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An Unbroken Unity of Pain

Rabbi Alexander M. Schindler, *President*
Union of American Hebrew Congregations



WARSAW GHETTO UPRISING **33rd Anniversary Commemoration**

Temple Emanu-El
New York, N.Y.

April 25, 1976
25 Nisan, 5736

An Unbroken Unity of Pain

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WARSAW GHETTO UPRISING
33rd Anniversary Commemoration



Once again we are assembled in this sanctuary.
Once again a sacred service of remembrance summons us
here.

Not that we really need this hazkarah lest we forget.
We need no reminders.
We remember too well.
Memories come . . . to interrupt our sleep . . . to still our
laughter . . . to fill our silence with the voices of the
past.

Our memories are haunting, hurting.
They still make us stagger.
The pavement sinks under the feet, the walls spin round,
the world reels.
We cannot stop it even if we would.
We cannot pluck out the remembrance of the shoah from
us,
its anguish pierced too deep.
The bitterness has eaten into our sinews,
dissolved our flesh into festering sores,
reduced the very spirit of our lives to sparkless, blackened
ashes.

And our response to these aching memories is silence.
It must be that, it always will be that—a silence.

For our speech has been stifled by darkness,
and our suffering is of a kind which has no tongue.
The martyrology of the Jew is one long stillness,
an endless, silent scream reaching for the heavens,
—where God was silent too.

And yet we must speak, for we are the spokesmen of the
dead.
It is our duty to be their witnesses.
They struggled to survive, "not only to survive, but to
testify."

Those who lived through and outlived this evil do not need
to speak;
the yellow badge is burned on their flesh for all to see.
But their ranks are thinning;
the generations come and go.
Memory fades.
And there are those who have determined to wipe its slate,
to make it seem as if these things had never been.

And so we must speak—and meet, and write—
however faltering our tongue and unavailing our speech.

And we begin and seal this task as did our fathers
with words hallowed by the centuries of our martyrdom:
Yitgadal, v'yitkadash sh'mey rabba

It has been ordained that this prayer be repeated six
million times.
People must never forget why this is so.

Suffering is often called a mystery,
It is truer to speak of it as a revelation;
for it enables us to see what we often fail to see,
to feel what the world inclines us not to heed.

The first of these truths which issues from the ex-
perience of anguish is the awareness of our essential
unity as a people.
As we were brothers in death so are we brothers in life.

And we resolve to act as brothers should.
Wherever there is a Jewish community which is embattled,
our help will be forthcoming.
Wherever there is a single Jew in danger,
in whatever country or continent or the remotest corner
of our far flung world,
there will we find him.

There will we reach out to him, offering our hand, our
heart, our life.

Never more will it be said:
that we had eyes but did not see,
that we had ears but did not hear,
that we had mouths but that we failed to speak.

Aye, we are one and indivisible.
Our life forever demands involvement with a larger fate—
the fate of Israel.
The individual Jew is a lie and a fraud when he is more
an individual than he is a Jew.
He emerges whole, authentic only when he surrenders
himself to the cause of his people.

There is a second truth which emerges from the experience of our anguish—
not just the awareness of our essential unity as Jews,
but that awareness, also, which speaks to us of a common humanity.

We are bound to one another, all humans are, in an unbroken unity of pain.

We cannot deny this reality.

True, the shoah is sui generis, unprecedented in its evil;
there is a chasm, a yawning gorge of blood which separates it from all other cataclysms engulfing modern man.

Still, it is only one fearsome road leading into the abyss of human evil.

Our age has many pathways sinking into this hell:
starvation in the midst of plenty,
the archipelagos of Russia,
a rain of death all over this earth.

A velt brennt brider, nit nor unzer shtetl.

The world is aflame, not just our villages.

And so there is a second resolution forged on the anvil of Jewish suffering:

we will not stand idly by the blood of our brothers—
not our own blood,
nor the blood of our brother man.

For Jewishness can never be defined only in parochial terms;

we see the saving of the world as the necessary precondition of our own redemption.

Is this too much to ask?

Can we really rise above our sorrows to sense the sorrow of others?

Can those eternally rejected by mankind nonetheless retain their faith in man?

Ask the survivors, they did!

Des Pres' study of the anatomy of life in the death camps has established it for all time to come:

there was a nexus, a connecting link, between staying alive and staying human.

Survival in the camps did not at all import a war to the death against all.

To the contrary, survival depended fully on an essential humanness, on a decency,
on an "active sense of conscience and of dignity."

As a Belsen inmate recalled, in words most beautiful to hear:

"Even when in death, we remained in the midst of life."

It is possible to rise above our sorrows.

At any rate, this is what we Jews have always been challenged to do.

Reb Yaakov Yitzhak, der Yid, the Jew, may well have had precisely such a challenge in mind when he said:

"Nissim, miracles, are relatively easy to perform.

It is infinitely more difficult to be a Jew."

W

e meet to remember the heroes of Warsaw,
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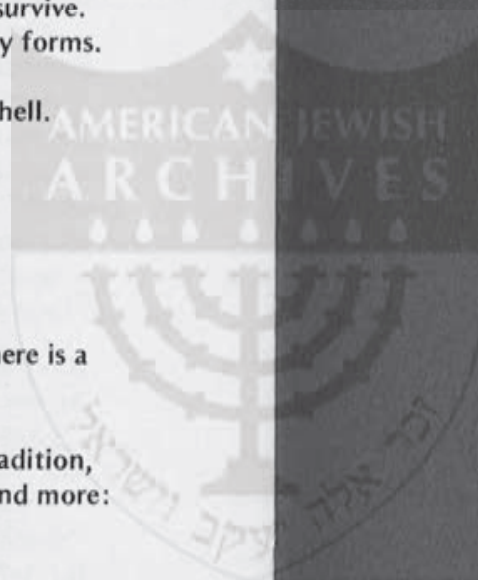
with empty hands facing guns and tanks, the most fear-
some weapons of war.

They may have perished
and yet they prevailed,
for at least they set the way in which they themselves
would die.

We remember with honor all who were seared by the
shoah
those who survived and those who, alas, did not survive.
They too were heroes, for heroism comes in many forms.
And one such form assuredly is this:
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Their remembrance and example give us strength
to turn from death to life,
to love where others hate,
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to retain our belief in humankind
and the conviction that, in spite of everything, there is a
meaning in life and in human history.

Thus do we give substance to the words of our tradition,
those words which we repeat six million times—and more:
Yitgadal, v'yitkadash sh'mey rabba
Magnified and sanctified be the Name of God.



Warsaw Ghetto
Service of Remembrance
April 25, 1976

Rabbi Alexander M. Schindler

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NFTS

11/9/76

By way of introductory comment, I cannot
refrain from saying a word or two about the
election

And to express my prayerful hope that the possibilities
which where in this election will actually
be fulfilled.

The possibility of a moral renewal for America.

This hope was expressed by the candidate
himself

It was symbolized by that rather remarkable
coalition which brought him to power
The Southern white power structure
and the blacks and those other disenfranchised
of our land

It is a hope which was furthered by those religious
convictions on which he manifestly
drew for much of his strength.

Carter's religious professions never troubled me.

True, they sounded strange to Jewish ears

But I saw them primarily as a clash of
religious symbols, a difference of cultural
externals and not of substance.

The substance was very much akin

His concept of rebirth is not so far removed

from that spiritual rebirth of which the prophets spoke

And certainly the God to whom he prays;

the God of Israel and all mankind.

Be that as it may, I see in our president-elect
a man of clear potential for greatness

May this promise be fulfilled

May our next four years be sweet

May our new president lead us into

the future with confidence, compassion
and strength.

Now I want to acknowledge the presence on our bimah
of a very special person
of the First Lady of Reform Judaism,
Miss Jane Evans.

Many of you have heard the news by now,
the news that both cheers and pains us,
of her forthcoming retirement.

Jane has served the Reform Movement as the Executive Director
of the National Federation of Temple Sisterhoods
for forty-two years now.

No one else has served us longer,
none more faithfully, more selflessly,
and more productively

As her friends and the beneficiaries of her countless kindnesses,
we are delighted that at long last
Jane will allow herself a richly deserved rest;

As her fellow workers, who rely on Jane's judgment
and tact and wise counsel,
we do not know how we shall manage without
this rarest of persons.

We salute her and wish her many years of
good health, joy
and fulfillment.



Remarks A.M.Schindler
ZOA Convention - New York City
September, 1976

(Rabbi Tref...)

*Strongly
from my
heart*

R
It is a privilege which I appreciate

to be here and to participate in these proceedings.

I really don't know what I am doing on this rostrum and in this companionship.

The ZOA usually has speakers of rare ability and international renown.

Kotonti mikol hachasodeem - I am really not worthy of all this honor.

I said YES to your invitation in no small measure because of my affection for
your leadership

I speak of Joe Sternstein your President to whom I feel bound *as a kindred spirit* by great affection

He is forthright and forceful, a man of courage and conviction.

I speak also of Jaques Torzcyner

the Eminence Grise of this organization, its hidden power

most treasured
who has become my most valued companion and guide

as I strive to find and fight my way through the highways and byways of
Jewish communal life.

Of course, I deem it an especially great honor to share this rostrum with Chaver Dulzin

He is truly a leader of world renown - polished, well-mannered, gallant, urbane

In truth, my *of this evening's diadem setting it* *to make it*
~~I am really that lesser stone which makes~~ (the central jewel) shine all the more brightly

4 I am flattered to be on display with him,

As for a
 Now to our real topic, "Israel Diaspora relations"

Let me say at once that the subject did not exactly ~~stimulate me~~ ^{turn me on} ~~to a favorable response~~ ^{intrigue me very much}

This is not at all to suggest that I do not have strong thoughts ^{and} ~~or~~ feelings
 in this matter

But I am weary to give voice ^{to them} ~~to them~~

I have expressed them so often

From the very beginnings of my tenure as the chairman of the Presidents Conference

I have asserted my conviction that there is a ~~need~~ twofold need

in the relationship between these two communities:

the need for frankness

and the ~~need~~ need for mutual respect

^{not} the the dominance of one over the other

not the subservience of one to the other

but rather a relationship which ^{full} ~~was~~ ^{assumes} equality

an equality of integrity, ^{an equality} of intelligence and of moral worth. ^{an equality}

I ~~am~~ weary to give voice to these sentiments

~~in~~ ich hob gor moire that people are weary to hear them

Still I agreed to come here, and to replay ^{melodias} ~~this theme~~ ^{once} again,

mindful, perhaps, of the lesson inherent in the story which is told

concerning a wise man, a just man who once came to Sodom and Gomorrah to ~~preach~~ ^{preach} virtue.

At first the people listened, out of sheer curiosity

but then they ceased to listen, ^{but} the just man spoke on...

Finally a little child tugged at his robe and asked:

"Why do you keep on talking. No one listens, ^{Look!} You won't change them."

And the just man replied,

~~But the just man replied:~~

"I know they won't change, but if I don't keep on preaching I might change."

And so let us keep on preaching my friends, even if others don't ~~here~~ ^{hear}!

Lest we lose our self-respect, ^{lest we lose sense} and the ~~sense~~ of our own worthiness.

I really cannot understand why so many Israelis find our assertion of independence quite so troubling

why they view it with so much forboding.

The insistence on our community's integrity does not at all imply a denial of our responsibility!.

It does not diminish our ~~determination~~ devotion to Israel,
It does not detract from
 or our determination to offer our most vigorous support.

If anything it enlarges our capacity to ^{give} ~~offer~~ this support.

As I said of Israel Television some weeks ago,
 employing a metaphor which may not be too elegant but which, nonetheless, is apt:

~~Every once in a while we American Jews get the feeling~~
~~that we are seen as cows~~
~~cows to be milked for financial and political support~~
~~to be allowed just an occasion MOOO for good form and then sent off to graze.~~

Well, my friends, When I am facing an adversary
When I am surrounded by ~~my~~ enemies
 I don't want a cow as my companion

— a cow merely to be milked —
 I want a man —

a man with a heart
a man with a mind —
~~and~~ a man who can think

and with all the troublesomeness his capacity for independent thought ~~EXXEXXX~~ brings ^{to be} ~~to be~~

PRAY TELL IS WRONG
 And what's ~~wrong~~ with frankness?

Is truth a higher or a lesser form of support?

When I earnestly believe that my brother is making a mistake,

do I render him a service by swallowing my tongue and stiffling my doubt?

We American Jews do not lack the capacity for thought
 We are perforec even more sesitive than is anyone else
 to the vibrations of American public opinion and to the beat of American power
 and we owe it to Israel to share our perceptions and our insights.

Of course all this cuts two ways.

As a leader of the American Jewish community
 which I am for better or for worse

I want, I need to have Israels judgments on everything we do.

No subject is excluded ~~for~~ from this discourse

I do not ^{need} ~~want~~ to be flattered

I do not want to be courted

I want the ^{clear p120} ~~maximized~~ truth,

~~for only the truth can serve me.~~

Only the truth will serve us

There can be no relationship between Israel and American Jewry
 unless both sides take care to preserve its frankness.

From ^{such their} ~~their~~ loyal mediation the entire nation in both its parts, will be ^{precisely} ~~built~~, built,
~~on this foundation alone can it stand.~~

AND ON THE FOUNDATIONS OF TRUTH BLOWS CAN IT ENDURE

Marginally noted, I have never employed my call for a full and free discussion as a pretext to give weight only to those opinions which are akin to mine. MY CALL IS NOT A CODE FOR BERSERK OR ANXIOUS ELSE Jaques Torczyner and Joe Sternstein will be able to testify

that they have had as much weight ~~in~~ as ever before in ~~the~~ determining the directions of the American Jewish community And their views and mine are not congruent in all respects they are supposed to be right wing and I am supposed to be left wing.

I say "supposed" for our differences, indeed, those differences which obtain on the American Jewish scene are ^{Far less consequential} ~~infinitely more narrow~~ than people assume or the press proclaims. We ^{are} ~~are~~ not divided on fundamentals our ~~essential~~ unity has never been disrupted.

Recent events have brought us even more closely together, ~~still~~.

The argument that ~~Israel's peace~~ peace will ensue if only Israel were more forthcoming, ~~that argument~~ has lost considerable force ^{of late}. Who ^{can} ~~will~~ ask Israel today to "take more risks for peace," to accept the verbal assurances of the Arabs, however haltingly given and cloaked in casuistry, that non-belligerency is available now and peace a generation hence, if only Israel be more yielding.

Well, look at Lebanon and see:

Arab words are spoken but lightly alliances are formed and broken with practices ease cease-fires are pledged then violated even before they go into effect and all this between brothers, blood brothers, butchering one another in inhuman civil strife/

The world has been measuring the Middle East with two measures:
 the one exacting a stern morality from Israel
 the other bending, most malleable,
~~cap~~ capable of accomodating itself even to the horrors of Beirut.

And so we have come ^{more} closely together in the Jewish world,
 even in the tactical realm.

But all this is no matter,
 what matters is our essentially unity.

The center must hold.

And so long as the center holds, all else is permitted
 -- dispute, dissent, diversity, dissimilitude, --
 all these are vital for a creative Jewish continuity.

The relationship between Israel and American Jewry may defy a precise definition,
 but we do have a historical parallel to guide us.

2,500 years ago Babylon remained as a great Jewish center,
 even though the Second Commonwealth of Israel had been established.

^{Now} ~~These~~ These ancient centers were not monistic in their approach to Jewish life.

Quite the contrary, there often were the most bitter of debates
 between the masters of Jerusalem and ^{the masters} those in Babylon.

Heated though the dialogue was,

it did not disrupt the fundamental unity of Jewry...

If it had, there would be no debate today between the leaders of Israel
 and the leaders of ^{the 201} world Jewry.

What went into the making of ^{their} this fundamental unity?

It was not, alas, the ideal of a ^{universal} homecoming;

^{in 1948 when those who left} Few, indeed, of the Jewish community of Babylion returned to restore the land.

AND SO THE RABBIS OF JERUSALEM TAUGHT:
 "AS THE DOVE COULD FIND NO REST SHE RETURNED TO NOAH'S ARK
 HAD SHE FOUND REST, SHE WOULD NOT HAVE RETURNED.
 SO IT IS WITH ISRAEL AND THE DIASPORA"

Nor did Babylon and ^{ancient} Israel remain united because they held the same view
 They remained united because they knew that they were one people
 that they shared a common destiny
 and that it was their mutual sacred task to preserve Jewish life.

Even so it is today,

with us

between modern Israel and the free Jewish communities of the world

Homecoming is still not our common theme

"the dove has found rest for the souls of her feet and does not return to Noah Ark"

Nor are we ~~one~~ one because we think alike in every respect

we are ^{no} ~~no~~ drone, no monotone, to single sound without variation in pitch

But we do sense our common destiny

with every fibre of our being ~~do~~ we sense it

and we bear ~~alike~~ together the yoke of servitude to our people

most willingly and gladly do we bear it

And so we are one

and we will be one

and as one we will prevail

Ken Yehi Ratzon.



אחדות קהילות מתיקדמות באמריקה

REPORT of the PRESIDENT
of the UNION of
AMERICAN HEBREW
CONGREGATIONS to the
BOARD of TRUSTEES



NEW YORK CITY

MAY 21-23, 1976

It is good to greet you, my friends and colleagues of the Union Board. Nothing in all the world gives me greater heart than this companionship. A movement invariably receives the kind of leadership which it deserves. The Reform Jewish community has reached great heights; it has attained to a ripened maturity. And its leadership is a leadership of excellence. The men and women who are assembled in this room give us good reason for pride and satisfaction and confidence in our future.

I salute the Chairman of our Board whose very being symbolizes the new spirit of openness and integrity which has come to mark our doing; he leads us gently and gracefully and yet with great strength. I salute you all, and I admire and thank you for those many fine qualities of heart and mind you bring to our work. If I have one regret it is this: that we do not draw as fully as we might on those rich resources of spirit which you are prepared to give to us. And that we do not have the chance to be with one another as often as I wish.

We meet in the springtime of the year and in full harmony with this season our spirits are high. The hoopla of the Bicentennial of the American Revolution, in spite of the crass commercialism of many of the programs and projects, seems to have buoyed our faith in America and in the future. Few indeed are the lugubrious predictions of imminent disaster for America and the world. If anything, the pessimists of yesterday have changed their tune to a happier melody.

The prestigious Club of Rome stunned the world less than five years ago with its report The Limits to Growth. Their message was simple and direct. Earth can no longer sustain unlimited expansion; there are clear limits to the resources available to us. The Club's report stimulated a

world-wide concern for conserving our natural resources and resulted in an ecology movement of no small proportions.

Now they tell us that they misread their computer printouts. The earth is not in dire straits. Expansion and growth are indeed possible. In fact, they are vital to our survival on this planet.

So, too, Herman Kahn of the Hudson Institute. A pessimist of great reknown, he counseled all who would hear about the bone-chilling dangers of nuclear war. Now he tells us, almost in a euphoric tone, that the world is heading to an era of almost unprecedented affluence. Dangers exist, of course, but man has the capacity to overcome them all.

We Jews -- who gave the world its sense of history -- find it difficult to comprehend such a rapid, massive swing in the world view of our highly respected economists and scientists. Our experience through the millenia has taught us the delusion of euphoria even as it has demonstrated the dangers of an absolute despair.

The biblical prophets spoke words of comfort, divre tanchumim, to the exiled, to the depressed, to the broken of spirit. But to those who were too comfortable, too much at ease with themselves, too confident, they spoke divre tochachot, words of reprimand, of chastisement. Perhaps they sought to instruct us early in our history that the balanced view must always prevail, that we must remember, that the past is always nipping at our heels, even as we must continue to hope that a brighter future is within reach.

"Balance" -- is the lesson of Jewish history. It is a balance which we mean to maintain, in our lives and in our work.

CRUCIAL WORK REMAINS

And so the euphoria of these post-Watergate, Bicentennial days does not blind us to the fact that much crucial work remains to be done to repair those grave fissures which have surfaced in American life. At our Board meeting, we will be dealing with resolutions affecting two of the most urgent issues.

One deals with the protection of civil liberties and the right of privacy. I spoke at great length on this subject in my State of the Union address, but the resolution which flowed from my message did not reach the floor at the Biennial. It is even more urgent today than it was then. In the months which have elapsed, the Pandora's box of startling revelations of gross violations of our own so-called intelligence agencies of the rights of American citizens, has been widely publicized. Public ardor for controlling our intelligence agencies, and bringing them under democratic authority, has waned as the American public, already dispirited, has turned its attention to Mary Hartman and other distractions. Yet there are few items so crucial in our agenda as the reaffirmation of the fundamental rights guaranteed by the Constitution. Action is needed to preserve necessary intelligence functions both at home and abroad, yet to put an end to an arrogance in which the intelligence agencies have acted like imperial masters holding sway over the American people. The timeliness of this resolution is enhanced by the fact that the Senate is about to vote on a resolution to establish an effective monitoring committee to place our intelligence agencies in responsible check. Religious voices committed to liberty and to the processes of law should be speaking out loud and clear, and I hope that the Board will join with the Commission on Social Action in doing this through the adoption of this resolution.

A second resolution deals with economic justice in America. Speaking for myself, I find it a moral crime that we seem to have made the weakest segments of our society -- the elderly, the sickly, the weak, minorities, etc. -- bear the heaviest burden of our fight against inflation. It is galling that we must tighten our belts by cutting food stamps, vetoing day care centers and cutting back on health facilities while adding billions on to an already elephantine defense budget in a mindless reflex action because one political candidate for the presidency attacks another on the demagogic ground of "we ain't number one." The right of every adult to gainful work is a fundamental moral principle which, it seems to me, transcends partisan politics and goes to the heart of public morality. If our Jewish heritage has any relevance to the contemporary scene -- and I think it has a great deal -- it says that the community as a whole cannot shun its responsibility for more than seven million people abandoned to a jobless fate with resultant family tensions, disintegration and mounting crime. There is an evil insanity about our social priorities and while Judaism cannot be said to choose between political parties and candidates, it can be said that it comes down on the side of health and life and that it is profoundly offended by a situation in which the wealthiest nation in the history of the world cannot find a way to provide minimal standards of decency in housing, jobs, health and education for its own people. Accordingly, I urge you to associate this Board of the UAHC with the splendid resolution brought in by the Commission on Social Action entitled "Economic Justice."

ISRAEL AND THE AMERICAN SCENE

I also urge your support for a third resolution entitled "Israel." Because of the pressure of time, this resolution, too, was not reached at the General Assembly. Because of the kaleidoscopic events that have taken place

in Israel and the Middle East in the past several months, the Commission on Social Action last month revised and updated the resolution on Israel. The Commission, by overwhelming vote and after exhaustive consideration, added a paragraph to the previous resolution, calling upon all parties in the Middle East to avoid any actions which will exacerbate tensions and thus throw up new obstacles in the path toward peace. As you will see, The Commission resolution went beyond generalities and criticized specific steps which the Orthodox zealots in Israel have forced in recent months, including the march of Gush Emunim through the West Bank, Jewish prayer at the Temple Mount, acts which challenge the authority of Israel's government even as they offend our religious convictions.

Why should we express such critical judgments in public, and especially at such a delicate time? The immediate answer is as follows: the government of Israel, trapped in a very difficult -- if not impossible -- coalition system, is being subjected to fierce pressures to declare the West Bank non-negotiable because it is "divinely endowed." It is very important that within Israel and within the Jewish world, there be moderate countervailing views to balance such extremist pressures. Secondly, there can be very little doubt that disorders in the West Bank, which obviously reflect deep grievances, are portrayed in American television and the press and have a potential for deep and negative impact on American public opinion. We American Jews who are more sensitive to the vibrations of American public opinion than anyone else could be, owe it to Israel to share our perceptions and our insights. There are risks of criticism, including the risk that there will be misinterpretations in the public press (as has already happened with this resolution in The Washington Post). The resolution was intended by the Commission to be a recommendation to us, the Board and the Central Conference.

The risk on the other side -- that is, of keeping silent because the timing is wrong, circumstances are wrong, etc., etc. -- is to me an even greater one. If, as some of us believe, Israel may be drifting into dreadful errors, do we do a service to her by swallowing our tongues and suppressing our doubts? As Chairman of the Presidents Conference, I have fought for a more open relationship with greater reciprocity and frankness, and I think it would be a sad day if the UAHC, of all of the constituents of the Presidents Conference, refuses to say a word of loving criticism, if indeed we believe that the criticism is valid and vital.

Two further comments in this connection: I do not want the fact that I am the Chairman of the Presidents Conference to be in any sense a constraining force on the Union. My newer, added post perforce serves to restrain my own public voice; I have a sense of responsibility to the office which I hold and my public statements must reflect the consensus of the Conference's constituency. But this more personal responsibility does not bind the Union nor do I want it to bind the Union. I want the Union to be what it has always been, a fearless spokesman for the truth as it conceives it, both within the Jewish community and on the larger American scene.

A second comment, and this concerning Breira. I wish to assert that there is not an identity of views between this ideological group and the Reform Jewish community as a whole. Ordinarily such a statement would be tautologous. But at a recent meeting of the Social Action Commission, members of Breira distributed Breira literature to the press which was on hand to cover our meeting, thus undoubtedly contributing to that misinterpretation which ensued, and so I feel compelled to speak, as I do. Again, let me underscore that I value the right of dissent and that I am pledged to this prin-

ciple even within the framework of the established American Jewish community. But our movement as a whole cannot be committed to a particular ideological stance until each of its planks is submitted to the scrutiny of and then affirmed by a majority of our constituents.

OUR FAMILY OF CONGREGATIONS

In our own family of congregations, there is much to lift our spirits. In my travels to and from across this land, it has become clear that the eclat, that splendor of renown and influence which once was ours has returned. In the days and months since our Dallas Assembly, it has become clear that we turned the corner. The mood across the land retains that spirit of openness which we created then, and we will do everything to make certain that this spirit will prevail.

The promises we made then were not empty promises. Full disclosure on MUM was mandated and full disclosure has been made. The MUM Committee, under the wise guidance of its Chairman, Howard Wilkoff, and the devoted labors of its staff, Rabbi David A. Mersky and Mrs. Fayvelle Mermey, completed this exacting task and a copy of the report was sent to all our congregations well in advance of the time prescribed. At Dallas, the appointment of a broad-based committee to study the total structure of the Union was also promised. Mr. Donald S. Day of Buffalo, one of the Union's vice-chairmen, undertook the responsibility of guiding this effort. Three meetings of the committee have already been held including two two-day sessions. Documents and questionnaires are being developed for distribution to all our congregations, and sectional hearings have also been planned, so that the resulting recommendation will be the shared work of the widest possible representation.

There is virtually no congregation that has been untouched by the work of the Union this year. And this, my friends, is not rabbinic hyperbole. Our presence has been both open and enunciated -- and it has been subtle and unarticulated.

- . Our 13 regional directors, joined in full force by their counterpart lay leaders, have traveled hundreds of thousands of miles to all parts of the United States and Canada, visiting virtually every one of the congregations affiliated with us. This is no small task, for even the most far flung of synagogues benefits from personal visits of staff for teachers' institutes, meetings with members of boards of trustees, and participation in worship services.
- . Our national program staff has traveled far and wide to represent the Union at important occasions in the life of the congregation, but also to conduct workshops for groups of congregations on such diverse themes as Jewish Education (Rabbi Daniel Syme and Rabbi Lewis Bogage of our Philadelphia office), Gerontology (Rabbi Sanford Shapero), Small Congregations (Richard Sternberger), Worship (Rabbi Sanford Seltzer) and Social Action (Albert Vorspan and Rabbi David Saperstein of our Religious Action Center in Washington). We are grateful to non-staff members who have given generously of their time to conduct workshops under the auspices of our regions. In particular, we thank Rabbi Herbert Bronstein of North Shore Congregation Israel, Glencoe, Illinois (Worship), Rabbi Raymond Zwerin of Temple Sinai, Denver (Jewish Education) and Rabbi A. Stanley Dreyfus of Union Temple, Brooklyn (Worship).
- . Our eight camps have served as centers of Jewish learning for adults and young people throughout the year. This testifies not only to

the viability of these camp-institutes as the ideal setting for informal Jewish education, but further emphasizes the fact that the affective or experiential educational approach gives great impetus to the more structured academic approach of most of our schools.

- . Each three weeks, a packet of program materials is sent to rabbis. Included in these mailings are ideas and detailed courses of study for the religious school, for adult education, for special events such as the Bicentennial of the American Revolution, the Centennial of the Hebrew Union College or Yom HaAtzmaut. Frequently, credit is given to the UAHC as the source of these programmatic ideas.

More frequently, we are remembered only in spirit.

Our staff of men and women of great dedication and devotion do most of our programming on a shoe-string. We have no vast reserve of endowment funds to provide a large research staff and temporary personnel for each activity. We do not seek special grants for each new project, although it is perhaps time that we did take this approach to reduce the pressure on the sorely battered budget of the UAHC. Indeed, it must be stated very clearly that over the last several years, while there have been increases in the monies raised for the UAHC and the Hebrew Union College-Jewish Institute of Religion by MUM and RJA, the total budget of the Union has increased at a rate less than inflation. Thus, in the words of Lewis Carroll in Through the Looking Glass, "Now, here, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run twice as fast as that."

NEW PROJECTS AND PROGRAMS

All of which makes it "curiouser and curiouser" that our staff are able,

not only to keep up, but to add new programs such as these now on the drawing board, to be implemented this summer and fall:

- . The Greene Family Camp in Bruceville, Texas, will open its doors this summer to its first campers. I want to again express our deep gratitude to Mr. and Mrs. Edward C. Greene and their children for their munificent gift which made this camp possible. Rabbi Solomon K. Kaplan, our Southwest Council regional director, has no limits to the scope of his talents. This is the second camp he has created with the enthusiastic cooperation of singularly dedicated lay leaders in Texas, Oklahoma, Tennessee, Mississippi, Louisiana and Arkansas. To serve with Rabbi Sol as associate director in this Jewishly growing part of America, and as director of the Greene Family Camp, we welcome Rabbi Lawrence Jackofsky.
- . Two new projects which capitalize on our generation's growing dependence on the computer are being launched at this very moment. One program -- literally -- is in membership retention. I need not remind you of the high mobility rate of Jews, as well as the general population. Other than accident, we have no systematized way of telling congregations in a new community that former members of a Reform synagogue are moving to town. We have developed a system of doing this through the address changes which we receive from the U.S. Postal Service. Thus, this July, congregations will begin to receive from us computer printouts of new Reform Jews in their area, with an indication of their former congregation as well. Secondly, names of those with Jewish surnames moving into a new area will be sent to congregations through a different computer program. These two projects have come to fruition through the devoted and energetic efforts

of Myron Schoen, director of synagogue administration, and his Commission on Synagogue Administration, ably led by Lillian Maltzer of Detroit.

. The eclat to which I have referred earlier has also returned to the UAHC's publishing program. This summer and fall, a strong list of 12 new books will appear. These volumes -- all new in their approach -- will be marked by our characteristically fine design and high style. Among those new publications, I want to call your special attention to Bechol Levavcha (With All Your Heart) by Rabbi Harvey J. Fields. Designed to be used with the new CCAR prayerbook Shaarei Tefila (Gates of Prayer), this text will involve young people and adults in working through an understanding of prayer as well as the individual prayers themselves. Also, Rabbi Martin A. Cohen of the HUC-JIR New York School and Dr. Jack Zevin of Queens College of the City University of New York, have prepared a new history series for the junior high years based on the inquiry technique. Students will be able to ask questions and find the answers for themselves using new materials provided on such themes as Jewish identity and Jewish survival. Our publishing program serves as a vital part of our constitutional commitment to the cause of Jewish education.

. The Department of Education has launched several new programs for 1976-1977. Tested and successful teaching materials will be available to congregations on a subscription plan under a new scheme known as E³ - Experimental Educational Materials. Teachers and principals in areas where there are no formal programs may become certified through the department. An exchange of new educational programs

being developed in congregations takes place through the periodic bulletin "What's Happening?" These programs, and the on-going work of the department, are presided over most effectively by the Commission on Jewish Education under the chairmanship of Rabbi Jacob P. Rudin and Rabbi Martin S. Rozenberg and by Rabbi Daniel Syme, acting director of education. Mr. Abraham Segal, teacher of teachers, retired on December 31 after a decade of service to the UAHC nationally, and more than forty years of singular devotion to the cause of Jewish education. There is no greater teacher than Abe. We wish him health and happiness in his new found leisure. But we know his leisure will not be too great since he has several books waiting to be completed. Rabbi Syme will be joined in the department of education by Rabbi Steven Reuben, as assistant director. Rabbi Reuben, now an intern in the department, will be ordained next weekend at the New York School of HUC-JIR, and brings to us enormous experience in Jewish education as well as a music gift which can only stand him in good stead with our teachers and students.

There is one activity of the Union which by its very nature goes unheralded but is nonetheless of inestimable worth to our congregations. I refer to our Commission on Rabbinic-Congregational Relationships which operates so effectively under the co-chairmanship of our vice-chairman James M. Albert and Rabbi Randall B. Falk representing the CCAR. This Commission has done much to help rabbis and congregations in bringing about amicable solutions to sometimes very difficult and poignant problems. Theodore Broido has served as the staff director responsible for the on-going work of this Commission and his unquestioned talents as negotiator have been responsible for

much of its success. He has remarkable strengths in this realm of our doing and we are indebted to him as are the many rabbis and congregational leaders whom he has served in this worthy if exhausting and emotion-draining work.

The sun hardly ever sets on UAHC youth activities. Something is always happening, involving young people here and abroad. This year, several new programs are being instituted on Rabbi Stephen A. Schafer's usual economy budget. In the field of international education, in cooperation with the Department of Education and Culture of the World Zionist Organization and the Israel Ministry of Education, a new one-year 11th grade program at Kibbutz Ein Dor will be instituted. The curriculum will be accredited in American high schools. College education has been flourishing this year with its College Programming Workshops and the college-colloquia through the Sambatyon program, sponsored jointly with the National Federation of Temple Brotherhoods. Machon Kaplan is a new program named in memory of our dear friend, Kivie Kaplan. The Washington Religious Action Center will play host to an internship program in politics and Jewish study developed in cooperation with HUC-JIR. Rabbi Avram Arian, a rabbinic intern this year, will join our staff full-time, immediately after his ordination at the New York School of HUC-JIR next week. Ramie has had long experience in our camps and as a youth director. His expertise will continue to add lustre to our program. Susan Lippman has been doing extraordinary work with the National Federation of Temple Youth as assistant director. We recognize her unique abilities by naming her associate director.

OUR DEDICATED STAFF

I think you will agree with me that our spirits have every right to be buoyed by our on-going program as well as the innovations this year. Our staff truly is the most creative in the entire Jewish community. In addition to Rabbi Reuben, Rabbi Arian and Rabbi Jackofsky, we will soon welcome Rabbi Stuart A. Gertman, now of Westchester Reform Temple, as associate director of the New York Federation of Reform Synagogues; Cantor Norman Swerling, now of North Shore Congregation in Syosset, as director of the Joseph Eisner Camp-Institute in Great Barrington, Massachusetts, and Mr. Aron Hirt-Mannheimer of Los Angeles as the new editor of our newspaper Reform Judaism.

There are two other members of the staff whose titles are being modified slightly to reflect more accurately the scope of the work which they actually do. The first, though not the least among them, is Edith J. Miller who has managed my office and affairs for four years now -- and this is her second tour of service for a total of 11 years here at the Union. Her's assuredly is more than a service of the mind and hand, but rather a service of the heart. Her understanding of the work of the Union and the responsibilities of its executives as well as of my own manifold peculiarities, have made my job easier and the impact of what we hope to accomplish more telling. She has indeed been in fact the President's Administrative Assistant and I am pleased to designate her as such and to recommend her for tenure.

Rabbi Leonard A. Schoolman wears many hats hereabouts, so many in fact that it is difficult to tell at times, just what the focus of his tasks is. The unvarnished truth of the matter is that whenever something important needs to be done, we throw it at him assured in the knowledge that it will be

done and done well. He is thoughtful and careful; he has purpose and is perseverent. And so we are pleased to give him a most responsible position, that of coordinating our effort in the programmatic realm as the Union's Director of Program. In August of this year, he will have completed eight years of service with the Union and I will be pleased to recommend him then for tenure.

Rabbi Richard S. Sternberger, the Mid-Atlantic Council Director and head of our special task force on smaller congregations, has also concluded eight years of service, the minimum required for tenure, which I am pleased to grant him now. Richard -- a Captain in the Naval Reserve, incidentally -- is the very epitome of the Union's regional director: a jack and master of all trades affecting congregational life. He has but one purpose: to lift the level of Jewish literacy to deepen Jewish commitments. He has fulfilled their purpose splendidly and we are honored to count him in our company.

At the recent meeting of our Executive Committee, I announced the granting of tenure to Joshua M. Dwork, and I confirm his appointment herewith and for the record. Josh's effectiveness as our comptroller has been hailed and is well known to all. The tour program -- which he, with the help of Irvin Husin, created and nurtured -- gives promise that he can do much more than control the outflow of funds. We wish him success, not just for his sake but for ours, too.

I cannot leave these thoughts and words of tribute to staff members who have achieved a milestone in their careers without saying still another word about Al Vorspan who is truly the cement which binds our Union and without whose wisdom and strength I could not function, none of us really could.

And so our work goes on, and our determination to pursue our tasks, doing our utmost with the resources at our command. The work is great, but we are blessed with many who stand at our side. The times are trying, but we persist nonetheless. Even the knowledge of our defeats does not dismay us. We will rise above them.

For this is what we Jews have always been challenged to do: to rise above our sorrows and our pain, to turn defeat into victory and tears into joy. It is this challenge which the Chassidic master may well have had in mind when he said: "Nissim, miracles, my friends, are relatively easy to perform. Z'iz a sach schwerer tsu zain a yid. It is infinitely more difficult to be a Jew."

AMERICAN JEWISH
ARCHIVES

- ALEXANDER M. SCHINDLER



Major portions of this report were prepared by Rabbi Leonard A. Schoolman and members of the program staff.

TO TRANSFORM DARK MEMORY INTO BRIGHT HOPE

Our past, our dead fathers still live for us
And bid us think of life and not of death.
Of life to which they lent their passion
To which passion they gave the glory of their spring.
Our future has spoken and we listened
And as we listened
The great chorus of life began again.
And amid the awesome orchestra
of seen and unseen powers
and destinies of good and evil
Our shofar sound moce more
a note of daring
and of hope
and of unyielding will.



TO TRANSFORM DARK MEMORY INTO
BRIGHT HOPE,

~~SADNESS TURN TO JOY~~

~~THE TASK OF THE~~

OUR ^{DEAD} FATHERS

OUR PAST, OUR DEAD FATHERS STILL LIVE FOR US
AND BID US THINK OF LIFE AND NOT OF
DEATH.

OF LIFE TO WHICH THEY LENT THEIR PASSION
TO WHICH ^{PASSION} ~~THEY~~ ^{THEY GAVE} ~~AND~~ THE GLORY OF ~~THEIR~~ ^{THEIR} ~~SPRINT~~ ^{SPRINT}

OUR FUTURE HAS SPOKEN AND WE LISTENED
AND AS WE LISTENED

THE GREAT CHORUS OF LIFE BEGAN
AGAIN

AND AMID THE AWESOME ORCHESTRA
OF SEEN + UNSEEN POWERS

AND DESTINIES OF GOOD + EVIL

OUR TRUMPETS ^{SHAW} SOUND ONCE MORE
A NOTE OF DARING

SEE OUR AND OF HOPE
AND ~~THE~~ ^{OF} UNYIELDING WILL
OUR MOUTH IS FILLED W/ LAUGHTER + OUR LIPS ^{OF REJOICE}
FOR LAUGHTER ARE THE ONLY PATH
DOWN GREAT THINGS FOR US
WE ARE REJOICED

~~ASSOCIATE~~

~~YOU HAVE~~

THANK FO

THANK YOU EVEN MORE

This is a day of sorrow

Sorrow in the remembrance of things past

of that grim abysmal night 37 years ago

when the shattering of glass all over Germany

gave a first sounding of the storm

of that whirlwind of destruction

in which 6 million of our people perished

THIS IS A DAY OF SORROW in the knowledge of things present

a day which ~~will~~ ^{will} live in ill-fame

when justice ^{again} was perverted

and our people ^{again} once more traduced

But this is also a day of determination

a time to do what we have always done

to transform dark memory into ^{bright} hope

to take the sherds of our shattered hopes

and to refashion them into a thing of beauty

Our young people provide us with a reason for hope

when we look at them we catch a ^{glimpse} glance of the future

and we like what we see...

Our young people want to be heard

they want to give expression to their feeling

Philip Jordan - a Board member of the UAHC and the President of NTTY

will speak to us in a moment,

to introduce what he has to say

our young people...so very precious in our eyes...

asked me to re-read these lines from my presidential message

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INTERNATIONAL CONFERENCE ON SOVIET JEWRY

February 17, 1976

- - - Rabbi Alexander M. Schindler

It is a privilege which I greatly appreciate to be here and to participate in these solemn exercises which mark the beginnings of Brussels II. We are here to renew a covenant which we concluded five years ago, and to regain a strength which we realized here then.

I stand before you as one of the spokesmen for American Jewry. We have come here nearly 500 strong to represent a community of millions. We join with our brother Jews from fifty lands, from every corner of this battered globe of ours and in a unity which transcends our myriad differences.

It is a unity cemented by a common commitment, by a determination which defies despair, by a tenacity which asserts -- against all chance and history and reason -- that Israel lives, that this stiff-necked people of ours has a will-to-be which is invincible, that neither the indifference of many nations nor the malevolence of our enemies suffices to prevail against us.

In this place, five years ago, we unfurled a banner of hope. We shook the skies with a mighty cause: the cause of Soviet Jewry. The cry was loud, our cry for Jews entombed in Russia. Many heard us. Our voice evoked a resonance.

The conscience of the world was touched; our cause was placed on the moral agenda of mankind.

The Jews of Russia heard us and took heart; a hunger seized them, the hunger for self-identity, and they asserted it with ever increasing force.

The Russians heard us too. To be sure now, they denounced our conference as a provocation; they called us rabble-rousers; they labeled our efforts as an "impudent attempt to interfere in internal affairs." And yet they listened. Grudgingly that mighty empire gave ground. And slowly and ever so surely, those grim and massive gates creaked open.

And now we are here on the eve of Brussels II. Our mood, alas, is vastly changed. We must face facts honestly. Slogans cannot obscure them. The tide of our cause has receded.

The dream of yesteryear has crumbled to the dust.

The gates are shutting again. Nearly 200,000 Jews who have applied for visas are still not allowed to leave. They are subjected to villification, to dismissal from employment, to expulsion from school. They are exposed to capricious conscription, to arrests and trials and prolonged imprisonment.

A pall has descended on the Jews of Russia, though their spirit miraculously is not yet broken. A pall has descended over our entire movement. We nearly won; oh how close we came to victory! We could almost see and touch and feel those

hundreds of thousands of Russian Jews reunited with their people, flying toward them on the wings of the Jackson amendment.

But today, a short day later, we are immobilized by doubt and by self-recrimination and by a bitter discouragement.

This is not a moment of exultation, then, not by any manner of means. All the more so because it comes at a time when we Jews are embattled on so very many fronts. When the nations of the world, in council assembled, have allowed themselves to be reduced to a lynching mob baying and yelping at the heels of the Jewish state, hurling obscenities against our people, besmirching our faith. No, this is not a time for celebration! It is a time, rather; for solemn renewal, for rededication, for a determined re-gathering of our strength.

We simply must begin again, there is no other way. We must resume and intensify our protest. We must reassert our demand for a free movement of peoples, of all peoples, of Jews and dissenters alike.

We must summon the civilized world to insist that Russia abide by those conventions to which she has subscribed, and many, most of these conventions not in the least among them the Helsinki Accord assert the right to migrate as the inalienable right of man.

Now we Jews are not cold war warriors, none of us are; we all of us favor detente. Only a lunatic will opt for confrontation in this thermonuclear age. But detente is a two-way street, if it is not it is nothing, a sham, an illusion. Detente is not a cul-de-sac -- a dark and twisting alley open only on one end. For the sake of world peace if not for the sake of our people, we cannot allow the Soviets to mock their own commitments.

But we must do more than that. We must go beyond the demand for free emigration to insist on the right of Russian Jews to live as Jews, to exist as a distinctive religious, cultural and national entity.

Whatever our future success in the struggle for Soviet Aliyah and there is still a possibility for such a success, perhaps in the wake of another trade agreement between the U.S. and the U.S.S.R., the vast majority of our fellow Jews are likely to live on in Russia. What meaning, pray tell, their physical survival, if they do not survive as Jews.

They are presently denied this possibility. The father who teaches Torah to his children takes a dreadful risk. Jews are afraid to speak Yiddish in the street, or to pour out their souls in Hebrew in their synagogues because their synagogues are infested with informers.

They dare not approach the government or even their own leaders with religious requests. All institutions supportive of Jewish life have been demolished. There simply is no means to transmit the tradition, to communicate our culture to future generations.

Hedrick Smith estimates that fully one million Russian Jews have already opted for assimilation. One million sons and daughters of Israel driven away from us by these chill and stormy winds of their spiritual holocaust.

And so we must widen our demands for emigration to encompass other liberties. And this, among much else, is what we seek:

Synagogues and schools and authentic yeshivot - not just Soviet style geriatric centers;

The publication of pamphlets and books and texts on Judaism in Russian - and not in a language which the younger generation of Russian Jews alas no longer commands;

Teachers Colleges which are open to the many expressions of modern Jewish life - not just dingy attics for a handful of harmless elders who express themselves in ways irrelevantly alien to the modern, educated Russian Jew.

Let the word go out from this place to the leaders of the Soviet Union. "We welcome your words pledging a free flow of ideas and information and of peoples. We are fully prepared to hear your ideas and to examine your information and to meet your people; but we expect a reciprocal response! We have a cargo of our own to ship to Russia - a cargo of ideas, convictions, of information and beliefs; we want to send our people there with suitcases full to the overflowing, the very best of our people - rabbis and teachers, scholars and artists, poets and thinkers. Our purpose is to help our brothers get their bearings, to find their Jewish feet, to stretch their Jewish sinews. Your response to us, Russia, will be the litmus test of your sincerity. For then it will be for all the world to see whether your policy of detente is truly authentic or merely a snare and a delusion."

Thus do we return to our tasks anew, and in some newer ways. In the Talmud we are taught, "He who can protest but fails to do so, is an accomplice in the act." And so we lift our voices loud in protest. We speak because we are enjoined as Jews to do so. We speak because we do not want to commit the sin of silence a second time in the same generation:

We speak because we want the Jews of Russia to know that we have not forgotten them, that they are not alone.

Aye, let the word go out from this place, the word of Israel the people: The Jews of Russia are our brothers, they are the flesh of our flesh, their soul is bound to ours inextricably.

Who are they? They are Jews!

What are they? They are Jews!

What will they remain? Jews, aye - Jews, forever Jews!

To this great end, we pledge our energies and our sacred honor.

Dedicatory Remarks
Kibbutz Yahel
Rabbi A. M. Schindler

file

It is with tender awe that I approach this moment and this place.

The words of the Biblical poet strike a responsive chord within me

איך האבן איר געזאגט
'וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ יָשׁוּב'

How full of awe is this place
Surely this is none other than the House of God
and this is the gateway to heaven

This Torah scroll which I hold in my hand
is a gift to Kibbutz Yahel from the Reform Jewish community of America
It is a token of our affection for its builders,
a sign of our admiration for their devotion and their courage.

This Torah replicates our generation's experience.
Once housed in a synagogue in Prague,
it was plucked from the ashes of the shoah,
preserved by the Progressive Synagogues of Great Britain.
And now it will serve as a beacon of this place
which is dedicated to the building of our future.

By bringing our Torah here,
the Reform Jewish community demonstrates the full flowering of its return to Israel,
Israel the people and the land,
that greater Israel to which our lives are pledged.

The act of giving makes its demands on the giver.

It bids us acknowledge that the sons and daughters of Yahel are our very own
the flesh of our flesh,
their soul bound to ours inextricably.

It enjoins us to remember,
lest we continue in our complacent way,
that they build not just for themselves;
they build for us as well.

And because they do and they are our own,
we must always ask and answer:
do we build for them as well?
are we fully worthy of their noble deed?

May this place continue to be sacred,
for the greatness of its promise and the beauty of its fulfillment.

Ken yehi ratzon.



EULOGY

ROBERT STEIN



By Rabbi Alexander M. Schindler
Temple Israel
Westport, Connecticut

January 5, 1977

With heavy hearts we gather in this sanctuary. Great is our grief... bitter the anguish which afflicts our soul, for a chord is loosed...the silver chain is broken, tender ties of friendship and of love have been torn asunder by relentless death.

Our sorrow is suffused with no little anger, with a resentment...a bitterness of spirit. There is, after all, not only the loss of what was... there is also the loss of that which might have been, which should have been. What a tragic waste. Why? Why did it have to happen? Why are Thou so far from our help at the voice of our supplication?

Oh, I suppose in the bitter end death came as a kind of release... But why the pain? Why the dread disease? Why those monstrous demons which destroy a man?

There is no answer to this why of suffering. There lives no man who knows the answer. There is no book which yields an answer. We stand before life's towering mystery and we have no other choice but to accept, to see these cruelties as life's inevitable part: plenty and poverty, righteousness and rottenness, beauty with its sting of evanescence, a man strong and powerful one day then crumbling like a castle of sand built by children 'long the shore when the tides of destiny roll in...No, there is no life without such cruel contrasts. Life simply cannot be had on any other terms!

Let us start the process of acceptance even now. Let us take at least the first few tentative steps which lead from the silence of the grave to the tasks of life. It is a fitting way to begin our final farewell to Bob Stein.

And what shall I say of him? How shall I describe the quality of Bob's life, the essence of his being? These cannot be captured by mere words. They were too great, too grand for that. And so I do not even know where to begin. I could not possibly praise him enough. Let me say only that it was an honor to have known a man such as this, to be with him so often, and to have him call me friend.

Bob was an extraordinary human being...heroic in his proportions... both the outer and the inner man, in a sense replicating life itself with all of those contrasts of which I spoke...He was proud and yet humble, he seemed always in a dudgeon yet he was easy and eager to please, he was contentious but playful, rough and tough, yet ever so soft and gentle.

He was driven within and intense - - but at the same time he was also ebullient, exuberant, oftentimes outrageous in his good humor. He lived life fully, he luxuriated in just being, breathing, living. No moment of existence went by unawares. He seized each golden minute of his life, with all his heart and soul and might.

If he would have heard himself designated a believing and an observant Jew, he would have mocked the description. And yet he had a respect for institutional religion. He brought his children here and he served this institution in countless ways.

I, for one, never knew a prouder, more fiercely loyal Jew. He wore his Jewishness as a plume, determined to keep it untarnished, prepared to fend for it unto his last. Connie tells us that during World War II he was among the first to liberate a concentration camp and immediately patched a yellow star atop his American uniform, wearing it as a badge of honor for all the Germans to see.

He called himself a political conservative, an arch reactionary, if you will. But he had the instincts of a warm-blooded liberal, and invariably acted out of his essential humaneness. In fact, he was more liberal than most liberals I know because most of us are so concerned with the welfare of the group that we forget about the individual.

Not so Bob. The individual was at the end of his universe. He cared about each person and not just about people. No predatory collectivism for him, only and always man, not men! To see Bob with someone who had fallen low was to see Bob at his finest.

Joining the Volunteer Fire Brigade and driving the town ambulance all hours of the day and night - that was Bob.

Sensitive to the needs of a total stranger and responding to this need without restraint - that was Bob.

Helping people desperately in need of help. Giving them not just mind and substance, but his heart, his very being too. All this without a word to another. Innumerable hidden deeds of human kindness, known only to giver and to receiver and all the more precious for their tender privacy - that was Bob.

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Of course, he was at his finest as the man of his family. He was a noble parent, an entirely worthy father. No gift of life was sweeter to him than his daughters, Peggy, Judy, Betsy. They were his pride, his most precious possession. He rejoiced in their joy, suffered their pain, he gloried in the splendor of their attainments.

Of course he loved those whom they loved. Their husbands whom he regarded as his sons - Charley and Michael - their children, his grandchildren, the jewels of his crown.

He loved his wife, his Connie...the companion of his life these thirty years. He loved her to a fault. He protected her, if anything, too tenderly, as if she were a rare and delicate plant which indeed she was for him.

His was a love which was requited in full measure; by wife, by children, by all. They respected him, they cared for him, they adored him -- and he knew it. No remorse of unrequited love need fill them now or ever, there is nothing whatsoever they could have done more or failed to do for him, their love demonstrated over and again in life was the noblest tribute a man could possibly desire.

And now he is no more and because he was what he was and is no more we weep. Weep because a bright and shining star has been torn from the firmament of our lives. And our lives are the darker and the colder because of it.

And yet not all is gone. AHAVA AZA MIMAVET. Love and memory can bridge the chasm which separates the living from the dead. Even as we speak of Bob, the sense of his continued presence is greater than the knowledge of his death. The words he spoke, the beauty that he fashioned, the love he gave us in such abundant measure, these will warm and sustain us always. These precious endowments were never bound to his physical frame, to the cells of his brain or the fibers of his all too great heart. They came from a spirit within him and beyond him and this spirit will live on for everlasting blessing.

This spirit sustains us now in the hour of our bereavement. It will help us break through its darkness to the light which lies beyond. For this is what Bob would have us do could lips now silent speak, to turn from the silence of the grave to the tasks of life, to cling to that life which he embraced so fervently, to love those whom he loved in life.

No, death certainly sets no end to our love, this above all we know
as we speak our final words to thee our noble friend. We love you still and
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with a resentment...~~with~~ a bitterness of spirit.

There is, after all, not only the loss of what was...

^{ALSO} there is the loss of that which ^{MIGHT} ~~could~~ yet have been, which should have been.

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he ^{was} contentious ~~but~~ ^{peace-loving} playful

rough and tough yet ever so soft and so gentle.

He was driven within and intense -- ^{AT THE SAME TIME} ~~yet he lived life~~ ^{BUT HE WAS ALSO} ebullient, exuberant,
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CONFERENCE OF PRESIDENTS OF MAJOR AMERICAN JEWISH ORGANIZATIONS

515 PARK AVENUE

NEW YORK, NEW YORK 10022

PLaza 2-1616

Cable Address: COJOGRA

ADDRESS BY

Rabbi Alexander M. Schindler
Hadassah Banquet
Tuesday, 23 August 1977

Let me muster for you just a few facts -- arms for our arsenal -- which we well might need for the political struggle which lies ahead.

Let there be no mistake. Sweat and struggle lie ahead. Did you know, for instance, that Jerusalem was never the capital of any independent state other than under Jewish rule? To be sure, Moslems and Christians revered their holy places, but they attached no great importance to the city itself, deeming it but a provincial township. Indeed, under the Crusaders, once-proud Jerusalem was reduced to a desolate hamlet of no more than 3,000 souls.

By contra-distinction, Jerusalem has always been the capital of the Jewish People. It has never been without its Jewish community -- not for a year, not for a month, not for a single day -- in our long and tortuous history. By 1844, Jews constituted the largest community of Jerusalem. Since 1876, they have been in the majority. Nonetheless, 20 years ago, Israel was prepared to consider a U.N. proposal for the internationalization of the city. The Arabs rejected it.

During their abortive effort to strangle Israel in the hours of her birth, Jordan invaded Jerusalem and annexed the Old City. No international conference drew lines. It was war and conquest which divided the city and which set its boundaries. In 1949, the Jordan-Israel armistice agreement called for: a free access to the holy places; the use of the cemetery on the Mount of Olives; and of Hadassah Hospital on Mount Scopus.

None of these agreements were ever honored. Jews were barred from the Western Wall. Yeshivas and synagogues were systematically destroyed. The tombstones of the cemetery -- 38,000 -- were desecrated; some used for toilet seats in Jordanian military encampments. Even certain Moslem and Christian citizens of Israel were denied entry to their shrines. And who here can forget that most cruel deed: the massacre of doctors and nurses on their mission of mercy to Mount Scopus.

When Jerusalem was reunited and the link with its past renewed, the barbed wire and gun emplacements were removed and gardens flourished in their place.

During these past ten years, aside from isolated acts of violence -- stimulated in the main by subversive elements who came not from within but without Jerusalem's sacred walls -- Arab and Jew have lived together in peace and prospered because of their unity. The sanctity and the immunity of the holy places has been preserved and men of all faiths are free to worship at those shrines which remain the spiritual centers of their religion.

And so our claim to a united Jerusalem as the capital of Israel is just. It is justified by our faith. It is given ample and triumphant vindication by the manner in which we held our trust -- ever more -- No, Jerusalem will not be divided again. Not so long as

breath heaves in our lungs and blood pulses through our veins.

But I must turn to my task and speak not of Jerusalem as a pawn on the chessboard of international diplomacy but rather of that Jerusalem of our dreams.

Is there anyone here, indeed, anywhere throughout the world, who has stood upon the hills of Judea and looked down on our holy city and not felt moved and profoundly stirred to the innermost parts of his being. It is good to stand in Jerusalem; to feel the strength which emanates from there, to breathe that air which is the very life of our soul. Jerusalem, whose space is filled with the voices of the past, whose stones are the frozen echoes of eternity. Jerusalem of hope, where waiting for God was born, where the expectation for everlasting peace came into being.

What has Jerusalem meant for the Jewish People?

It was our sustaining memory and hope. It became the over-arching symbol and embodiment of our ideals and it was and remains the source of our faith. Are not these the two guardian angels of whom the rabbis say accompany a man through life -- one on the right, the other on the left? The one holding fast in loving tenderness things of the past, persons and places endeared by memory and by affection; the other pointing to the distant future, brightening up the goal and giving hope. Both together form the warp and woof of human history, helping man in his upward striving to overcome death and defeat and to turn the tears of yesteryear into the laughter and the triumph of tomorrow.

Jerusalem was never abandoned in our national consciousness. Throughout our wanderings, thrice daily did we pray: "Return us in mercy to the City of Jerusalem, rebuild it soon in our days, establish speedily the throne of David."

Yearly, a day of fasting, Tisha B'Av, was set aside to mourn the destruction of the Temple and pious Jews would keep one corner of one room in their houses unpainted to remind them of this national calamity. And, at the conclusion of our most sacred day, Yom Kippur, even as at the conclusion of our most sacred home festival, the Seder, we solemnly intone: "L'Shanah Ha-bah B'Yerushalayim." Thus did the Jew keep Jerusalem ever fresh in his heart and in his dreams.

I know many incidents in the long and eventful life of our People which dramatize this point, but none is more dramatic and more poignant than the story which is told concerning Golda Meir when she was Ambassador to Russia.

During her very first year she repaired, as was her wont, to the synagogue on Yom Kippur. While she was thronged on her way to and from services, during the service itself she received no special recognition. She sat in the women's gallery by herself. No one approached her. No one deferred to her. The service moved through its full-day liturgy. There was the customary humming of prayer, the sighs, the cries. Everyone proceeded at his own speed, held in rein now and then by the chanting of the "Ba'al Tefilla." But then, at the end of the service, a sense of the mysterious filled the synagogue and as if by command -- though none was given -- women and men rose in their seats and, in unison, with a full voice, they proclaimed: "L'Shanah Ha-bah B'Yerushalayim. Next year, O God, next year in Jerusalem."

Jerusalem was our faithful memory and the hope for its restoration and our return sustained as always. Jerusalem became, also, the over-arching symbol of our ideals. This city, "It must become a great light to the nations," we are taught in Pesichta Rabbati. It must be the world's teacher, its moral guide.

An ancient legend holds that the site of the Temple itself was chosen because it was

on this very spot that two brothers rendered an act of human kindness, a deed of love to one another. This very name is etymologically related to the word Shalom, and peace is surely the brightest star in the firmament of Judaism's commandments.

It is the ideal, and the ideal only which gives meaning to life.

You add love to a house and you have a home.

You add righteousness to a city and you have a community.

You add truth to a pile of red brick and you have a school.

You add art and imagination to a series of arches and spirals and you have a cathedral.

You add religion to the humblest edifice and you have a sanctuary.

You add justice and mercy to the far-flung rounds of human endeavor and you have a civilization.

You take these all together; exalt them above their present imperfections, add to them the Fatherhood of God and the Brotherhood of Man, and you have Jerusalem, the Temple of the future, the ultimate pattern of man's ideal vision.

Jerusalem is also the source of our faith.

I will eschew theological terminology and speak not of God but rather of that sense of the holy which is a necessary precondition of Jewishness. A knowledge of our history is not enough for that. Nor does a system of morality suffice to define the Jew when that morality is seen merely as a projection of the human mind. For you see, to be moral, a man needs to know that what is highest in spirit is also deepest in nature, and that the ideal and the real are at least, to some extent, identified not merely evanescently in our lives but enduringly in the universe itself. To be Jewish demands also a sensitivity to the holy, an ability to respond with wonder and with awe to the essential mystery of life.

Jerusalem, so Heschel taught us, is not divine: "Her life depends on 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."

And so we will go up to Jerusalem. And we will bring our children there. Some will come for a time and some will remain for always. There we will build homes and schools and hospitals and countless institutions of higher learning.

We will build synagogues too.

I dream of one such synagogue, overlooking the ancient city. The easternmost wall of that synagogue will be made of glass; yes, even the wall of the Ark against which our sacred scrolls will be framed. And through that glass we will 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 ratzon -- thus may it be God's will."

Memorandum

19 December 1978
DATE _____

To: EDITH J. MILLER

From JOANNE JAHR

THE SPEECH. I have enclosed two alternate page 3s; one in which Hadassah is mentioned; one in which I cut out the mention of Hadassah.

I also enclose a copy of the original. For your interest.

Disregard his sexism -- he pretty effectively cuts women out of God-yearning and God-touched, Amen. However, I am certain that the good women of Hadassah didn't notice and, if they did, couldn't have cared less. Nevertheless, it is beautiful. Because he is a poet as well as being a rabbi.

Regards.



Conference of Presidents
515 Park Avenue
New York, N.Y. 10022

A Salute To The CCAR Journal

Alexander M. Schindler

I TAKE SPECIAL pleasure in saluting the *Journal* of the Central Conference of American Rabbis (henceforth to be known as *The Journal of Reform Judaism*) in this, its Silver Jubilee issue, on the completion of twenty-five years of continuous publication. My salutations and congratulations are, of course, directed to the men who have been responsible for producing these one hundred issues—its editors. All of these have been rabbis, alumni of the Hebrew Union College—Jewish Institute of Religion, members of the Central Conference of American Rabbis, and spiritual leaders of synagogues belonging to the Union of American Hebrew Congregations. Their task has always been arduous, frequently time-consuming in the extreme, and sometimes painfully thankless. Yet all have served without the slightest material compensation, motivated only by the desire to promote the cause of Judaism in general and Reform Judaism in particular. All of us who work in the Reform movement, and especially rabbis, owe an enormous debt of gratitude to the five distinguished colleagues who have carried the burden of editing the *Journal* since its inception: Rabbi Abraham J. Klausner (1953–58), Rabbi Joseph Klein (1958–64), Rabbi Daniel J. Silver (1964–72), Rabbi Joseph R. Narot (1972–75), and Professor (also Rabbi) Bernard Martin (1975–).

During the last quarter century the *Journal* has been one of the major instruments for deepening the spiritual and intellectual life of the Reform movement in the United States and abroad. Not all the articles in it have been of imperishable value (nor were they intended

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to be), but a great many, contributed by highly competent thinkers and scholars, (most of them formally identified with Reform Judaism but some not), have stimulated our minds and compelled us to ponder more profoundly the problems of Judaism in our day.

Jewish theology, for instance, was a subject that was given relatively little attention in Reform circles before the establishment of the *Journal*. Perhaps it is still not treated with sufficient diligence, seriousness and depth. But the *Journal* was largely responsible for initiating and, over the years, maintaining in our midst a high level of discussion about the meaning of belief in God, Torah, Israel, *Mitzvah*, Covenant, and other theological issues which are central to the Jewish tradition and without which Judaism is reduced to a mere practice of folkways and a vague nostalgia for ethnic identification. The process of theological definition and redefinition in modern Judaism cannot, in principle, be brought to a final conclusion. We shall not, in our time, arrive at any Jewish *Summa Theologica*. I am confident that the *Journal* will maintain theological discussion within the Reform movement in the future and bring us new insights and ideas that will provoke our minds and—even, perhaps, on occasion—inspire our hearts and souls.

In the last twenty-five years the American Jewish community has undergone very considerable changes—some for the better, some for the worse. The pages of the *CCAR Journal* have been filled with valuable analyses of the transformations that have taken place. But it is not only analytic description that has been given us; we have also been enriched by serious evaluations. Praiseworthy developments have been given their due, and institutional decay and dysfunction have been the object of jeremiads and diatribes—in some cases, to be sure, overstated, but in many very much on the mark. The *Journal* has not been deliberately iconoclastic, but it has shown remarkably little veneration for sacred cows, even those that pasture in our own Reform grazing lands.

The American synagogue, too, has changed radically during the span of the *Journal's* existence, and these changes have been recorded and critically discussed in many of its articles. Perceptive rabbis of congregations have offered us acute observations on the transformations that have occurred under the impact of historical circumstances; others, equally perceptive, have offered us valuable prescriptions for infusing new vitality into the synagogue and for directed change that will make it more effective in serving its classical purposes. Naturally, not all of us have always been in agreement with everything published in the *Journal* in this area, or—for that

matter—in any other, but we have never failed to be impressed with the sobriety and thoughtfulness of most of what has been offered us.

Concomitant with the transformation of the synagogue have, of course, been changes in the role of the congregational rabbi. Immediate and practical responses have been necessary, and the best ways of making these have been delineated in various pieces in the *Journal*. But it is heartening to note that our colleagues have not been content with “practicality” and “professionalism” in the crassest sense of these terms. Many rabbis have pondered seriously the fundamental religious significance of their work and have sought to formulate its theoretical and philosophical foundations and to discover how they can contribute most to the welfare of that total, organic, and ever-changing entity that is the Jewish people.

For the Jewish people as a whole the State of Israel has been the basic reality and focus of concern during the last quarter century. In the first flush of enthusiasm over the fulfillment of the quasi-messianic vision of Theodor Herzl and the other great creators of modern Zionism, few could have imagined that so many fateful problems would emerge following the establishment of a Jewish state. The special character of Israel as a nation, the nature of Israeli society, the place of religion in the legal and political order of the state, the problem of achieving a just and lasting peace between Israel and the Arab countries—these are only a few of the major issues that have bedeviled Jews both in Israel and the Diaspora. Provocative and intelligent discussion of these vital questions has appeared frequently in the *CCAR Journal*. None of them, regrettably, has been solved, nor does any solution appear imminent. But the *Journal*, I am sure, will continue to wrestle with these problems in the same spirit of profound commitment and warm friendship to Israel that it has manifested in the past. It will bring the reflections on these issues of some of the ablest minds in the Jewish world to its readership—a readership, which I am pleased to note, includes the faculty and students of several hundred colleges, universities, and theological seminaries whose libraries subscribe to it.

The relationship of American Jewry to the larger American society, especially its Christian sector, has been another major area to which the *Journal* has addressed itself. Despite the general climate of goodwill between various religious groups now prevalent in the United States, serious tensions and potentialities for explosive confrontations, particularly in regard to the State of Israel, lie not far below the seemingly placid surface. The *Journal* has been a powerful element in maintaining dialogue between the Jewish and Christian

worlds. I have no doubt that it will continue the dialogue with forthrightness and dignity.

The themes I have mentioned thus far hardly exhaust the rich and varied content of the *Journal* in its first twenty-five years. Limitations of space and time do not permit even an allusion to the host of other areas with which its essays and articles have been concerned. But I would be remiss if I did not mention my appreciation for the numerous exemplars of religious and aesthetic creativity that have appeared in its pages—poems, prayers, meditations. These, I am sure, have been a source of delight to many readers besides myself. Nor can I refrain from at least a passing reference to the valuable, critical reviews of many fine volumes of *Judaica* contained in practically every issue. The books that have been reviewed in the *Journal* have usually been of prime importance to rabbis as well as to everyone with a serious interest in Judaism and Jewish life, even though the *New York Times* and the *Saturday Review* may not give them any attention.

For twenty-five years the *CCAR Journal* has served not only Reform Judaism but *Kelal Yisrael*, and it has done so nobly and well. May it follow the same course for many years to come. May it receive that wider readership within our lay constituency which it solidly deserves. To its present editor and his successors I say: *Tzelah u-rechav!*

It is good to be here, good to be with colleagues from whose companionship we ~~always~~^{always} draw great strength.

My congratulations to Jerry Malino.

His selection for the highest honor which is ours to bestow is much merited.

Certainly, I ~~am~~ indebted to him.

I began my career in New England, the dean of whose rabbinate he was even then.

He became my mentor, my model, the image of the rabbi I would always aspire to be.

We are all of us indebted to Ely Pilchik for that concern with which he guided us these past two years.

He truly cared for us -- our pain was his, our joy his gladness.

He gave eloquent voice ^{to} our need, even in those dark hours of his own most cruel need.

Assuredly, he is a master maggid: bright, brilliant, witty, with just the necessary touch of wick^edness to puncture pomposity and self-conceit!

It was Ely's meshugas which places me in my present predicament, his conceptualization that three successive sessions of our Conference be devoted to the task of defining the pillars of our tradition: God, Torah and Israel.

In this session the word Israel is to be given new dimension.

Ely made light of the labor.

~~Just now~~ "Just ~~now~~ read Silver's paper on the subject," he ~~said~~^{said}, "and bring it up to date!"

What folly on his part to expect this, what presumption on mine to do so.

Abba Hillel Silver ~~was~~ remains the dominant ideologue of our generation.

He was an orator of extra-ordinary force,

~~His~~ words flowing from a rich reservoir of Jewish learning which was his very own.

Moreover, he possessed those political skills

which enabled him to effect change,

to transform our community,

to move it in new directions.

^{led us}
He ~~taught~~ at a time when Reform was intoxicated with universalism,
^{when it} ~~and~~ had cut itself off from virtually all ^{entirely} its particularistic roots.

The word Israel was used as but a vague universalistic expression

in the framework of a Glaubensbekenntniss --

Judaism as a confession of faith existing ^{entirely} outside the framework of peoplehood!

That paper, to which Ely referred me, was delivered 50 years after Pittsburgh,
a year before Columbus.

Listen to Silver's incisive critique of that first platform's definition
of "Israel:"

A messianic hope not bound up with the restoration of Israel
in Palestine is simply not found in Jewish literature...
not from the time of Second Isayah to our own day...
except, of course, in the writings of those Reformers
and some of the Hellenistic apocalyptic writers who, through
allegories and other devices, attempted to universalize
the teachings of Torah, so as to impress the non-Jewish world
with the excellency of the Jewish faith...
National restoration was the very heart of the Messianic ideal
from its very inception. To substitute for this national ideal
an anti-national, purely transcendental, nebulous Messianic Age
on the plea of religious evolution, is to be guilty not of revision
but of distortion. It is both new and counterfeit.

~~Silver's view ultimately prevailed,~~

~~and granted that cataclysmic historical events gave them both tragic and~~

~~triumphant vindication. Whatever the impelling motive, logic or experience, more likely both,~~

~~We accepted these views, taught them to our laymen~~

~~and they, on their part, bettered our instruction.~~

Silver's views ultimately prevailed.

Cataclysmic historical events gave them ~~back~~ tragic and triumphant validation.

And whatever the impelling motive -- logic or experience, more likely both --
we accepted these teachings,

transmitted them to our layety

and they, on their part, bettered ^{our} ~~the~~ instruction.

The result is a Judaism as truncated as that which Silver bemoaned:

a people restored, but only little of that ~~we~~ faith which limns its purposes...

a nation reborn, but only participation by proxy in its life...

a civilization repaired, yet ~~denied~~ ^{denuded of} ~~its~~ essential religious dimensions.

Not only our layety is to blame ^{for this plight.}

We too, the leaders of American Jewry, have sinned.

It is ^{after all} ~~we~~ [^] who have allowed the political state to become the life-supporting
 system of the synagogue,

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

our efforts to build a Reform Jewish community in Israel will also not avail us,

^{for then} ~~then~~ we will be morally and religious bankrupt wherever our people and
 our synagogues are.

Thus we inflict irreparable harm, on ourselves and on Israel too when we suffer her to remain the surrogate synagogue, when we allow, as we do, our Jewishness to consist almost entirely of a vicarious participation in the life of the state..

There is a greater Israel which sustained us through the many years of our being. It is not isomorphic with the political state.

And it is this greater Israel which we must nurture to endure.

* * *

The mandate to involve ourselves in those issues which affect all humanity is a consequential component of this larger Israel.

The call to the cause of national restoration^s was not meant to constrain this component or to cast it behind.

Indeed, the geography of the Messianic Age is etched into the very hills and valleys of the Holy Land.

Will not the Torah go out from Zion and the Word of the Lord from Jerusalem?

The particular exists only for the sake of the universal

-- this is Judaism's conviction --

even as the Kingdom of God will not be built by "uprooted individuals but only by "live cells" rooted in that national reality called Israel.

Fackenheim's assertion of 'the duty to be,' the new 614th commandment, must also be seen in this light.

It is not only that we must cling to our individuality identity in a world which seeks to crush the individual;

humanity requires us for this toilsome, redeeming task.

"That pain which Israel suffers is no pain...

only the pain which Israel and the nations share is truly a pain."

Ultimately, the faith of the Jew must express itself in a concern for all humankind.

Thus we diminish the name "Israel" when we identify ourselves only with the Jewish people and fail to feel the pain of the world!

And we bear false witness to Judaism on the American scene when we become but a single issue constituency!

And we do not truly spread the Word of God from Jerusalem,
when we follow those blind fanatics

-- the Gush Emunim and others --

who bury themselves in the particularity of the land

and do not see that religious dimension of our tradition which embraces our neighbors as well!

Is all this too much to ask?

Can we really rise above our sorrows to sense the sorrow of others?

Can those eternally rejected by humankind nonetheless retain their faith in ^{man's} ~~human~~ potentiality for good?

We did it in days not so distantly gone by!

One might even say that we stayed alive precisely because we stayed human.

Q. Jewish survival is born of an essential ^ehumanity,
of an active sense of conscience and of dignity.

As a Bergen inmate put it, in words most beautiful to hear:

"Even when in death, we remained in the midst of life."

At any rate, this is what we have always been challenged to do.

The Jews stands at the very center.

We are Halevy's heart of the world."

And we cannot abandon our place, simply because of the pain and the suffering which moves through the heart of the world.

The greater Judaism reaches outward, to embrace humankind.

It reaches upward too,

The very name was given to us on a mountaintop, in a time of striving.

It came to us from God Himself,

hence it is more than a name

it becomes, in effect, a definition.

It compels us to recognize ^{the} ~~that~~ critical religious component

of that unique phenomenon which lives at the center of the world.

This component, too, was not meant to be constrained or cast behind
by the call for national restoration;

quite the contrary, national restoration was seen as a means for its enlargement.

It was, in no small measure,

~~The need to refocus on these essentials was, in no small measure,~~

~~a reason~~ which ^{moved} ~~impelled~~ me to make my ^{honest} ~~recent~~ recommendation

that we engage in the conversionary effort.

I urged this policy not only for the sake of 'others' or to increase our number,
but for our inner well-being too.

The process of reaching out requires a prior searching within.

Perforce, it will compel us

to correct our self-perception, and to confront our convictions,

to establish once and for all just what we believe

and how deeply we believe it.

Our Conservative colleague, Harold Shulweiss, perceived this likely consequence
and offers it as his primary reason for supporting my proposal:

"We need such a program not just for the stranger," he wrote.

"There are latent values for our community as well.

Knowing how to answer is as important for the Jewish responder
as it is for the non-Jewish questioner."

Something happens to the student who is called upon to teach.

Something happens to the self which is open to another.

Something happens to the Jew who is ~~asked~~ asked to explain the character of his tradition to one outside the inborn circle.

Most Jews have taken Judaism as a biological gift,

a consequence of birth which is lived in incestuous company.

Unchallenged, they take the spiritual and moral insights of Judaism for granted or, more correctly, reduce its imperatives to the ethnicity of food taste, hand-gesture, and voice inflection.

Called upon to interpret the spiritual conscience of Judaism to others,

the Jew may gain for himself a new self-awareness, self esteem, ^{new} and a new ~~responsibility~~ ^{responsibility} articulateneess. his con diction s

Be that as it may; The meaning of the name Israel is multi-dimensional, and our community's preoccupation has become too narrow, too monistic.

"Israel" encompasses religious and moral values, the universal concepts, the mandate of mission, the Jewish people itself --

and not just national ~~aspirations~~ attachments.

And it is this total program of Jewish life which we, the religious leadership, must nurture --

~~in order~~ to be true to our name

and to retrieve the strength of our life

* * *

We must press forward on this wider road ~~now~~ of our destiny. ~~maximal~~

We dare not wait until we are relieved of ^{the demanding duty} ~~that over-riding responsibility~~

to secure the safety of the State, ~~of Israel~~ of Israel ~~mediat y israel~~

Peace will not come to Israel, alas, not in our day.

We must press forward on this wider road of our destiny.

We cannot, dare not delay until we are relieved of the burden to care for the
safety of Israel

Those who believe that this burden has now been lifted from us delude themselves.
They live on airy hopes.

Of course, I am encouraged by the events of these days!

Something ~~new~~ new is astir in the Middle East

At long last, one Arab nation has come to terms with the existence of Israel,
and recognizes her right to live in security and peace.

Yet it is but a formal peace, skeletal, if you will
and still requiring ²⁻³ the sinews of common endeavor
and the flesh and blood of human contact:

joint economic ventures beneficial to both nations

Egyptian tourists thronging to Jerusalem

Israelis flocking to Luxor and to Abu Simbal, to see those wonders
which our fathers built

In such a manner will peace take on aspects of reality.

This day, we celebrate only its beginning and only an opportunity.

Moreover, danger⁺clouds darken the horizon.

The Camp David negotiations theoretically assumed Sadat's ² Arab spokesmanship.

In fact, he held no such mandate.

Thus, Israel continues to face enemies, to the East and to the North,
nations who have not yet given their YES for an answer
who are at no table to give their answer.

Scuttlers of the peace abound, those who want to wreck it,

seizing on ^{any} ~~any~~ means to do so

^{the} maiming ^{of} limbs

^{the} searing ^{of} flesh

the slaughter of the innocents ^{is likely} ^{wider --}
~~Their blood soaked arena~~ ^{dimmed tide} ^{is likely to sweep even} ^{reach}
~~their bloody arena~~ ^{is likely to widen, even reach these shores.}

American Jews ^{might} ^{may} ~~may well~~ find themselves target of terrorist attacks.

Another foreboding factor is American foreign policy.

Its course remains problematic.

I, for one, am not at all persuaded that the Carter administration has altered
 its fundamental thrust.

That thrust is well-rooted, ~~in the administration~~

It even ante-dates the inauguration in that it reflects the ~~administration's~~ ^{long-held} ^{& fondly}
^{the administration's} ^{makers}
 convictions of ~~our government's~~ ^{principal policy architects.}

The goal is a comprehensive solution, preferably reached at one stroke.

^{THIS}
~~It~~ is an entirely worthy goal -- in theory.

Too often, alas, it is illusory in practice.

When its pursuit ^{enters} ~~enters~~ the realm of the intractable,

and ~~then~~ requires the assent of the intransigent,

comprehensiveness negates itself,

And the "best," becomes the enemy of the "good."

Sadat and Begin turned toward each other precisely for this reason.

Both dreaded the Geneva scenario.

Both despaired of its success.

They opted for the attainable "good" rather than the elusive "best."

And now they need time

-- time to give substance to their formal agreement

-- time to nurture that trust which may embolden ~~them~~ ^{others} to take risks for peace

-- time for a moderate ~~Ar~~ Palestinian leadership to develop so that Israeli - Palestinian co-existence on the ~~West~~ Bank and in Gaza will have its slim chance for success.

Will they be given this desperately needed time?

The evidence suggests otherwise:

Item: Within days after the intialling of the first Camp David agreement Asst. Secty of State Saunders is rushed off, on his disastrous mission to Amman.

Item: Two days before the signing of the finnal summit text President Carter is interviewed on ^{Cairo} Television and resumes his efforts to cosmetize the PLO

No evidence of any alteration here!

The committment to comprehensiveness remains unaltered.

It is almost as if the forging of the Cairo-Jerusalem axis is but an interlude, a necessary diversion from the central task.

Indeed, Dr. Brzezinski virtually called it that:

only the first of innermost of three ⁿcoⁿcentric circles the second involving Jordan and the moderates and the third reserved for Syria and Russia.

Here then is the fear:

that soon, too soon, those issues which we had thought removed from the American agenda will make their reappearance: negotiations with the PLO, Russians as guarantors of the peace, virtually total withdrawal, including the East of Jerusalem, et cetera.

And here also lies the essential danger:

That the reach for the perimeter of those concentric circles will be so rapid and relentless that the center will not hold and even the bi-lateral agreement will crumble.

I do not mean to dampen our joy,
merely to set a bound to our expectations.

Nor do I mean to belittle what was accomplished.

Quite the contrary, the signing of the peace treaty is of the
greatest moment.

It has enormous symbolic worth,
and it holds forth the promise of transforming the Middle East.
But if the promise is to be fulfilled,

Egypt and Israel must be given sufficient time
time to give their fragile peace its chance to cohere and to
hold fast.

Be that as it may,
those who believe that the demands of our devotion to medinat yisrael
will soon lessen are sadly mistaken.

That will not happen, alas, not in our time.

If anything, these demands will intensify.

And this is why we cannot delay in moving forward on the wider
road of our people's destiny

that road which takes in not only national attachments,
but also religious and moral values, the mandate of mission,
and the Jewish people itself.

My final comments relate to the concept of Jewish peoplehood as an aspect of the 'greater Israel.'

We are a people.

Essence and existence are joined within us.

Our faith forever demands involvement with a larger fate,
-- the fate of Israel.

The individual Jew is a lie and a fraud

when he is more of an individual than he is a Jew.

He emerges whole, authentic only, once he surrenders himself
to the cause of his people.

Reform Jews have come to accept and act upon this truth.

In the two score years since Silver spoke,

we have moved from thy sidelines to the center,

turned from detached observance to a passionate involvement
in Jewish life.

Our involvement in the community is as ~~xx~~ avid as that of any *other*
of its segments.

Certainly, it is less qualified.

We, and only we, accept all Jews without questioning their
integrity or authenticity.

Our commitment is to community and pluralism alike.

Others do not share this wider commitment.

They examine our credentials,

impugn our Jewishness,

and seek to undermine the legitimacy of our movement.

As a glaring case in point, institutional orthodoxy's definition
of Israel ^{assuredly} does not include Reform Jewry.

In response, there are those who suggest that we become somewhat more adaptive in our practices, more halachically conforming in order to reduce hostility and to gain greater acceptance for Reform Judaism especially in the State of Israel.

I reject this notion, ~~xxx~~ categorically do I reject it because it is a wrong and because it is inefficacious.

Conciliatory change is alien to the essential spirit of Reform. Our practices do require continuing reappraisal, and if that reappraisal recommends change, let change come.

But a change adopted to appease, is a change for the wrong reasons. It substitutes political for religious judgements and thus does violence to our essential nature.

What's more, the conciliatory effort will be barren in its effect. The orthodox definition of Israel includes us as "sinners," but not as we are.

The only option offered is full surrender.

Nor am I persuaded by the argument that whilst ~~xxx~~ institutionally orthodoxy cannot be won,

the wider Jewish community will be more amenable to Reform once we take on the appearance of halachic conformity.

Dick Hirsch will forgive me, and Dave Marmour too.

The 'mah yomru hayehudim' rings no more pleasing to the ~~ix~~ ear than did the 'ma yomru hagoyim.'

There is, after all, an imperative: the "mah yomar adonai!"

Why, then, should we ape beliefs and practices which we have
long ago rejected as antithetical to our deepest values?
It will not avail us.

And if we become sycophants,
truckling for favor by pretending to be what we are not,
we will not deserve to win acceptance,
from orthodoxy or anyone else.

Our ideological prggenitors did not forge Reform Judaism
to have us trade it in for a tinsel imitation of tradition!
We owe Halacha a vote, not a veto

-- as Jerry Malino once so tersely put it --
and we owe ourselves that self respect
which we can earn only by holding fast to our ideals.

Why do we think so little of ourselves and romanticize others?
Why do we persist in judging the best of orthodoxy against the
worst of Reform.

Yes, orthodoxy is rich and meaningful and beautiful in many ways.
But it has its aberrations no less abhorrent than our own:
fanatics who paint swastikas on synagogues in Brooklyn
as a protest against the state

or who shout "anti-semitism" when a Rabbi Bernard Bergman
is sent of to jail for gouging the elderly
or who risk the delicate governmental coalition in Israel
with their fixation on ~~territorial~~^{the} sanctity of sand.

We have nothing to be ashamed of, my friends, and can walk with
head held high. I for one intend to do so, as I have.
For whatever achievements may have come were built upon the
reality of my identity as a Reform Rabbi,
as a proud exponent of the principles of RJ

which has much to teach to all of our neighbors including the orthodo Jew

Judiasm survives best when pluralism is the rythm of ~~life~~ the Jewish society.

Where a politicized orthodoxy prevails, stale repression, fossilized tradition and ethical corruption ^{often} hold sway.

This is the danger in Israel itslef.

But When Reform is free to challenge

to compel thought

to affirm the power of Jewish ethics

to press change against the crust of habit

there can be found new energy, and a new vitality..

The Jewish world -- indeed, the entire world -- requires us

but only if we are true to our role

as goad and innovator and ^{the} renewers of life.

