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AMERICAN JEWISH ARCHIVES

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

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 2: Jewish Institute of Religion, 1930-1989.

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Slonimsky, Henry. Notes. 1942-1943.

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

HERBERT A. FRIEDMAN

Read and
corrected



Slonimsky - Love + Religion

6/15/42

I do not believe that war is evil.

" " " " " " pacifism is way of achieving peace. Intransigent religiosity of c.o. is of no value.

Goodness must aim to achieve goodness.

" " " " " " clothe itself with reality.

World is so constituted that a hard reality has been laid upon spirit to enter nature. World ~~has~~ will not belong to God until it is won over to God by those who return to nature to do the job. It is finite divinity.

It is Functional monotheism that remains to be achieved - and may be defeated.

Questions:

1. What attitude should religion take toward the war
2. " effectiveness can " have in waging war
3. " prospects will " at end of war

Religion as manifest is unreal and ineffective. Unreal because it touches individ. and not states, which are moved by power politics. Unreal because it rejects empirical facts that shape the world, withdraws into vacuum. Unreal because it serves for pay - is an industry.

1. Religion cannot reject the war out of fatuous religious pacifism. To submit because of abstract moral principle - is also to remove self from shaping the peace, and to retire to ivory tower.
2. Religion must come to grips with reality - spirit must enter nature. And spirit must remain heaven within nature. This is heroic task of religious man. To be

effective in war & peace religion must espouse & make its own that cause for which we fight - The common man. This means The common man who has been left out (The Negro), The economic democracy (not only political). But This authentic religiosity would disavow The established religion. Look at The difference between Russia (non-religious?) and Italy (religious?) Religion may well disappear as a force in its own right if it does not change.

3. External fate of religion - it must wait on The forces of The world until it becomes one of The forces. The Orient will emancipate itself from The West after The war. How religion will fare in The east will depend on how religion acts in The war. If it continues to look down on yellow man (American missionary implications) it will disappear there. In The west religion will decide its own fate by the choice of sides it makes - liberal or reactionary. The faith that religion will make The right choice will help it make that choice.

What can religion be in a world of Macht politik, for such The world is? In such a world religion can only be pious sentiments. Two worlds which do not touch. How to effect interpenetration? This question sums up goal of history.

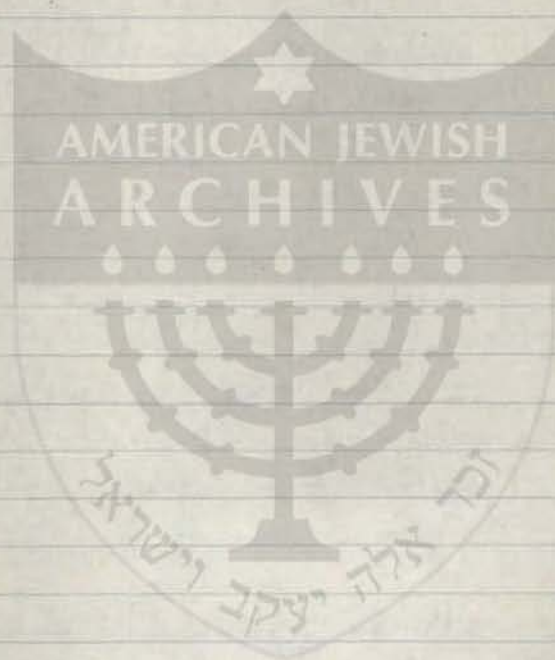
- Religion must not be content to teach what justice + righteousness are, but must seek to endow them with arms. Right without might is an unreal abstraction.
- Right must capture the might. Slow
- moralization of force is the secret of God at work in history through heroic and Godlike men. God is not 1912 as he must be made that, and he may never become it.

The religious character of all heroism is to make God the ruler. In the Atlantic Charter, The 4 Freedoms of FDR, The Peoples Rev. of Henry Wallace - we find a religious-politic.

- a) Basic is the freedom of personal religion - so that once in history a Jeremiah comes
- b) Freedom for both sides to speak
- c) Freedom from secret police
- d) Freedom from sand.

Spinoza stands between Machiavelli and Hegel. They deny the dualism of nature and spirit. Only the strong is right. We infer from these "gigantic pyramids", the enemies of men, that goodness must become strong. These 3 supreme truth-tellers show what we must do - The world must be made God's - it does not belong to him now. This is where we split from them.

Religion is The name of power in the
service of goodness. That power comes
from God - no one but God derives it.



Words must evoke images in order to produce emotional response. If preacher isn't roused, The congregation isn't. Preaching should be inspirational.

Essential Themes remain same - illustrative material is couched in different terms. Jewish source material also remains same, but that which is selected varies, depending on what appeals to preacher.

1

2

Stories of Jewish heroism under fire - to bolster courage etc. Read Jewish press carefully.

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Patriotic material - Americanism

4

Scan papers & magazines for stories with spiritual depths. This applies to problems of international settlement - select dramatic angles.

5

Material from association with people in sorrow. Notice reactions - subliminal eavesdropping on life.

6

Young people - war marriages - hasty separations. Learn from them.

7

"Why has God forsaken me? I must forsake Him."

Gideonse

not on
private property
(all assumed)

6/18/42

Preaching wandering off into foreign fields with sad results. Clergy should not be solely students of social problems.

Free market & enterprise depended on sanctity of contracts, which is a moral abstract, deeply linked with a strong moral foundation to society. This was situation in 19th - early 20th c. When the moral inheritance begins to run out, then free institutions disappear.

Keynes removes emphasis from fact that difficulty was maldistribution of income - but rather the difficulty is the differential in the urge to spend. This varying intensity in the spending urge led to business cycles.

Problem of post-war planning is not economic but moral. There comes a saturation of necessities & large part of income goes to luxuries. Then comes need for moral judgment in regard to spending.

There must develop ^{post-war} either a continuation of force, in an effort to channelize funds into keeping other people busy (Fascists & Communists); or in a free society there must develop a recognition of the moral equivalent of war spending for such things as education & housing.

With so much of income in sphere of free choice (i.e. above amt. for necessities), then spending must be controlled. In war the control is automatic - all funds go into war. In peace what shall happen - funds must be policed by common agreement to devote them to moral values.

Thus in discussion of post-war

problems, moral state is greatest because
problem is not really economic but moral.

Old moral foundation for free enter-
prise is disappearing. New moral foundation
for planned economy is necessary.



Feldman - Preaching

6/27/42

Military strategy and tendentious journalistic sermons have no place in the pulpit.

What Jewish significance - moral, religious is there to what you want to say?

Friday night sermons should be chult educational as well as inspirational and hortatory. Book reviews - not secular, but on Jewish books. Current book reviews given in series during week, not Friday.

Calendar anniversaries from history.



Sabbath morning -

Sedra is skeleton

Rather Than sticking to Five Books, move into "interim" of Bible. Series on Psalms, for exam. Select text and then use that as basis of personal talk. Ps. 32 - is penitential, after stubbornness on part of sinner, who then gives advice - "be not like the horse".

Next came a series on Mishlei; Then Joshua.

1,1; 1,3; 4,7; 6,10; 11,15; 14,12; 15,12; 15,19; 17,14; 20,2;
21,45; 22,5; 22,31; 23,19; 23,6; 24,13; 24,15; 24,4;
24,27; 24,22

Judges, Samuel 2 (2 years), short stories of the Bible,
Micah 2, robbing children of God's glory; 4, the
end of days; 6, where with shall we come before the Lord

Music as a major subject in The religious school. Must be good music, because even kids are musically conscious these days.

1. The Assembly

- A. Special Holiday Songs
- B. Psalms set to music
26 (Ps. 1), # 86 (Ps. 23)
- C. Hymns in general
256, 131, 187 (Succoth) - use of solos.

2. Music as Club Activity or Special Class - for older children.

- A. Hymnal - piyutim - 176, 159
- B. Lives of composers
Solomon Sulzer
Lewandowski
Achron
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Bloch
- C. Hebrew Modes - see index p. 580
- D. Musical Papers to be written
 - a. Music in Bible
 - b. Syn. Composers of 19th - 20th Cent.
 - c. Jewish Artists on Concert Stage
 - d. Palestinian Songs
 - e. Music in Chasidism
 - f. Yiddish Folk Songs

Bradley

6/17/42

Protestantism contains large increment which desires to by-pass the conflict, a sort of passivism which will allow this increment to participate only when the "sinful" part of the struggle is over and the "peaceful" part begins. This is a low ebb of Christianity.

Judaic-Christian tradition is based on a covenant between man & God. Democracy is based on a sense of the importance of this covenant relationship.

Some Protestants go back beyond the classic and revert to the prophetic. Jesus should be a Jeremiah figure and not a Platonic. Lewis Mumford, Dorothy Thompson, esp. Reinhold Niebuhr are plugging this point of view - constantly reaffirming the Hebrew roots of civilization. Stake of J-X tradition is basic in the war - primary reason for fighting the war.

This is not militarism but realism. Last act of political importance is force. Some say there is paradox here. How by coercion can you establish this free covenant? War is simply desperate but necessary final measure to ensure the covenant of our point of view.

Fascism takes hold only in a situation of high industrialization and high literacy. These two brand-new factors in civilization (less than 100 years old) are warped in Germany - do they have to be? Question now in world is what to do with these two factors. Are they to be under control of covenant idea or under control of demonic idea. Individualism of 19th c. is impossible

to organize these two things. Party system, for example, is outworn - question is whether new type of setup shall be govt of people, or of technical self-constituted elite. Now class system not party system - shall govt be constituted of people socially conscious or selfishly conscious? I begin to have more feeling of confidence

Stake of religion:

1. Global political order - details vary, but absolute global govt is essential - we must not get side-tracked into regional outlook, which is greatest danger and represents devil's temptation.
2. Planned economy - on regional basis. Trade must cease being trade and become production & distribution - world trade terminology is ugly.
3. Cultural individualism - less economic freedom for exploiter and entrepreneur, and more freedom for cultural self-determination. Less talk of minorities and more of cultural variegations.

Van Wyck Brooks: Oliver Allston

Third depends on first two, cannot exist except under conditions of political globe and economic regions. Then personal life in family & little group can flourish privately and spiritually.

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6/16/42

Newman -- Preaching in War time

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HERBERT A. FRIEDMAN

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①

Y.K. deals with the individual - the sinner
R.H. deals with the whole people, other nations, God,
history, the universe. Israel is one of history's
persons.

The making of God King through the mediation of his
instrument the Jews is the philosophy of Jewish history.
This necessarily carries with it suffering.

The Jews were chosen arbitrarily - love is blind -
it is destiny. And suffering is a mark of love.

1/1/25

In this section it says - you, God, know everything
which everyone does - and you reward & punish
accordingly.

This is very difficult to conceive, but if we
don't agree to some form of this, then we are atheists.

The question is: how to make a resolution
between the religious beliefs of 1/1/25 and the utter
extreme of atheism? No God - then anything goes.

All we can say is this: there is no
personal God who will pay off. But in some
half-blind, stumbling way we think it adds up to
something. It has to - or we all go crazy.

Values have not and will not be lost.
Effort cannot be lost - it must add up to something.

There may not be personal retribution - but there can be no forgetting in a cosmic sense. Good and evil cannot be just evaporation. There must be conservation of heroic efforts.

This is belief in God.

for Heilich service

Chor. 8/6 2300 2/16

"Thou hast from the beginning set man apart and made him worthy to stand before Me."

Thou hast recognized man - he alone can stand before Me. Man is a small god confronting the great one - a partner or an enemy, able to help or hinder God.

Believing in God and being Jews is next to impossible unless there is a genuine appeal to honesty and courage and chivalry.

To speak of omnipotent and omniscient God just doesn't make sense. World is not run by a Master Spirit - but broken into two parts. God is represented in much the lesser part - there is as much evil as good. Religion is the dramatic attempt to help God grow.

You cannot be chosen in this world
as it is unless chosen for suffering - and here
again is the struggle. Without this high sense of
chosenness, being a Jew is a fantastically grotesque nuisance.

God is the sum of good men and the
source of goodness in these men.

A growing God - a God who is to
become One at the end of time - a God fated to
struggle, as men struggle.

They have their Jesus - we have the
Jewish people - both suffering servants.

The choosing God and the chosen People
both are forced to struggle - and both are having
a hard time.

Y.K. deals with the individual -- the sinner.

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In Neilah service

AMERICAN JEWISH
אתה הנולד אנוש מראש

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- - -

Musical Interpretation of V'shonen.

Development thru last century.

Synagogue music is not an accident

Character of V'shonen is severe - serious -
fact - s'fo s'ia between Ode & Israel. They
marital tones might be expected. But contrary
is true.

Two modes for Erev. - s'ia / EN
sweet, restful, peaceful; and s'ia - also
shows ^{peace of God} peace with Ode. Not sad but peaceful.
At s'fo s'ia it goes into major - then
s'fo s'ia goes back to sweet minor.

Sulzer - tried to make it all into major mode -
which is mistake. Robbed it of its mood.
tried to keep to spirit of text - rather than spirit of prayer.
This was in keeping of general reform
spirit of the day. Remove orientalism.

Levandowski - Realized that was missing, but
still didn't return altogether. He retained
major mode - but at least used s'ia.
That was his half-return.

This version was scored for choir
and congregation. First part of this is
in Union Hymnal.

S. L. Hamburg - in France, ^{middle of 19th c.} makes effort to return
to original sources. Small choir - pretty good.

There was revolt vs. extreme reform, even
though there was somewhat a desire to watch
The German reform in Odessa, for example.

David Kowakowski - never studied formally - but felt necessity
(Abraham Bialik went to his school) of retaining o.s.d. Agreed with Sulzer & Lew.
on form, etc. - but wished to use o.s.d.

Schlesinger -

Mobile, Ala. - wrote music for
first Union Prayer Book - and this
has been adopted all over America -
but he didn't understand synagogue music.
His stuff is a curse on synagogue -
he doesn't know prayers or music or
anything Jewish. His V'shonne is Mozart.

Edward Stark -

in San Francisco, tried to react vs. this
and did so in R.A. + Y.F. service.

[Sparger -
good

AMERICAN JEWISH
for use. ARCHIVES

Binder -

נסב נסב
try second volume - simple.

Order of Service

1/3/38 2/6 at '3/3 225) ①

22/11/38 ②

2/12 ③

1/12 ④

1/12/38 ⑤

1/12/38 (Lemon)

②
Andrew

Kiddush ⑦

May the words ⑥

1/12/38 ⑩

Program-making for balance is an art.

① is long

2,3,4 - short

⑤ - long

- ① 1/12/38 have ceremonial value - and
② 1/12/38 must be interpreted with humility,
sanctity & dignity - as a call to prayer.
③ 2/12 - exaltation and power.
④ 22/11/38 - comes from 22/11/38 - also
expresses power and majesty.

There is no established order for these
Three - 22/11/38 or 1/12/38
these in hymnal - 1/12/38 by Binder is standard
Kerandowski has 1/12/38 with great ceremonial value
something of the type in the first word.

American synagogues, which cut out everything
else, paid great attention to these 3 responses.

"Emanuel" - Spitzer-Spitzer has good set.

2/12 - by Bloch is good.

1/12/38 - Binder - Three parts of 2/12/38 -
second set of good.

2/12/38 - Binder - These pieces have ceremonial
value - chords of ancient times
Bloch - Jewish work, not traditional

4/15/43

Bibliography of Passover

Choral by Mozart - "Jehovah Reigns Forever"
* Handel - "Thanks Be to Thee" - H. W. Gray edition
for Union Chorus

Rossini, Opera - "Moses" in Egypt

one part - Prayer - Schirmer ed. mixed voices.

2nd part - sec. vol. Sulzer & Lewandowski, with hymnal

Handel - "Israel in Egypt" - possible excerpts

- 1) 1st & 2nd recitatives
- 2) alto solo - "Their land brought forth frogs"
- * 3) chorus - "He sent a thick darkness"
- 4) chorus - "But as for his people" recorded by Schirmer
- * 5) chorus - "And Israel saw"
- 6) chorus - "And believed the Lord"
- 7) final two recitatives & chorus

4/30/43

What is modern Synagogue music?
What does it aim to do? Who are the
people in it, etc.?

School of modern Jewish music not accidental -
but outgrowth of Haskalah movement. $\frac{1}{2}$

In general, first, what is modern music?
Discord, which was introduction of black keys.
But in the 20's it was terrible - now the
modernists have tempered somewhat.

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We do excel in melody.

Question of harmony is quite new.

Modern harmonies, with their life and tang, seemed to express Jewish history. Also their staccato characterizes the prophetic spirit.

Modern composers try to retain the ancient melody + the flow of the cantillation mode or Nasichas.

They don't try to infuse the melody in rhythm, but kept the oriental mood.

They found that modern harmony fits the mood of the Jew - but ^{also} trying to find an eastern harmony to fit eastern music. This is the crux of the matter.

Good Jewish music, with melody, can be killed, either by imposing rhythm, or by wrong harmony, i.e. American or western.

Musical Interpretation of V'shomru

Development through past century.

Synagogue music is not an accident.

Character of V'shomru is severe -- serious -- pact -- ברית עולם between God and Israel. Thus martial tones might be expected. But the contrary is true.

Two modes for Friday evening -- מנן אבות -- sweet, restful, peaceful;
and מלך -- also shows peace with God. Not sad but peaceful. At ברית עולם it goes into major -- then אמת היא לעולם -- goes back to sweet minor.

Sulzer -- tried to make it all into major mode -- which is a mistake. Robbed it of its mood. Tried to keep to spirit of text -- rather than spirit of prayer.

This was in keeping with general reform spirit of the day.
Remove orientalism.

Lewandowski -- Realized what was missing, but still didn't return altogether. He retained major mood -- but at least used מלך . That was his half-return.

This version was scored for choir and congregation. First part of this is in Union Hymnal.

Sol. Naumburg -- in France, middle of 19th Century, makes effort to return to original sources. Small choir -- pretty good.

There was revolt against extreme reform, even though there was somewhat a desire to match the German reform in Odessa, for example.

David Nowakowski -- never studied formally -- but felt necessity of retaining נוסח . Agreed with Sulzer and Lewandowski on form, etc. -- but wished to use נוסח .

(Ahad Haam -- Bialik went to his shul)

Schlesinger -- Mobile, Ala. -- wrote music for first Union Prayer Book -- and this has been adopted all over America -- but he didn't understand synagogue music. His stuff is a curse on synagogue -- he doesn't know prayers or mood or anything Jewish. His V'shomru is Mozart.

Edward Stark -- in San Francisco, tried to react against this -- and did so in R.H. and Y.K. service.

(Sparger -- Emanuel Services -- part I)
(good for use.)

Binder -- חבת שבת

Try second V'shomru -- simple.

Order of Service

- | | |
|------|--------------------------|
| (1) | (לכה דודי) or טוב להודות |
| (2) | ברכו |
| (3) | שמע |
| (4) | מי כמרכה |
| (5) | ושמרו |
| (6) | May the Words |
| (7) | Kiddush |
| (8) | Anthem |
| (9) | ואנחנו (Sermon) |
| (10) | אדון עולם |

Program-making for balance is an art.

1 -- is long

2,3,4 -- short

5 -- long

ברכו (2) and -- have ceremonial value -- שמע must be interpreted with humility, sanctity and dignity -- as a call to prayer.

(3) שמע -- exaltation and power.

(4) מי כמרכה -- comes from שיר משה -- also expresses power and majesty.

There is no established נוסח for these three -- אהבה רבה or ברכו by Sulzer is standard. #268 in hymnal -- מגן אבות

Lewandowski has ברכו with great ceremonial value -- something of the trope in the first word.

American synagogues, which cut out everything else, paid great attention to these three responses. "Emanu-El" -- Spicker-Sparger has good set.

שמע -- by Bloch is good.

חבת שבת -- Binder -- three sets of ברכו שמע --

this isn't what you had, so make our
second set is good.

חבת שבת -- Binder -- these pieces have ceremonial value -- chords of ancient rites.

Bloch -- Jewish work, though not traditional.



4/15/43

Bibliography for Passover

Choral by Mozart -- "Jehovah Reigns Forever"

* Handel -- "Thanks be to Thee" -- H. W. Gray edition for Unison Chorus

Rossini, opera -- "Moses in Egypt"

one part -- Prayer -- Schirmer edition, mixed voices.

סֵי כְמוֹכָה -- second volume Sulzer or Lewandowski, in Hymnal.

Handel -- "Israel in Egypt" -- possible excerpts

- 1) 1st and 2nd recitatives
- 2) alto solo -- "Their land brought forth frogs"
- * 3) chorus -- "He sent a thick darkness"
- 4) chorus -- "But as for his people" -- recorded by Beecham
- * 5) chorus -- "And Israel Saw"
- 6) chorus -- "And Believe in the Lord"
- 7) final two recitatives and chorus

4/30/43

What is modern Synagogue music? What does it aim to do? Who are the people in it, etc?

School of modern Jewish music is not accidental -- but outgrowth of Haskalah movement.

In general, first, what is modern music? Discord, which was introduction of black keys. But in the 20's it was terrific -- now the modernists have tempered somewhat.

In Russia, which began to develop culturally in 19th century, music grew around the tremendous liturgy of the Orthodox Church. Many young Jews got into the conservatories -- boys like Heifetz and Elman got special permission to live in large cities like Moscow and St. Petersburg.

Rimsky-Korsakoff once said to group of Jewish boys -- "Why don't you write Jewish music, for which you have long traditional background? You write bad Russian music -- why not write good Jewish music?"

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Kant (1724-1804)

holds that man as a rational being is unconditionally bound to conform to a certain rule of right, or "categorical imperative" of reason. He holds that an action is not good unless done from a good motive, and that this motive must be essentially different from natural inclination of any kind; duty, to be duty, must be done for duty's sake. All rules of duty must be applications of this general principle. This deduction is the most original part of Kant's doctrine.

Another important peculiarity of Kant's doctrine is his development of the connection between duty and free-will. He holds that it is through our moral consciousness that we know we are free; in the cognition that I ought to do what is right because it is right and not because I like it, it is implied that this purely rational volition is possible; that my action can be determined not through the necessary operation of the natural stimuli of pleasurable and painful feelings, but in accordance with the laws of my true, reasonable self. The realization of reason, or of human wills so far as rational, thus presents itself as the absolute end of duty; and we get, as a new form of the fundamental, practical rule,

"act so as to treat humanity, in Thyself or any other, as an end always, and never as a means only."

We may observe too that the notion of freedom connects ethics with jurisprudence in a simple & striking manner. The fundamental aim of jurisprudence is to realize external freedom by removing the hindrances imposed on each one's free action through the interferences of others' wills. Ethics shows how to realize internal freedom by resolutely pursuing rational ends in opposition to those of natural inclination. If we ask what precisely are the ends of reason, Kant's proposition that "all rational beings as such are ends in themselves for every rational being" hardly gives a clear answer. It might be interpreted to mean that the result to be practically sought is simply the development of the rationality of all rational beings - such as men - whom we find to be as yet imperfectly rational. But this is not Kant's view. He holds, indeed, that each man should aim at making himself the most perfect possible instrument of reason; but he expressly denies that the perfection of others can be similarly presented as an end to each. It is, he says, "a contradiction to regard myself as in duty bound to promote the perfection of another...."

a contradiction to make it a duty for me to do something for another which no other but himself can do. "In what practical sense, then, am I to make other rational beings my ends? Kant's answer is that what each is to aim at in the case of others is not Perfection, but Happiness, i.e. to help them to attain those purely subjective ends that are determined for each not by reason, but by natural inclination. He explains also that to seek one's own happiness cannot be prescribed as a duty, because it is an end to which every man is inevitably impelled by natural inclination: but that just because each inevitably desires his own happiness, and therefore desires that others should assist him in time of need, he is bound to make the happiness of others his ethical end, since he cannot morally demand aid from others without accepting the obligation of aiding them in like case.

The exclusion of private happiness from the ends at which it is a duty to aim contrasts strikingly with the view (of Butler & Reid) that man, as a rational being, is under a "manifest obligation" to seek his own interest. The difference, however, is not really so great as it seems; since in another part of his system Kant recognizes the reasonableness of the individual's regard for his own

happiness. Though duty, in his view, excludes regard for private happiness, The *summum bonum* is not duty alone, but happiness combined with moral worth; The demand for happiness as The reward of duty is so essentially reasonable That we must postulate a universal connection between The two as The order of The universe; indeed, The practical necessity of This is The only adequate rational ground for believing in The existence of God.

Vocabulary of Philosophy - Wm. Fleming - N.Y., Scribner & Welford, 1890

Categorical Imperative - The direct command "Thou shalt" of The Moral Law. "Such an Imperative as represents an action to be in itself necessary, and without regard to anything out of & beyond it." (Simpson's trans. *Meta. of Ethics*, new ed., p. 27) "An imperative, which, irrespective of every ulterior end or aim, commands categorically" (*ib.*, p. 27) "The representation of an objective principle, so far as it necessitates The will, is called a Commandment or Reason, and a formula representing such is called an Imperative." (*ib.*, p. 25) This formula Kant presents in Three forms: - 1) "Act from a maxim at all times fit for law universal"; 2) "act from that maxim only when Thou canst will law universal"; 3) "act as if the maxim of ^{Thy} ~~they~~ will were to become,

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otto F. Kraushaar

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Maxims - re-edited frequently during author's life.
about 700, rarely exceeding $\frac{1}{2}$ pp. in length, usually ^{2-3 lines}

"The view of conduct which they illustrate is usually summed up in the words 'everything is reducible to the motive of self-interest.' But the phrase is misleading. The Maxims are in no respect mere deductions from or applications of any such general theory. They are on the contrary independent judgments on different relations of life, different affections of the human mind, and so forth, from which, taken together, the general view may be deduced or rather composed. With few exceptions La R-'s maxims represent the matured result of the reflection of a man deeply versed in the business and pleasures of the world, and possessed of an extraordinarily fine and acute intellect. The excellence of the literary medium in which they are conveyed is even more remarkable than the soundness of their ethical import.

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Theology for our Day

Dr. Stonimsky -
Summer Institute
June 1943

Theology is not a Jewish category. It is borrowed from a Xian situation - comes from a religion in which the centrality is belief. In such a religion Theology formulates the conception of that religion.

In Judaism the people itself constitutes the Theology. Paul founded a new religion by divorcing it from the Jewish people & law, thereby indicating the two main tenets of the religion he was leaving.

Thus we see how basically Judaism differs from Christianity - one is based on people & law, other is based on ~~law~~ belief. Christianity has no rootage in a soil. Judaism has concrete rootage in a people, but for that very reason its message is broken

(2)
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Geiger in his youth was greatly drawn to
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Xity - "a mere spirit." "Xity bears the seed of
sickness because it arose in the shadow of the
disintegration of great commonwealths - Greek & Jewish" - Nietzsche

What does it mean to say that the Jewish people has Theologic quality? Chosenness always has something ominous and dire about it. It is never mere boast - never a matter of complacency. It is always of nature of burden, a call to suffering with no escape. Chosenness is indeed another name for fate.

The Jew is a marked man because his very existence is his religion. Judaism, even the bare is present in the existence of the people if nowhere else. By the Theologic quality of being born a Jew we are made to suffer vicarious atonement for the sins of the world. It is a thing of both terror & bliss to be born a Jew, because by the

were set of birth me is thrust into a
Theologic position. God appropriated this people.

For what has Israel been chosen?

Israel will be the bearer of God's revelation -
this relationship sanctified by the blood, which in
its physical bloody incisiveness is definitive.

There is no way out - The first
element of Jewish Theology is The Jewish people
and the second is The Jewish way of life as
revealed in its Law.

In the Law beliefs are an important part,
but only a part. The Law is regulatory and
prescriptive. Where the practice and consciousness
of this has been washed away, the task is to

election of Israel and validity of Torah /

5

restore the soil to the Jewish people.

It may be objected that individual specimens of the elected people are no way superior to other individuals - and that this self-proclaimed superiority is bad manners. This is pointless however, because theological status applies to the corporate people, not individuals, and defines the spiritual of the whole people.

{ The legacy of Torah & suffering, heritage & destiny has framed a psycho-physical being of unique proportions.

Jehovah claims for Judaism the gift of
1916 1/30 - and in that ^{same} deal is in
1918 50.

Rook said that the Jew is the ideal of the human type.

The sense of chosenness is a true measure of a nation's creative urge. To give up the claim of chosenness is to give a tacit admission of the passing of power.

Thus the Jewish religion is an acceptance of the destiny of the Jewish people - and as a corollative, an acceptance of the revealed law of that people.

Who & what is God? Here is a paradox. God's chosen people is the one most neglected by God. Jewish people here suffers fate of all

good men - to suffer the most. We are driven on by a God from behind and left in the lurch by a God in front. Hence the first outbreak of the religious heart in its desertion at the hour of struggle with evil is why hast Thou forsaken me - and it begins to doubt the very God. There comes atheism out of religious grounds.

But atheism cannot be the last word as it may well be the first. Even if defeated in the front we are replenished from behind. and the religious urge is so strong that it will not be defeated. We are led to ressert on a higher plane of healed wounds

what we were led to doubt on a lower plane of frustrated religiousness.

The Jews are the exemplar of this type of experience. We have doubted and cursed as Job's wife - we have reassured & believed as Job himself did. We coined the phrase most metaphysical in all imagery - "sufferings of love" said to Job. Lamb - "The economy of heaven is dark." Yes, but man emerges godlike out of the darkness.

FINITE GOD, achieving his infinity with the help of man - ~~and not for his own sake~~. The unity of God is to be fought for and made true and real.

Dr. Slonimsky

Summer Institute

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Geiger in his youth was greatly drawn to universalism. The tribalism of Judaism seemed to him to be a cause for despair. However, at end of long life, the power of Judaism became apparent to him in that very character. He saw that folk-individualities always bred great contributions (Greek sculpture), and that these things did not come from universal clouds. He said that in the very lack of people and language lay the greatest weakness of Christianity -- "a mere spirit." "Christianity bears the seed of sickness because it arose in the shadow of the disintegration of great commonwealths -- Greek and Jewish." -- Nietzsche.

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