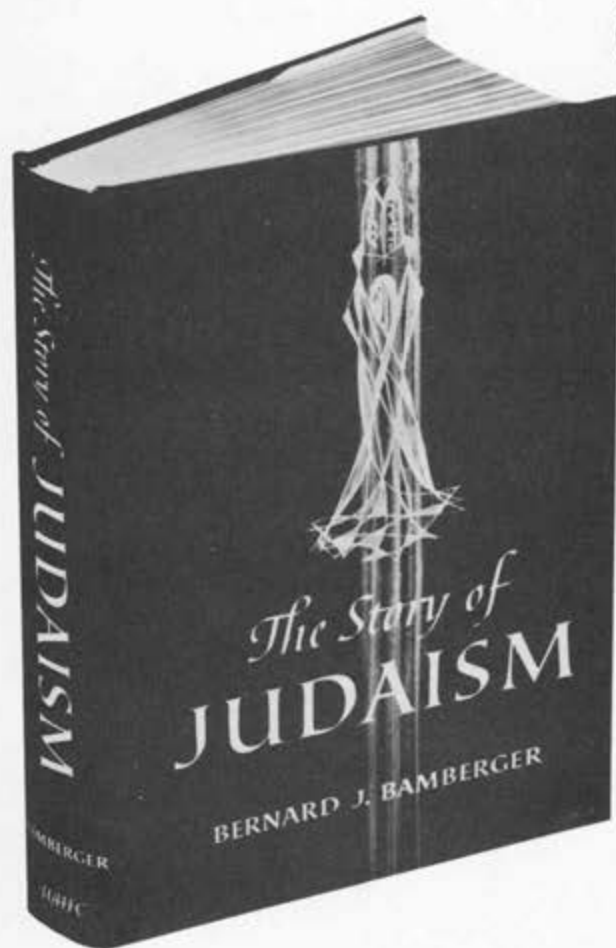
12. Some argue that reason and rationality are the determining factors in religious thought. What cannot be understood should be thrown out. Traditional language of imagery, in reference to God, may lead to logical difficulties and therefore should be cast out. It should be better to speak in modern, scientific language.
13. Others say that reason is not enough to enable us to face the problems of life; we need something more. We can't always be logical about God.
14. Need God be at least as large as the universe? Is God, then, bigger than the mind or only as big as the mind can take in?
15. We can speak of God only in two ways; in terms of a process or force or in terms of a person.
16. We would like to think that God is as close to us as He is far away; that He is the God of the world and yet has a relationship to you and me. This is the Jewish tradition, that God is both transcendent and immanent.
17. Can we find a way of talking about God that will bring Him close to the individual human heart, with all the anxieties and tensions of our world? Can this concept jive with all that science teaches us?
18. Martin Buber, an existentialist, puts it: The experience of knowing God gives the rational mind a comfortable feeling. As man grows in knowledge and experience, he grows in the capacity to experience God in far larger and intimate ways. Just as one can get to know people with an I-thou relationship, so can man get to know God. If we can open ourselves up to other persons, we can learn to open ourselves up to God.
19. Mordecai Kaplan, a rationalist, argues: As we come to know and understand the world, so, too, we can come to know and understand God.
20. To call this all merely a matter of feeling would be simplifying it. We need not play down the fact that there is controversy within Judaism. There is room for diverging points of view and, on the contrary, debate and controversy help men of good will to grow.

D. Challenging Questions

1. What is the goal of religion? What is the place of the institution and organized religion in achieving this goal?
2. It has been said: There are no agnostics in the foxholes." In time of real distress, man's heart is likely to turn to God. In such instances, of what value is a philosophic approach to God? What is the purpose and function, in general, of an intellectual approach to God?
3. What is the position of Liberal Judaism on God?
4. Can the religion established centuries ago meet humanity's needs today? Do we need a new religion?
5. Is Judaism a theological system or a way of life?

TAPE RECORDING FOR

*Great
Controversies
in
Judaism*
SERIES



Department of Adult Jewish Education
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

Date _____

Please send me _____ tape recording(s) of the "Great Controversies in Judaism"
series at \$7.50 each and _____ copies of The Story of Judaism at \$5.00 each.

NAME _____

ADDRESS _____

CITY _____ STATE _____

November 3, 1967

R: 755-5306
P: 682-7700
Mr. Matthew H. Ross
16 Sutton Place
New York, N.Y. 10022

Dear Mat,

David Wise, Daniel Davis and I met several weeks ago to discuss The Temple Hour and David's involvement in this program.

Now that his office is transferred to Central Synagogue, we have relieved him of all major production responsibilities for The Temple Hour. Rabbi Richard Sternberger, Rabbi Davis's new associate, will assume these responsibilities. David of course expressed his readiness to initiate Rabbi Sternberger in the mysteries of radio programming, and he will continue to serve as the New York Federation's "technical advisor" on the subject. These duties certainly will not take a great deal of his time -- a few hours a month perhaps -- and are fully justified by the retention of David's title as the Union's "consultant on radio programming" under which we will continue to pay his pension and other fringe benefits.

I hope that these arrangements are fully satisfactory to you.

With warm good wishes, I am

Cordially,

Rabbi Alexander M. Schindler
Vice President

AMS/w

11/8: copy to: David Wise
Central Synagogue
123 E. 55 St.
NY 10022

BLUMBERG, SINGER, ROSS, DIAMOND & GORDON
245 PARK AVENUE NEW YORK, NEW YORK 10017
(212) 682-7700 CABLE "ELBLU"



SAMUEL BLUMBERG
(1882-1966)

LEON SINGER
MATTHEW H. ROSS
JOSEPH B. DIAMOND
SAMUEL GORDON
FREDERICK NEWMAN
ALFRED K. KESTENBAUM

EVELYN FRANK
HELEN MINKIN
ALTON S. WOLFERT
WILLIAM J. JONES
NED R. SACHS
PAUL M. FRANK
ALLEN N. ROSS
JOHN A. ADLER
PATRICK H. DIAMOND

November 6, 1967

Rabbi Alexander M. Schindler
838 Fifth Avenue
New York, N.Y. 10021

Dear Alex:

Thank you for your letter of November 3rd. I have sent it on to David Kuh who is Chairman of the committee on Message of Israel.

Nice to hear from you.

Kindest regards.

Sincerely,



MHR:lg

*7
Temple Hour*

October 25, 1967

Rabbi A.M. Schindler

Bernard Eyalin

Al Vorspan; Rabbi Daniel Davis; Al Mackler

THE TEMPLE HOUR

We did discuss the TEMPLE HOUR in great detail at a recent meeting involving David Wise, Dan Davis, Rabbi Sternberger, and me. I assume this project was essentially the responsibility of the New York Federation of Reform Synagogues.

Accordingly, I did not involve you especially that I knew you were so busy with your preparations for the Biennial.

Be that as it may, THE TEMPLE HOUR will continue and the detailed arrangements have been worked out specifying the involvement of Dave Davis and the new responsibilities for Rabbi Sternberger. The latter will play a major role in the reconstituted TEMPLE HOUR. I think you ought to sit down with Rabbi Davis right after the Biennial to find out precisely what he is about; possibly the New York Federation project can be extended to include other regions as well, either in the mailing of tapes or in some other manner. Rabbi Davis would welcome this eventuality.

10/25 Budget of T.H. by Leaved Due to David Davis

MEMORANDUM

Date October 23, 1967

From Bernard Evslin

To Rabbi Alexander Schindler, Al Vorspan and Rabbi Daniel Davis

Copy for information of Alfred Mackler

Subject Temple Hour

I haven't heard anything more about the Temple Hour and whether you intend to continue it or not. To aid in formulating your decision I asked David Wise to prepare a detailed budget on the program and am forwarding same for your consideration.

MEMORANDUM

TO: Mr. Bernard Evslin

FROM: David J. Wise

DATE: October 17, 1967

CC:

SUBJECT: TEMPLE HOUR Budget

You will recall asking me the other day for a TEMPLE HOUR budget.

Herewith please find one covering the production of the program and the servicing of stations:

ITEM AND EXPLANATION	AMOUNT	PER (MO.,WK.,ETC.)	PERIOD COVERED	TOTAL AMOUNT
1. Services of Announcer (*)	\$25.00	Monthly	9 Months	\$225.00
2. Studio to "mix" and dub (\$25.00 for 1½ hrs) (**)	\$37.50	Monthly	9 Months	\$337.50
3. Servicing 15 stations @ \$1.00 each (***)	\$15.00	Weekly	12 Months	\$1300.00
4. Master Tapes @ \$1.00 (****)	\$1.90	Weekly	9 Months	\$57.00
5. Misc. Tapes for editing @ \$4.00 a month (*****)	\$1.90	Monthly	9 Months	\$36.00
6. Misc. Masters to hold in files (*****)	\$1.45	Weekly	12 Months	\$75.40
GRAND TOTAL				\$

NOTES

Re Item 1: Our regular announcer on this program, as he has been since the program's inception 17 years ago, is Mr. Andrew (Andy) Benedict, who has a regular job at Radio Station WCBS, 524 West 57 Street, Room 1402, New York, N.Y. 10019, and his telephone number is 765-4321, Ext. 2013. His home is at 242 Marcus Avenue, New Hyde Park, N. Y. (telephone 516 / Pioneer 1-3649). We pay Andy \$25.00, which is the minimum for this kind of work. However, I have been in touch with the people at Radio Station WINS, and they are willing to supply an announcer also, possibly for the same rate or a little more. This would, however, obviate certain production problems such as the "mixing" of announcer and music at the opening and closing of each program, which is currently being done at Olmsted Sound Studios, 1 East 54 Street, New York City, (PL 1-0895), who do all of our incidental work on this show.

TO: Mr. Bernard Evslin

FROM: David J. Wise

October 17, 1967

Re Item 2: The studio is Olmsted.

(**)

Re Item 3: This is all done by National Tape Service, 3 Fairfield Crescent,
(***) West Caldwell, N.J. 07007, who also process ADVENTURES IN JUDAISM and
MESSAGE OF ISRAEL. Your chief contact there is Mr. Donald MacClean.

Re Item 4: These masters are technically the most difficult part of the whole
(****) operation to prepare. Since I have become a more-or-less expert tape
editor since I am the producer who knows every facet of the program,
I do all this work myself, thus saving in the neighborhood of \$90.00
a week, since the preparation of a master would take an engineer in
a studio about that length of time.

Re Item 5: In the recording of programs such as this, usually one uses up one tape
(*****) for four sermons; one tape for four questions and answers periods; one
tape for the standard service proper, including announcer's opening
and closing; and one tape for the music which is inserted in the program
between the prayers and after the questions and sermon.

Re Item 6: A certain number of masters are held in the files, usually one extra, in
(*****) order to service news stations and occasionally to send to rabbis who
request a copy of the program on which they appeared. These also serve
as a "protection" in case of the loss of the original master in transit
from New Jersey, which isn't always as reliable as it might be.

NOTE: I look forward to meeting with you, Rabbi Davis, Rabbi Schindler, and whoever
else may be interested as soon as possible after the High Holy Days. This
meeting should not take place any later than the end of October. I trust
that it can take place well before that time. Let me know if you wish a copy
of this budget sent to anyone else.

October 12, 1967

Rabbi A.M. Schindler

Ted Broido

David Wise

I have your recent memo inquiring to know the details of our arrangements with Central Synagogue.

As you know, Central Synagogue has assumed full responsibility for the Message of Israel program and accordingly David will shift his offices there, making the Central Synagogue the headquarters of his operation. He will, however, continue to be attached to us as a "consultant in radio programming" and we in turn will continue to pay his pension payments in return for these services.

In order to enable him to work on those few occasions when he is in the office, desk space was promised to him in the Audio-Visual room, much in the manner in which Sam Grand makes use of this space when he is in the building. This does not mean that the Audio-Visual room is to become his major office or that it should be cluttered with files. Current files germane to the Message of Israel program obviously should be in David's Central Synagogue office. Anything which pertains to the past and which is not current and which must be preserved for the records, can be stored in our regular filing room, nor should a separate desk be transferred to the Visual-Aids room.

Neither he nor Sam will be here on a regular basis. They will only come sporadically -- perhaps once or twice or three times a month -- and there is no reason why they should not share the available desk space. Chances are they won't run into each other.

I certainly agree with you that it would be a violation of the spirit of the Visual-Aids room, cluttering it up with all manner of files and cabinets! Obviously the facilities of the typing pool can only be used by David for those aspects of his work which are connected with his continuing service to the Union. In other words, if he is going to be available for the Temple Hour in any manner, that should be handled by the New York Federation or the typing pool; Message of Israel matters will have to be handled by the secretarial staff of the Central Synagogue.

90

MEMORANDUM

Date October 10th, 1967

From Theodore K. Broido

To Rabbi A. Schindler

Copy for information of David Wise, Joe Reams

Subject David Wise

I would like some clarification from you on some problems that have arisen regarding the moving of David Wise from 838 Fifth Avenue to Central Synagogue. It was my understanding that David was to give up his office in Room 803 and move all of his files, equipment, etc. to Central Synagogue and that, in addition, we would provide him occasional desk space in the audio-visual room in much the same manner as we do for Dr. Grand. David has now written me a note in which he indicates he wishes to move various cartons, files, cabinets, desks, typewriter, etc. to the audio-visual room - in short, set up a regular office there. This is contrary to my understanding and I believe violates the spirit of the use of the audio-visual space.

Another problem has come up concerning what stenographic help and production facilities we are to continue to make available to David. Is he to use the typing pool for his Message of Israel as heretofore? Are we to mimeograph and mail press release programs, etc. as we have in the past?

I would like clarification. Since this matter is becoming acute because of our contemplated shifts in office space, may I hear from you quickly.



August 31, 1967

Rabbi A.M. Schindler

David Wise

Unfortunately I cannot put my hands on the Mat Ross letter at the moment, but that does not prevent me from summarizing in substance what I said to him:

I reported concerning your conversations with Maurice Eisendrath. I indicated to him the agreement by which the Message of Israel program would be taken over by Central Synagogue. I also told him of the Union's readiness to maintain you as a Consultant for radio programming, and in remuneration for your services to pay the premiums of your pension; that is to say, that portion of it which we normally pay, excluding only your 3%.

As promised also, we will provide you with desk space and the use of a telephone whenever you are here at the Union.

Hopefully, this recollection of the substance of my letter to him will serve your purposes.

As soon as Rae has the time and comes up with the original letter I will send that along to you.

This is the letter which
David ~~has~~ wants.

Rth - Call him if OK to give to him

A

July 13, 1967.

Mr. Mathew H. Ross
Blumberg, Singer, Ross, Diamond & Gordon
245 Park Avenue
New York, N. Y. 10017

Dear Mat:

Maurice had his conversations with David Wise and so did I and everything is in order. He will be prepared to come to you as of September 1st, albeit he will remain on the staff at the UAHC as a Consultant on Radio Programming and we will continue to pay for his pension.

Maurice told David to get in touch with Rabbi Seligson and I imagine he will before long.

On the matter of the Taft School, the nearest congregation is Waterbury, Connecticut. Unhappily, the rabbi is on vacation just now. I will keep this matter on my record and contact him just as soon as he returns. Obviously, I will keep you informed of progress.

I imagine that we will see one another soon.

Thank you for all of your helpfulness on the David Wise matter. We have still another reason to be grateful to you.

Cordially,

AMS:rs

Rabbi Alexander M. Schindler
National Director of Education

cc: Rabbi Maurice N. Eisendrath
Mr. Al Mackler

Message of Israel

July 17, 1967

Mr. Matthew Ross
245 Park Avenue
New York, N. Y.

Dear Mat,

Maurice had his chat with David Wise and everything is in order. As of September 1, 1967, David will be in the employ of the Central Synagogue and the Message of Israel will be its possession.

Confirming our oral agreement concluded at our conference in your office several days ago, the U.A.H.C. will continue to keep David on its pension rolls - making all premium payments required for this purpose (excluding only that portion of the premium which must be made by the employee himself) - and to legitimize this expenditure, David will serve as the Union's Consultant on Radio Programming, helping us with the various program which we will continue to maintain. Desk space will be made available to him, as well as the use of our phone and storage facilities, as he requires it for the fulfillment of his consultant duties.

My heartfelt thanks to you for your efforts in this instant. We have still another reason to be grateful to you.

With warm good wishes, I am

Cordially

Rabbi Alexander M. Schindler
Vice President

MEMORANDUM

Date August 31, 1967From Rabbi A.M. SchindlerTo David Wise

Copy for information of _____

Subject _____

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