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RABBI ALEXANDER M. SCHINDLER
Banquet Address
NATIONAL ASSOCIATION OF TEMPLE EDUCATORS
~~Miami, Florida~~
Thirteenth Annual Convention
December 28, 1967

*1/10
Number
200
copies*

Dear Cel,

Please convey my deepfelt regret to the men and women of NATE for my failure to be with you as promised. Be assured that only the most pressing duties keep me from honoring my obligation and sharing your simcha. I am really embarrassed about it all, embarrassed by my inability to be with you not only now but all these many years.

I feel very much like a wayward father who deserts his offspring just after the bris and even lacks the decency to return for the Bar Mitzvah celebration.

The child is a child no more. It has grown to robust manhood, not only in physical size, but in mind and spirit too. Your contributions toward the advancement of our mutual cause are many. The exacting standards of education which you have established and maintained have served to deepen the religious instruction program of our congregations. The fruit of your creative genius -- your research projects, your curricula, your syllabi and texts -- have immeasurably enlarged our arsenal of resources in the struggle against Jewish illiteracy, in ever increasing number, your members are assuming position of leadership in the wider areas of our work, in camping, youth and social action, not just on a regional level but in our national councils too. In a word, you have fulfilled the promise inherent in the hour of your becoming. You have fashioned a profession in Jewish education among us and for this you were created.

I hope that what I have said assured you of my regard for NATE. My absence from you was enforced, not voluntary, enforced by the incessant, insistent demands upon my time. Indeed, why should I offer you anything but genuine, heartfelt regard? After all, you are what I am, what every rabbi is or ought to be: teachers of Judaism, builders of our future.

Faithfully,

THE CHALLENGE OF PROTESTING YOUTH

This is my swan song as far as the National Association of Temple Educators is concerned; ^{it is the last time that I stand before you as the} ~~my last address to you as the~~ outgoing Director of the Commission on Jewish Education.

I leave with the assurance that the leadership of Reform Jewish education is in good hands. Jack Spiro is an exceedingly capable young man, bringing many extraordinary qualities of mind and heart to his endeavors: knowledge, integrity, intelligence, the determination to advance the cause of Jewish education, and the ability to do so. Nor does he stand alone; ~~whereas~~ he is surrounded by strong and able men who are willing to share his burden and ~~and~~ to sustain him: the young and brilliant Director of Camp Education, Rabbi Widom; the old-new Director of Adult Education, Rabbi Bemporad, whose knowledge and percipience continues to fill ^{us} ~~me~~ with awe; and, acharon acharon chaviv, Abe Segal, knowledgeable, wise, sensitive, a Jewish educator second to none.

Can we really dream for more? All we need do is ask their health and strength so that the good promise of their investiture will find fulfillment during the years ahead.

Now I am not only a has-been, completely out-of-date and season. My fate and yours is worse than that, for I am also a surrogate, a substitute, a filler-inner, the understudy who has a chance to take center stage only because the star is indisposed. Dr. Eisendrath promised to be here; he meant to be here; his duties dictated otherwise. As you may know, he is about to embark on a mission of peace, together with leading clergymen of other faiths, which will take him on a round-the-world journey scheduled to begin just a few days hence. He asked that I read you this message, which he addressed to Gel Singer and through her to you:

(see #1 attached) (copy, indented) *(in quotes)*

To all this I can only add my heartfelt, fervent Amen. You are indeed what you were created to be, and for this we honor you! Surely nothing, during my tenure in office, gave me greater satisfaction than my association with the men and women of NATE; your counsel guided me, your friendship sustained me. *(No new §)*

(No new. S)
 As I enter upon a new field of work, in which I have scarcely been tried, the memory of these years and your affection will be a source of lasting strength.

* * *

I want to talk to you today about youth and the challenge of change, about the protesting generation and the demands its members make on us. I want to talk to you about the beats, the drop-outs, the alienated young, about the hippies, if you will, and what their protest imports.

My subject may seem incongruous, oddly at variance with the occasion which brings us together. Mah Inyan Shemitah Etsel Har Sinai^a? What mean the hippies to Har Sinai, the beats to the b'nai mitzvah of N.A.T.E.?

Still, we must listen to our young, must we not? As teachers we know that knowledge of the students is a requisite of effective teaching. And while it is true that these youthful, outrageous dissenters represent only a minority of their peers, they nonetheless provide us with an image of their society and with a mirror-image of our own. Their words and deeds may be excessive, *extravagant in exaggeration*, even grotesque, *But* at least they speak. The others, alas too often, merely acquiesce; they play it cool by playing our game. In the final analysis the dissenters may well prove to have been precursors, not just aberrations.

What gives their message even greater immediacy is the fact that so many of these protestors are Jewish. Estimates vary, but a prominent sociologist, a member of one of our Northern California congregations, who just completed four months of intensive street work in San Francisco, reports that certainly 20% and perhaps 30% of Haight-Ashbury's residents are Jewish. Mike Loring adds the further information that 70% of that community's leadership is Jewish. Nor do we only encompass in our purview the hippies but all the protesting groups, so many of whom come from well-fed comfortable suburban Jewish families.

They are drop-outs from our schools. They rebel against us. ~~And so we must listen~~

E And so we must listen
 to them. They are trying to say something to us. And they are probably right in much of what they say, however wrong may be their remedies for righting matters.

I.

Now in the first instance, so I believe, our youthful protestors give voice to their distrust of conventional wisdom. They are loath to give assent to any value system which is asserted as "established and commonly received" and hence inviolate.

To some extent, this kind of anti-authoritarianism has always been a mark of youth -- moral preachment never really worked -- but it is more pronounced today and of a different quality. It has moved from a rebellion against a particular judgment, to a denial of all such judgments, from a rejection of this or that doctrine, to a disdain for all ideology, in fact.

In sharp and curious contrast with their nominal progenitors of an earlier age, present day movements of protest have not developed a clear-cut ideology. Even the New Left is anti-doctrinaire; its spokesmen embrace no "isms," not socialism, not communism, *certainly* not ~~even~~ dialectical materialism. The New Left is no continuation of the rationalist, radical tradition of the enlightenment, as some would assume. If anything, it is a reaction against this tradition, supplanting its hopeful idealism with somber sober realism. *(NEW PARAGRAPH)* Its adherents are even anti-intellectual, in a way -- youthful dissenters of every stripe are -- suspecting not just systems of thought, but reasoned thought itself. It may well be -- so David Moynihan perceptively discerns -- that our young people are too familiar with that "rational commitment to logic and consistency which leads from the game theory of the RAND Corporation to the use of napalm in Vietnam."

Marginally noted, *this* ~~their~~ antipathy to logical coherence appears reflected in the forms and rhythms of modernity's song: the eight-bar quatrains of yesteryear's tunes lost in the roar of rock-and-roll, the measured symmetry of the fox-trot superseded by the *bacchic* frenzy of the frug.

Be that as it may, when our youthful dissenters do not reject thought and value systems per se they certainly resent their self-righteous assertion. They abhor that ideological arrogance which insists on universal acceptance, which proposes, as a case in point and on a global level, that a political theory which works well in one country must, therefore, become the option of the world. ^{§ (New paragraph)} Here surely is the foremost reason why our young people are in the vanguard of the peace movement. They reject that ideological self-certainty which rules that just because democracy succeeds here, it must, perforce, be extended abroad, imposed on other lands -- and this, mind you, even while democracy's ideals are not fully secured at home.

II.

Which brings us full square to the second problem feeding the flames of the youth revolt: the creditability gap, the disparity between intent and deed; in a word, hypocrisy, our inability to bring about a harmony of preachment and of practice.

"A major reason for youth leaving society is their awareness of the hypocrisy practiced in this country" -- so writes our case worker from Haight-Ashbury --

"hypocrisy practiced from a national level, down to the family... the double standard toward violence for instance: murder in the streets is wrong, but murder in Vietnam is right." His confidential report continues:

"Young people are aware that within established Judaism there are some who take an active stand against the war. They know about the many rabbis and laymen who speak up courageously. But they decry the fact that these leaders speak in generalities, ^{yet} ~~but~~ act in few specifics. Over and again young people say to me: 'perhaps there are Jewish alternatives to the draft, but how many Jewish Centers and synagogues offer or even know about draft counselling? How many support the active anti-war program of youth?' "

Questions like this are not easy to answer -- especially in the light of our recent Biennial -- for the only answer we can give is the embarrassed silence of our guilt.

Often this imposture of which we are accused is not so much willful as it is inadvertent, due to our over-optimism, our proneness to make promises we cannot fulfill.

[Note; if you will, the innocent beginnings of our involvement in Southeast Asia]. But once our deeds fall short of the goals which we so glibly pronounced, we are reluctant to admit to failure, we rationalize and improvise and cover up and end up doing things we never started out to do. But whatever the motivation, willful or not, the consequence of hypocrisy is cynicism, disenchantment, despair.

(New paragraph)
As teachers we know or ought to know just how important ethical consistency is to our youth, that deeds will teach what words cannot, that our students look more than they listen, that they follow the man who is, long before the man who only persuades with his lips.

In many ways the younger generation has become more pragmatic than the most pragmatic of those materialists against whom they inveigh. They look to deeds not words; they value achievements, not professed ideals.

Perhaps this is why the protest movement is so action-oriented. Its arts are action arts; folk singing, dance, and abstract films. Its ^{recreation} ~~reaction~~ is kinesthetic; discoteques and happenings and psychedelics. The dissenters want a society which truly involves the individual, involves him, body, soul and mind. They demand an education which makes the community a lab for the humanities and breaks down the barriers between the classroom and life.

And they want a religion which demands and does. The benign humanism of 19th century reform simply will not do -- and this applies to its ritual and spiritual, no less than to its ethical dimensions. After all -- mirabile dictu -- Jewish hippies perform the religious exercises of Eastern disciplines and crowd their meditation chambers. Why, then, should we be afraid, afraid to make demands, afraid to insist on standards in the synagogue and home and in the daily lives of man.²

Here, too, alas, we dissemble. We make no demands. We insist on no standards. We transmit a faith which presumably asks for nothing, where every man does what is right in his own eyes: ~~the eyes of desire and not the eyes of individual conscience.~~ And yet we pray, and teach our children piously to pray: O Lord, our

Lord, we praise Thee for Thou has sanctified us through Thy commandments.

III.

A third factor stirring modern youth to its rebellion is the scientism of our society, leading, as it does, to its dehumanization, to the repressing of emotion, and the diminution of the individual's worth.

Young people fear this systematizing of life; they dread the mechanical ordering of people into categories, the compaction of humanity into efficient units of production and consumption. They resent the repression of human feeling and the strangulation of any sense of community, which the process of mechanization entails.

They refuse to be caught in the gears of this giant machine, and so they drop out. They leave society and huddle together for warmth, living in primitive, tribal style, choosing poverty, as it were. And they tell us, in effect, that they will not be bought. ^{S (new paragraph)} Their heroes too cannot be bought, those balladeers who give voice to their longing, and serve as their exemplars: Joan Baez and Pete Seeger and Bobby Dylan. They may want money, writes Ralph Gleason, but they do not play for money. "They are not and never have been for sale, in the sense that you can hire Sammy Davis to appear, as you can hire Dean Martin to appear, so long as you pay his price. You have not been able to do this with Seeger and Baez and Dylan, any more than Alan Ginsberg has been for sale either to Ramparts or the C.I.A."

This near-disdain for matters material is most disturbing to the adult world; after all, it runs smack dab against our fundamental assumptions. At the same time -- at least for me -- it provides the love-and-flower generation with its one endearing charm. Imagine their brass, their unmitigated chutzpah! They invade the sanctum of our society, the New York Stock Exchange, to scatter dollar bills much like confetti. It is a gesture worthy of a Don Quixote! The leader of this fateful expedition, a young man by the name of Abbe Hoffman -- I herewith make confession -- was one of my confirmands. I shudder to think of it! How many more were really listening?

The so-called sexual revolution is an aspect of the self-same revolt against society's mechanization; it does not import the furtherance of modernization through promiscuity and the reduction of sex to a mere physical act. Every available study of the subject attests that our young people are essentially romantic, that they do not seek the separation of sex and love, and that faithfulness is an essential element of their human approach. Sex, for them, is "not so much a revolution as it is a relationship... it is a shared experience consecrated by the **engagement** of the whole person." (Chickering)

Now all this is pertinent to us, even though as liberals, as religious liberals, we do take a firm stand against the mechanization of life. And yet we too accelerate the process of dehumanization with our hyper-intellectualism which disdains emotion and makes light of tribal loyalty.

Daniel P. Moynihan makes this telling point in his perceptive study of the problem:

"..as the life of the educated elite in America becomes more rational," he writes, "more dogged of inquiry and fearless of result, the well-springs of emotion do dry up and in particular the primal sense of community begins to fade. As much for the successful as for the failed, society becomes, in Durkheim's phrase, 'a dust of individuals.' But to the rational liberals, the tribal attachments of blood and soil appear somehow unseemly and primitive. They repress or conceal them, much as others might a particularly lurid sexual interest. It is for this reason, I would suggest, that the nation has had such difficulties accepting the persistence of ethnicity and group cohesion..."

Perhaps we are premature in reading out ethnicity as a fact of American Jewish life. Certainly, it is strange to note that the very same hippies who decline to serve in Vietnam were among the first to volunteer for Israel. True, the war in the Middle-East was just, its purposes clear, and capable of eliciting the sympathetic understanding of all youth. But it is equally true that a people's danger aroused feelings more fundamental by far; it awakened attachments of soil and of blood.

In his superb Biennial paper, giving a chapter of his forthcoming book, Emanuel Demby quotes this poignant statement made by one of our adolescents:

"We ask you what's ahead? You say war. We ask you when the war is going to end? You say you don't know...You don't know nothing. Yet you want us to listen to you. We've got nothing to listen to you for. You better start listening to us."

We listen to them, and listening find that there is altogether too much that is shoddy in our lives: moral arrogance, the widening gap between intent and deed, the self-centeredness of our human approach. The mirror-image of our lives which our youth provides gives substance to Dr. Demby's contention, that adult society and not rebellious youth is really alienated.

Be that as it may, if our understanding ^{of} ~~that~~ the protest movement is correct, our young people do manifest an uncommon thirst for spirituality, a thirst for meaning, to use that word which Jack Spiro so beautifully adorned for us yesterday. It is a thirst which Judaism can well satisfy, because it is uniquely suited to ^{the} ~~this~~ spirit of alienation which stirs our youth? ~~Judaism~~, with its insistence on human worth, its recognition of the need not just for belief but for a community of believers, with its essential pragmatism which holds the way far more important than the thought: "thou canst not see My face, but I will make all My goodness pass before thee."

Lest we become overly optimistic, we ought to know that our young people manifest one more need still: their moral and spiritual aspirations are suffused with a universalism which challenges the particularism of our belief; the options for actions within the structures of organized religion are not enough for them. ^{Undoubtedly} ~~This is why~~ they feel so attracted to the near Eastern faiths, whose exotic elements give them the aura of universalism.

Here, then, is the ~~the~~ ultimate challenge of the protesting youth: Can Judaism be the faith for the global man whose prototype they see themselves to be and likely are?

Yes...if we are daring...if we, as religious liberals, have the courage to do, what Jack Bemporad challenged us to do: to experiment, to cut new paths, to take new directions, even while we build firmly on the solid foundations of the past.

Why should we doubt our faith's capacity to renew itself? After all, our children's vision of the future does not exceed the vision of the Prophets; their dreams do not eclipse the dreams of Israel's past'.

We were...we are...and we shall be. For He who walked before us will be with us; He will not forsake us. Be not dismayed.



1. William Butler Yeats, The Second Coming
2. Erich Kahler, The Tower and the Abyss (N.Y., Viking, 1967), pp. 184-186.
3. Paul Valery, Mon Faust
4. Hans Jonas "Contemporary Problems in Ethics from a Jewish Perspective" in C.C.A.P. Journal (New York, N.Y.) Vol XV, #1 pp. 22-24 January, 1968.
5. Yeats, op. cit.
6. Kenneth Kenniston, Young Radicals (New York, Harcourt, Brace & World Inc), p. 347
7. James M. Gustafson "Context vs. Principles: A Misplaced Debate in Christian Ethics" in Harvard Theological Review, vol. 58, no. 2, April, 1965)
8. Henry David Aiken "The New Morals" in Harper's Magazine Vol. 236, no. 1413, February, 1968.
9. Will and Ariel Durant, The Lessons of History (New York, Simon & Schuster, 1968) pp. 37-51
10. ~~Joseph Fletcher, Situation Ethics (New York, Westminster Press, 1966), pp.~~
10. Edmond Cahn "The Lawyer as Scientist and Scharax Scoundrel" New York University Law Review, Vol. 36, p. 10 1961
11. Joseph Fletcher, Situation Ethics (New York, Westminster Press, 1966) pp. 18-29
12. Abraham Joshua Heschel, Cod in Search of Man (New York, Farrar, Straus & Cudahy, 1955), p. 204
13. Fletcher, op. cit. p. 70.
14. Cf. Emil Fackenheim, Quest for Past and Future (Bloomington, Ind., Indiana University Press, 1968), pp. 204-228.
15. Ibid. p. 223
16. Midrash Tanhuma, Visro
17. Leo Baeck, Individuum Ineffabile
18. Eugene Borowitz, "Current Theological Literature" in Judaism, Vol. 15, no. 3, Summer 1966.
19. Conrad Arensberg "Cultural Change and the Guaranteed Income" in The Guaranteed Income, Robert Theobald (ed.) (New York Doubleday, 1966), p. 211
20. Pesikta Kahana XV

JUDAISM AND THE NEW MORALITY
Conference Paper: First Draft
A. Schindler

The world of moral certitude has crumbled. Its center did not hold. Anarchy is loosed upon the land. "The blood-dimmed tide is loosed. And everywhere the ceremony of innocence is drowned."

Our certitude, our moral confidence, was rocked by change - bitter-sweet legacy of technological advance. It was eroded by the decay of its supportive institutions, of synagogue and church, of school and home. It was ground to the dust by the horror to which we were witness: the Cyclon B of Belsen and the mushroom cloud.

More was lost. More than this or that value. More even than a world of values. There has been a 'devaluation of valuation' as such. Man's capacity to value has been brought to question.

Values, after all, call for choice, and choice is possible only where there is freedom for the will. But science sternly reminds us that this freedom is an illusion or at best severely circumscribed. We may think that we choose, but we don't. Our choice is conditioned by a complex of inner and outer circumstance, by situation and tradition, by the environment and the coalescence of our genes.

The world which science perceives, moreover, is a morally neutral world, a

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world of fact alien to value. Values are only preferences, physics asserts, mere emotions, the proper object for study by psychology. But then psychology comes and abolishes the notion of integral normality: the normal and the abnormal, the good and the bad, they blend; there is no true line between them. There is neither hot nor cold. There is no high nor low. And there is an enormous amount of nothing in the All.

Man's mind is the sole source of values in a world devoid of values and his faculty to value is but feeble - so concludes science, even while it gives man power over nature, enormous power, the power to control, the power to manipulate, the God-like power to create. Here is the paradox of which Hans Jonas spoke: feebleness and strength in one, omnipotence and emptiness, the 'anarchy of human choosing' combined with man's 'apocalyptic' sway.

Thus is the ceremony of innocence drowned. "The best lack all conviction while the worst are full of passionate intensity." Such are the stresses and the strains of which the New Morality is consequence.

I.

Now this phrase, this designation, the New Morality, is much abused. The range of its applications is wide. It describes a system of thought as well as a style of life - both running the gamut from libertinism to heteronomy.

Seen as a way of life, the New Morality is usually identified with the manners and the mores of modern youth. But modern youth is not of a cloth, not even the dissenters. Some are involved and others are not. Some are committed,

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while others abandon the fray. All hold the 'old morality' in slight esteem, especially as it turns to self-righteousness and hypocrisy. But they do not take the identical moral stance. As Kenniston's ~~illuminating~~ studies reveal, the alienated of our youth are often anti-idealistic, situational, prone to indulge desire. The activists, however, are sternly moral, prepared to articulate codes of conduct which ~~may well~~ diverge from the codes of the past, but ^{Function like them in that} ~~nonetheless~~ are held to apply to every moral situation.

The picture becomes no clearer, when we focus on the New Morality as a system of thought. Here too, a blurring obtains and positions overlap. The situationists throw off the shackles of the law, or so they say, but then quickly posit principles no less exacting. The heteronomists are pledged to uphold the law but forthwith ~~twist and~~ bend it to meet the need of given circumstance.

Gustafson isolates no less than three distinct trends in contemporary contextualism: those who call for a socio-historical analysis of each situation, those who make their point of reference the person-to-person encounter, and those who listen for the still small voice ^{when they confront their problems} ~~as they approach their moral~~ decisions, theologians like Karl Barth who believe that the command of God is given not in prior formal rules of conduct but in the immediacy of every moral situation. As for the defenders of the law, they too cannot be lumped in one, Gustafson finds. And he concludes that the term New Morality has been used to cover ~~entirely~~ too many theological heads, ^{and} that the debate, ^{hence,} is misplaced in its entirety.

When Yale University's Professor of Christian Ethics cannot draw the lines ~~and limits~~ of what has been a disputation primarily in the arena of modern Christian thought, what is a poor rabbi to do, a rabbi, mind you, who is not ~~even~~ a kohen or a levi in Jewish theology, just a proster visroel,

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arable

who has enough of a problem ^{just} trying to decide ~~just~~ what is or is not normative in Judaism.

It ~~surely~~ is not simple matter to draw a consistent pattern of thought out of ^{an} ~~the~~ evolutionary process ^{such as} ~~of~~ Jewish Ethics, or even out of a philosophical ambience such as the New Morality. The temptation is great to begin with a pre-conceived notion and then to select those facts which will support it. But facts should be respected, all facts, and contradictions should not be ignored. At least they should be seen ^{appear along} for what they are, parts of one whole in which divergent strains ~~exist~~ ^{appear along} ~~longside~~ those which are more dominant and characteristic.

But we are only human. Autism manipulates us even when we are aware that We will always see what we desire to see, find what we really want to find. it is operative. ~~X~~ Therefore let me be honest with you, and with myself, by readily acknowledging my predilection.

I like the ^{at least as I perceive its mood} New Morality. I respect its openness. I appreciate its hope. I respond to its essential dynamism and its insistence on passionate involvement. As a system of thought it may not be sufficient for Judaism, but its ^{major emphasis} ~~major thrust~~ ^{is} focusing on contextual consideration ^{emphasizing} ~~from individual responsibility~~ — ~~the celebration of individual responsibility~~ — ^{is} certainly ~~are~~ congenial to our ethos.

I see it especially valuable as a bridge to those who stand yet apart from the community of faith but who are as determined as are we to come to grips with moral malaise, to create new moral order out of the pervasive spiritual chaos of our time.

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II.

To be sure, this embrace is not all-encompassing. Judaism's ethical canopy is not so large that it shelters everything. It certainly does not shelter those who see the New Morality as license to do what they please.

There are those - both young and old - who do, for whom the New Morality means no constraint, free warrant to indulge desire whatever its demands. They think, perhaps, that we are undergoing that 'transvaluation of values' of which Nietzsche spoke. Or inebriated by man's exalted state - the power to create is heady wine - they feel that we have gone beyond the Nietzschean prediction, that all men, not just a few 'superior men', have now outgrown morality, as they outgrew mythology and magic, that no one longer is subject to judgments of right and wrong.

This is no New Morality, of course. Wantonness is neither a new nor a moral phenomenon. Such styles of life are of an ancient vintage. They are as old as Sodom and Gomorrah.

They come, and they go, these deviant so-called moralities with pendulum-like regularity. Puritanism and paganism alternate in mutual reaction in history. Let this thought bring comfort to those who need it: License cures itself through its own excess.

[Not just morals, of course, but manners too have a way of alternating in history. Our children may yet see modesty modish and dress more appealing than undress. (In their day, O Lord, and not in ours!)]

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III.

As the New Morality takes its stand between libertinism and legalism¹ it comes closer to the cover of Judaism's canopy. Contextualism's first demand that situational variable be weighed in the decision making process is certainly in order, so long as these variables remain but one of the factors and do not become the sole determinant of moral action.

Situations do vary, even when they involve the same moral principle. Every case is like every other case, and no two cases are alike. Judaism is not oblivious to this truth. It understands that objective law is in continuing tension with the subjective needs of the individual, and that these needs must be given consideration.

The case of the Agunah provides classic illustration of this tension - and of its resolution in favor of subjective need. True, this need was fully met only by liberal Judaism when it broke with tradition here. But even the traditionalists bent the law - and to no small degree: the testimony of one witness was seen sufficient to establish the husband's death; hearsay evidence was admitted by the court; the deposition of persons otherwise totally incompetent was received, and without cross-examination - all in the effort to loosen the woman's bonds, to serve her need and not the law alone.

Yes, Halacha is a legal and not a moral system in the philosophical meaning of these terms. But it is not and never was blind legalism. The traditional Jew² is no automaton of the law, a kind of mechanical man - like Tik-Tok in the Wizard of Oz who could only do what he was

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wound up to do when he wanted so desperately to be human. The halachists, certainly the greatest among them, wanted to be human and they were, precisely because they were not blind but seeing, able to envisage the final union of morality and law.

As we move even closer to the mainspring of Jewish law, the Bible, we also find no aversion to contextual considerations. In its treatment of war, for instance, the Tanach is decisively situational. In one case war is justified, in another it is not. In one case God demands resistance to the enemy, in another he warns Jehoiakim through Jeremiah not to join in the revolt against Nebuchadnezzar. Examples can be multiplied. We all can add to them.

It might even be argued that the Biblical approach is fundamentally contextual in that its principles are drawn from living situations. They are not catalogued as abstractions, set forth in hierarchical order. The Bible is not a code of moral principles. It tells the story of men, of a people - and the word of God is deduced from their experience.

This argument is admittedly hyperbolic, an extravagant exaggeration to make a point. But surely it is true that the Biblical word was never detached from the concrete situation. The message of the prophets was never an abstract message. It always referred to actual events. The general was given in the specific and the verification of the abstract in the concrete.

Contextualism does pose its problems (even as does legalism). Situations are not self-defining. Their outer limits cannot readily be set. Just what is the proper context of a given moral situation? Does it taken in only the major protagonists, or also those who stand near to or even far from them? Raskolnikov killed the pawnbroker and from the narrow perspective of their

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one-to-one relationship he was probably in the right. He quickly learned, however, that murder tears the fabric of the community, that it destroys not just the victim, but the murderer and the by-stander as well. The rippling effects of moral decisions cannot be contained. Ultimately, they affect the total situation. What is the proper context then? And what about motivation? Can one really disentangle rational and irrational impulses, especially in moments of stress?

These are some of the reasons which impel Judaism to assert the primacy of principle. These are the reasons which impel even the most obdurate of situationists to posit rules which ^{function} are not unlike the rules of ethical traditionalism.

AMERICAN JEWISH ARCHIVES

IV.

A brief word ~~or two~~ about one of these rules: the law of love, that summum bonum of situation ethics.

This norm gives me ~~a good deal of~~ ^{some} difficulty. Not that there is anything wrong with love per se. It is a noble ideal, a bright and shining star in the firmament of our ~~values~~ ^{Values}. But when it is applied as widely as it is by the New Morality, it loses all meaning and remains but a murky guide for human conduct.

It is especially unreliable as a yardstick for setting the boundaries of the boy-girl encounter, because love and lust are intrinsically related

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in the human psyche and when the former is professed the latter, more often than not, is purposed.

Cyrus Pangborn penetrates this prevailing pretense in his challenge to those who justify pre-marital sexual intercourse on the ground that it removes an ignorance threatening the success of marriage. He writes:

"I wonder why there is not consistency enough to advocate a trial establishment of joint bank accounts, the temporary designation of prospective partners as life-insurance beneficiaries, and a series of dates with a small child along for company. Sexually successful marriages have foundered on differing views about the acquisition, spending, and sharing of money, about how to treat and rear children, and about any number of other aspects of the human relationship called marriage. If so thoroughgoing a mutuality and reciprocity seems premature, why not peg sexual expression at some point of restraint chosen for the other factors."

Such consistency is not likely to be ~~established or even~~ sought, precisely because love in the fuller meaning of the term, as a concern for the total relationship, is not at all at play, only love in the narrower physical sense. Playboy magazine is more honest here. One of its cartoons, called to our attention by Paul Ramsey (I never read Playboy; I just look at the pictures), shows a rumpled young man saying to a rumpled young female in his embrace: "Why speak of love at a time like this!"

This subject ~~of love~~, marginally noted, gives not infrequent occasion to the revival of good old-fashioned religious anti-semitism. Thus we read in the Bible of the New Morality: "The law of love has superceded the legalistic pilpul of Pharisaic rabbinism." And again: "The precepts proposed in the New Testament are but Judaizing passages which should be ignored." Tsk, tsk, tsk. And this from Fletcher, a liberal theologian, who really should know better after these many years of exposure to the clean and cleansing winds of the ecumenical dialogue.

The distinguishing ingredient of the New Morality is its insistence on individual responsibility. This is the cement which binds its divergent elements into a whole sufficiently cohesive to be called by one name. Whatever the differences among the New Moralists, one thing they all have in common. They acknowledge their direct responsibility for the moral act. They make the moral problem their very own. They do not externalize morality, seeing it an abstraction ("what is the moral view") or a generalization ("just what ought one to do). Moral precepts become first-person precepts: What ought I to do, what are my commitments, what should my loyalties be.

The New Morality is a morality of dissent in that it runs counter to the current of the day, resisting its malaise and its gloom, asserting the reality of choice against the many who despair of it. It is also a morality of independence of autonomy, in that it makes the moral choice a wholly personal reality, deeming the self and the self alone to be the source and arbiter of value.

As dissent, as protest against the temper of the times, the New Morality stands at one with Judaism. Here indeed is the nexus of which I spoke, that bridge which spans the distance between the secular and the religious moralist. But when the adherents of the New Morality claim full autonomy they seem to row against the mainstream of Jewish thought.

We emphasize the "seem" for on closer look we find no complete incongruity. The morality of Judaism is neither a heteronomous nor is it an autonomous morality. It designates itself to be a "revealed" ~~morality~~, true,

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but then, in daring paradox (hakol tsofui vehareshus nesunoh), it declares man free and grants him full authority to make his moral choices.

Judaism does not exact unquestioning obedience. Rather does it seek man's free assent. The commandments are to be performed not just for God's sake, but for their own sake too, because they are seen to possess intrinsic worth. Man has the power to perceive that worth. He is unique in knowing good and evil. The Torah is given, therefore, only when men are ready to receive it. Sinai is not imposed. It is self-imposed. Man must choose to scale its heights.

Law is not of secondary concern to Judaism. Nor does it become irrelevant once it is appropriated by man. It remains an essential element of the ethical process. But the autonomous choice of man is an integral part of this process too. *"The outer limits of man's revelation, wrote Leo Baeck, we are God's partners + cannot abdicate this role. And man's vital function as creature is to make the moral choice."*

VI.

The cleft between Judaism and the New Morality is not so great after all. It becomes more narrow still when these outrageous dissenters do not claim all understanding but are prepared to listen to the past, when they remember to "read yesterday's minutes" as Al Vorspan so felicitously put it, when they turn to tradition if not in submission then at least with attention and respect.

Reverence for the past is a peculiarly Jewish prescription. It is also the counsel of prudence. Human experience did not begin with the birth of science. It began with the birth of man. And man, in his essential nature,

has not changed as has his world. The inner man is still the same. Within that inner world a thousand years are but as yesterday when it is past. Man's joys and griefs, his passions and his dreams, these are as they were millenia ago. Science assuredly has taught us much concerning the nature of things. It is taught us little concerning their proper use, ^{of them} concerning the ends which things should be made to serve. We are more knowledgeable but no more understanding than were our fathers and there is much that we can learn from them.

The summons to listen to the past, to hear and heed tradition, also summons us, as teachers of tradition, to make its substance pertinent, to bring it to bear on the pressing moral issues of the day. What irony it is - ~~to~~ Gene Borowitz often reminds us - that with all our talk about Jewish ethics, the last significant work on the subject was writtent by Moritz Lazarus now ~~more~~ ^{nearly} than eighty years ago. ~~Yet our problems have scarcely lessened, they have multiplied since then.~~ Nor is there the need only for a fuller, more contemporary exposition of ethical theory. There is a need to be concerned with the critical value issues resulting from the ever more decisive role of our advancing technology. The bitter-sweet fruitage of all our learning - population growth in geometric progression, ever increasing concentration of economic and political power, fundamental alteration of family function and social structure, euthenics and eugenics, the ability to modify not just cultural but biological evolution as well - all these have raised diverse and pressing moral cares to which we have barely spoken and rarely if ever brought the light of ~~day~~ ^{our past}.

Nor can we be content to teach by precept only. Example and examplars are required - by our tradition and by protesting youth. Moral preachment simply will not do. Yes, as a Conference we have the right to be proud of our many colleagues who speak and act with daring, stirred by a passion which does honor to our prophetic past. But we cannot in all honesty preen that our institutions, in the life-blood of their program, even begin to reflect the primacy of

these concerns. How many synagogues, for instance, offer or even know about draft counselling? How many congregations whose sons and daughters crowd the universities of our land have taken the initiative to denounce the ~~shameful~~ ^{First} fraud of those academies of ^{higher} learning, those so-called Temples of Truth, whose resources are at the command not of ^{their} students but of an industrial military machine? And how many temples can say: we have done enough, we have truly done enough to relieve the needy, to free the bound, to bridge that yawning, fearsome gap between comfortable, safe suburbia and an inner city in despair.

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It might be pertinent to note in this connection that even science admonishes us not to neglect the past. In paleontology there is a law called Romer's rule. It is a law of evolutionary advance which asserts that radical change is always abortive, that change is possible only when it is adaptive, when it begins by holding on to something ~~tried~~ ^{old} and true, when it conserves the old in face of the new. Preservation is the first step, innovation only follows. Romer's rule is operative in the moral realm as well. Conservation is the needful first step. Only then can there be the opening of vast new doors, that splendid serendipity.

VII.

There is one level at which the New Morality and Judaism touch if at all but fleetingly. It is the level of ^{bel} belief, of creed. Where situation ethics

has been a religious concern, it has been a debate primarily in the arena of Christian thought. As for the secular moralists, they do not see the need for faith to validate morality. They define morality as a two-way relationship, between the 'self' and the 'other'. They do not see it as the three way relationship involving man, his human neighbor and God which our faith demands.

But even here we can hold with Judaism that the moral pursuit has its own intrinsic worth, ~~and that~~ ^{that} in fact, it can be the decisive first step toward a higher understanding. "Would that they had deserted me and kept my Torah; for if they had occupied themselves with Torah, the leaven which is in it would have brought them back to me." A like hope is held forth in the reading which the Tono debe Eliyohu gives to Mica's celebrated maxim: ".K'im asous mishpot, ahavas chesed, vehatsnea leches imcho elohecho...Do justly, love mercy, walk humbly, then God will be with you."

This happening of our day, therefore, this New Morality should not evoke ~~our~~ despair. Upon the contrary, it should afford us comfort, stir in us new hope. It requires not repression, but careful nurturing and guidance. It is not a symptom of moral sickness, but ^{rather the sure} ~~a certain sign of~~ ^{new} returning strength, ~~For~~ ^{and} beneath its seeming disregard for traditional morality, a deepfelt sense of moral responsibility is manifest. In a word, something good is emerging here, from the moral point of view, perhaps even that "new heart" and that "new spirit" of which Ezekiel spoke.

And having heeded the mandate of one prophet, we may well witness the fulfillment of another seer's dream: ki hin'ni voure shomayin chadoshim vo-orets chadosho... for behold I create a new heaven and a new earth...the former things shall not be remembered nor come to mind...your seed and your name...they will remain... forever."

JUDAISM AND THE NEW MORALITY
Conference Paper: First Draft
A. Schindler

The world of moral certitude has crumbled. Its center did not hold. Anarchy is loosed upon the land. "The blood-dimmed tide is loosed. And everywhere the ceremony of innocence is drowned."

Our certitude, our moral confidence, was rocked by change - bitter-sweet legacy of technological advance. It was eroded by the decay of its supportive institutions, of synagogue and church, of school and home. It was ground to the dust by the horror to which we were witness: the Cyclon B of Belsen and the mushroom cloud.

More was lost. More than this or that value. More even than a world of values. There has been a 'devaluation of valuation' as such. Man's capacity to value has been brought to question.

Values, after all, call for choice, and choice is possible only where there is freedom for the will. But science sternly reminds us that this freedom is an illusion or at best severely circumscribed. We may think that we choose, but we don't. Our choice is conditioned by a complex of inner and outer circumstance, by situation and tradition, by the environment and the coalescence of our genes.

The world which science perceives, moreover, is a morally neutral world, a

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world of fact alien to value. Values are only preferences, physics asserts, mere emotions, the proper object for study by psychology. But then psychology comes and abolishes the notion of integral normality: the normal and the abnormal, the good and the bad, they blend; there is no true line between them. There is neither hot nor cold. There is no high nor low. And there is an enormous amount of nothing in the All.

Man's mind is the sole source of values in a world devoid of values and his faculty to value is but feeble - so concludes science, even while it gives man power over nature, enormous power, the power to control, the power to manipulate, the God-like power to create. Here is the paradox of which Hans Jonas spoke: feebleness and strength in one, omnipotence and emptiness, the 'anarchy of human choosing' combined with man's 'apocalyptic' sway.

This is the ceremony of innocence drowned. "The best lack all conviction while the worst are full of passionate intensity." Such are the stresses and the strains of which the New Morality is consequence.

I.

Now this phrase, this designation, the New Morality, is much abused. The range of its applications is wide. It describes a system of thought as well as a style of life - both running the gamut from libertinism to heteronomy.

Seen as a way of life, the New Morality is usually identified with the manners and the mores of modern youth. But modern youth is not of a cloth, not even the dissenters. Some are involved and others are not. Some are committed,

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while others abandon the fray. All hold the 'old morality' in slight esteem, especially as it turns to self-righteousness and hypocrisy. But they do not take the identical moral stance. As Kenniston's ~~illuminating~~ studies reveal, the alienated of our youth are often anti-idealistic, situational, prone to indulge desire. The activists, however, are sternly moral, prepared to articulate codes of conduct which ~~may well~~ diverge from the codes of the past, but ^{Function like them in that} ~~nevertheless~~ are held to apply to every moral situation.

The picture becomes no clearer, when we focus on the New Morality as a system of thought. Here too, a blurring obtains and positions overlap. The situationists throw off the shackles of the law, or so they say, but then quickly posit principles no less exacting. The heteronomists are pledged to uphold the law but forthwith ~~twist and~~ bend it to meet the need of given circumstance.

Gustafson isolates no less than three distinct trends in contemporary contextualism: those who call for a socio-historical analysis of each situation, those who make their point of reference the person-to-person encounter, and those who listen for the still small voice ^{when they confront their problems} ~~as they approach their moral~~ decisions, theologians like Karl Barth who believe that the command of God is given not in prior formal rules of conduct but in the immediacy of every moral situation. As for the defenders of the law, they too cannot be lumped in one, Gustafson finds. And he concludes that the term New Morality has been used to cover entirely too many theological heads, ⁺ ~~and~~ that the debate, ^{hence,} is misplaced in its entirety.

When Yale University's Professor of Christian Ethics cannot draw the lines ~~and limits~~ of what has been a disputation primarily in the arena of modern Christian thought, what is a poor rabbi to do, a rabbi, mind you, who is not ~~even~~ a kohen or a levi in Jewish theology, just a proster yisroel,

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arises

who has enough of a problem ^{just} trying to decide ~~just~~ what is or is not normative in Judaism.

It ~~surely~~ is not simple matter to draw a consistent pattern of thought out of ^{an} ~~the~~ evolutionary process ^{such as} ~~of~~ Jewish Ethics, or even out of a philosophical ambience such as the New Morality. The temptation is great to begin with a pre-conceived notion and then to select those facts which will support it. But facts should be respected, all facts, and contradictions should not be ignored. At least they should be seen ^{appear along} for what they are, parts of one whole in which divergent strains ~~exist~~ ^{appear along} ~~longside~~ those which are more dominant and characteristic.

But we are only human. Autism manipulates us even when we are aware that We will always see what we desire to see. Find what we really want to find. it is operative. ~~X~~ Therefore let me be honest with you, and with myself, by readily acknowledging my predilection.

^{at least a I perceive it to be}
I like this New Morality. ~~X~~ I respect its openness. I appreciate its hope.

I respond to its essential dynamism and its insistence on passionate involvement. As a system of thought it may not be sufficient for Judaism, but its ^{major} ~~two-fold emphasis~~ - ^{it's focusing on communal considerations & celebration} ~~major thrust - the celebration of individual responsibility~~ - is ^{here} certainly ~~an~~ congenial to our ethos.

I see it especially valuable as a bridge to those who stand yet apart from the community of faith but who are as determined as are we to come to grips with moral malaise, to create new moral order out of the pervasive spiritual chaos of our time.

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II.

To be sure, this embrace is not all-encompassing. Judaism's ethical canopy is not so large that it shelters everything. It certainly does not shelter those who see the New Morality as license to do what they please.

There are those - both young and old - who do, for whom the New Morality means no constraint, free warrant to indulge desire whatever its demands. They think, perhaps, that we are undergoing that 'transvaluation of values' of which Nietzsche spoke. Or inebriated by man's exalted state - the power to create is heady wine - they feel that we have gone beyond the Nietzschean prediction, that all men, not just a few 'superior men', have now outgrown morality, as they outgrew mythology and magic, that no one longer is subject to judgments of right and wrong.

This is no New Morality, of course. Wantonness is neither a new nor a moral phenomenon. Such styles of life are of an ancient vintage. They are as old as Sodom and Gomorrah.

They come, and they go, these deviant so-called moralities with pendulum-like regularity. Puritanism and paganism alternate in mutual reaction in history. Let this thought bring comfort to those who need it: License cures itself through its own excess.

[Not just morals, of course, but manners too have a way of alternating in history. Our children may yet see modesty modish and dress more appealing than undress. (In their day, O Lord, and not in ours!)]

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III.

As the New Morality takes its stand between libertinism and legalism¹ it comes closer to the cover of Judaism's canopy. Contextualism's first demand that situational variable be weighed in the decision making process is certainly in order, so long as these variables remain but one of the factors and do not become the sole determinant of moral action.

Situations do vary, even when they involve the same moral principle. Every case is like every other case, and no two cases are alike. Judaism is not oblivious to this truth. It understands that objective law is in continuing tension with the subjective needs of the individual, and that these needs must be given consideration.

The case of the Agunah provides classic illustration of this tension - and of its resolution in favor of subjective need. True, this need was fully met only by liberal Judaism when it broke with tradition here. But even the traditionalists bent the law - and to no small degree: the testimony of one witness was seen sufficient to establish the husband's death; hearsay evidence was admitted by the court; the deposition of persons otherwise totally incompetent was received, and without cross-examination - all in the effort to loosen the woman's bonds, to serve her need and not the law alone.

Yes, Halacha is a legal and not a moral system in the philosophical meaning of these terms. But it is not and never was blind legalism. The traditional Jew⁴ is no automaton of the law, a kind of mechanical man - like Tik-Tok in the Wizard of Oz who could only do what he was

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wound up to do when he wanted so desperately to be human. The halachists, certainly the greatest among them, wanted to be human and they were, precisely because they were not blind but seeing, able to envisage the final union of morality and law.

As we move even closer to the mainspring of Jewish law, the Bible, we also find no aversion to contextual considerations. In its treatment of war, for instance, the Tanach is decisively situational. In one case war is justified, in another it is not. In one case God demands resistance to the enemy, in another he warns Jehoiakim through Jeremiah not to join in the revolt against Nebuchadnezzar. Examples can be multiplied. We all can add to them.

It might even be argued that the Biblical approach is fundamentally contextual in that its principles are drawn from living situations. They are not catalogued as abstractions, set forth in hierarchical order. The Bible is not a code of moral principles. It tells the story of men, of a people - and the word of God is deduced from their experience.

This argument is admittedly hyperbolic, an extravagant exaggeration to make a point. But surely it is true that the Biblical word was never detached from the concrete situation. The message of the prophets was never an abstract message. It always referred to actual events. The general was given in the specific and the verification of the abstract in the concrete.

Contextualism does pose its problems (even as does legalism). Situations are not self-defining. Their outer limits cannot readily be set. Just what is the proper context of a given moral situation? Does it take in only the major protagonists, or also those who stand near to or even far from them? Raskolnikov killed the pawnbroker and from the narrow perspective of their

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one-to-one relationship he was probably in the right. He quickly learned, however, that murder tears the fabric of the community, that it destroys not just the victim, but the murderer and the by-stander as well. The rippling effects of moral decisions cannot be contained. Ultimately, they affect the total situation. What is the proper context then? And what about motivation? Can one really disentangle rational and irrational impulses, especially in moments of stress?

These are some of the reasons which impel Judaism to assert the primacy of principle. These are the reasons which impel even the most obdurate of situationists to posit rules which ^{Function} are not unlike the rules of ethical traditionalism.

IV.
A brief word ~~or two~~ about one of these rules: the law of love, that summum bonum of situation ethics.

This norm gives me ^{some} ~~a good deal of~~ difficulty. Not that there is anything wrong with love per se. It is a noble ideal, a bright and shining star in the firmament of our ~~values~~. But when it is applied as widely as it is by the New Morality, it loses all meaning and remains but a murky guide for human conduct.

It is especially unreliable as a yardstick for setting the boundaries of the boy-girl encounter, because love and lust are intrinsically related

in the human psyche and when the former is professed the latter, more often than not, is purposed.

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by

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Central Conference of American Rabbis
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Our certitude, our moral confidence, was rocked by change -- bitter-sweet legacy of technological advance. It was eroded by the decay of its supportive institutions, of synagogue and church, of school and home. It was ground to the dust by the horror to which we were witness: the Cyclon B of Belsen and the mushroom cloud.

More was lost. More than this or that value. More even than a world of values. There has been a 'devaluation of valuation' as such. Man's capacity to value has been brought to question.(2)

Values, after all, call for choice, and choice is possible only where there is freedom for the will. But science sternly reminds us that this freedom is an illusion or at best severely circumscribed. We may think that we choose, but we don't. Our choice is conditioned by a complex of inner and outer circumstance, by situation and tradition, by the environment and the coalescence of our genes.

The world which science perceives, moreover, is a morally neutral world, a world of fact alien to value. Values are only preferences, physics asserts, mere emotions, the proper object for study by psychology. But then psychology comes and abolishes the notion of integral normality: the normal and the abnormal, the good and the bad, they blend; there is no true line between them. There is neither hot nor cold. There is no high nor low. And there is an enormous amount of nothing in the All.(3)

Man's mind is the sole source of values in a world devoid of values and his faculty to value is but feeble -- so concludes science, even while it gives man power over nature, enormous power, the power to control, the power to manipulate, the God-like power to create. Here is the paradox of which Hans Jonas spoke: feebleness and strength in one, omnipotence and emptiness, the 'anarchy of human choosing' combined with man's 'apocalyptic' sway. (4)

Thus is the ceremony of innocence drowned. "The best lack all conviction while the worst are full of passionate intensity." Such are the stresses and the strains of which the New Morality is consequence.(5)

I.

Now this phase, this designation, the New Morality, is much abused. The range of its applications is wide. It describes a system of thought as well as a style of life -- both running the gamut from libertinism to heteronomy.

I see it especially valuable as a bridge to those who stand yet apart from the community of faith but who are as determined as are we to come to grips with moral malaise, to create new moral order out of the pervasive spiritual chaos of our time.

II.

To be sure, this embrace is not all-encompassing. Judaism's ethical canopy is not so large that it shelters everything. It certainly does not shelter those who see the New Morality as license to do what they please.

There are those -- both young and old -- who do, for whom the New Morality means no constraint, free warrant to indulge desire whatever its demands. They think, perhaps, that we are undergoing that 'transvaluation of values' of which Nietzsche spoke. Or inebriated by man's exalted state -- the power to create is heady wine -- they feel that we have gone beyond the Nietzschean prediction, that all men, not just a few 'superior men,' have now outgrown morality, as they outgrew mythology and magic, that no one longer is subject to judgments of right and wrong. (8)

This is no New Morality, of course. Wantonness is neither a new nor a moral phenomenon. Such styles of life are of an ancient vintage. They are as old as Sodom and Gomorrah.

They come, and they go, these deviant so-called moralities with pendulum-like regularity. "Puritanism and paganism alternate in mutual reaction in history. Let this thought bring comfort to those who need it: License cures itself through its own excess." (9)

(Not just morals, of course, but manners too have a way of alternating in history. Our children may yet see modesty modish and dress more appealing than undress. (In their day, O Lord, and not in ours!))

III.

As the New Morality takes its stand between libertinism and legalism, it comes closer to the cover of Judaism's canopy. Contextualism's first demand that situational variables be weighed in the decision making process is certainly in order, so long as these variables remain but one of the factors and do not become the sole determinant of moral action.

Situations do vary, even when they involve the same moral principle. "Every case is like every other case, and no two cases are alike." (10) Judaism is not oblivious to this truth. It understands that objective law is in continuing tension with the subjective needs of the individual, and that these needs must be given consideration.

The case of the Agunah provides classic illustration of this tension -- and of its resolution in favor of subjective need. True, this need was fully met only by liberal Judaism when it broke with tradition here. But even the traditionalists bent the law -- and to no small degree: the testimony of one witness was seen sufficient to establish the husband's death; hearsay evidence was admitted by the court; the deposition of persons otherwise totally incompetent was received, and without cross-examination -- all in the effort to loosen the woman's bonds, to serve her need and not the law alone.

This norm gives me some difficulty. Not that there is anything wrong with love per se. It is a noble ideal, a bright and shining star in the firmament of our values. But when it is applied as widely as it is by the New Morality, it loses all meaning and remains but a murky guide for human conduct.

It is especially unreliable as a yardstick for setting the boundaries of the boy-girl encounter, because love and lust are intrinsically related in the human psyche and when the former is professed the latter, more often than not, is purposed.

Cyrus Pangborn penetrates this prevailing pretense in his challenge to those who justify pre-marital sexual intercourse on the ground that it removes an ignorance threatening the success of marriage. He writes:

"I wonder why there is not consistency enough to advocate a trial establishment of joint bank accounts, the temporary designation of prospective partners as life-insurance beneficiaries, and a series of dates with a small child along for company. Sexually successful marriages have foundered on differing views about the acquisition, spending, and sharing of money, about how to treat and rear children, and about any number of other aspects of the human relationship called marriage. If so thoroughgoing a mutuality and reciprocity seem premature, why not peg sexual expression at some point of restraint chosen for the other factors."

Such consistency is not likely to be sought, precisely because love in the fuller meaning of the term, as a concern for the total relationship, is not at all at play, only love in the narrower physical sense. Playboy magazine is more honest here. One of its cartoons, called to our attention by Paul Ramsey (I never read Playboy; I just look at the pictures), shows a rumpled young man saying to a rumpled young woman in his embrace: "Why speak of love at a time like this!"

This subject, marginally noted, gives not infrequent occasion to the revival of good old-fashioned religious anti-semitism. Thus we read in the Bible of the New Morality: "The law of love has superseded the legalistic pilpul of Pharisaic rabbinism." And again: "The precepts proposed in the New Testament are but Judaizing passages which should be ignored." (13) And this from Fletcher, a liberal theologian, who really should know better after these many years of exposure to the clean and cleansing winds of the ecumenical dialogue.

V.

The distinguishing ingredient of the New Morality is its insistence on individual responsibility. This is the cement which binds its divergent elements into a whole sufficiently cohesive to be called by one name. Whatever the differences among the New Moralists, one thing they all have in common. They acknowledge their direct responsibility for the moral act. They make the moral problem their very own. They do not externalize morality, seeing it an abstraction ("What is the moral view") or a generalization ("Just what ought one to do). Moral precepts become first-person precepts: What ought I to do, what are my commitments, what should my loyalties be.

The summons to listen to the past, to hear and heed tradition, also summons us, as teachers of tradition, to make its substance pertinent, to bring it to bear on the pressing moral issues of the day. What irony it is -- so Gene Borowitz often reminds us -- that with all our talk about Jewish ethics, the last significant work on the subject was written by Moritz Lazarus now nearly eighty years ago.⁽¹⁸⁾ Nor is there the need only for a fuller, more contemporary exposition of ethical theory. There is a need to be concerned with the critical value issues resulting from the ever more decisive role of our advancing technology. The bitter-sweet fruitage of all our learning -- population growth in geometric progression, ever increasing concentration of economic and political power, fundamental alteration of family function and social structure, eugenics and eugenics, the ability to modify not just cultural but biological evolution as well -- all these have raised diverse and pressing moral cares to which we have barely spoken and rarely if ever brought the light of our past.

Nor can we be content to teach by precept only. Examples and examplars are required -- by our tradition and by protesting youth. Moral preachment simply will not do. Yes, as a Conference we have the right to be proud of our many colleagues who speak and act with daring, stirred by passion which does honor to our prophetic past. But we cannot in all honesty preen that our institutions, in the life-blood of their program, even begin to reflect the primacy of these concerns. How many synagogues, for instance, offer or even know about draft counselling? How many congregations whose sons and daughters crowd the universities of our land have taken the initiative to denounce the fraud of those academies of higher learning, those so-called Temples of Truth, whose finest resources are at the command not of their students but of an industrial military machine? And how many temples can say: we have done enough, we have truly done enough to relieve the needy, to free the bound, to bridge that yawning, fearsome gap between comfortable, safe suburbia and an inner city of despair?

These are the issues which compel the concern of our youth. These are the issues to which we must speak -- by precept and example -- if our demand that they learn from tradition is to have any meaning and effect.

It might be pertinent to note in this connection that even science admonishes us not to neglect the past. In paleontology there is a law called Romer's rule. It is a law of evolutionary advance which asserts that radical change is always abortive, that change is possible only when it is adaptive, when it begins by holding on to something tried and true, when it conserves the old in face of the new. Preservation is the first step, innovation only follows.⁽¹⁹⁾ Romer's rule is operative in the moral realm as well. Conservation is the needful first step. Only then can there be the opening of vast new doors, that splendid serendipity.

VII.

There is one level at which the New Morality and Judaism touch if at all but fleetingly. It is the level of God belief, of creed. Where situation ethics has been a religious concern, it has been a debate primarily in the arena of Christian thought. As for the secular moralists, they do not see the need for faith to validate morality. They define morality as a two-way relationship, between the "self" and the "other". They do not see it as the three way relationship involving man, his human neighbor and God which our faith demands.

1. William Butler Yeats, The Second Coming
2. Erich Kahler, The Tower and the Abyss (N.Y., Viking, 1967), pp. 34ff.
3. Paul Valery, Mon Faust
4. Hans Jonas "Contemporary Problems in Ethics from a Jewish Perspective" in C.C.A.R. Journal (New York, N.Y.) Vol. XV, #1 January, 1968
5. Yeats, op. cit.
6. Kenneth Kenniston, Young Radicals (New York, Harcourt, Brace & World Inc.) p. 347
7. James M. Gustafson "Context vs. Principles: A Misplaced Debate in Christian Ethics" in Harvard Theological Review, vol. 58, no. 2, April, 1965)
8. Henry David Aiken "The New Morals" in Harper's Magazine Vol. 236, no. 1413, February, 1963
9. Will and Ariel Durant, The Lessons of History (New York, Simon & Shuster, 1968) pp. 37-51
10. Edmond Cahn "The Lawyer as Scientist and Scoundrel" New York University Law Review, Vol. 36, p. 10 1961
11. Joseph Fletcher, Situation Ethics (New York, Westminster Press, 1966) pp. 18-39
12. Abraham Joshua Heschel, God in Search of Man (New York, Farrar, Straus & Cudahy, 1955), p. 204
13. Fletcher, op. cit. p. 70
14. Cf. Emil Fackenheim, Quest for Past and Future (Bloomington, Ind., Indiana University Press, 1968), pp. 204-228.
15. Ibid. p. 223
16. Midrash Tanhuma, Yisro
17. Leo Baeck, Individuum Ineffabile
18. Eugene Borowitz, "Current Theological Literature" in Judaism, Vol. 15, no. 3, Summer 1966.
19. Conrad Arensberg "Cultural Change and the Guaranteed Income" in The Guaranteed Income, Robert Theobald (ed.) (New York Doubleday, 1966), p. 211
20. Pesikta Kahana XV

There is one other element of faith which retains its vitality whose present worth endures despite the changes of times and of seasons. It is that element of faith which involves the humérus, a consciousness of the holy, the ability to respond with awe to the essential mystery of life.

"Where wast thou when the foundations of the earth were laid, when the morning stars sang together and the hosts of heaven shouted for joy? Hast thou commanded the sky? Hast thou entered the springs of the sea? Have the portals of death been opened unto thee? Take off thy shoes from off your feet, for the place whereon thou standest, it is holy."

The voice from out of the whirlwind or from the burning bush finds few listening ears in our day. By and large we are not given to amazement and to wonder. Few achievements arouse our admiration, as blandly we walk the way of life untouched by its essential magic. The temper of our times does not allow us to listen and to respond. Positivism which enjoins us to accept as real only that which can be perceived by the physical senses alone, pragmatism which leads us to regard only that which is of use, which is of practical worth.

But there is a realm of reality beyond the realm perceived by the physical senses alone and some among us are blessed with the capacity to perceive that realm.

To one man for instance a "primrose by a river's brim, a yellow primrose is to him, and it is nothing more." Another man has a clearer vision and so he finds tongues in trees, books in running brooks, and God in everything. Who of these two has the perception of reality in its fuller sense?

The physicist can tell us that water is composed of two parts of hydrogen and one part of oxygen. That is a scientific fact, but is this all we can say about water? Is this the sum and substance of its essence? Shakespeare, as we read books and brooks and Israel's sweet singer found firm faith by still and stilling waters. Surely their discoveries are as real and as meaningful as are the technical formulae of the laboratory.

Aye, there is a world of reality beyond the world perceived by the physical senses and altogether multitudinous also are life's blessings which are of little practical worth but which as gifts are altogether wondrous.

The earth's green covering of grass,
The blue serenity of sea and sky,
The song of day,
The silent wonder of the night,
The petals on the grass and winds in the air.

How flat, how narrow our world is, when we measure its gifts by their usefulness alone, when in Rilke's happy simile we take a hold of peacock's feathers to tickle one another while being oblivious to their intrinsic charm. Then do the words of prophesy apply to us: They have eyes but they do not see; they have ears, but they do not hear; they do not know, they do not understand, they walk in darkness.

No, learning is not enough. The accumulation of knowledge is not enough. The human story simply cannot be told without reverence for that mystery and majesty which transcends all human knowledge. Only humble men who know this truth can confront the grandeur and the terror of their lives without being blinded by the grandeur or crushed by its terror.

, Rae Weiner

1/4/68

Vice President

1/8/68

Speech

1 each

Single space



XX

THE CHALLENGE OF PROTESTING YOUTH

This is my swan song as far as the National Association of Temple Educators is concerned; ^{it is the last time that I stand before you as the} ~~my last address to you as the outgoing~~ Director of the Commission on Jewish Education.

I leave with the assurance that the leadership of Reform Jewish education is in good hands. Jack Spiro is an exceedingly capable young man, bringing many extraordinary qualities of mind and heart to his endeavors: knowledge, integrity, intelligence, the determination to advance the cause of Jewish education, and the ability to do so. Nor does he stand alone; ~~whereas~~ he is surrounded by strong and able men who are willing to share his burden and ~~and~~ to sustain him: the young and brilliant Director of Camp Education, Rabbi Widom; the old-new Director of Adult Education, Rabbi Bemporad, whose knowledge and percipience continues ^{to fill} ~~me~~ ^{us} with awe; and, acharon acharon chaviv, Abe Segal, knowledgeable, wise, sensitive, a Jewish educator second to none.

Can we really dream for more? All we need do is ask their health and strength so that the good promise of their investiture will find fulfillment during the years ahead.

Now I am not only a has-been, completely out-of-date and season. My fate and yours is worse than that, for I am also a surrogate, a substitute, a filler-inner, the understudy who has a chance to take center stage only because the star is indisposed. Dr. Eisendrath promised to be here; he meant to be here; his duties dictated otherwise. As you may know, he is about to embark on a mission of peace together with leading clergymen of other faiths, which will take him on a round-the-world journey scheduled to begin just a few days hence. He asked that I read you this message, which he addressed to Gel Singer and through her to you:

(see #1 attached) (copy, indented) *(in quotes)*

To all this I can only add my heartfelt, fervent Amen. You are indeed what you were created to be, and for this we honor you! Surely nothing, during my tenure in office, gave me greater satisfaction than my association with the men and women of NATE; your counsel guided me, your friendship sustained me. *(No new §)*

Dear Gail,

Please convey my deepest regret to the inn and women of HAMB for my failure to be with you as planned. Be assured that only the most pressing duties keep me from honoring my obligation and sharing your elation. I am really embarrassed about it all, embarrassed by my inability to be with you not only now but all these many years.

I feel very much like a wounded soldier who deserves his offspring just after the battle and even lacks the decency to return for the war Hiccupah celebration.

The child is a child no more. It has grown to robust manhood, not only in physical size, but in mind and spirit too. Your contributions toward the advancement of our national cause are many. The countless standards of education which you have established and maintained have served to deepen the religious instruction program of our congregations. The fruits of your creative genius -- your research projects, your curriculum, your syllabi and texts -- have immeasurably enriched our national education, your members and against Jewish illiteracy. In our increasing search of our work, in carrying on our Jewish education, not just on a national level but in our national youth and social action, not just on a national level but in the hour of your becoming. You have followed a profession in Jewish education among us and for this you were grateful.

I hope that what I have said reminds you of my regard for HAMB. My absence from you was enforced, not voluntary, dictated by the innocent, insistent demands upon my time. Indeed, my absence is offset by anything but genuine heartfelt regard! After all, you are what I am, that every rabbi is or ought to be: teachers of Judaism. Teachers of our future.

Sincerely,

Isidor Hiccupah H. Hiccupath

(No news)

As I enter upon a new field of work, in which I have scarcely been tried, the memory of these years and your affection will be a source of lasting strength.

I want to talk to you today about youth and the challenge of change, about the protesting generation and the demands its members make on us. I want to talk to you about the beats, the drop-outs, the alienated young, about the hippies, if you will, and what their protest imports.

My subject may seem incongruous, oddly at variance with the occasion which brings us together. Mah Inyan Shemitah Etsel Har Sinai? What mean the hippies to Har Sinai, the beats to the b'nai mitzvah of N.A.T.E.?

Still, we must listen to our young, must we not? As teachers we know that knowledge of the students is a requisite of effective teaching. And while it is true that these youthful, outrageous dissenters represent only a minority of their peers, they nonetheless provide us with an image of their society and with a mirror-image of our own. Their words and deeds may be excessive, ^{or} extravagant in exaggeration, even grotesque. But at least they speak. The others, alas too often, merely acquiesce they play it cool by playing our game. In the final analysis the dissenters may well prove to have been precursors, not just aberrations.

What gives their message even greater immediacy is the fact that so many of these protestors are Jewish. Estimates vary, but a prominent sociologist, a member of one of our Northern California congregations, who just completed four months of intensive street work in San Francisco, reports that certainly 20% and perhaps 30% of Haight-Ashbury's residents are Jewish. Mike Loring adds the further information that 70% of that community's leadership is Jewish. Nor do we only encompass in our purview the hippies but all the protesting groups, so many of whom come from well-fed comfortable suburban Jewish families.

They are drop-outs from our schools. They rebel against us. ~~And so we must listen~~

E And so we must listen
to them.

They are trying to say something to us. And they are probably right in much of what they say, however wrong may be their remedies for righting matters.

I.

Now in the first instance, so I believe, our youthful protestors give voice to their distrust of conventional wisdom. They are loath to give assent to any value system which is asserted as "established and commonly received" and hence inviolate.

To some extent, this kind of anti-authoritarianism has always been a mark of youth -- moral preachment never really worked -- but it is more pronounced today and of a different quality. It has moved from a rebellion against a particular judgment, to a denial of all such judgments, from a rejection of this or that doctrine, to a disdain for all ideology, in fact.

In sharp and curious contrast with their nominal progenitors of an earlier age, present day movements of protest have not developed a clear-cut ideology. Even the New Left is anti-doctrinaire; its spokesmen embrace no "isms," not socialism, not communism, *certainly* not ~~even~~ dialectical materialism. The New Left is no continuation of the rationalist, radical tradition of the enlightenment, as some would assume. If anything, it is a reaction against this tradition, supplanting its hopeful idealism with somber sober realism. *(NEW PARAGRAPHS)* Its adherents are even anti-intellectual, in a way -- youthful dissenters of every stripe are -- suspecting not just systems of thought, but reasoned thought itself. It may well be -- so David Moynihan perceptively discerns -- that our young people are too familiar with that "rational commitment to logic and consistency which leads from the game theory of the RAND Corporation to the use of napalm in Vietnam."

Marginally noted, *this* ~~their~~ antipathy to logical coherence appears reflected in the forms and rhythms of modernity's song: the eight-bar quatrains of yesteryear's tunes lost in the roar of rock-and-roll, the measured symmetry of the fox-trot superseded by the bacchic frenzy of the frug.

Be that as it may, when our youthful dissenters do not reject thought and value systems per se they certainly resent their self-righteous assertion. They abhor that ideological arrogance which insists on universal acceptance, which proposes, as a case in point and on a global level, that a political theory which works well in one country must, therefore, become the option of the world. ^{§ (New concept)} Here surely is the foremost reason why our young people are in the vanguard of the peace movement. They reject that ideological self-certainty which rules that just because democracy succeeds here, it must, perforce, be extended abroad, imposed on other lands -- and this, mind you, even while democracy's ideals are not fully secured at home.

II.

Which brings us full square to the second problem feeding the flames of the youth revolt: the creditability gap, the disparity between intent and deed; in a word, hypocrisy, our inability to bring about a harmony of preachment and of practice.

"A major reason for youth leaving society is their awareness of the hypocrisy practiced in this country" -- so writes our case worker from Haight-Ashbury -- "hypocrisy practiced from a national level, down to the family... the double standard toward violence for instance: murder in the streets is wrong, but murder in Vietnam is right." His confidential report continues:

"Young people are aware that within established Judaism there are some who take an active stand against the war. They know about the many rabbis and laymen who speak up courageously. But they decry the fact that these leaders speak in generalities, ^{yet} ~~but~~ act in few specifics. Over and again young people say to me: 'perhaps there are Jewish alternatives to the draft, but how many Jewish Centers and synagogues offer or even know about draft counseling? How many support the active anti-war program of youth?' "

Questions like this are not easy to answer -- especially in the light of our recent Biennial -- for the only answer we can give is the embarrassed silence of our guilt.

Often this imposture of which we are accused is not so much willful as it is inad-

due to our over-optimism, our proneness to make promises we cannot fulfill.

[Note, if you will, the innocent beginnings of our involvement in Southeast Asia.] But once our deeds fall short of the goals which we so glibly pronounced, we are reluctant to admit to failure, we rationalize and improvise and cover up and end up doing things we never started out to do. But whatever the motivation, willful or not, the consequence of hypocrisy is cynicism, disenchantment, despair. (New paragraph)
 As teachers we know or ought to know just how important ethical consistency is to our youth, that deeds will teach what words cannot, that our students look more than they listen, that they follow the man who is, long before the man who only persuades with his lips.

In many ways the younger generation has become more pragmatic than the most pragmatic of those materialists against whom they inveigh. They look to deeds not words; they value achievements, not professed ideals.

Perhaps this is why the protest movement is so action-oriented. Its arts are action arts; folk singing, dance, and abstract films. Its ^{reaction} ~~reaction~~ is kinesthetic: discoteques and happenings and psychedelics. The dissenters want a society which truly involves the individual, involves him, body, soul and mind. They demand an education which makes the community a lab for the humanities and breaks down the barriers between the classroom and life.

And they want a religion which demands and does. The benign humanism of 19th century reform simply will not do -- and this applies to its ritual and spiritual, no less than to its ethical dimensions. After all -- mirabile dictu -- Jewish hippies perform the religious exercises of Eastern disciplines and crowd their meditation chambers. Why, then, should we be afraid, afraid to make demands, afraid to insist on standards in the synagogue and home and in the daily lives of man.

Here, too, alas, we dissemble. We make no demands. We insist on no standards. We transmit a faith which presumably asks for nothing, where every man does what is right in his own eyes: ~~the eyes of desire and not the eyes of individual conscience~~. And yet we pray, and teach our children piously to pray: O Lord, our

6.
Lord, we praise Thee for Thou has sanctified us through Thy commandments.

III.

A third factor stirring modern youth to its rebellion is the scientism of our society, leading, as it does, to its dehumanization, to the repressing of emotion, and the diminution of the individual's worth.

Young people fear this systematizing of life; they dread the mechanical ordering of people into categories, the compaction of humanity into efficient units of production and consumption. They resent the repression of human feeling and the strangulation of any sense of community, which the process of mechanization entails.

They refuse to be caught in the gears of this giant machine, and so they drop out. They leave society and huddle together for warmth, living in primitive, tribal style, choosing poverty, as it were. And they tell us, in effect, that they will not be bought. ^(unofficially) Their heroes too cannot be bought, those balladeers who give voice to their longing, and serve as their exemplars: Joan Baez and Pete Seeger and Bobby Dylan. They may want money, writes Ralph Gleason, but they do not play for money. "They are not and never have been for sale, in the sense that you can hire Sammy Davis to appear, as you can hire Dean Martin to appear, so long as you pay his price. You have not been able to do this with Seeger and Baez and Dylan, any more than Alan Ginsberg has been for sale either to Ramparts or the C.I.A."

This near-disdain for matters material is most disturbing to the adult world; after all, it runs smack dab against our fundamental assumptions. At the same time -- at least for me -- it provides the love-and-flower generation with its one endearing charm. Imagine their brass, their unmitigatedchutzpah! They invade the sanctum of our society, the New York Stock Exchange, to scatter dollar bills much like confetti. It is a gesture worthy of a Don Quixote! The leader of this fateful expedition, a young man by the name of Abbe Hoffman -- I herewith make confession -- was one of my confirmands. I shudder to think of it! How many more were really listening?

The so-called sexual revolution is an aspect of the self-same revolt against society's mechanization; it does not import the furtherance of modernization through promiscuity and the reduction of sex to a mere physical act. Every available study of the subject attests that our young people are essentially romantic, that they do not seek the separation of sex and love, and that faithfulness is an essential element of their human approach. Sex, for them, is "not so much a revolution as it is a relationship... it is a shared experience consecrated by the engagement of the whole person." (Chickering)

Now all this is pertinent to us, even though as liberals, as religious liberals, we do take a firm stand against the mechanization of life. And yet we too accelerate the process of dehumanization with our hyper-intellectualism which disdains emotion and makes light of tribal loyalty.

Daniel P. Moynihan makes this telling point in his perceptive study of the problem:

"..as the life of the educated elite in America becomes more rational," he writes, "more dogged of inquiry and fearless of result, the well-springs of emotion do dry up and in particular the primal sense of community begins to fade. As much for the successful as for the failed, society becomes, in Durkheim's phrase, 'a dust of individuals.' But to the rational liberals, the tribal attachments of blood and soil appear somehow unseemly and primitive. They repress or conceal them, much as others might a particularly lurid sexual interest. It is for this reason, I would suggest, that the nation has had such difficulties accepting the persistence of ethnicity and group cohesion..."

Perhaps we are premature in reading out ethnicity as a fact of American Jewish life. Certainly, it is strange to note that the very same hippies who decline to serve in Vietnam were among the first to volunteer for Israel. True, the war in the Middle-East was just, its purposes clear, and capable of eliciting the sympathetic understanding of all youth. But it is equally true that a people's danger aroused feelings more fundamental by far; it awakened attachments of soil and of blood.

In his superb Biennial paper, giving a chapter of his forthcoming book, Emanuel Demby quotes this poignant statement made by one of our adolescents:

"We ask you what's ahead? You say war. We ask you when the war is going to end? You say you don't know...You don't know nothing. Yet you want us to listen to you. We've got nothing to listen to you for. You better start listening to us."

We listen to them, and listening find that there is altogether too much that is shoddy in our lives: moral arrogance, the widening gap between intent and deed, the self-centeredness of our human approach. The mirror-image of our lives which our youth provides gives substance to Dr. Demby's contention, that adult society and not rebellious youth is really alienated.

Be that as it may, if our understanding ~~that~~ ^{of} the protest movement is correct, our young people do manifest an uncommon thirst for spirituality, a thirst for meaning, to use that word which Jack Spiro so beautifully adorned for us yesterday. It is a thirst which Judaism can well satisfy, because it is uniquely suited to ~~this~~ ^{the} spirit of alienation which stirs our youth? ~~Judaism~~, with its insistence on human worth, its recognition of the need not just for belief but for a community of believers, with its essential pragmatism which holds the way far more important than the thought: "thou canst not see My face, but I will make all My goodness pass before thee."

Lest we become overly optimistic, we ought to know that our young people manifest one more need still: their moral and spiritual aspirations are suffused with a universalism which challenges the particularism of our belief; the options for actions within the structures of organized religion are not enough for them. ~~Universality~~ This is why they feel so attracted to the near Eastern faiths, whose exotic elements give them the aura of universalism.

Here, then, is the ~~the~~ ultimate challenge of the protesting youth: Can Judaism be the faith for the global man whose prototype they see themselves to be and likely are?

Yes...if we are daring...if we, as religious liberals, have the courage to do,
what Jack Bemporad challenged us to do: to experiment, to cut new paths, to take
new directions, even while we build firmly on the solid foundations of the past.

Why should we doubt our faith's capacity to renew itself? After all, our
children's vision of the future does not exceed the vision of the Prophets;
their dreams do not eclipse the dreams of Israel's past'.

We were...we are...and we shall be. For He who walked before us will be with
us; He will not forsake us. Be not dismayed.



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PROMPT PRAISE -
HUMILITY IS REALLY
IN ANNOBOY CONCEALED PRAISE

WHAT HAS THE 'DEATH OF GOD' DONE TO RELIGION?
Public Relations Society of America
Atlanta, Ga., Nov. 17, 1970
Rabbi Alexander M. Schindler

It is with a measure of awe and depp humility that I approach my tasks this morning,
for if the social scientists of our day are right,
I stand in the presence of ultimate power.

You are masters of the human mind,

masters of techniques which can direct and mold ^{it.} ~~to. Heavens~~.

You know ^{you} our needs before we speak them.

You tell us what to buy, for whom to vote, even what to believe.

You provide us with the stuff of which our promises are made -
our hopes, our dreams, our visions of the good.

We cannot even see your face

- you are the hidden persuaders -

only your goodness passes before us.

Is there any wonder that I am filled with ^{trembling} awe?

Yours are the qualities, the powers to which we once ascribed the name of God,
ascribed it until we were persuaded - guess by whom - that He is dead.

There simply is no denying it. ~~I fully agree w/ Father Hov Hov~~

Without the mass media, the 'death of God' debate would have been an exclusive affair,
limited to respected academicians

and that handful of cognoscenti who delight in theological fare.

After all, the divinity professors who announced the death of God some years ago,
did not really report something new.

It was, at best, the second heralding of ^{God's} demise.

Nietzsche forged this dramatic phrase ^{- the death of God -} now nearly a century ago.

As for the ^{concept} ~~idea~~ behind the phrase, there has not been a time in the last 3000 years
when the God-idea has not seemed to some to be ~~it~~ moldering, mossgrown, wholly
gone to seed. (no new Murphy)

^{poor} Nietzsche ^{he} was a fine thinker and writer. ^{indeed} What ^{obviously} he lacked was a good PR man.
~~Moses fared better. I suppose you know that old saw about his PR man,~~
~~who approached him before the crossing of the Red Sea with this promise:~~
~~"If you can pull this one off, Moses, I'll ^{get} ~~guarantee~~ ^{sell} you 3 pages in the Bible."~~

Be that as it may,

the Jewish community, concerning whose reaction I am presumably to report,
also did not take notice of the death-of-God debate until the media spoke.

To begin with, this was a debate primarily in the arena of Christian thought.

Moreover, it must be noted with due regret,

that while American Jews ^{undoubtedly are} ~~may be~~ good readers,

Thomas Al^lipfizer and William Hamilton ^{know what I put, well then} simply don't have the pulling power of
a Philip Roth; ^{no offense intended}

But ^{once} ~~when~~ ^{magazine} the New Yorker devoted three successive issues to this subject,
why then, American Jews too began to hear and take sides in the debate.

Their response - now that the passing of the years has given us some perspective -
was most surprising.

One might have expected wide acceptance of the new radicalism.

Polls probing the religious attitudes of American^s had shown the Jews
to be the strongest of all groups in their disbelief
and weakest ^{than} in observance.

The New Theology, moreover, with its ^{decisive} ~~strong~~ thrust toward the immersion of
religion in secular society, was generally scknowledged to be a Judaizing tendency;
Judaism had made its peace with secularism long ago.

One might have expected, therefore,

that the death-of-god theology would take hold
and capture the allegiance of the Jew.

Nothing of the sort occurred.

^A~~One~~ single Jewish writer did proclaim himself an exponent of the newer view, but his arguments drew mostly censure ~~and~~ only scant support.

A single temple did determine to designate itself "an atheistic Jewish congregation," but its membership-rolls failed to burgeon, and no kindred congregations blossomed forth. Death-of-God Judaism died aborning.

It had an opposite than intended ~~and~~ effect.

American Jews discovered that there are limits to their disbelief.

Perhaps the holocaust accounts for this singular, seemingly capricious reaction.

^{How} I refer to the extermination of 6 000 000 Jews, by Hitler and his minions.

Eugene Borowitz, ^a leading contemporary Jewish thinker, isolates this as ^{probable} the cause.

He reminds us that the concentration camp survivors did not desert the Jewish people.

There were no whole-sale defections from God ^{among them}.

If anything, they approached their Jewishness with a greater intensity than before.

Consciously or sub-consciously they ^{+ the Jewish people as whole} reasoned ~~that they were not to be exterminated~~

that were Jewry to die or even to decline, Hitler would have a posthumous victory.

They did not want "to give him in death what he was denied in life"

and so they continued to live as Jews, and even to build a state,

sensing in ^{too} its establishment and survival ^{the} positive presence of God."

We are not a community of true believers, ^{don't misunderstand me} not yet, by any means.

But at least the boundaries of our unbelief ^{have been} ~~are being~~ drawn,

and standards for a higher quality of ^{religious} ~~Jewish~~ living ~~have been~~ set.

To put the matter graphically, ^{may} ~~now~~ many Jews will still say that there is no God,

but before they do, they quickly cover their heads with ~~a~~ skull-caps -

since no pious Jew [§] will utter God's name with uncovered head!

Handwritten note:
The Reform rabbis -

The sacred still lives.

Sometimes I think that about the only place God might really have been dead is in the seminaries and in the learned tomes of theologians.

God certainly is alive and well and living in the hearts of our concerned young people.

I speak now not only of Jewish youth, but of an entire generation, especially the ^{committed} ~~protesters~~ among them.

Look beyond their unkempt hair, their extravagant dress, their outrageous manner of speech...

Look and see: their protest is essentially an affirmation of faith.

Of course they are rebels, and they rebel against religion too, but only as it is ^{narrowly} ~~is~~ mistakenly conceived.

They reject institutionalism with its swollen pride and its divisiveness.

They disdain all formalisms:

the clinging to ceremonial prayer on state occasions...

invocations at football games...

the bland recitation of ^{doctrine} ~~doctrinal truths~~ which lack all fire in the belly.

But they do not reject the concept of human worth.

They hold life sacred.

They speak of man's relationship to man and really feel it.

They insist that all cannot be chaos,

that life must ^{yield} ~~have~~ its meaning

and they persist in the quest to discover that meaning.

This, my friends is what religion, at its finest has always been about.

And when our young people focus on the specific problems of our society,
they also perceive the religious dimension,
let them call it what they will.

They enjoin us to pursue justice, not just law and order,
to remember human need in our drive for material progress,
to guard the gossamer fabric of human relationships in ~~our~~^{the} quest for technological
proficiency.

And they want an education which reaches the heart and not just the mind,
a process of learning which makes the community a lab for the humanities
and breaks down the barrier separating the classroom and life.
This too is what religion, at its finest, has always been about.

When our young people speak in such terms,
then for all practical purposes God lives with them.

The test lies not in ^{any} verbal formulation, but in the experienced relationship to
the religious demand.

When measured by such a test,
the present generation of young people is the most idealistic, the most sensitive,
yes, the most religious the world has ever known.

If my message must have its peroration, its plea, let it be this:
tell it like it really is.

Let those who brought the news of God's demise speak now of the survival of the sacred.
~~Now once again, let us~~
We need your help, ~~we~~ need it desperately,
for in all truth, you hold great power,
the power to speak,
the power to reach the inner ear,
the god-given power to mold man's very soul.

Use this power to serve not only profit but our ^{human} higher need,
^{Apply it} to reverse the pervasive pessimism which threatens ^{our} disaster,
to bring hope where there is despair,
beauty where there is ugliness
love where there is hate.

^{Substituted}
Be the bearer, of these tidings,
^{will}
and the impossible ^{may} yet be possible.



Remarks by Rabbi Alexander M. Schindler to the
Public Relations Society of America
Atlanta, Georgia, November 17, 1970

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Be that as it may, the Jewish community, concerning whose reaction I am presumably to report, also did not take notice of the death-of-God debate until the media spoke. To begin with, this was a debate primarily in the arena of Christian thought. Moreover, it must be noted with due regret, that while American Jews undoubtedly are voracious readers, Thomas Altizer and William Hamilton simply don't have the pulling power of a Philip Roth; but once the "New Yorker Magazine" devoted three successive issues to this subject, why then, American Jews too began to hear and take sides in the debate.

Their response - now that the passing of the years has given us some perspective - was most surprising. One might have expected wide acceptance of the new radicalism. Polls probing the religious attitudes of Americans had shown the Jews to be the strongest of all groups in their disbelief and weakest in their observance. The New Theology, moreover, with its decisive thrust toward the immersion of religion in secular society, was generally acknowledged to be a Judaizing tendency; Judaism had made its peace with secularism long ago. One might have expected, therefore, that the death-of-God theology would take hold and capture the allegiance of the Jew. Nothing of the sort occurred. A single Jewish writer did proclaim himself an exponent of the newer view, but his arguments drew mostly censure and only scant support. A single Temple did determine to designate itself "an atheistic Jewish congregation," but its membership-rolls failed to burgeon, and no kindred congregations blossomed forth. Death-of-God Judaism died aborning. It had an opposite than intended effect. American Jews discovered that there are limits to their disbelief.

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There were no wholesale defections from God among them. If anything, they approached their Jewishness with a greater intensity than before. Consciously or subconsciously they and the Jewish people as a whole reasoned that were Jewry to die or even to decline, Hitler would have a posthumous victory. They did not want "to give him in death what he was denied in life" and so they continued to live as Jews, and even to build a state, sensing in its establishment and survival too "the positive presence of God."

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Be the bearers of these tidings and the impossible will yet be possible.

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IMAGE OF A LIKELY TOMORROW

Some Thoughts Concerning the Future of the UAHC and the Synagogue

You know the purpose which brings us here -- to set those goals which will direct our activities over the next few years...and to initiate those alterations in structure which will help us meet these tasks. To introduce our discussion, I undertook to make a presentation which delineates the changing religious situation as we perceive it to be. The plural pronoun is not accidental. This is to be not a single man's projection of our over-arching need. All of you were asked to send me your views on the subject, and it is my task to synthesize these disparate statements into what will hopefully be some cohesive whole.

I am deeply grateful to those among you who responded to this request. And most of you have done so. I hope that you will recognize your ideas as they appear and disappear and reappear in the ebb and flow of my synthesis. If I misunderstood your ideas, you will have ample opportunity to give them your own expression. If I failed to mention some thoughts, it is not that I hold them in slight regard. In the weaving of a pattern some strands simply have to be cut.

In any event, let me be quick to admit that what is good is yours and what is not so good is due to the weaver and not the fault of those strands of material with which he was provided.

PROPHECY - PROBLEM AND NEED

Now two or three among you failed to respond to our request. I do not blame you. The prognosticative enterprise is complex and perilous. There are many variables which must be taken into account...forces at work at any given time in our world whose ultimate affect simply cannot be foreseen. No one can lay claim to an absolute knowledge of the future.

One of our rabbinic colleagues, Sanford Ragins, recently re-read for us certain predictive articles written by the leaders of the German Jewish community on the eve of the twentieth Century, in December of 1899. Their words were veritably euphoric, ecstatic. They foresaw the continuing burgeoning of German Jewish life, a flowering more beautiful and grand than that of the Golden Age of Spanish Jewry. Alas, their flowers were quickly cut down, crushed by a merciless machine, a machine fuelled by forces which were operative even while the leaders of German Jewry wrote their words of sanguine expectation.

But we don't have to go that far back in time to find evidence of events dealing perversely with prediction. Al Vorspan likes to remind us of his reaction to President Johnson's first and only State of the Union message delivered six or seven years ago. Most of you recall this message. Flushed by some recent spectacular successes in the legislature in civil rights and social security, President Johnson heralded the imminent fulfillment of the American dream -- the great day of a great society -- liberty and plenty for all. Al really believed him then. We all of us did. How quickly our dreams were broken, shattered on the rock of actuality. Look about you and see; the very fabric of our nation is torn to shreds.

Thus do events deal perversely with prediction. No one can say with assurance just what tomorrow will bring. As a Chinese proverb wryly puts it: "To prophecy is extremely difficult -- especially with respect to the future." But prophesy we must. Amos did, even though he averred that he was neither a prophet nor the son of a prophet. We must look ahead, though knowing that our vision is but blurred. Let there be a multiplicity of such visions if you will, many attempts to probe the future, varying images of potential tomorrows. Such imaginative projections are needed to stir and to redirect our work today if we truly mean to work for a tomorrow.

THE WORLD - A QUALIFIED FUTURE

In order to make our task not insuperable I will eliminate from our purview, and arbitrarily so, a number of imponderables of world-wide consequence whose adverse resolution would make all our predictions meaningless. Will Israel survive? Will there be a nuclear holocaust, a third world war? And what of those revolutionary currents which are sweeping the world? How will they run their course?

Don't misunderstand me; I am not suggesting that these questions are beyond our concern. After all, we are bound to Israel and to the Jewish people everywhere and we are citizens of the world. These questions do have an immediacy, but in a different context. Still, for our more immediate purposes of predicting the religious situation in American for the next five, ten, fifteen years, we will simply have to assume a future reasonably free of those surprises of world shaking consequence of which we spoke.

AMERICA - A LIKELY FUTURE

Now supposing for a moment that we will have such a surprise-free future. What can we say about the future of the American Jewish Community in the broader context of the society in which we live?

There is one prediction we can make with a certainty. The form of that future will never be final and fixed, its shape will be in constant flow, in never ceasing flux. Change is the leitmotif of the future -- relentless, ever accelerating alteration. It may well be argued, of course, that change is nothing new in history, and this is manifestly so. Nevertheless, the changes of our time have assumed proportions which make them historically unique. We actually idealize change, valuing it for its own sake, and we institutionalize it in agencies whose sole purpose is to innovate and to invent. Barely an area of our lives is untouched by fundamental alteration, from our inmost attitudes to our most public performance, and the rate of society's mutation has accelerated to such dizzying speeds that all of us are beginning to suffer a new kind of illness, a mal-de-mer brought to be by our inability to gain inner balance on these seething seas of change. It is a socio-psychological almost physical illness which Toffler correctly isolates and labels: "Future Shock."

These storms, moreover, are not likely to abate. If anything, they will gather in strength. Change will continue to sweep over us with waves of ever accelerating speed.

Now the growth of human knowledge is the critical node in that network of causes which impels all change. Consider its expanding, exploding horizons if you will: It is calculated, as a case in point, that fully ninety percent of all the scientists and engineers who ever lived in all of human history are alive today. It is adjudged that man's scientific knowledge doubled between 1948 and 1960. It is further estimated that nearly all of the degrees in the natural sciences to be granted by the world's universities this year will be obsolete, totally worthless in less than a decade, because the total sum of human knowledge is expected to double once again by 1980, if not sooner.

Human knowledge in turn provides the fuel for technological invention. Here too the accelerative thrust is dramatic. Each innovation spawns a multiplicity of other innovations whose number is enlarged still further by the rich fruitage of serendipity: supersonic planes or rockets which will take us from New York to Tel Aviv in but an hour; the ability to determine not only the number but even the sex of our children; machines and or drugs which will improve man's ability to think or which will enable him to feel, to sense, to experience whatever he wishes to experience at any given moment; extensive use of the Cyborg technique, that is to say, the free substitution of artificial devices for all disabled human organs and limbs in a kind of man-machine symbiosis. All these inventions -- and a hundred like them -- are well within the trajectory of contemporary science. They are deemed capable of perfection in ten, twenty, at most thirty years, that is to say, within the lifetime of most of us who are assembled here today.

Now all of these innovations, all of these technological advances, have their impact on society, on culture, on the way in which men live. They reshape man's personal environment, his style of being.

Biochemical advances will continue to improve man's health and lengthen his days. There will be many more older people in our communities and congregations than there are now. The life expectancy of Jews, incidentally, is higher than that of the general population. It is likely to reach eighty if not approach ninety within one generation.

Automation, computerization, cybernation will serve to give men ever increasing time for leisure. Those five, long holiday weekends which go into effect this year are but an omen of things to come. Ponder if you will what a weekly mini-vacation will do to our weekend program of religious activity, especially given the continuing recreation boom and an improving transportation system which will make the owning of second homes both practically and economically feasible.

Closed circuit television, video cassettes, and computers linked to libraries will bring their revolution to the educative process. Instruction will be more individualized, more geared to the needs and talents of the single student. Home education will be facilitated, because of these inventions. Hebrew teachers can well take heart. Herman Kahn is convinced that revolutionary techniques for rapid foreign language instruction are just around the corner -- no more than five or six years from now (can you survive that long?). Some futurists even insist that we will soon be able to transfer knowledge directly, by means of chemical or perhaps electronic impulses. I strongly suspect, though, that only twenty-first century melamdim, only twenty-first century religious school teachers will be able to shep this kind of naches.

And so we might continue with area after area of our life. Technological innovation penetrates its very corner. Impermanence stamps it all. Change is everywhere about ... an increasing mobility which threatens to turn us into modern day nomads; the availability of more and more throw-away products -- lighters for a month, pens for a week, paper garments to be worn a day then discarded; modular homes; structures which are erected only for temporary need; entire cities built and torn down and built again in never-ending process.

Even human relationships are becoming relatively less lasting. We may meet more people, but we make less friends. We establish many more relationships, but most of them are only partial, they involve only a limited aspect of our being. We have our work-a-day friends and our home friends; we have our commuter train friends and our golfing friends, and rarely do they coincide. Even the closest of human relationships are becoming more tenuous, less enduring. "Turnover" is the name of the game even here. The average man of today has more wives-per-lifetime than did his counterpart of yesterday.

We live in the Age of Aquarius -- the Time of Psychedelics, of swiftly sifting shades and shapes. Stability is gone. Permanence is gone. What remains is only the uncertain, the changing, the ever new.

To this leitmotif of ever accelerating change, I want to add two more motifs, two more themes which are likely to predominate in our immediate future: The first is the "sensate" quality of our society, which values feeling, experiencing sensing over reason. Here is a process, already so apparent in our lives, which will, if anything be deepened during the years ahead.

The second theme is that of diversity. I speak now of that diversity of life-styles to which we are witness. The prophets of doom -- the Eluls and Mumfords and Fromms -- were wrong in this respect at least: technological advance has not lead to a greater compaction of humanity in the manner in which men live. If anything, the range of choices has been enlarged. More people are doing their own thing in more and more ways. Every day, so it seems, new forms of socialization are being spawned. This matter is of some importance to

us, because it appears that Jewish youth is disproportionately represented in such social and economic innovations and experimentations.

THE RELIGIOUS SITUATION

Now how does religion fare in all this? Does it have a place in the constellation of contemporary life and thought? Or has convulsive change rendered religion obsolete?

Man's NEED for faith has certainly not lessened. If anything, change has deepened it. When a man stands on shifting ground, and whirlwinds rage about, he requires this above all: bearings, direction, thrust. He stands in burning need of standards, of values sufficiently enduring to give him a sense of permanence in the midst of seething change.

Religion provides precisely such rootage, this needed sense of continuity -- not just with its ideas and ideals but with its rituals as well. They give us added anchorage, another means to orient ourselves in space and time.

Further, religion speaks more to the inner than the outer man; and man, in his essential nature has not changed as has his world. The inner man is still the same. Within that inner world, a thousand years are but as yesterday when it is past. Man's joys and griefs, his passions and his dreams, these are as they were millenia ago. Job still speaks to modern man, and the kaddish has not lost its power.

Burgeoning scientific knowledge poses no challenge to the continuing validity of religion's moral mandate. Indeed, while science has taught us much concerning the nature of things it has taught us but little concerning their proper use, little concerning these ends which things should be made to serve.

Lastly, and not in the least, there is still a need for that insight which emanates from religion's mystic core, which stills man's yearning for inwardness, which enables him to experience, not just to conceptualize a sense of at-one-ness with the universe. I speak now of the numinous, a sconsciousness of the holy, kavanah leading to devekus, a sense of reverence which flames into a cleaving.

Modern man, no less than his forebear, requires such a sense of awe. Outer innovation is not sufficient for the need. The accumulations of knowledge is not enough. The human story simply cannot be told without reverence for that mystery and majesty which transcends logic and reason. Only humble men who know this truth can confront the grandeur and the terror of their lives, without being blinded by the grandeur or crushed by its terror.

Is all this a whistling in the dark, an analysis more designed to give heart than to be reflective of actuality? I do not think so, and I find supportive evidence in our youth. They are the precursors of the future. They show us what tomorrow will bring. Our youth is essentially religious -- is it not? we all agree, I think -- religious in the inner, deeper meaning of that term; their protest is a profound affirmation of faith. Of course they are rebels and they rebel against religion too, but only as it is narrowly, mistakenly conceived. They reject institutionalism with its swollen pride and its divisiveness. They disdain all formalisms, the clinging to ceremonial prayers on state occasions, invocations at football games, the bland recitation of doctrine which lacks all fire in the belly. But they do not reject the concept of human worth. They hold life sacred. They speak of man's relationship to man and really mean it. They insist that all cannot be chaos, that life must yield its meaning, and they persist in the quest to discover that meaning. This, my friends, is what religion at its finest has always been about.

And when our young people focus on the specific problems of our society, they also perceive the religious dimension, let them call it what they will. They enjoin us to pursue justice, not just law and order, to remember human need in the drive for material progress, to guard the gossamer fabric of human relationships in the quest for technological proficiency. And they want an education which reaches the heart, not just the mind, a

process of learning which makes the community a lab for the humanities and breaks down the barrier separating the classroom and life. This too is what religion, at its finest, has always been about.

Many of our young people are even drawn to religious mysticism and they submit themselves to disciplines designed to refine man's sense of inwardness. Chassidism has made its mark among them. More than a few of our sons, the products of Reform religious education, now wear yarmulkes, eat only kosher food, and say their prayers -- say them daily, mind you -- wrapped in a tallis and tefillin. The preoccupation with eastern religions also continues, on the campus and off, and many young Jews are among such seekers.

Now all this is no mere fadism, so Jacob Needleman assures us. It is not just a modishness of the moment. It is a true reaching for inwardness, a hunger to be in touch with the source of being.

Thus does contemporary disillusionment with religion reveal itself to be a religious disillusionment. The moving away from religion is, paradoxically, a moving toward it, a reaching for its enduring essence.

THE JEWISH SITUATION -- ESSENTIAL INTERNAL AND EXTERNAL PROBLEMS

Now all of this does not import that we are home free, that we can sit back and relax, casually remove a few institutional trappings which drive people away from us, and all will be well. We do have some serious issues to resolve, and the first of them is the dilemma posed by the tension between the universal and the particular in Judaism.

Many modern men are religious, true. Many of our young people are religious. But their moral and spiritual aspirations are suffused with a universalism which challenges the particularism of our beliefs. They want to know not so much why they should be religious but why they should be Jewish and what they must do to live as Jews.

Such questions arise particularly in the realm of Judaism's ethical commands. The call of secular radicalism is powerful and persuasive. Our young people hear that call and understand it fully. They understand why they should be just and merciful and humble in their ways, but they do not understand why they must be Jews to be so -- not only as a matter of Pietaetsgefuehl, of loyalty to a tradition because it is a tradition, but in order to persevere for themselves and to preserve for others those values which we insist on designating characteristically Jewish.

I need not belabor the point. All of us are cognizant of the problem. In his background paper, prepared for the 1971 Biennial, Balfour Brickner articulates this tension as our overriding problem. Ours is the need, he writes, "to restore a sense of the Jewish particular to the achieved feelings of universalism to which our movement carried its constituency over the past one hundred years." I manifestly agree, preferring only the symbolic language of a Shlansky who portrayed the tension between the universal and the particular in Judaism with the image of an open door whose post always displays a mezuzzah. This is our present task in its quintessence: to affix the mezuzzah to the doors of our people even while we make certain that these doors remain open to the world.

It might be noted, marginally, that aspects of contemporary life facilitate our efforts toward this end. The call for a greater particularism as a means to self realization does not come only from committed Jews. It is heard in many places. This is what the liberation movements to a large extent are all about, are they not? -- the blacks, the young lords, homosexuals, women -- not just a demand for justice and equality, but also for the right to be what they were born to be. These movements constitute a rebellion against the myth of the melting pot, a challenge to the homogenizing effect of our consensus culture, an insistence on comprehensive, permanent particularism in the open society.

"Wie es christelt sich so juedelt es sich." Reacting to this temper of our times, many of our own people increasingly will seek precisely what we mean to give them: more explicit forms of Jewish identification. Albeit in this realm of life style too we must take heed to keep the door open, as it were, to resist those forces, both internal and external, which would stampede us into that kind of particularistic radicalization which can only lead to exclusiveness and separatism.

To affix the mezuzzah to the doorposts of our people even while we make certain that their doors remain open to the world...I was intrigued to note in this connection that our social action-iks -- with but one exception -- failed to look through that open door to give us some projection of what tomorriw is likely to bring on the wider American or world scene. Perhaps they meant to tell us by their silence that we will only have more of the same -- poverty and pollution, racial injustice and war. These and like problems undoubtedly will continue to weigh heavy upon us. Progress here is slow, if progress indeed there be. Anita Miller does not think that we are progressing. Let me read to you her plaintive touching note.

"Alex, I don't think I'm going to be of much help. I've got an occupational disease -- it's called 'knowing where things are at.' And I caught it from living with the results of the great distance backwards that we've traveled as a nation over the last one and a half years.

"Clearly, this Congress and this Administration have beaten back our most cherished dreams for a humane society; moreover, we of the liberal community are standing paralyzed and ineffective -- witnesses to the disaster. Perhaps this is because of the new Foundation Law; perhaps it's because we're busy nursing our own wounds -- economic and otherwise.

"One need only to look at programs for feeding our hungry or manpower training, or housing, or welfare (payments remain at miniscule levels and stagnate there while the cost of living sours), or unemployment, or school integration, or at our penal institutions, or the hard drug problem, or where most serious crime occurs -- in the ghetto -- or our educational or health care failures -- to see what a vast moral depression we're engulfed in.

"Add to that such things as the official reaction to the Scranton Report and a little bit of Army surveillance, and the picture winds out a little more goulishly.

"Then, too, there is the very special, unique 'tsoris' of our own people. Crime -- which to an urban population like ours -- is all too real! Israel: Soviet Jewry!

"I guess that what I'm really saying is that for our nation -- I'm deferring dreams -- until November, 1972, for our Jewish people, I feel a deep compassion and share a deep concern. Perhaps I am also saying that for the UAHC maybe it is also a time for deferring dreams, and for an added share of compassion. Perhaps, it is time for listening a little harder to our congregations -- helping them a little more with the problems they face in their own communities -- relating a little better to the needs of their members. Is it possible, Alex, that wounds and their licking can be positive in the long run -- at some future time?"

Let me add to your dolefulness, Anita, with some doleful, if marginal comments, of my own.

Doleful Comment #1: I think it will become increasingly more and not less difficult to gain Jewish support for liberal causes -- not only in reaction to the anti-Semitism which is bound to sweep a post-Vietnam America, but also because the new liberalism's espousal of egalitarian principles will run increasingly afoul of those class interests of Jews who gained their advantaged state under the old meritocratic system. I am afraid that even some of our younger idealists will become less selfless once their personal aspirations run smack dab against those walls of exclusion which the representative quota system -- born of a thoroughgoing populism -- will increasingly erect.

Doleful Comment #2: We are likely to lose some of our political clout during the decades ahead. First, there is the oft-noted waning of our relative numeric strength -- our population growth curve is simply not as bullish as that of the rest of the population. Secondly, we can anticipate, sooner or later, that the electoral college system of presidential selection will be abolished, an eventuation which can only serve to diminish, if not ^{to} destroy, our key role as a political force in keystone states.

Doleful Comment #3: Our financial significance is likely to wane as well. Present occupational trends among Jews -- into the professions, into technology, into various service organizations -- will assure us continuing affluence, but not substantial wealth. A Jewish sociologist described this trend in graphic fashion: The grandfather was a scrap dealer, the father owned a steel plant, the son becomes a metallurgical engineer. Well, the son won't make anywhere near as much money as the father did, and he'll lose his father's money on the market to boot.

Still, I don't suppose we'll lick our wounds too long, Anita. We'll persist in our efforts to keep that door open. It is our mandate, after all. Besides, we have no other choice...We cannot sustain our particular concerns in sheltered, if splendid, isolation. We can sustain and transmit them only when we expose them to the winds of challenge which come from without.

Conversely, of course, the universal can be attained and expressed only through the particular. This is why the affixing of that mezuzzah which we deem our more immediate task is no betrayal of the universal ideal. Indeed, once Reform Judaism succeeds in re-rooting its moral fervor in a religious faith which is clearly understood, which its congregants can articulate in word and in deed, why then, it will surely be better able to work toward the attainment of the universal ideal than can a movement which is so lamentably adrift.

OUR TASKS

As for our specific programmatic tasks, they flow directly from our perception of the need. In this manner our all over-riding obligation is the duty to delineate a meaningful reform Jewish identity. We must decide what we believe as Reform Jews, why we believe it, and how -- beyond theory -- this belief can be transmuted into the life style of our congregations and the conduct of our congregants.

Nearly all of you are agreed that this should be our focal task, and many suggestions are offered toward its implementation. Most of us look to the scholars and theologians for guidance here, urging that we convene conventions and conferences which will give them the impetus and opportunity to articulate their ideas. Our house scholar, Jack Bemporad, alas, enjoins us to look more to ourselves; he insists that we institute an on-going program of Jewish study for the staff. DIMENSIONS is proposed as an ideal forum for this purpose: its editors are urged not just to explore conflicting ideas or to expose institutional crises, but to give guidance, to convey a greater sense of where Reform Judaism stands, how it defines itself, and what its leaders think it has to offer.

Al Vorspan imaginatively opts for a new Platform of Reform Judaism, to be adopted at the 1973 Centennial of the Union, with the actual vote to be preceded not just by a full debate at the Biennial itself and in Committee, but by open hearings in every region and synagogue of our movement.

I hope that we will have ample time to explore these suggestions and to add to them, for I am convinced that if we do nothing else during the years ahead but this: to define what the nature of authentic commitment to Reform Judaism is, we will have gone a long way toward enabling liberal Jewry to survive and even to flourish.

Closely related to this first new program emphasis is a second which, for the lack of a better name, I will call the innovative thrust. Somehow, we will have to build into our essentially conserving structure, an arm or agency whose purpose it is not to conserve what we have or to serve it, but to prepare for the unpredictable new.

On a theoretical level, there is a need of a mechanism for on-going re-definition, re-evaluation and self-correction. Al Vorspan and Jack Bemporad both suggest that we create a Center for Jewish Public Policy a la the Center for Democratic Studies, to meet this need. I always saw the Long Range Planning Committee as a first small step in this direction.

We certainly need input of every kind: demographic analyses, an investigation by gerontologists of the Reform Jewish aged; follow-up studies on Reform Jewish youth and what happens to them when they leave NFTY; studies of suburban Jewish women and what needs of theirs can be served through the synagogue and Judaism. In a word, we need an on-going process for gathering and assessing information relevant to our needs.

Our innovative efforts should grow from midrash to maaseh, beyond theory to practice. All manner of experiments should be encouraged and funded, encouraged and funded by us the establishment institution, without controls upon them, off-beat synagogues and chavuroth, and rabbis working freely in the inner city or with student radicals or with social drop-outs. I know that we don't even have the funds for what we have, but a portion of whatever we have ought to be applied toward this innovative thrust. Perhaps we can make a beginning by asking each of our regions to shelter and nourish at least one experiment along these lines.

Our Israel program needs to be enlarged, and deepened considerably, if only because it is the best vehicle for the nurturing of Jewish identity at our command. Recently we spent a full staff session determining our priorities in this realm. I hope that Dick will have the chance to report to you what we concluded.

We will have to give more thought, new thought to the needs of the aged. What should our congregations do? What programs should we undertake? Our Florida and Southern regions might well consider the establishment of special communities for the elderly.

The coming age of leisure and its attendant problems must be brought into the focus of our concerns. It will likely lead us to reaffirm some time-honored values which we have allowed to fall by the wayside under the impact of the Protestant ethic. I speak of "menuchoh" and "kedusho" as ways of dealing with both time and social significance. I speak also of what Heschel calls the "Jewish architecture of time," regular worship and regular study and regular rest which made Judaism a "religion of time" aiming at the "sanctification of time."

The Jewish Family.

Intermarriage.

The special place of women: Reform granted women equality but failed to take into account their peculiarity, their particular nature and need. If the synagogue can find a way of giving meaning to their existence, they in turn will provide a force sufficient to secure the synagogue's survival.

The problem of communications will continue to preoccupy us. You know the crucial questions here -- Jack has drilled them into us. To whom do we speak, and what do we want to say to them? Brickner and Vorspan still urge us to publish a weekly newspaper for our people and to make it good enough to become a national paper for all Jews.

Our educative efforts should be prepared to take advantage of all technological innovations in this realm -- foreign language labs, and video cassettes and closed circuit TV. More extensive use of camping as a vehicle for Jewish learning is urged by nearly everyone, not just camping for children and youth but for adults and families as well. The day school chassidim have lost none of their verve. We should set up an experimental prep school without delay. If we really pull together we can do it.

And then there is the problem of college youth. Nearly all of you feel that we haven't done enough in this realm, that we must do something -- anything -- to project a clear and attractive image on campus. Our efforts here will have to be re-thought. We certainly have the obligation to reach out to our students. Someone actually went so far as to suggest that we turn all of our staff members loose and have them travel the campus in circuit. This may not be such a bad idea at that. I am convinced of this: All members of our staff ought to be on campus and with college students for at least a brief time during each year, if not for the sake of the students then for our sake, so that we can discuss Jewish issues with those who may be our constituency just a few years hence, so that we will have the experience of facing the questions and confronting the demands which Jewish colleagues make.

STRUCTURAL CHANGES

Now some of the programs which we discussed are at least on the way: Israel, camping, an advancing technology for education, principally because we have departments which work in these realms. Other tasks are in danger of falling by the wayside because they are inter-departmental concerns -- and, as an old axiom forged at the Union has it: everybody's business is nobody's business. In such a manner does structure become both program and policy.

First a word about the synagogue structure, the structure of the congregation traditionally the object of our concern, as a Union. You ought to know that in our staff there obtains a critical division of views on this subject of the future of the synagogue, one which we had better resolve. Some among us are conservatives, others are radicals, some see a continuing valid role for this institution, others insist that it has outlived its usefulness and they herald its immanent demise.

The trouble with prophecy along these lines, so Jane wisely reminds us, is that such prophecies have a way of being self-fulfilling. If you have a seminary faculty which feels and teaches that the synagogue is dead, that the rabbi has no function in the congregation, that he is but a facilitator for functions which will take place elsewhere involving different people in different places at different times, if you then have these young rabbis go out into the congregations convinced of the essential uselessness of their role with a disdain for congregants and their work; and, if you top it all off by having leaders of the synagogue movement re-echo their sentiments of doom, why then the synagogue will be dead and buried without benefit of clergy.

Let me say at once that I am not among the radicals on this subject. I see a continuing role for the synagogue. I deem it a viable institution, an indispensable institution, an institution as indispensable to our future as it was to our past. If you don't take my word, consider the supportive view of Herman Kahn and his associates. In their projection of the year 2000 the foremost minds of our country agree on this at least: that religious institutions -- the church, the synagogue -- will be needed then as they are needed now.

- ← A modification of synagogue structure is required, to be sure, and the direction of that change must be the de-emphasis of form itself: a greater flexibility, a softening of rigid structure.
- ← The synagogue building itself will have to become less big, less fixed, more modular for the mobile age.
- ← Its inner organization will have to become more pliant, more responsive to diverse human need rather than to more traditional category of being. Ellie Schwartz makes this point most forcefully when she writes that there is "too much separatism" both in labelling and in the assigning of functions in congregational life.

The barrier between the pulpit and the pew must be broken. We must de-professionalize religious life. More laymen must be brought into the decision-making process of the congregation, and not just on an administrative level but in its substantive concerns as well. The hierarchical order of temple life is obsolete. Religious leadership must function, can function only in other than top-down terms.

Those self-same principles must be applied on the national level as well, greater mobility through decentralization; greater flexibility through the modification of our Commission structure, a breaking of those lines which separate our endeavors into obsolete divisions; and a de-professionalization here too, a far great involvement of our constituency.

A word about decentralization: Some of you are quite radical in your suggested surgery here. Some of you propose that we break up the House of Living Judaism here in New York and scatter it in miniature replica all over the place. Obviously we can't and won't do that. Much of it would be wasteful duplication.

In my own mind I draw a distinction between the program and activities departments of the UAHC. The former are creative, more theoretical, if you will, evolving the ideas and the programs which give direction to our doing; the latter attempt to bridge the gap between midrash and maaseh, developing activities which translate these ideas into the fibre of our communal lives. The proliferation of the former departments would be wasteful. Why, for instance, should we develop video cassettes here and in Los Angeles? The decentralization of our activities departments obviously makes sense. But even here there is no need to staff every region alike. Few demographic studies projecting Jewish population trends are available, but I would venture to guess that within one generation ninety percent of our members will live in a handful of cities, all clustered about three or four major areas: the Northeast, the Midwest (Cleveland, Chicago, St. Louis), and the West, and perhaps also Florida. These should be the major centers from which our services radiate.

Within the regions, incidentally, I see paradoxically a far greater coalescence of activity, unifying the effort of many congregations, beginning with Reform and including those of other labels as well. Institutional narcissism exacts too prohibitive a price in alienation. Those who could be most valuable to the temple are driven out of it primarily because of the divisiveness to which institutional rivalry gives evil, monstrous birth.

In any event, the likely declining strength of our congregations, as well as their inability, as well as our limited manpower resources, make this cooperation mandatory. I even foresee the time when the regional office will directly employ and pay rabbis. Rabbis could then be free to satisfy those congregational needs which are genuine, and they could be used for those activities which play to their particular strength.

I hope in this connection that we spend more thought exploring what priorities regional work should have now, before we approach some of these ideal visions.

As far as the greater flexibility of our internal organization is concerned, we have substantial agreement on the staff on this score. The Commission structure is too rigid, we all agree, too subject-centered if you will; the task force approach to major issues, marshalling both professionals and members of several departments and divisions, is recommended as allowing us that kind of flexibility which will allow us to respond to swiftly changing needs. Toffler has won his adherents. Adhocracy is the new word (Jack Spiro, Dave Hachen, thanks).

Actually, we have at times resorted to this technique. The drug problem is a case in point, our Biennial travail of planning for Biennials is another. Still, I agree, we ought to move more decisively in this direction. One word of caution is in order, and this caution comes to us from Hank Skirball. If we change too suddenly, we run the risk of leaving our patrons stranded. We still have religious schools to serve and affiliates to nurture. We simply cannot disband what we have all at once. But we certainly can make a decided move toward greater inter-departmentalization and perhaps we can begin this well-planned effort by establishing task forces for some of those new program concerns on which we have agreed to focus.

Surely I don't have to buttress the case for breaking the barrier between the pulpit and the pew even on the national level. There simply is no doubt about it: the inertia of our movement derives to a considerable extent from our over-emphasis on the role of the professional, an emphasis which denies the laity a sense of meaningful participation in our work. The blame for this over-emphasis is no longer out there, in an indifferent laity which is content to have us act as surrogate for them. The blame is largely ours. There is no doubt in my mind that if we go about this task purposefully we can find many people who are willing and able to serve us meaningfully and extend the effectiveness of our work. And no aspect of our work is excluded from this possibility. Not just administrative chores and the collection of funds are within the capacity of our congregants whose education in many areas exceeds our own.

One other marginal comment is in order: I believe it important that we establish a closer relationship and liaison with newer audiences, that is to say with audiences which heretofore were only on the periphery of our concern. We should make a special effort to meet younger rabbis and to involve them in our thinking and our work, and we should establish a closer liaison with the Hebrew Union College.

In this connection, it might be well to reconsider the counsel which Marvin Braiterman offered to us some years ago and which he reintroduces now: that we make an end-run around the synagogue, and talk also to people who are outside its structure.

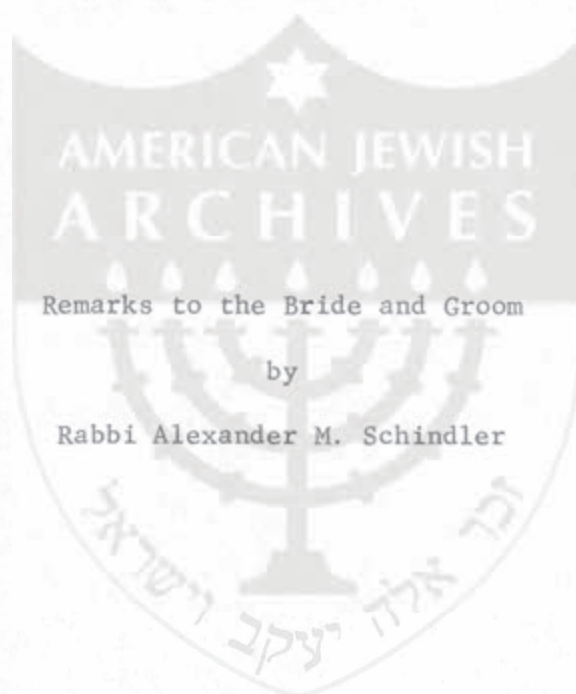
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Let me conclude as I began with the expression of my earnest conviction, that the real future of our movement lies in the personality of its leadership. I speak of all of us who are assembled here today. What we do, more important what we are, will make the ultimate difference. If we despair, despair will be the harvest. If we stand by our tasks, resolutely pledged to pursue them, the impossible will yet be possible.

MARRIAGE OF GAYLE ISELIN AND HILTON SLUNG

TEMPLE BETH EMETH, ALBANY NEW YORK

August 25, 1973



Gayle, Hilton, we welcome you to the House of God, as you prepare to speak those words and perform those rites which will bind you one to another as husband and as wife. You are here to demonstrate your faith in one another and in the future. You are here to proclaim to us and to all the world that you are in love.

You are not alone. You are surrounded by your family and friends, all those who know you well and hold you dear; we, your rabbis, count ourselves in this closer circle of affection.

We, too, are here for a purpose -- not just to share your simcha, but to let you know that what you do is exceedingly important to us all. For you see, a marriage is not just an act involving two people; it is a social contract which involves many, certainly those who stand near, and even those who stand far. Everything you do will affect us both for good and for evil. Your joy will be our joy, your sadness our sorrow. What you do or fail to do, the stand you take or refuse to take, will make it either easier or more difficult for all of us to take heart, to make the right choices, to deepen conviction.

Much of what I want to say to you as rabbi is contained in those lines which are inscribed on your beautiful marriage certificate:

LO ISH BELO ISHO...

There is no man without a woman, no woman without a man...

VELO SHENEHEM BLI SHECHINA...

And neither can be without God.

The first two lines of this tristich will give you little difficulty: no man without woman, no woman without man. You know that this is so, that it is good to find a mate, good to see an answering look in the eyes of another, good to select from the human welter that one person who can soothe the terrible loneliness of the soul.

The last line of the Rabbinic passage will give you greater difficulty, for it seems to clash with the temper of the times: neither man nor woman can be without God. And yet, what the rabbis assert here is a truth which still has force. What they say, in effect, is that a marriage is something more than just a physical and material arrangement, more than a matter of convenience and pleasure for the outer man. It demands the inner man as well. It is the spirit that makes a marriage, not just two bodies -- not anymore, I suppose, than a doctor is a doctor by virtue of his skills alone. To be something more he has to offer more than just the skill of his hands. To become a great doctor he must offer his heart and draw on his imagination. And the heart and the imagination are gifts of the spirit and not just products of matter. Even so it is with a marriage. At its finest, it involves not just the outer but the inner life; at its noblest, it is given strength and sanctity through the offering of those qualities to which we ascribe the name "divine."

These qualities are known to you. You have seen them shown in the lives of those who serve as your exemplars, and your parents are foremost among them.

Truth is such a quality on which a marriage must rest. Non-truth erects a barrier which separates.

Respect is another quality essential to the continuity of your union. A marriage does not succeed if one partner dominates the other, or if one allows himself to be possessed by the other. A man and his wife should move through life very much like two melodies, each with distinctive lines, which rise and fall and blend with one another to form the harmony of wondrous music.

Love certainly is essential to a marriage, but love at its fullest flowering is something more than just a feeling; it becomes a doing for the object of your care. That is why this moment of your marriage is not the culmination of your love, but only the beginning and only a possibility for finding love, that love which turns from feeling to doing, that love which rises from sentiment to sacrifice. This is the kind of love which never sinks into nothingness; if anything, it increases in loveliness to shine forever more.

Bring each other these gifts of the spirit and your marriage will succeed. Our dreams will be fulfilled and your dreams too. Then the time will come when many years hence you will look back upon this day and speak words descriptive of actuality which you now offer only as a fervent hope:

VE-ERASTICH LI LE-OLOM.

Yea, I have betrothed ~~the~~ unto me, forever.

PRESIDENTIAL MESSAGE

RABBI ALEXANDER M. SCHINDLER



Union of American Hebrew Congregations
Board of Trustees Meeting

October 14, 1974 • New York, N.Y.
UAHC HOUSE OF LIVING JUDAISM



Presidential Message

IT IS GOOD TO BE HERE, MY FRIENDS, GOOD to be reunited with the leaders of Reform Jewry, with men and women from many congregations and communities but of one faith, bound together by a common sacred cause. Your presence here gives us much strength as does your work throughout the year. We are what we are because of you, a product of those rich gifts of heart and mind you bring to our work.

It is a full year now nearly since I stood before you last—illness, as you will recall, prevented my being with you in the spring. This was a year not unmingled in its blessing; it brought us more than the usual measure of tragedy touching too close to life's essential loveliness.

It was a year which saw the death of our leaders, Maurice and Harry, of blessed memory. We miss them still; death has set no end to our remembrance. Nor was the good they did interred with their bones. Their legacy lives on to bless the lives of others.

Our chairman's place has been taken by one who is entirely worthy to succeed him. I cannot begin to tell

you how happy I am with the choice in which I joined to select Matthew Ross as our foremost leader. His effectiveness has exceeded even our highest expectations; he is able, wise, and articulate; unsparing in his efforts to advance our common good. It is amazing to see how quickly he has mastered the intricacies of our work. This is most evident when I listen to him, as I have several times now, speak to congregations and their leadership about the Union. When I hear his answers, lucid and forceful in articulating our doing and our needs, I *shep great naches* . . . as will you, when he will come to your communities.

Thus do our joys and sorrows intertwine. Our losses grow from our gifts, whatever is given is taken. And our hopes grow out of our very losses, for whatever is taken is, in some form, given back. Blessed be God's name!

* * *

No, this was not a year unmingled in its joy. Indeed, I cannot remember a year in recent memory which has been more convulsive and depressing.

Think for a moment, if you will, of what has happened during the year just passed to this land in which we live, this land which we hold dear. America has been brought low, has it not? An administration disintegrated before our very eyes. Our relative material strength has suffered a precipitous decline. Precious freedom was eroded and the highest trust betrayed. And our once proud image as the moral leader of the world has been befouled.

We of the Union of American Hebrew Congregations can take some measure of satisfaction in the knowledge

that we did *not* remain silent, that we spoke the truth as we saw it, steadfastly refusing either to appease our enemies or to please our friends. We were right with Watergate as we were right with Vietnam, not that there is any satisfaction in such a rightness.

Hopefully the future will continue to find us in the vanguard of those who refuse to give up on America, who continue to maintain their faith in this land, who will insist that our present leaders will confront forthrightly those many causes of our tragedy—rival intelligence agencies, uncontrolled bureaucracies, reelection politics, inflated campaign spending, all these and other unresolved problems which drove our presidency to its fearsome excesses.

In this context, we of this Board of Trustees feel compelled to express our dismay that one of our colleagues, a life trustee, our long-time supporter of the spirit, Justice Arthur J. Goldberg, was a victim of what can only be described as a despicable election tactic, another dirty trick of political cynicism. We send Justice Goldberg our warmest wishes. He needs no defense from us or anybody else. America needs defense, once and for all, against this climate of malice and chicanery which we have too long dismissed as "politics as usual" but which is really, at bottom, an assault on our liberties and our integrity.

* * *

Nor has the year just passed been a good year for Israel, that land of our dreams. Contrast, if you will, how we feel today, as we begin our first Board mission to Israel,

with how we felt about Israel when we planned this function a little over a year ago.

Our joy was undiluted then. We had drunk from the cup of victory and it was heady stuff. We were secure, then, we were so sure. We dared the future and all that it might bring. Today, alas, our joy is not abounding. We have seen the tragedy of Israel touching too close to her loveliness. Our tears are tears of sorrow and not of joy, and our confidence has been supplanted by foreboding.

Our complacency was shattered by reality. Most Jews were so certain a year ago that Israel could survive by the strength of her arms alone, but the War of the Sons taught us a different lesson. The Arabs were united. They fought as they never fought before. They inflicted serious harm on Israel. And since Israel cannot take diplomatic advantage of further military victories—after all, what will it do with a Damascus, or even a Cairo—a bitter reality will not away: a series of such wars will seal Israel's doom.

Yes, we were so certain a year ago that Israel had achieved full self-reliance. But again the Yom Kippur War taught us a different lesson. The blood and the bodies of Israel's sons averted disaster—but only for some few days. Thereafter, blood, however freely, nobly given, was not enough, and more was needed, more by far than even the resources of world Jewry could command. And how much bleeding can we ask and suffer?

There is a paradox here which may well be deepening our dismay. The State was created to enable Jews to be

the masters of their destiny. They are that, at long last, in their land and in magnificent fulfillment of the Zionist dream. But now the State as a whole must pursue that self-same subtlety of approach and careful accommodation to others which enabled individual Jews to survive these many centuries.

Be that as it may, and whatever the reason, the anniversary of the Yom Kippur War finds the Israelis sad and insecure. This is the report which we receive from our staff members in Israel and from those who spent the summer there: There is almost a spirit of *Goetter-daemmerung* prevailing, many are preparing to leave the land, "every man for himself," others spend their life savings on a final fling—"live today for tomorrow you die!"

Again we record, without any satisfaction whatsoever, that there were in the leadership ranks of Reform Jewry those who forewarned that Israel could *not* survive by the strength of her arms alone, that she must come to terms with her neighbors as best and as soon as she can. If we have a regret, it is that we did not give voice to such views with sufficient force, that we too were captured and enraptured by the euphoria which prevailed, and that we told our brothers in Israel *not* the truth as we saw it but rather what we thought would please them to hear.

As we begin our journey to Israel, we become the bearers of different and desperately needed tidings—That even as our swaggering self-assurance of yesteryear

proved but a snare and a delusion, so is Israel's present foreboding, in its deepest gloom, not warranted by fact.

We are not so isolated as we think or even say we are. Of course, we have our enemies. There always were and will be Hamans like Amin and harlots like France, but their number does *not* make up the sum of our world. There are other individuals and other nations, too, who care deeply for Israel, who will not suffer her destruction, even as these individuals and nations do not always do what we want them to do and do not always say what pleases us to hear.

We Americans can certainly attest to the fact that there remains an enormous reservoir of good will for Israel in our land. There has been no substantial erosion of that good will, even in the face of the oil embargo and serious economic dislocation.

Last Monday I was at the State Department, once again, to be briefed by our Secretary of State just before his departure for the Middle East. He is still hopeful concerning the possibilities for peace in that troubled area. Of course, he recognized the many dangers which lie in the path: The Arabs may be posturing to curry United States favor, the Russians may yet succeed in scuttling the talks, the Palestinians are far from impotent as would-be wreckers of the peace. Indeed, this very day, the United Nations is preparing to invite Arafat, leader of the PLO, to speak from the UN General Assembly rostrum, thus placing an ignoble and immoral stamp of approval on terrorism and murder as political weapons. But, with all that, at least the governments directly

concerned, certainly Israel and Egypt, have acted in some small measure to nurture that mutual confidence which is the precondition of peace.

This at any rate is the perspective which we will bring, as we journey to Israel. And this is why we will continue as a Union to pursue our work in Israel with firm faith in her ultimate endurance and out of a knowledge that "Israel's life depends upon our presence." Alone she is silent. When we are there she is a proclamation. Alone she is a widow. When we are there she is a bride.

* * *

No, this has not been a good year, not for America, not for Israel, and, for that matter, not for the American Jewish community. We too have suffered a decline, of both political and economic strength. The root cause of both these ills is the same—the emergence of the oil cartel as a powerful economic force and the determination of the Arabs to mix their politics and oil. It is not in our interest to have such a mixing, and we do well to keep these issues apart and to help the American people understand that the problem of oil would be with us even if there were no Israel.

It is a problem of the most serious proportions. Secretary of State Kissinger has gone so far as to warn us that, unless the oil consuming nations act in concert, Western democracy as we know it will crumble, to be replaced by a dictatorship of the right or of the left, most likely the latter.

Call it doomsday language, dismiss it as saber rattling, label it an effort to create an atmosphere conducive to

gunboat diplomacy, this much is certain, however, when the Arab nations will, within the year, be in a position to buy effective control of a General Motors once every month, we face a traumatic diminution of our economic and political sway.

I am not at all persuaded, despite the signs, that the end is necessarily doom. Once properly prodded, the Western industrial nations *will* be able to convert from a dependence on the limited and disappearing supply of oil to other energy resources and technologies. Once properly prodded, they *will* be able to muster that unity which is the sine qua non of their survival.

Nonetheless, the near-term future is not bright, however rosy those lenses through which one views it. Effective countermeasures must be taken against that economic uncertainty which lies ahead. We as a Union must prepare for it and we must help our congregations prepare for it. This is why I have instructed the staff of the Union to make the strengthening of the synagogue the present priority of its concerns. Two task forces have been established by us: one to deal with the problems of synagogue management and the other to develop a nationwide program of membership retention and recruitment.

Later on this morning you will hear concerning Project Outreach, an imaginative program for the involvement of unaffiliated Jews in urban areas, which has been developed and tested by our West Coast director, Rabbi Herman. A number of resolutions will also be introduced which will authorize us to proceed as we

earnestly hope. It is our determination to involve in this work every Union staff member, every department and council of our Union, and hopefully also many members of this Board so that our religious community will be able effectively to withstand the double threat of world inflation and world depression.

Marginally, it must be noted in this connection that the UAHC is probably the only national Jewish agency which has not suffered a decline in its income during the year just past. This is a tribute to our work, I venture to boast. Congregations are not compelled to join or to remain in the Union, and yet they do because they see what we do and they like what they see. It is a tribute also to those who conceived the MUM plan and to those, professionals and laymen alike, who provide this plan with such effective stewardship.

Don't breathe easy, not just yet. We *will* ask you for more material support! Our growth in income did not begin to keep the pace of rampant inflation, and at times we think that we are on a treadmill. The more we advance, the more we go back. Our comfort is only a *relative* comfort.

Let me emphasize also that while austerity is needed, both for the congregations and for the central institutions of Reform Judaism, it is not the only or even the best answer to the crisis. A reordering of the Jewish community's priorities is necessary. Our congregants must be persuaded to assign the synagogue a higher place in the order of their giving. And we have the right to demand and obtain community funds for our

community-wide programs, especially in the realm of formal and informal education.

There is something wrong with our giving. I refer now not just to the Union and the College but to our constituent congregations as well, for they, too, encounter too great a problem. They all suffer from too great a tightening of the economic belt.

Israel receives an ever-increasing share of our community's financial wealth as it properly should—the saving of life must remain our first concern. Local secular communal agencies, because their income is tied through local federations on a percentage basis to the total raised for Israel, are reasonably secured. But the synagogue and the school and their supportive institutions are left in limbo, turning and twisting slowly in the wind.

How short-sighted a scale of priorities this is, especially when seen from the perspective of Jewish history! For Jewish history has demonstrated, over and again, that it is the synagogue which sustains Jewish life, that it is the synagogue which is the magic ingredient of our people's wondrous endurance.

All the more so do these institutions merit our support now because we feel the emergence of a *Zeitgeist*, a spirit of the age, which is infinitely more congenial to those ideas and ideals which the synagogue enshrines. That secular world which was our antagonist is getting a mite less secular itself, at least its fundamental assumptions no longer are affirmed with such swaggering

assurance and the stirrings of a counterspirit can be perceived. Do not underestimate the scope or the potential of this counterspirit. It is expressed in many ways and in many places, and the cement which binds this counterculture in all of its disparate expressions is essentially a religious affirmation: The future of mankind cannot be entrusted wholly to the mindscape of scientific rationality; as the spirit within us withers, so does everything we build about us; when all is said and done, the fate of the soul is the fate of the universe.

Aye, there is something new in the world today and we all can feel it. The very air we breathe is tense, a wind blows through space and the treetops are astir. Men and women are restless, but not with the restlessness of those who have lost their way in the world and have surrendered to despair, but rather with the hopeful searching of those who want to find a way and are determined to reach it. It is a searching after newer and truer values, for deeper personal meaning. It is a purposeful adventure of the spirit. These men and women are in the grips of a great hunger which, like all "great hungers, feeds on itself, growing on what it gets, growing still more on what it fails to get."

The prophet Amos spoke of such a hunger when he said:

*Behold the day cometh saith the Lord God
that I will send a famine in the land
not a famine of bread, nor a thirst for water
but of hearing the words of the Lord.*

Can you find a more vivid description of the very body and spirit of our age? Can you paint a more vivid portrait of the Great Hunger which has seized us? Aye, this is a time for the building of congregations, for the strengthening of the core! Never before, certainly not in our time, has there been a greater need for those ideas and ideals which the synagogue enshrines and which alone give substance to our striving.

This is not a time to despair, this is rather a time to hope; this is not a time for the wringing of hands, but it is rather a time to build and to uphold! Let this be the essence of my message this day: Be strong and of good courage! Take heart! Do not allow an embittered time to turn you to more bitterness. Do not tarry in the valley of weeping but turn it into a place of many springs.

This applies also to our more personal losses . . . Maurice Eisendrath, Harry Gutmann . . . two men healthy and strong one day, then crumbling like a house of sand built by children 'long the shore when the waves of destiny roll in.

This, then, is what Judaism ultimately asks of us: In the midst of life's losses we must think of life's gifts, in the midst of life's sorrows we must remember life's joys, in the midst of life's despair we must cling to life's undying hope. Nor are these losses apart from these gifts, these joys from these sorrows, these griefs from these hopes. Our losses grow from our gifts—whatever is given is taken. Again our hopes grow out of our very losses—whatever is taken is, in some form, given back again.

Our sorrows are but joys softened into the tenderness of aching recollection and our tears . . . our "tears are naught else than our remembered smiles."

But if our tears are nothing more than remembered smiles, we must allow the soft remembrance of the smiles of our better days to glisten even through our tears. Let our grief never be so black but that there shine through it the light of hope. And let this hope not be the "last refuge of the disconsolate" but rather a strong life-giving force, seeking to enhance human existence in all of its manifestations!

This then is the message of our faith: Life flows on. Tarry not weeping among the ruins of your past, lest like Lot's wife you turn into a pillar of salt. "Onward" is written on Israel's banner. Leave the hidden things to God . . . Yours is the task and the life that lies ahead!

1973

from all of you surrounds me at this time; the achievements of a hundred years of Jewish life are the foundations upon which we build, aware that the millennia of Jewish life move through us into the future. The martyrs of our time are also present in the solemnity of this moment. They lived for us, and we live for them.

Let each one bring his special memories into the holy silence of this moment. My own memory brings me into my father's house, to his teaching, to his song. He taught me Torah. He taught me exile. And he taught me hope. May I transmit his teachings in my actions in the years to come.

נצח-ליד

(געזאנג פון דער צעירי-אגודת-ישראל)

Brother, *chaver*,
Do not tire!
Your *netzach* song
Gives joy and fire.

With the Torah
In your hand,
Brother, go
From land to land.

Have no fear
Of fire, sword.
Have no fear
Of foreign port.

With *emunah*,
Walk your ways
Till it comes:
The Day of Days.

ברודער, חבר,
ווער ניט מיד!
פריילעך זינג
דיין נצח-ליד!

מיט דער תורה
אין דער האַנט,
ברודער גיי
פון לאַנד צו לאַנד.

שרעק זיך ניט
פאַר פייער שווערט.
שרעק זיך ניט,
פאַר פרעמדער ערד!

מיט אמונה,
גיי דיין וועג.
ביז צום טאָג
פון אַלע טעג!

(congregation is seated)

Announcements

Eliezer Schindler

Netzach Lied

J. Weiser
2vr. S. Adler

mf

Bru-der Chz-ver, Ver nit mid!

mf *4* *4* *3* *4* *mp* *p.*

Fröylich zing Dein Netzach Lied! Mit der Toi-rah In der- Hand

p. *p.*

Bruder gay fun Landtsu Land. Shreckzich nit For fel-er Schwert

Shrackzich nit For fremden Erd! Mit E-mu-na Gay dine Weg

Bis tsum Tog Fun 21-len Tog! Bruder Chz-ver, Ver nit mid!

The first system of the musical score consists of a vocal line on a single staff and a piano accompaniment on two staves. The vocal line begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The piano accompaniment starts with a treble clef and a key signature of one flat, followed by a bass clef. It includes various musical notations such as eighth notes, quarter notes, and half notes, with some notes beamed together. There are also dynamic markings like 'p' (piano) and 'p.' (piano) throughout the system.

Fri-lich zing dine Netach Lied!

The second system of the musical score continues the vocal line and piano accompaniment. The vocal line ends with a double bar line. The piano accompaniment also ends with a double bar line. The system concludes with a large, faint watermark in the center of the page that reads 'AMERICAN JEWISH CHIVES' and features a menorah symbol.

This block contains three empty musical staves, consisting of a single treble clef staff and a grand staff (treble and bass clefs) for piano accompaniment. These staves are intended for additional musical notation.

This block contains three empty musical staves, identical to the previous one, consisting of a single treble clef staff and a grand staff for piano accompaniment. These staves are also intended for additional musical notation.

ISRAEL AND THE DIASPORA: OUR RESPONSIBILITIES

ALEXANDER M. SCHINDLER

It is good to be here; good to be with colleagues from whose companionship we always draw much strength.

It is good above all to be in Jerusalem, the city of our dreams; to feel that inner force which emanates from here, to breathe that air which is the life of our very soul. Jerusalem, whose space is filled with the voices of the past, whose stones are the frozen echoes of eternity — this city, "where waiting for God was born," where the "anticipation of everlasting peace" came into being. Jerusalem of hope, the "prologue of redemption," the place for the ever new beginning.

I approach my task this morning, let me confess, not knowing precisely what my proper function is. My first directive from the program committee enjoined me to respond to those two most impressive presentations which we heard last night.

But when the papers failed to arrive in time to allow me that thoughtful consideration which the speakers and this audience merit, Arthur Lelyveld quickly assured me that while he wants this "session as a whole to be a response" to last night, my introductory address need not, in and of itself, be such a response. "In any event," he added enigmatically, "I want yours to be a spiritual response" whatever that means.

By way of further effort to be of help to me, Arthur recalled an evening at our 1941 convention when "one by one the members of the Conference rose to state their position on pacifism, militarism, and the war. That was a wholly spontaneous session (Arthur said); it was off-the-record and deeply moving, and that's what I want you to do." How to prepare for that which is to be spontaneous is a puzzlement. Moreover, I was not even at that '41 Conference. I was busy at the time, preparing for my *Bar Mitzvah*, which was scheduled for the fall of that year.

I take it, though, that Arthur does not want the more traditional dissident's critique, a well-ordered response to last night. He wants us, rather to enter into a kind of collective *chesbon-hanefesh* more personal than institutional in its nature, not provocative in thought as much as it is to be evocative in both thought and feeling. True to this mandate, as I perceive it, I will offer merely some reflections, some currents of my thoughts on our theme. My words will be words which come from the heart, and in the hope that they will touch the heart.

Now I want to organize these reflections within the framework provided by this session's sub-theme: "Israel And The Diaspora — Our Responsibilities." And the first responsibility of which I want to speak is our obligation, our opportunity to bring to Israel a perspective born of distance, to counteract a tendency to which we are too often subject: the tendency to swing from hope to despair, from complacency to paranoia, both to the extreme and with reckless abandon.

Contrast, if you will, how we feel today with how we felt when last we met here in 1970. Our joy was undiluted then. We drank from the cup of victory, and it was heady stuff. We were secure, then; we were so sure. We dared the future and all that it might bring. Today, our joy is not abounding. We see the tragedy of Israel touching too close to its loveliness. Our tears are tears of sorrow, not of joy. And our confidence has been supplanted by foreboding.

Our complacency was shattered by reality. We were so certain then that Israel would endure by the strength of her arms alone. But the War of the Sons taught us a different lesson. The Arabs were united. They fought as they had never fought before. They inflicted serious harm on Israel. And since Israel cannot take advantage of further military victories, a bitter reality will not away: a series of such wars would seal Israel's doom.

We were certain, four years ago, that this nation had achieved full self-reliance. But again, the present war taught us another lesson. The blood and the bodies of Israel's sons averted disaster — but only for some few days. Thereafter blood, however freely nobly given, did not suffice and more was needed, more by far than the resources of even world Jewry could provide. And how much bleeding can we ask and suffer?

There is a paradox here which may well be deepening our dismay. The state was created to enable Jews to become the masters of their destiny. They are that, at long last, in their own land, and in magnificent fulfillment of the Zionist dream. But now the state as a whole must pursue that self-same subtlety in approach and careful accommodation to others which enabled individual Jews to survive these many centuries.

Be that as it may, even as our swaggering assurance proved a snare and a delusion, so is our foreboding in its deepest gloom not warranted by fact.

We are not so isolated as we think or say we are. Of course we have our enemies. There always were and always will be Hamans like Amin and harlots like France, but their number does not make the sum of this world. There are other individuals and other nations who deeply care for Israel, who will not suffer her destruction — even if at times these nations and these individuals disagree with what we do; even if they do not always say what pleases us to hear.

We Americans can certainly attest that there remains an enormous reservoir of good will for Israel in our land. There has been no substantial erosion of that good will even in face of the oil embargo and serious economic dislocation. Our gloom, then, is not justified by the facts of the present, nor is it justified by our past. Jewish history, after all, was never a blind alley. Somehow our people always found the way from night to light. This, at any rate, is the perspective which we seek and ought to bring.

We have a second responsibility — we of the diaspora and of Israel, too: to speak the truth to one another as we see it. When we see intransigence, let us call it that. When we see that values are devalued, let us say so. When we see pride swell into arrogance, let us say that the fever

of an overweening pride is consuming us. Let us not call it by any other name. Let us not tell our brothers simply what we think they want to hear. We owe them much more. We owe them the truth.

Dissent should never be equated with disloyalty. Yet there are pressures on the American Jewish scene which would seem to make it so. These pressures come not from without as much as they come from within. They are applied with most vigorous force not by the Israelis but by the self-appointed minions with American passports — minor functionaries strutting about as the guardians of the state's security. And the further from the center of power they are, the more inquisitorial they become.

Isn't it always so? *Shamossim* plague us ever more than *gabo-im*. Clerks invariably are more officious than presidents. Must I indulge in annexationist fantasies to prove that I am a passionate Jew? Must I applaud this government's every act to demonstrate my love for Israel? Is this love diminished in the slightest when I decry this government's manifest incapacity to cope with that yawning social gap which tears this society's fabric? Why should I not be able to say what Israelis themselves are free to say in their land; you heard Eliav! Here in Israel, not so marginally noted, the leftist position has become the centrist position. But in America, the leftist position is still deemed heresy.

Who knows, we might well have spared each other much anguish had we spoken to one another more honestly and freely. Delusion swells when it is re-mirrored. In any event, we are one people. And as one people, and in order to remain one people, we owe one another an open heart and mind.

This too is our responsibility: to build Jewishly strong communities wherever we live; to nurture the inner life of our people; to sink our roots deep into the soil of *Torah*, a soil more enduring than the soil of any continent. In the final analysis, the struggle for the survival of our people is fought not only along the frontiers of Israel, but in every Jewish school and in every house of prayer in our world.

Now, we inflict irreparable harm on ourselves and on Israel too when we make Israel a surrogate synagogue — when we allow, as we do, our Jewishness to consist almost entirely of a vicarious participation in the life of this state. There is a greater Israel, which sustained our Judaism through the many years of our dispersion. It is not isomorphic with the political state. And it is this greater Israel which we must nurture, to survive.

I cannot agree with those who insist that the conceptualization of Israel's centrality enfeebles us in this respect. The incontrovertible fact of our all-embracing unity as a people deprives such words as "primacy" and "centrality" of all substantial meaning. *Sheilat hagalut* finds little acceptance as a viable theory of modern Jewish life. Certainly no responsible Israeli leader conceives the concept of centrality of negating the dispersion.

It is rather we who have sinned. It is we, the leaders of American Jewry, who have allowed the political state to become that "kidney ma-

chine" of which Dave Polish spoke, either because we ourselves have abandoned the hope for a vigorous and creative Jewish life in America or simply because we find it less difficult to focus on Israel in our thinking and our doing rather than to come to grips with those critical issues of faith which confront us as a religious community.

Yet if we fail to come to grips with these issues, we shall fail also in the task of building Reform Judaism in this land. Then we shall be morally and religiously bankrupt wherever our people and our synagogues are.

We have a concomitant obligation in this regard: to seek and to secure the well-being of those larger communities in which we live. We cannot turn away from this larger world. We would be less than true to our ideal were we to do so. The love for the Jewish people and the love for humankind are inextricably intertwined. One makes no sense at all without the other.

As Americans we must confront that moral and constitutional crisis which threatens to destroy the democratic fabric of our land. We cannot turn away from that crisis. We cannot stand idly on the sidelines of this struggle. Our profoundest convictions are at stake, and so, for that matter, is our security as a particular community. Israel cannot survive without a strong American Jewish community. And American Jewry will be strong only in a land which is truly free.

One more duty summons us, as leaders of the diaspora community: We must come here to this land and to this city. We must come here for our sake, because the exposure to Israel serves to sensitize us Jewishly, because without such a linkage we stand the risk of becoming a thing-apart from the body Jewish, a kind of party or even a sect rather than a movement within Judaism.

We must come here also for Israel's sake, to help the state to deepen its Jewish being, to move it more closer to that ideal for which it was established, to root it even more fully in that reality which undergirds all Jewish communities and, indeed, the state itself — am Yisrael, the Jewish people — a reality which transcends them all.

Jerusalem, so Heschel wrote, is not divine. "Her life depends on our presence." Alone she is silent, when we are here she is a proclamation. Alone she is a widow, when we are here "she is a bride."

And so we shall come here, and we shall bring our children here. Some will be here for a time, and some for always. Here we shall build our synagogues and schools and camps. The very center of our movement will be established here. And on the easternmost site of that center there will be a synagogue. And the eastern wall of that synagogue will be made of glass, even the wall of the ark against which our *Torah* scrolls will be framed. And through that glass we shall see the walls of our holy city, and the Tower of David, and the mount where waiting for God was born.

Then Jerusalem will live. And we will live. All Israel will live.

Ken Yehi Rotzon.

Robert Katz 1274
It is a privilege which I greatly appreciate, to stand before you in this magnificent hall - this most beautiful jewel in the crown of Israel. It is good to be here -- is it not -- in Jerusalem, the city of our dreams, whose space is filled with the voices of the past, whose stones are the frozen echoes of eternity. Jerusalem, where waiting for God was born, where the expectation for ever-lasting peace came into being.

It is an honor to present our speaker, but he needs no introduction. Allow me, therefore, to present you to him.

We are the leaders of American Reform Judaism - men and women from many communities, but of one faith, bound together by a mutual sacred cause. We represent over seven hundred congregations and some one million souls. Together with our Conservative co-religionists, we speak for the predominant plurality of diaspora Jewry.

We are here to seek our brothers, to demonstrate our solidarity with Israel. In all truth, your pain is our pain, your victory our gladness. We are an inseparable, inextricable part of that reality of which both the State and the diaspora communities are but modes of manifestation -- Am Yisrael, this people Israel, that reality which transcends them all.

We are here to tell you that you are not alone. I speak now not just of fellow Jews, but of others, too -- individuals and nations who deeply care for Israel, who will not suffer her destruction. We American Jews can certainly attest to the fact that there remains an enormous reservoir of good will for Israel in our land and that there has been no substantial erosion of that good will even in the face of the oil embargo and serious economic dislocation. Only yesterday, the Jackson Amendment was resolved, an historic undertaking, demanded by the American people and their representatives in Congress.

Take heart then and be of good courage! Jewish history was never a blind alley. Some how, we always found the way from dark night to light.

We are here as Reform Jews to extend our stake in Israel, to see how far we have come and where we must go. During these days of our presence here, we visited our schools and camps. We spoke to our rabbis and their congregants. Proudly we listened to those of our young people, the very flowering of our youth, who have formed a "nachal-gareen," determined to build a Reform Jewish kibbutz in the Aravah. We know full well that Israel depends upon our presence. And so we will continue to come here and bring our children here, some will come for a time and some for always.

Here we will build more and more congregations, and more academies and camps, and kibbutzim. The World Center for our movement will be erected here -- on the land so generously provided by this government -- and on the easternmost part of that Center there will be a synagogue, and the easternmost wall of the synagogue will be made of glass, yea, even the wall of the ark against which the Torah scrolls will be framed. And through that glass we will see the walls of our ancient city, and the Tower of David, and the mount where waiting for God was born. And all Israel will live, and we will live - ken yehi ratzon.

But even as we prepare to participate fully in the life of this land, so do we expect to receive the full privileges which go with that participation. We have earned that privilege - by the sweat of our brows, and by the blood of our sons and brothers.

Lemashal - as a case in point, our invocation was delivered by Moshe Weiler, Rabbi Moses Weiler, a Reform rabbi. He was trained and ordained by our seminary, the College-Institute. He moved to South Africa where he built a Reform Jewish community, which flourished and ultimately also played a vital role in the upbuilding of Zion.

Then he became an oleh and made his greatest sacrifice. His first born son, Adam, was killed in Sinai seven years ago...his second son, Gideon, gave his life in a tank on Golan's heights a year ago. Yet Moshe is not allowed to function as a rabbi in the fullest sense of the word. He cannot marry and bury or teach and accept gereem...and the synagogue to which he belongs does not receive the support which this government, through the Ministry of Religious Affairs, extends to Orthodox synagogues or even to churches, for that matter.

We reject, most utterly reject this conception of our status in the land. We will not be read out of the Jewish people. We refuse to be beggars at Jerusalem's gates. We will fight for our rights as full citizens, with the courage of our convictions, with the boldness of truth. At the same time, we will not slacken, even for a moment, in our fight for a secure and tranquil Israel in a peaceful world, recognizing Israel's fate is our fate.

This is what we are, Mr. Prime Minister, Ohavei Yisroel, and this is what we mean to be and to do.

As for you, we know you well. First your name became known to us as a legendary figure, a modern hero of our people, the brilliant architect of Israel's successful defense.

Then we came to know you as a friend, when you came to our shores and fended well that cause of Israel in the highest councils of our land.

And now we have come to respect you as a leader of the nation, a statesman who has the courage, the guts, to take those risks which are the indispensable requisites for peace.

My friends, I present to you the Prime Minister of Israel - K'vod rosh hamemshala - Yitzchak Rabin.

UAHC Board Mission
K'nesset
Jerusalem, Israel

October 20, 1974

Rabbi Alexander M. Schindler ..

1974
file

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Take heart then and be of good courage! Jewish history was never a blind alley. Some how, we always found the way from dark night to light.

We are here as Reform Jews to extend our stake in Israel, to see how far we have come and where we must go. During these days of our presence here, we visited our schools and camps. We spoke to our rabbis and their congregants. Proudly we listened to those of our young people, the very flowering of our youth, who have formed a "nachal-gareen," determined to build a Reform Jewish kibbutz in the Aravah. We know full well that Israel depends upon our presence. And so we will continue to come here and bring our children here, some will come for a time and some for always.

Here we will build more and more congregations, and more academies and camps, and kibbutzim. The World Center for our movement will be erected here -- on the land so generously provided by this government -- and on the easternmost part of that Center there will be a synagogue, and the easternmost wall of the synagogue will be made of glass, yea, even the wall of the ark against which the Torah scrolls will be framed. And through that glass we will see the walls of our ancient city, and the Tower of David, and the mount where waiting for God was born. And all Israel will live, and we will live - ken yehi ratzon.

But even as we prepare to participate fully in the life of this land, so do we expect to receive the full privileges which go with that participation. We have earned that privilege - by the sweat of our brows, and by the blood of our sons and brothers.

Lemashal - as a case in point, our invocation was delivered by Moshe Weiler, Rabbi Moses Weiler, a Reform rabbi. He was trained and ordained by our seminary, the College-Institute. He moved to South Africa where he built a Reform Jewish community, which flourished and ultimately also played a vital role in the upbuilding of Zion.

Then he became an oleh and made his greatest sacrifice. His first born son, Adam, was killed in Sinai seven years ago...his second son, Gideon, gave his life in a tank on Golan's heights a year ago. Yet Moshe is not allowed to function as a rabbi in the fullest sense of the word. He cannot marry and bury or teach and accept gereem...and the synagogue to which he belongs does not receive the support which this government, through the Ministry of Religious Affairs, extends to Orthodox synagogues or even to churches, for that matter.

We reject, most utterly reject this conception of our status in the land. We will not be read out of the Jewish people. We refuse to be beggars at Jerusalem's gates. We will fight for our rights as full citizens, with the courage of our convictions, with the boldness of truth. At the same time, we will not slacken, even for a moment, in our fight for a secure and tranquil Israel in a peaceful world, recognizing Israel's fate is our fate.

This is what we are, Mr. Prime Minister, Ohavei Yisroel, and this is what we mean to be and to do.

As for you, we know you well. First your name became known to us as a legendary figure, a modern hero of our people, the brilliant architect of Israel's successful defense.

Then we came to know you as a friend, when you came to our shores and fended well that cause of Israel in the highest councils of our land.

And now we have come to respect you as a leader of the nation, a statesman who has the courage, the guts, to take those risks which are the indispensable requisites for peace.

My friends, I present to you the Prime Minister of Israel - K'vod rosh hamemshala - Yitzchak Rabin.

UAHC Board Mission
K'nesset
Jerusalem, Israel

October 20, 1974

Rabbi Alexander M. Schindler ..