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

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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

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.

"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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838 Fifth Ave., New York 21, N. Y., REgent 7-8200 DAVID J. WISE, Director, RABBI JONAH B. WISE, Founder

"PERHAPS"

BY: Rabbi Leon Adler, Temple Emanuel, 10101 Connecticut Ave., Kensington, Md. 

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 Berditchev 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 Cod, 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 Pk. 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 wide-spread 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 Ncah 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

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

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 upbuilding of the human spirit -- to renew our faith in humanity and the deeper

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

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.

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 wonderul 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 vater; 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 gleaning 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

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 indentity 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.

Pagan holidays are orginatic. 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 Pabylonians 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.

<sup>&</sup>quot;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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#### WHAT CONSTITUTES A GOOD JEW?

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 REING. 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 unequivocably 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 degredation 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 <u>JEWISH SELF KNOWLEDGE</u>. 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,

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 scul-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, under-standing who would also be the withstanding Jew: in the words of the Prophet "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 ....

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.

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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 -- 0 Mothers, everywhere -- that your children and your children's children may "rise up and call (you) blessed."

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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, <u>Look Magazine</u> reported that people felt that "in pursuit of the dollar anything goes." In John Steinbeck's book, <u>The Winter of Our Discontent</u>, a

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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!

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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 ten dollars (\$10.00) a year. Your contributions enable us to carry on in his spirit. Thank you."

(Signed) David J. Wise

Amen.

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

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

#### FREEDOM LIMITED

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

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

# AMERICAN JEWISH

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

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 Pisarro, 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."

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PEACE IN 1963 -- THE SUPREME QUEST

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 marcy, 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 enswer 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

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 nistory. 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 acheived 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 farvisioned 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 threshhold 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."

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CHRISTMAS AND CHANUKAH -- COMPARISON AND CONTRAST (Jeremiah 2:4-13)

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 distincition 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 mother-hood, 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 <u>least spiritual</u> 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 direct 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 Maccabeans, 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.

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

children of Israel out of Egypt."

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

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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

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.

I will send thee unto Pharaoh, that thou mayest bring forth My people the

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 <a href="supposed">supposed</a> 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 blue-prints 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

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 negotation 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:

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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 mutterland, 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-committeed 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, strenthen 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. Justa 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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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

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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
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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 revelance 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.

- 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

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 blueprintary 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

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.

### AMERICAN JEWISH

"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

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-shono 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-shono 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 heen 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)

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.

"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

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

115

#### THE GOD WHO WAITS

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 twillight 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 worder 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 Mendelsohn.

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 Mendelsohn'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.

errai voli - Chris o'mil to askur sinkh kar suces, isbbykt ahd 19 - spenis sakking. Tene to rollo end but rev. Hill respektionerrar to biles ett gest om seed less.



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

MEMO

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

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.

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

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

" 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. KARAITE. 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, Modertor.

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)

"MESSAGE OF ISRAEL" STATIONS-Alphabetical by States(COMPLETE WITH DAY & TIMES)7-1-62 WRRF Washington, NC 10:05am WCRT Brmnghm, Ala. 9am WLAM Lwstn, Me. 1:05pm WOWL Florence, Ala. 5:50pm WRKD Rcklnd, Me. 10:05am WMFD Wlmngton, NC. 10:05am WWIN Balto., Md. 11:05am WAKR Akron, Ohio 6:30pm WAPX Montgomery, Ala. WHBC Canton, Ohio 10:05am WJRD Tscloosa, Ala. 11:05am #WTBO Cumberland, Md. 7:05pm #WZIP Cinn., 0. 9:30am KJNO Juneau, Alaska 5:15pm #WBOS Boston, Mass. 9:30pm #KPHO Phoenix, Ariz. 8:05am #WMEX Boston, Mass. 7am #WERE Cleve., O. 11:10pm #WONE Dayton, 0. 10:30am KAAB Hot Springs, Ark.11:05am WTAO Cambridge, Mass.7:30am WIMA Lima, 0. 7:30pm KBRS Springdale, Ark. WSAR Fall River, Mass.5pm KCMA-fm Texarkana, Ark. WMAN Mansfield, O. 8pm WBEC Pittsfield, Mass. 10am #KWYN Wynne, Ark. 10:05am WNXT Portsmth, 0. 9pm #WTAG Worcester, Mass. 10:05am #KCHJ Delano, Cal. 9:30am WXYZ Detroit, Mich. 11:05am #WLEC Sandusky, 0.8:05pm WIZE Sprgfld, 0. 11:30pm KICO El Centro, Cal. 10am WTAC Flint, Mich. 10pm KARM Fresno, Cal. llam WLAV Grand Rapids, Mich. 7:40am WTOL Toledo, 0. 7:30pm #KEX Prtlnd, Ore. 8:05am KABC L.A., Cal. 11:30am #WJPD Ishpeming, Mich. 12noon KPAL Plm. Spgs, Cal.11:30am WRTA Altoona, Pa. #WKBZ Muskegon, Mich. 11:05am KGO San Fran., Cal. 12 noon WTCN Minneap.Minn. 10:30am #WERE Erie, Pa. 8:35 WHGB Harrisbg. Pa. 10am #KRDO Colo.Spgs, Col.8:05am WNAT Natchez, Miss. WFIL Phil. Pa. 8am KHOW Denver, Colo. 10:05pm KREC Kansas City, Mo. KQV Pitts., Pa.10:30am WNHC New Haven, Conn. 11:05am WEW St. Louis, Mo. 7am WEEU Reading, Pa. 10:05am KWTO Springfld.Mo. 7:30pm WHAY Hartford, Conn. 10am WSTC Stmfrd, Conn. 11:05am KFOR Lincoln, Neb. 11:05am WARM Scranton, Pa. WMAL Washgtn, DC, 7:30am WSBA York, Pa. 10:05am #KBON Omaha, Neb. 9:35pm WLDB AtlanticCity, N.J.11:05am WILK Wlks-Bar.Pa.11:05am WNDB DaytonaBch, Fla. 10:05am WMPT Wmsprt.Pa.10:05pm WZOK Jacksnvle, Fla. 9:30am #WTTM Trenton, N.J. 6:35pm #WPRO Prov., R.I. 6:35am #WTOT Marianna,Fla.5:30pm KDEF Albuq., N.M., 11 am KFUN Las Vegas, N.M. 9am WCOS Columb, SC 6am WQAM Miami, Fla. 10:30am WROW Albany, N.Y. 8:35am #WJMX Flrnce,SC,10:30am WHOO Orlando, Fla. 4:20pm WMBR Greenville, S.C. WLIZ Plm. Bch., Fla.10:30am WSYL Buffalo, N.Y. 7am 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 WTTB Vero Beach, Fla. KNOW Austin, Tex. 7:05pm WJTN Jamestown, N.Y. 10am WGAC Agsta., Ga.12:05pm WMSA Massena, N.Y. 7:30pm KODA Houston, Tex. 7am KOSF Ngdches, Tex.11:05am #WRPB Macon, Ga. 10am WGNY Newburgh, N.Y.10:05am WABC New York City, N.Y. 10am WSGA Savannah, Ga. 11am KOGT Or .: ange, 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 Schnetdy, N.Y. 7am WLVA Lynchburg, Va. 12:30pm #WSDR String., 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. KOMO Seattle, Wash. 8:30am WFBM Indnpls., Ind. 7:30am WRRZ Clinton, N.C. 10:05am KCRG Ced.Rpds., Ia. 10:40pm WTIK Durham, N.C. WHAR Clksbg.W.Va. llam KSTT Dvnprt., Iowa 9:30pm WGNC Gastonia, N.C.9:30pm WGVC Charleston, W.Va. #KSO DesMoines, 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 RockyMount, NC 10:35am KRAL Rawlings, Wyo.

NOTE: Program now released to ABC affiliates 10am Sat. by closed circuit per-feed and "live" ll:am Sun. # are stations carrying us on 1-week delayed basis. Check weekly station log for exact time.or write D.J. Wise, 838 5 Ave., N.Y. 21, N.Y. (RE. 7-8200). Keep him informed of changes you know about first. Day Sunday unless otherwise indicated. F is Friday; S is Saturday. Time uncertain unless otherwise shown. Call Station

A

SPECIAL

SUMMER PROGRAM

THE MESSAGE OF ISRAEL

presents

"CREAT CONTROVERSIES IN JUDAISM"

An Adult Jewish Education Series
Seven Informal Discussions
on Vital Themes

	DATE	SUBJECT	INSTRUCTOR
	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
IIV	5. August 12	Chasid Misnagid	Rabbi E. B. Borowitz
	6. August 19	Traditionalist Reformer	Rabbi E. L. Herman
(B)	7. August 26	Belonger Believer	Rabbi E. B. Borowitz

For Syllabi and other information write to:

Dr. Chaim I. Essrog, Director, Adult Education, UAHC 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

Distributed by

The Department of Adult Jewish Education

UNION OF AMERICAN HEBREW CONGREGATIONS

838 Fifth Avenue

New York 21, New York

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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

Date		Subject	Instructor			
1	. July 16	Idolatry - Monotheism	Rabbi E. B. Borowitz			
2	2. July 23	Priest - Prophet	Rabbi E. L. Herman			
3	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  $\underline{A}$ , 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
- The Shema is a declaration basic to Judaism (for further background, see article in the Jewish Encyclopedia).
- Idolatry has a strong appeal (Freud has some pertinent things to say in his <u>Future of An Illusion</u>, Chapter IV, pp. 36-42, ed. Liverright, 1953.
- 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.

- Religion is concerned with that which is of ultimate importance.
   Anything less than that ultimate is idolatry (see Paul Tillich, Dynamics of Faith).
- 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 E	Β,	The Story	of	Judaism	by	Bernard	J.	Bamberger
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12	The	tribe	of	Levi	had	spe	cial	status.	
14-27								volution	

33-40 More revolution.

35 The priests, as Ezekiel saw them,

45-47 From temple to synagogue.

Universalism in a prophet's words.

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, <u>Selected Essays</u>, 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:

- 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.
- 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.

- 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.

#### B. The Story of Judaism by Bernard J. Bamberger Pages The struggle for democracy in Judaism - a religious revolution. 76-82 The Christians break away. 96-99 Phariseeism survives a catastrophe. Rabbis become the leaders. 102-107 The oral law becomes the thing. 109-111 The Pharisees accentuated the positive. 118 A revival of the Sadduceean point of view (Karaism). 143 Reform tries to rehabilitate the Pharisees. 280

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 Phariseeic 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.
- 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.
- 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.
- 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.

- 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 <u>Karaite Anthology</u> by Leon Nemoy (Yale Judaic Series, 1952).

- C. Highlights of the Discussion on the Recording
- 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.
- 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 exerpt 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.

- 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?

## AMERICAN JEWISH

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	В.	The Story	of	Judaism	bу	Bernard	J.	Bamberger
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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 (Shochen, 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 (diminuitive 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.
- In time, the Tsadik took on a magical mystical function, almost a sort of mediary between the individual and his God.
- 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.

- 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

- 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.

#### B. The Story of Judaism by Bernard J. Bamberger Pages The beginnings of reform in Germany; laymen take the lead. 266-271 279-286 Reform becomes scientific and proclaims that Judaism always was progressive. Liberal rabbis become the leaders. 292-293 Samuel Hirsch - Judaism and human freedom. Neo-orthodoxy reckons with changing conditions: "Torah and 296-299 Derech Eretz" (Orthodoxy plus secular culture). 299-302 Liberal Judaism becomes established. The enlightenment. The Jews study science in Hebrew. A new 305-308 form of liberalism. Reform in the Golden Land. Liberalism is right at home. 313-322 The conservatives react with a movement of their own. 347-350 Greenhorns become Americans. 389-392 Progressive schools and institutions. The present scope of Judaism in America: Orthodoxy, 439-449 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

- 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.
- 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 <u>is</u>, we must determine what shall be, and then Judaism will survive and flourish.

(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?
- 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 valls.
- 4. People want to welong 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.
- 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.
- 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 <u>feeling</u> 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.

- 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

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November 3, 1967

Mr. Matthew H. Ross 755 30 6 16 Sutton Place New York, N.Y. 10022 P. 182

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 imitiate 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. MX 10022

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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.

Sincerely,

Nice to hear from you.

Kindest regards.

MHR:1g

October 25, 1967

Temple How Robbs A.

Rabbi A.M. Schindler

Bernard Evalin

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 projects 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.

10/20 Budget of T. H. by Seaved Auce To Sound Danes

# MEMORANDUM

		Date_	Octob	er 23,	1967
From_	Bernard Evslin				
То	Rabbi Alexander Schindler, Al Vorspa	an and	Rabbi	Daniel	Davis
Copy fo	or 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	TOTAL AMOUNT
1. Services of Announcer (*)	\$25.00	Monthly	9 Months	\$225.00
2. Studio to "mix" and dub (\$25.00 for 12 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 TOTA	T	\$

### 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, (FL 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.

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 fules. Current files germain 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 Sen will be here on a regular basis. They will only come sparadically -- perhaps once or twice or three times a month -- and there is no season 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.

# MEMORANDUM

Date October 10th, 1967

From	Theodore K.	Broido		
То	Rabbi A. Sc	nindler		
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 heretofor? 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.



RabbiA.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 remineration 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 Loved land wants. RN- Coll him if ok to give to him 1

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

13, 11

Rabbi Alexander M. Schindler National Director of Education

cc: Rabbi Maurice N. Eisendrath Mr. Al Mackler meserge House Mr. Matthew Ross 245 Park Avenue New York, N. Y. Dear Mat, will be its possession. duties.

July 17, 1967

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

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

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

August 31, 1967

	Date
From RabbiA.M. Schindler	
To David Wise	
Copy for information of	
Subject	

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