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U. S. JEWRY - LECTURE V

Chapter 11

FROM DUSK TO DARKNESS

- American Jewry entered the 30's worried about:
 - a) Collapse of stock market.
 - b) The Great Depression
 - c) Anti-Semitism in U.S.
 - d) Rising Hitlerism in Europe.
 - e) Arab progroms in Palestine.
- American Jewry's thrust was toward acceptance, which required assimilation.
- Exiles and Emigres arrived:

Albert Einstein and many other physicists

Hanna Arendt

Hans Morgenthau

Ismar Elbogen

^{Nahum}
~~Nathan~~ Glatzer

Abraham Joshua Heschel

Lubavitch and Satmar Hasidim

- U.J.A. formed - December 1938
- American Jewish Yearbook review of the year July 39-
July 40 stated:

"The outbreak of the European war in September and the rapid extension of Nazi domination over the greater part of Europe, with its profound effect on Jewish life overseas, and its serious threats to democracy throughout the world, held the focus of attention of American Jewry during the period under review.

* Bottom P.287-
Top P.288

* All references are to
"Haven + Hope" - Kerp

In the United States there remained the only important Jewish community in the world, operating within the framework of the democratic way of life, in a country still at peace. The rapid march of events abroad imposed upon American Jews the twofold responsibility of extending material aid and moral support on an unprecedented scale to the victims of Nazi war and persecution, and of strengthening the communal and cultural bases of Jewish life in America...the effects of the war on Palestine held the attention of the American Jewish community which became practically the sole remaining source of moral and material support for the Jewish settlement there...Above all, the necessity of caring for refugees and other victims of the war resulted in an unprecedented expansion of relief efforts. The United States became the center of Zionist efforts and assumed the leadership in Jewish life throughout the world."

• Action during Holocaust years:

- a) Hayim Greenberg, intellectual mentor of American Labor Zionists, wrote in February 1943: "If it is still possible to do anything, then I do not know who should do it and how it should be done. I only know that we are all - all five million of us, with all our organizations and committees and leaders - politically and morally bankrupt."
- b) Pain - at Hitler's war against Jews
Frustration - at rescue attempts
Shame - at rebuffs by ostensibly friendly
U.S. Administration.

- c) Principal agitation for action was Rabbi S. S. Wise, but he couldn't move any massive action.
- d) The author Abraham Karp, was rabbi in Rochester, so he studied this typical community's conduct during the war years and isolated six areas of activity:
 - 1. Care for the German-Jewish refugees who had settled in Rochester during 30's.
 - 2. Fought anti-semitism, locally and nationally.
 - 3. Fund-raising.
 - 4. Quiet political efforts with U.S. government to persuade neutral governments in Europe to help Jews in Nazi-occupied countries.
 - 5. Political activity to revoke British White Papers of 1939 limiting Jewish migration to Palestine.
 - 6. Aiding the war effort.

- e) Karp's summary re Holocaust:

"They read about the terror and the atrocities visited upon their brethren in Europe. They knew about torture and mass murder, but they did not know about the Holocaust. That was a perception and a concept which came years later. They read of atrocity after atrocity, each new one dissipating to some degree the impact and immediacy of the earlier; and they apparently did not recognize them as component parts of a total, integrated whole. It was only with the wisdom granted by hindsight that American Jewry began to perceive that what they had been reading about was a program aimed at total annihilation of the Jewish people, what we know today as the Holocaust."

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Chapter 12

AT THE TERCENTENARY

- 1654 - 23 immigrants at New Amsterdam.
- 1954 - President Eisenhower speaker at main banquet
1800 people, concluded: "Thank you for the
honor of being with you."
- In next quarter-century, Jews were torn between 2 sets
of values: integration and acceptance vs. Jewish group
survival. They had dual identity, American and Jewish,
and bore the burden of both commitments.
- Jews were involved in the main events: McCarthyism;
civil rights revolution; Vietnam war; lessening of
America's global political and economic power.
- Economic rise of Jews in post-WW-II era is great
success story.
- Identity crisis grew:

P. 308 "In the seventies the survival of the American Jewish
community, once thought certain, began to be questioned.
Freedom, affluence and influence may make life more viable, those
concerned argued, but they do not assure Jewish survival. The
low birthrate, increasing intermarriage, a society ready to
assimilate all who choose to enter, a persistence of anti-Semitic
sentiments--dormant in prosperity, ready to flare up in times of
social or economic turmoil--remained real and present dangers.
Moreover, as religious loyalties and observances grew weaker, so
too did attachment to Jewish identity."

Organized community proliferated - over 300 national organizations - but no overall representative body. Discussions continue between those who see as crucial some sense of order, strength and efficiency and those who esteem the freedom, variety and creativity that independent bodies make possible.

Religious life:

- 1) Great cathedrals of 20's - 50's.
- 2) Weakening in 60's - 70's.
- 3) Havurot were creations of this period.
- 4) Right-wing orthodoxy in large urban centers grew.

Education and Scholarship:

- 1) Day school attendance increasing in 70's - 80's.
- 2) Native American scholarship increasing.
- 3) In 50's only 2 chairs of Jewish studies - Harvard and Columbia. Today - hundreds of chairs and departments.
- 4) Brandeis.

Literature - an outpouring:

Herman Wouk	Arthur Miller
Philip Roth	Allen Ginsberg
Bernard Malamud	Paddy Chayevsky
Saul Bellow	Irving Howe
Herbert Gold	Edward L. Wallant (Pambroka)
Leon Uris	John Hersey
James Michener	Charles Angoff
Elie Wiesel	Isaac B. Singer
Chaim Potok	Cynthia Ozick

Chapter 13

ZIONISM, PHILANTHROPY AND POLITICS

I. ZIONISM

A. Pre-State - Positive

1. Many Zionist groups and organizations -left to right.

B. Pre-State - Negative

1. American Council for Judaism - preached dual loyalty.
2. Satmar, Ger and other Hasidic groups - religious reasons (Messiah).

C. Post-State

1. Political and financial support grew stronger, with each successive war. A renewed sense of Jewish peoplehood emerged. Pride flowed like adrenalin.

p. 330 "The tie of American Jews to Zion was expressed organizationally by the reconstruction in 1971 of the Jewish Agency. At the Agency's First Assembly, Max M. Fisher proclaimed the sentiments of American Jewry in its relationship to Israel:

Out of this land once came a great message to the world: justice, freedom and human dignity. And we Jews, we choose to believe that out of this land will yet come another such message. To be given a chance to make our contribution to that goal, to

be able to do our part by re-establishing our people, to build for the peace that will surely come, to have a small share in creating that Israel

.....All this is a privilege beyond price."

2. Tourists, students, even aliyah - all increased.

II. PHILANTHROPY

A. UJA is strongest tie of American Jews to Israel.

Some observers think this is not altogether healthy - for either side. The money flow has been enormous. Probably \$7 billion has gone to Israel. Almost the same has gone into the local U.S. ^{communities} ~~committees~~ from a unified campaign. And an atmosphere was created which made possible the sale of a similar amount of Israel Bonds.

B. A sense of identity has grown, parallel with this fund-raising, and with Israel's own achievements in war and interspersed periods of peace, so that Jews in U.S. have never felt freer and prouder than they do today. Arthur Miller wrote: "The whole Jewish history was packing bundles and getting away." That may have been. Now the business is unpacking bundles and settling where they are.

Theodore Mann argues:

"My own experience in scores of Jewish communities all over America tells me that our people's self-image is

healthy and improving and, in the main, American Jews have gone about as far as they care, or will care, to go on the road to assimilation. Wherever I travel, I see and am aware of developing feelings of identity, community and pride."

III. POLITICAL LIFE

- A. Jewish presence in government in post-war years included Abe Ribicoff, Henry Kissinger, Harold Brown, Philip Klutznick (Cabinet); Arthur Goldberg and Abe Fortas (Supreme Court); Sol Linowitz, U.S. Ambassador to OAS and Walter Annenberg, Ambassador to U.K.
- B. In the pre-war period were many - notably Henry Morgenthau, Sr. and Jr.; Oscar Strauss, Herbert Lehman, Justices Brandeis, Cardozo and Frankfurter; Bernard Baruch.
- C. Today there are 7 Senators and 29 Congressmen.

Chapter 14

CHANGES AND CHALLENGES

I. DECLINE OF IMMIGRANT-SPONSORED STRUCTURES

- a. Yiddish press and theatre.
- b. Yiddish folkshuls.
- c. Orthodox neighborhood synagogues.
- d. Landsmanshaften plus burial societies.
- e. Garment-worker unions.
- f. Yiddish-speaking fraternal orders.

II. GREAT ORGANIZATIONS

- a. Serve social and cultural. needs in the community, but are not spokesmen.
 1. American Jewish Committee
 2. American Jewish Congress
 3. B'nai B'rith
- b. Local Federations are power center in the community.

III. ENTRY OF WOMEN INTO LEADERSHIP

- a. Federations
- b. Universities
- c. Rabbis and Cantors

IV. RELIGIOUS ESTABLISHMENT

- a. Synagogue is most enduring institution in Jewish life, in spite of fact that Jewish community probably expressed its sense of identity more through ethnic performance than religious piety. Ritual and holiday observance, even though minimal, adds dimension to Jewish being.

b. Reform - return to tradition in many ways: Hebrew prayers; Bar Mitzvah, kipa and tallit; Zionism and strong support for Israel.

c. Conservative - is the numerically largest movement in U.S.; adopted the Kaplan definition as the evolving religious civilization of the Jews; yet in a 1979 study, only 29% kept Kosher homes; 7% were "totally kosher", and 32% made Kiddush at home Friday evening; has a serious split between a left and right wing, exacerbated by issue of women's rights to be rabbis; and has succeeded somewhat in the Havurah approach.

The testimony of Rabbi Harold Schulweis of California is valuable:

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"In our congregation, a havurah is comprised of a minyan of families who have agreed to meet together at least once a month to learn together, to celebrate together and hopefully to form some surrogate for the eroded extended family...

From my pulpit I have never succeeded in getting many of my congregants to build a Succah. The havurah has succeeded. One needs the encouragement and help of other families and the goal of a family dinner in the Succah to motivate such activity...There was a death in the havurah. The widow had few members of the family around her; most were back East. I saw who was at the funeral, who took care of the children during the black week of the shivah. The widow

remained within the havurah...The havurah offers the synagogue member a community small enough to enable personal relationships to develop."

d. Modern Orthodox - Yeshiva University and Rabbi Isaac Elchanan Theological Seminary has graduated a generation of rabbis, teachers and lay leaders who have given renewed vitality to "enlightened" orthodoxy. Dr. Samuel Belkin said, "Our philosophy is one of integration and we firmly deny that our integration in the American community in any way implies the abrogation of even one iota of our sacred tradition."

e. Fundamentalist Orthodoxy - manifests a triumphalism because of retention of its own younger generation plus addition of "baalei teshuvah" from non-traditional backgrounds. But this movement is splintered by halachic and political differences.

f. Suburban Synagogues

1. Large edifices created to serve needs of "suburban immigrants", build community-center type buildings, including schools - and have large budgets with financial problems.
2. Rabbis have status - both in Jewish and Gentile eyes.

g. Conclusion

"For the great majority of American Jews, Jewishness is evidently a leisure-time activity, expressing

itself more in celebrations than in duties and disciplines, more through shared activities with fellow Jews than through ritual obedience."

V. BIRTHRATE AND MOBILITY

- a. In 1979, Elihu Bergman of Harvard Center for Population Studies predicted, "In 2076, when the U.S. celebrates its Tri-Centennial, the American Jewish community is likely to number no more than 944,000 persons." He attributed this to two causes: a birthrate below replacement level and assimilation due to intermarriage. Add to this the factors of mobility, which weakens the nuclear family; and divorce, which disrupts family influence in conveying tradition; and grandparents being left behind, so their influence is not felt.

VI. INTERMARRIAGE

- a. Statistics are very hard to come by. There seems to be a feeling that intermarriage is running around 40% of all marriages of Jews; Jewish men marrying non-Jewish women twice as often as vice-versa; one quarter of these non-Jewish women converting; (almost no Jews converting to other religions), and another half of non-Jews not converting but eventually coming to identify themselves as Jews and bringing up their children as Jews.

- b. Conversionary marriages produce much better Jewish results.

P. 358 "On every index of Jewish attitudes and practice, couples whose born-Gentile spouses have converted to Judaism scored higher than other intermarried couples. Indeed, based on what is known about the religious and ethnic life in endogamous marriages, the family life of conversionary marriages is more consciously Jewish, both in religious practice and in formal and informal Jewish acculturation of children.

Since intermarriage is likely to increase, rather than decrease...the greatest counterbalance to the assimilationist thrust of such marriages, in the short run, would seem to be an increase in the conversion rate among born-Gentile spouses...the Jewish community would do well to examine what steps it can take to encourage such moves."

- c. Shlomo Riskin raises an alarm.

P. 358 "Shlomo Riskin, a popular Orthodox rabbi, in a letter soliciting contributions for his Ohr Torah Institute in 1984, raises the alarm of "the scourge of assimilation" which threatens the Jewish community with a Holocaustlike devastation. He lists as its signals: an intermarriage rate "approaching 47%; that "82% of our children do not attend synagogue"; and the "declining figures for congregational affiliation, Hebrew school enrollment, and membership in Jewish communal organizations."

d. Charles Silberman says everything is fine.

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"After four and a half years of research that have taken me the length and breadth of this continent, I am persuaded that the end is not at hand, that Judaism is not about to disappear in the United States. The overwhelming majority of American Jews are choosing to remain Jews...We are, in the early stages of a major revitalization of Jewish religious, intellectual and cultural life...Young Jews freely choose to be observant...with a seriousness, vitality, imagination and a fund of Jewish knowledge that are wholly new to American Jewish life."

e. Conclusion

We live between fear and faith - the faith that American Jews are an eternal people, and the fear that this may be our last generation.

Chapter 15

SURVIVAL IN A FREE SOCIETY

I. EUROPEAN PRECEDENT

1. Society, which began to open its doors to Jews, was asking for a public group identity which would be compatible with the fullest loyalty to the nation offering emancipation.
2. Napoleon's 12 questions to the Assembly of Jewish Notables in 1806 asked whether Jews could be full participants in the life of France. The response was direct and immediate - yes. Abraham Furtado said, "We are no longer a nation within a nation." Napoleon's commissioner described the answer: "The Jews ceased to be a people and remained only a religion."
3. Reform Judaism in Germany developed the "Mission Idea", which held that Israel is a religious community charged with the divine task of bringing the message of one God and ethical monotheism to the world. Rabbi Samuel Holdheim said: "It is the Messianic task of Israel to make the pure law of morality of Judaism the common possession and blessing of all the people on earth."

II. THE MELTING POT

1. This theory demanded the cultural assimilation of all immigrants. Ralph Waldo Emerson wrote in 1845, "In this continent of America all the European

tribes will construct a new race, a new religion, a new state."

Israel Zangwill wrote in his play "The Melting Pot" (1908): "America is God's crucible, where all races of Europe are melting and reforming...Here shall they all unite to build the Republic of Man and The Kingdom of God."

2. The same America which called for ethnic and cultural assimilation, did accept religious differentiation. Jews understood this, and therefore maintained the synagogue as their main institution, not only in support of their own Jewish interests, but also as an expression of patriotic obligation and good citizenship.
3. By the beginning of the 20th century it became clear that this identity as solely a religious community would not serve Jewish survival needs. It deprived Judaism of its cultural-national vitality. Rabbi Bernard Felsenthal, Reform, called for a redefinition of identity: "The Jews are not only a religious community, and Judaism is not only a religion."

Further:

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"Judaism and Jewish Religion are not synonymous...Jewish religion is only part of Judaism...Judaism is the sum of all ethnological characteristics which have their roots in the distinctively Jewish national spirit...The Jewish People is the fixed, the permanent, the necessary

substratum, the essential nucleus. Judaism is not a universal religion. There would be no Judaism without Jews."

Professor Israel Friedlander, of the J.T.S., Conservative, concurred, and argued that a religion divorced from nationality, and culture was false to authentic Judaism, and therefore could neither survive nor save. Further, a broader definition of Judaism would make a greater contribution to American civilization. What was needed was a new image of America - an America which would approve of a distinctive Jewish identity and welcome Jewish cultural creativity and expression.

III. CULTURAL PLURALISM

Horace Kallen, Harvard-educated disciple of William James, gave currency to the concept of cultural pluralism, which Felsenthal and Friedlander had pre-conceived. He wrote an essay in 1910 entitled "Judaism, Hebraism and Zionism" in which he stressed Jewish separatism. He wrote in 1915 "Democracy vs. The Melting Pot," in which he argued that American civilization was like an orchestra which required every type of instrument, each with specific timbre and tonality.

IV. JUDAISM AS A CIVILIZATION

Mordechai Kaplan was the chief philosopher of the redefinition of Judaism, and the title of his magnum opus sums up his definition.

Judaism is the evolving religious civilization of the Jewish people, which includes peoplehood, Zionism, history, language, music, literature and art.

His disciple Rabbi Milton Steinberg made an eloquent plea for living in two civilizations - American and Jewish - without stress or conflict - each buttressing the other.

The Religious civilization concept affected both the conservative and reform movements, and gave birth to a third, the Reconstructionist.

America came to be called the land of the three great faiths. The Jews accepted this terminology with alacrity. From being 3% of the nation, they became 1/3. A minister, priest and rabbi sat on every public dais, including the inauguration of presidents. The term Judeo-Christian tradition even elevated the Jews to senior partner.

V. DUAL-IMAGE IDENTITY

American Jewry designated itself a religious community, while at the same time holding on to its own self-identification as a people. The establishment of the

State of Israel, and the immediate and lasting relationship of American Jewry with its destiny, indicated that this Jewry thinks of itself as far beyond merely a "faith" group.

This dual-image, as faith and folk, is the posture today. America's commitment to political federalism, which posits multiple loyalties, gives legitimacy to a pluralistic society. Thus American Jews have achieved full integration into the American nation, while at the same time retaining their identification with the people-nation-civilization called Israel.

Arthur A. Cohen has noted that the American tradition and environment "made it possible for the Jew to become an American without ceasing to be a Jew."

SUMMARY

P. 34 Article by Professor Steven Cohen in June 1987 edition of "Moment" entitled:

"The Self-Defeating Surplus" -

→ How our obsession with survivalism threatens to defeat us.

FROM EXCESSIVE SURVIVALISM TO CULTURAL CREATIVISM

The Jewish world would be a very different place were we to put aside our obsession with survivalism, were we to worry less about whether we'll manage to survive as Jews and more about how we are going to live as Jews. It would be a world where we could be less concerned about what Gentiles think of us, and more concerned about what Jews think of

Judaism. It would be a world where we would be less bothered by some crackpot's denial of the Holocaust, and more troubled by Jewish ignorance of the destruction of the Second Temple. In such a world, the federations would be so embarrassed by the puerile state of many Jewish newspapers, that they would create and properly support a nationwide profession of Jewish journalists. Collectively, we might even support a national Jewish poet laureate; and locally, communities would vie for the privilege of sponsoring Jewish writers- and-artists-in residence. American Jewry would see itself as an independent actor in world Jewish affairs and would ensure that we maintained active links with the world's other major Jewish communities-not just in Israel, Canada, and the Soviet Union, but with those in South Africa, France, Great Britain, Argentina, and Australia as well. And we would engage in a fabulously enriching cultural trade with Israel. We would be conscious of the threats to her survival, but would not feel overwhelmed by them to the exclusion of other, more varied, and potentially more sturdy ways of relating to Israel.

In short, it was clearly all for the better that American Jews overcame their anxieties about being accepted as Americans. But now it is time that we free ourselves of fears of an impending collective death, so that we can act upon our hopes for a better Jewish life.

We need to understand that-at least for the purpose of making prudent communal policy-American Jews will survive

for the foreseeable future. And to the extent that we doubt this fundamentally confident view, we ought to consider this curious paradox: We may best secure our survival by constructing a culture and building a community that is reasonably confident of its survival, but deeply concerned about its quality.

Israelis typically abide a sense that they are making Jewish history, that their actions, their collective decisions, constitute a legacy-for well or ill-that they are leaving for the many generations of Jews who will succeed them. American Jews, too, would do well to become more conscious of their place in Jewish history.

For someday, perhaps even several centuries from now, Jewish historians will sit down to write the story of American Jews in the twentieth century. Undoubtedly, they'll observe that we were the wealthiest and best-educated Jewish community on the face of the earth, that we had more political influence than any other Diaspora Jews since Joseph sat next to Pharaoh's throne. And then the historians will ask towards what ends American Jews utilized their extraordinary affluence, their impressive education, their unusual influence. Did they merely assure their own survival and the survival of endangered Jewries around the world, as urgent and worthy as these tasks may have been? Or did they seriously confront an even greater challenge? Did they substantially contribute to our people's cultural heritage, one fashioned and transmitted by their ancestors who lived under far more

trying conditions? What of any enduring worth did American Jews produce to compare with the Bible, the Talmud, the rabbinic commentaries, the models of Jewish self-government and community over two millennia, the centuries of Yiddish civilization, and the rebirth of an independent Hebrew-speaking Jewish society in the Third Jewish Commonwealth? In short, how did American Jews at the turn of the twenty-first century of the Common Era add to the creative, cultural legacy of the Jewish people, that legacy that has, after all, sustained our people for so many centuries?

Fortunately, the history of American Jewry is still new. Most American Jews can trace their roots in the United States back no more than a century. We still have time to embark on a path of high aspirations and cultural creativity. But we can do so only if we learn to relieve ourselves of the crippling constraints of an excessive survivalism, instead to take up the inspiring challenge of a cultural creativism.

The Multiple Percentage Of Jews As Nobel Prize Awardees

Two eminent Jewish winners of Nobel Prizes will be speakers next Wednesday at a most unusual event whose purpose invites fascinating attention.

Isaac Bashevis Singer, who received the 1978 Nobel Prize for Literature, and Eliezer Wiesel, who will accept the 1986 Nobel Peace Prize in Oslo, Norway, will address the 60th anniversary convocation of the Jewish Academy of Arts and Sciences at the New York Historical Society, 170 Central Park West.

There is great significance in this carefully planned event. Former U.S. Supreme Court Justice Arthur Goldberg will officiate. Prof. Abraham Katsh and former Detroit Joseph Handleman, president and vice president respectively of the sponsoring Jewish Academy, will officiate at the presentation of the Albert Einstein Commemorative Medals to 45 American Jewish Nobel Laureates.

Several factors of importance lend significance to this event. An assembly of eminent Nobel Laureates, all American Jews, is cause for acclaim for an impressive record of honors accorded to the most accomplished, on a world scale, who stem from American Jewish ranks. The list of those who have indicated ac-

ceptance of the proposed honor of receiving the Einstein Commemorative Medal and who will be present at the Nov. 12 event are:

Kenneth Joseph Arrow
Julius Axelrod
David Baltimore
Saul Bellow
Baruj Benacerraf
Paul Berg
Hans Albrecht Bethe
Konrad Bloch
Baruch S. Blumberg
Herbert C. Brown
Michael S. Brown
Melvin Calvin
Leon Cooper
Gerald M. Edelman
Richard P. Feynman
Milton Friedman
Murray Gell-Mann
Walter Gilbert
Donald A. Glaser
Sheldon L. Glashow
Joseph L. Goldstein
Herbert G. Hauptman
Roald Hoffman
Robert Hofstadter
Henry A. Kissinger



Lawrence R. Klein
Arthur Kornberg
Joshua Lederberg
Salvador E. Luria
Franco Modigliani
Daniel Nathans
Marshall W. Nirenberg
Arno A. Penzias
Isador I. Rabi
Burton Richter
Paul A. Samuelson
Julian Schwinger
Emilio G. Segre
Herbert A. Simon
Isaac Bashevis Singer
Howard M. Temin
George Wald
Steven Weinberg
Eugene P. Wigner
Rosalyn S. Yalow

Does the forthcoming event and the pride in 45 Jewish Nobel Laureates represent a boasting by the American Jewish community? To obviate any criticism of the event, it is necessary to know the aims of the sponsoring Jewish Academy. The invitation to some 200 prominent American Jews to participate in next Wednesday's event carries an explanatory statement "From the Cradle of the Jewish Academy of Arts and Sciences," and its text is:

Founded in 1927, as an honor society of Jews who have attained distinction in the arts, sciences, professions, and communal endeavors, the Academy encourages the advancement of knowledge, stimulates scholarship, with particular reference

to Jewish life and thought; promotes research and publications, and maintains friendly relations among its members and fellows; and with academic institutions and societies of learning throughout the world.

A movement with such a purpose renders a service with an ingathering of so large a group of prominent Jewish scholars, scientists, socially-minded leaders in many professions as well as in politics. With an aim of encouraging our youth to seek the highest standards in American and Jewish identifications, the oncoming event has an ennobling purpose. That the 60th anniversary of the Jewish Academy also should mark the 50th anniversary of the awarding of the Nobel Prize to physicist Albert Einstein also adds glory to the Nov. 12 event.

Albert Einstein was himself a fellow of the Jewish Academy, thus adding justification for the sponsoring of the approaching event.

Of interest in the invitation mailed for the Jewish Academy function was this appended statement by Mark Twain:

If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the milky way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of... His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and obtruse learning are also very out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all ages; and has done it with his hands tied behind him.

-Mark Twain,
"Harper's Magazine"
September 1897

The Jewish Academy justly takes pride in the Nov. 12 event, and the heads of the sponsoring movement, Prof. Abraham I. Katsh and Joseph Handleman justifiably share in such pride. Most important is the responsiveness to it of the listed Jewish Nobel Laureates. An endless Mazal Tov to all of them.

Genius is different
from leadership

Self-Help at Its Best



We must teach black youngsters that stardom can come through study as well as athletics

BY DAVID L. EVANS

Fifteen years ago those of us who recruited talented black students for competitive colleges could depend on a small but constant stream of young men and women from the inner cities of this country. Many of them came from competitive-admission public schools, or parochial schools, or highly selective prep schools that offered them scholarships. Wherever they came from, the stream flowed and in good years these students represented more than 25 percent of the black population on our campuses.

Now that stream of talent that flowed out of Boston, Chicago, Los Angeles and New York has become a trickle. The inner city is worse than ever; the credentials of ghetto students are the weakest I've seen in 17 years. More than half of black high-school students in New York City drop out before graduation. Almost 50 percent of all blacks aged 21 to 25 are functionally illiterate. There are more black males in the prisons and jails of the United States than in college. These figures are startling. They reflect the development of a frighteningly large "underclass" in which several generations within a family experience problems of unemployment, illiteracy and teenage pregnancy. Its growth is in marked contrast with the expanding but proportionately small black middle class that I am part of.

The class disparity between the two groups is so pronounced that, if the gap is left to widen, black America of the 21st century could resemble the Haiti of the Duvaliers. Nonetheless, too few programs are being developed by black America itself to narrow this gap. Instead, acrimony born of embarrassment and frustration can be heard in almost every quarter of the black community. One side ascribes most, if not all, of this misery to racism. Others wish somehow to blame welfare and "civil rights" leaders for these appalling conditions. A third voice says that a breakdown of moral standards is the cause of the wholesale disintegration of the urban black family.

One or more of these analyses is probably true. But they describe structural problems. Solving any one of them could take us well into the next century. We simply cannot wait that long. We must stop talking and get moving. We must convince black youngsters that academic achievement, personal sacrifice and the other underpinnings of a productive lifestyle can lead to strong self-esteem. We must change this indifference toward academic excellence by appealing to the youngsters directly. We must counter

the adolescent notion that athletics and entertainment are "the way out"; and one way to do it would be to make good students our new media heroes.

Changing attitudes toward education requires minimal, if any, government assistance. The resources to do it are in place. They include the media and the black church. The media, especially local TV and radio, because of their unequaled ability to influence black youngsters—all youngsters, for that matter. The church, because it is the largest and best-organized resource black Americans have; for example, the National Baptist Convention, U.S.A., Inc., represents 7.5 million members, making it 15 times larger than the NAACP.

The Montgomery bus boycott led by the Rev. Martin Luther King Jr. in 1956 provides us with a powerful model. Dr. King's protests succeeded on an unprecedented scale because they were the first of the many church-led movements to receive extensive and repeated media coverage. Many believe that cooperation between the modern media and the black church powered the civil-rights movement. What I have in mind today is the way the black church and local media have helped power a self-help movement called Education Par Excellence in Anniston, Ala.

Directed by the Rev. John Nettles, EPE requires community involvement: a commitment from the students, a signed covenant of support from their parents and volunteers from the community to staff hot lines and run church-based tutoring services. Outreach services are advertised on the radio. And on weekday evenings from 6 to 8 p.m., radio stations interrupt their regular programming to remind youngsters that it's "study period." During that time, EPE representatives patrol the community randomly, calling at the homes of participating students. Those youngsters observed studying and showing progress receive a medallion. Those showing continued progress receive a medal bearing the seal of the Alabama Legislature; even more progress entitles a student to the Governor's Medal. And all who make the honor roll are named in the local newspaper. This is a better way to satisfy the adolescent thirst for stardom.

Radio and TV stations: Bringing the black church and the local media together to reward academic achievement is self-help at its best. EPE-style programs can be modified for large urban centers. Community hot lines based in community churches can be established and advertised over local radio and TV stations. If a child needed help with math and stated his general location, a hot-line staffer could tell him that "Galilee Baptist Church runs a tutoring service on Thursday evenings and Saturday mornings..." It is ironic that Anniston would be the seat of this kind of social innovation; there, in 1961, a Greyhound bus carrying Freedom Riders was set on fire.

We can still save many young people from wasted lives. In another decade we may not be able to do so. Media still reach them. And the black church can still provide the message that there are pride and profit and progress to be found in the undramatic grind of studying. Black churchmen, after all, helped run many of the 118 black colleges that have graduated generations of black professionals. Many of these institutions were founded during a time of widespread brutality against blacks. In times of crises, black America had few alternatives but self-help. Black America is in crisis now. If current trends continue, by the year 2000, 70 percent of all black households will be headed by women and only 30 percent of black men will be employed. The trickle of black recruits to colleges will surely dry out altogether, and the cost to the nation will be incalculable.

Evans is a senior admissions officer at Harvard.

Denver Is Becoming a Beacon of Black Opportuni



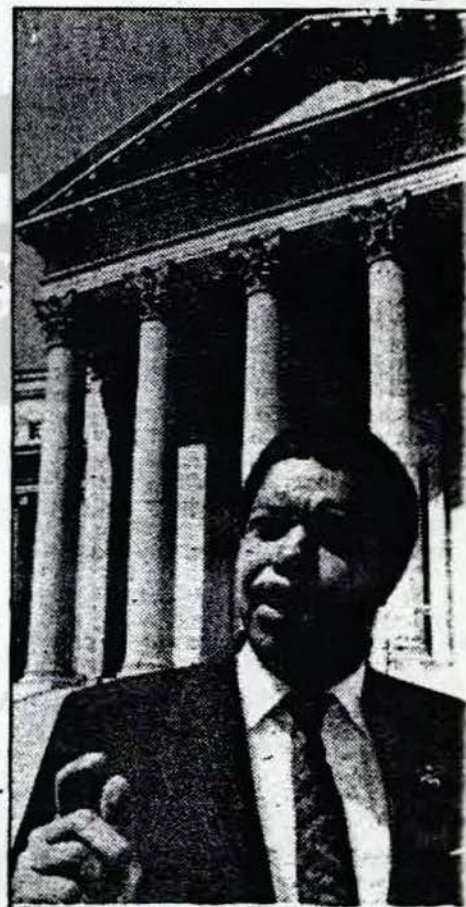
Sylvia Cordy
Head of a public relations firm.

"I really do think the opportunities are greater here. I don't think I could have gone out on my own in the East. The competition is just too stiff."



Leonard Dixon
Owner of a shoe repair shop.

"The black man has made a lot of progress. The black man can go and shop anywhere now. North, south, east, west — no problem."



The New York Times/Brian P.

Wellington Webb
Auditor of Denver

"Most people think there are no blacks between Kansas City and Los Angeles. So they fly over us. They would be astonished what they would find here."

Tyrone Holt
Lawyer

"I don't want to make it sound as if there is no racism here, but compared to places like North Carolina and Atlanta, I'd pick Denver any day."

Blacks tend to be better educated, better paid and in general better off than elsewhere.

By THOMAS J. KNUDSON

Special to The New York Times

DENVER, Aug. 4 — When Sylvia Cordy decided to move from the District of Columbia to Denver in 1982, her friends were astonished.

"They told me, 'You're going to be lonesome because there are no black people,'" said Ms. Cordy, a 40-year-old black businesswoman. "They thought I would do better back East."

Her friends were wrong. Not only does Denver have a sizable black population, blacks here tend to be better educated, better paid and in general better off than blacks in most parts of the country.

While the taint of racism has not been entirely eliminated, and blacks still lag in some key areas like employment, Denver — a city traditionally known for its cattle, railroads and cowboys — has, slowly and quietly, become a beacon on the minority map. It is today a city known to nonwhites for its opportunity and its racial tolerance.

The tenure of Mayor Federico Pena, who was recently re-elected to a second term, has brought prominence to the Hispanic community, but black accomplishments are in many ways more notable.

Denver's District Attorney, Auditor and School Board president are black. Denver has a black dance company, an annual black debutante ball, a Colorado Black Chamber of Commerce, a Black American West Museum.

"Most people think there are no blacks between Kansas City and Los Angeles," said Wellington Webb, Denver's newly elected Auditor. "So they fly over us. They would be astonished at what they would find here."

Not Shackled by Tradition

In Denver, blacks find a city still rich in frontier hospitality, a city that, while suffering from the collapse of oil and gas prices, is still giddy at the prospect of another boom. They find a city flush with more than 33,000 Federal jobs and more government agencies than any city outside Washington. And they find a city still young and brash, not shackled by tradition.

"The same kind of spirit that brought people west 100 years ago still survives," said Judge Robert Patterson of Denver County Court, a leading black figure here. "Where you have the frontier, you have opportunity. You're not held back by history."

Since 1960, the number of blacks in the Denver metropolitan area has more than doubled, from 39,000 to more than 90,000 today. The larger Hispanic population has almost tripled, from 60,000 in 1960 to 174,000 in 1980.

By many measures, though, blacks have made more progress than Hispanic residents, something observers attribute to barriers for those whose native language is not English to substantial black roots in Denver, which extend to the mid-19th century when blacks first began to trickle into the area to work for railroads and in mining camps.

"Blacks have been well-organized at least since World War II," said Floyd Ciruli, a former chairman of the Colorado Democratic Party. "Hispanics really didn't begin to assert themselves until the 1970's."

The power of the black community was apparent in the recent mayoral election in which Mayor Pena won a narrow, come-from-behind victory over Don Bain, a Republican lawyer. He might not have made it without the black vote.

"Blacks were a very, very important factor," said Mr. Ciruli. In one predominantly black neighborhood, Park Hill, 72 percent of the voters cast ballots for Mayor Pena, the second-highest percentage in the city.

Denver's black neighborhoods, east of downtown, look nothing like the poor inner-city neighborhoods of the East. There are few crumbling tenements or row houses. Instead, lawns are well-kept, trees trimmed, homes freshly painted. "What you see," said one resident, "is not a ghetto, but a struggling middle class."

Various studies have shown that the poverty level among blacks in Denver is lower, and their earning power higher, than that of blacks in most other cities. One report, using 1980 census data, showed the median income among blacks in Denver (\$18,557) was second in the nation among blacks, behind only Washington (\$19,329).

"I really do think the opportunities are greater here," said Ms. Cordy, who runs her own public relations business. "I don't think I could have gone out on my own in the East. The competition is just too stiff."

Ms. Cordy, a former public affairs director for the ABC television affiliate in Washington, said: "Denver is still a new town. And it's smaller. You can meet the movers and shakers easier here than you can in the big cities back East."

But there is still ground to be gained. Unemployment among Denver blacks remains high — 14.4 percent as against 7.5 percent for the city overall. Black leaders said blacks are underrepresented in private industry. A 1985 survey of 19 Denver law firms showed that of 999 lawyers, just 12 were black. The Black Roundtable, a group of black leaders, is looking into allegations of discrimination against black teachers in the Denver public school system.

"Yes, blacks in Denver seem to be doing well, but underneath that is a quagmire of things that never seem to get into print," said Thomas B. Jenkins, the vice president of the Urban League of Metro Denver.

"For one thing, blacks do not have adequate access to financial institutions," Mr. Jenkins said. "Forty-seven percent of our youth between the ages of 16 and 21 are unemployed. And racism is very much alive — it's just not as overt as it was in the 1920's and 30's."

Still, drawn by opportunity and a promise of a fresh start, blacks keep coming. "You got a little bit more privilege here," said Zona Moore, the owner of a popular black restaurant in the Five Points neighborhood. "You can accumulate something. You can make a go of it."

There is also less evidence of racism. "If someone was to raise the racial issue in a political race in Denver, they would be ostracized by the community," said Tyrone Holt, a black lawyer. "I don't want to make it sound as if there is no racism here, but compared to places like North Carolina and Atlanta, I'd pick Denver any day."

In Denver, "people accept you as people," said Luchus Ashby, a black founder of Ashby, Armstrong Inc., an accounting firm. "You are judged more for your abilities than for your ethnic background."

It was not always that way. The Ku Klux Klan was once a power here, burning crosses in the heart of Denver's black neighborhood, an area called Five Points, in the 1930's.

Leonard Dixon, a black businessman in Five Points, remembers being excluded from certain clubs at Manual High School in the 1940's and being told blacks could not move east of York Street into a white neighborhood.

"The black man has made a lot of progress," said Mr. Dixon, the owner of Joe's Shoe Repair Shop in the heart of the Five Points neighborhood. "The black man can go and shop anywhere now. North, south, east, west — no problem."

OPINIONS DIFFER OVER ROLE OF U.S. JEWS IN ISRAELI AFFAIRS

By David Friedman

WASHINGTON, June 21 (JTA) -- A symposium on Israel-diaspora relations at the B'nai B'rith International headquarters here Tuesday quickly turned into a debate over whether American Jews should participate in Israel's political controversies.

Rabbi Arthur Hertzberg, vice president of the World Jewish Congress, declared that it must "cease being heretical within the diaspora for all the various opinions in Israel to be supported and be supported publicly."

He said that up to now it has been acceptable within the Jewish community to be to the right of Israeli policy or more hawkish than Israel, but not more dovish. He said the American Jewish community is liberal and must not allow the perception to continue that it is part of the right, in Israel or the U.S.

Harvard Yoram Peri, a Tel Aviv University political science professor, said that American Jews should participate in the debate between Labor and Likud. He noted that since 1967 there has been no official "Israeli line" since the country has been divided on issues.

Keep Out Of Debate

But M. J. Rosenberg, a special assistant to Sen. Carl Levin (D. Mich.), disagreed, saying American Jews do not have the "obligation" to get into this debate. He said if American Jews would bombard Congress with opposition to Israel's policies in the West Bank, as Hertzberg urged, it would undermine support for the \$3 billion annual aid Israel receives from the United States.

Rosenberg, former editor of the Near East Report, published by the American Israel Public Affairs Committee, said neither AIPAC nor most other Jewish organizations take stands on the issue of the administered territories or other political issues debated in Israel.

He said their main concern is to ensure continued support for U.S. aid to Israel and a strong U.S.-Israel relationship.

Hertzberg charged that American Jews and their leaders have considered criticism of Israel as "treason" because they see Israel as the guarantor of Jewish survival in the U.S. "You don't have to go to shul, you don't have to be terribly learned, and you don't have to be terribly involved in anything, but so long as Israel is there and you are with it, the American Jewish community will survive," Hertzberg said.

He said the general situation has been "Israel decides and the diaspora obeys."

But Abraham Foxman, associate director of the Anti-Defamation League of B'nai B'rith, disagreed, declaring while "Israel decides for itself . . . the diaspora decides whether they obey." He said the question is not whether to dissent, but to exercise this right "with responsibility" by weighing the consequences of dissent.

Rosenberg said the reluctance of American Jews to criticize Israel is due to a feeling by American Jews, only a generation after the Holocaust, that the previous generation of American Jews "didn't do a damn thing" to help the Jews murdered by the Nazis. He also stressed that Jewish criticism of Israel is used by the minority in Congress and the Administration who are anti-Israel. Hyman Bookbinder, of the Washington office of the American Jewish Committee, said that since the Pollard espionage affair there has been a change for the better in a greater willingness to criticize Israeli policy. Daniel Thursz, executive vice president of B'nai B'rith, seemed to agree, noting that a few years ago B'nai B'rith would not have been able to sponsor such a debate.

Attitude Of Young Israelis

Peri gave a brief outline of the Israeli view of this issue. He said the founding generation of Israelis believed "the only place for all Jews was in Israel." Jews who did not make aliya should support Israel economically and politically "and must not disagree with Israel," he said. Their Israeli-born children held the diaspora in contempt and also agreed that Jews outside Israel had "a secondary role," Peri said.

But, he added, the next generation, now in their 30s and 40s, have come to realize that Israel is not always right and that Jews both inside and outside Israel "have a right to criticize and dissent."

He said that while Israel is the center of Jewish life and only through the exercise of political sovereignty can Jews live a full Jewish life, other Jewish communities are "legitimate." "American Jewry is not heading toward annihilation by anti-Semitism or by assimilation," he added.

He said Jews in Israel and the diaspora "influence each other whether we want it or not." he said this means not only the right to dissent, but also that "we have an obligation to assist each other."

The United States needs to care more about tomorrow's leaders. Our country's future economic, social and political well-being depends upon the leadership provided by emerging generations of Americans.

The strengths of early America lay in the quality of its leaders: Washington, Jefferson, Hamilton, Madison, Monroe, Clay, Webster and Jackson. No such comparable cluster of leaders has appeared in modern times.

By contrast, it has become evident that we are not producing the number and quality of leaders that are needed to make our institutions function effectively. The problem is exacerbated by the complexities that have arisen throughout society, both at home and abroad, making the requirements for leaders grow exponentially.

Our high schools have been facing up to this situation better than our colleges and universities. More than 15,000 secondary schools now provide leadership development courses, and of these 1,200 offer such leadership courses for credit. Our institutions of higher learning have lagged far behind, with only a handful offering credit for courses in leadership.

A democratic society of the size and complexity of the United States cannot fulfill its responsibilities without a constantly increasing flow of qualified leaders into the system at all levels. Indeed, our untapped ability to produce leaders represents one of our major unused advantages over the Soviet Union.

Frank Pace Jr. is chairman and chief executive officer of National Executive Service Corps, a nonprofit organization that finds consulting assignments for retired executives. He was chairman of General Dynamics Corporation and chairman of the Corporation for Public Broadcasting.

How To Make Leaders

By Frank Pace Jr.

The clear program of the Kremlin is to promote only those leaders who support their present leadership and to eliminate those who do not. On the other hand, our broadly based leadership potential and our will to preserve our national values are our greatest resources.

Can we develop more leaders? Or should we rest on the assumption that leaders are born, not made? In President Dwight D. Eisenhower's words: "It would be unwise to assume that the qualities of leadership cannot be improved by teaching." At a conference last year, the question "Is leadership development possible at the university level?" was answered with a clear yes.

Leadership development will be taught this year at 12 colleges and universities: Harvard, Princeton, Columbia, Rochester, Northwestern, Wisconsin, Minnesota, Stanford, Colorado College, the University of Texas, Pace University and Maryland. Many others are now expressing interest in following suit.

Also of significance, Dartmouth and Columbia are now establishing leadership development centers. These new centers will permit interdisciplinary teaching and research into the process of developing leadership, thus enabling such centers and courses to better motivate students, a key essential. And this approach probably will be undertaken as well in

other colleges as the programs broaden.

Some of these courses will emphasize discussion rather than lectures. Students will help determine the content of the courses and will assist in attracting other students to them. Retired leaders with practical exposure to the requirements of leadership will be encouraged to participate in course development and classroom discussions. Specialized simulations, cases and other materials will lend interest and relevance for the students.

Retired leaders will also play a role in secondary schools, under a pilot program my organization is introducing in four cities. In each test city, the leadership program is to be coordinated with community activities. Test courses using retired leaders are being initiated at the Brunswick School in Greenwich, Conn., and at a public high school in Maryland's Montgomery County.

The purpose of leadership programs in high schools and colleges is to expose young people to the requirements of being a leader and to show them that leadership skills can be developed. Once they see that they can become leaders if they choose, they can then decide whether to make the considerable effort and run the risks that leadership entails. If we succeed in developing more leaders, there should be an infusion of motivated, knowledgeable young people into all levels of society. This can make a difference.

We need a clear understanding of the importance of leadership to the growth and enhancement of our society. It should be discussed and advanced in the home, the schools, the church, the community and organizations of all kinds.

Strong leadership, both in quality and quantity, walks hand in hand with a successful democracy.

July 28, 84

Three
note paper

QUESTIONS FOR DISCUSSION

1. What does Woocher mean by "civil religion"?
2. What is a "community in adjustment"?
3. What is a "community concentrating on survival"?
4. What is a "truly covenantal community"?
5. What is "Tikkun Olam"?

READING ASSIGNMENT FOR
LECTURE ON "LEADERSHIP ISSUES"
GIVEN BY RABBI HERBERT A. FRIEDMAN
SEPTEMBER 14-17, 1987

"SACRED SURVIVAL" - THE CIVIL RELIGION OF AMERICAN JEWS
BY JONATHAN S. WOOCHER

Chapter 1 - Civil Religion and The Modern Jewish Challenge

Theme: How and Why Remain Jewish

Chapter 3 - The Civil Jewish Faith

Theme: Seven Major Tenets

- 1) The Unity of the Jewish People
- 2) Mutual Responsibility
- 3) Jewish Survival in a Threatening World
- 4) The Centrality of the State of Israel
- 5) The Enduring Value of Jewish Tradition
- 6) Tzedakah: Philanthropy and Social Justice
- 7) American-ness as a Virtue

Chapter 4 - The Civil Jewish Activists - A Portrait
(skim the various tables)

Chapter 5 - "Choose Life"

Theme: A. Myth

1. Holocaust to Rebirth
2. American Jewish Exceptionalism
3. Chosen People - Differentness

B. Ritual

1. What civil religion appropriates from traditional religion - holidays, sabbath, grace.
2. Rituals of the polity itself - conferences, missions, fund-raising.



OUTLINE FOR LECTURE ON

"LEADERSHIP ISSUES"

GIVEN BY RABBI HERBERT A. FRIEDMAN

SEPTEMBER 14-17, 1987

INTRODUCTION

To paraphrase Jonathan Woocher's conclusions in his book "Sacred Survival":

In the past 100 years in America, we have gone from an immigrant community in adjustment to a permanent community concentrating on survival.

Now there is an even more serious transition necessary: to move from being a community of survival to a truly covenantal community once again, as we originally were.

This conviction - that what Jews do, how they act, matters ultimately - may be the only answer which can sustain a commitment to endure as Jews in the modern world.

Only by viewing themselves as the Covenant people, as the effectors of "Tikkun Olam", improvement of the world, can contemporary Jews make sense of their determination to survive.

1. TIKKUN IN AMERICAN SOCIETY - some examples

- a. Racial Discrimination - blacks are still underprivileged, in employment, education and housing. Other minorities also suffer.

*see article
on Denver
and in
newswe*

- b. Education - most public education is mediocre; most private education is too expensive. Much hard work to improve both situations.
- c. Public Office - level of city mayors, state legislators, Congressional representatives must be raised. Run for office yourself - or get behind a person you know is higher level.
- d. Neighborhood Watch Groups - to lower crime rates, drug traffic and other societal disorders which cannot be completely controlled by police and courts.

TIKKUN IN WORLD AT LARGE - some examples

- a. Hunger in Central Africa
- b. Dictatorships and weak governments in Central and South America
- c. Apartheid in South Africa
- d. Missile reduction and disarmament

3. TIKKUN IN JEWISH WORLD - some examples

a. Israel

- 1. Electoral Reform
- 2. Religious Pluralism
- 3. Stance - don't back off
 - don't cop out
 - don't threaten financial blackmail
 but use pressure and education

*Deut. 16:20 2.
 JUSTICE, JUSTICE
 SHOUT THOU PURSUE
 1. political democracy
 2. economic stability
 3. social equality.*

*See article in JTA
 June 22, 87*

b. Schools

1. Create much better k-8 day schools
2. Build first class high schools.
3. Accumulate very large capital funds to achieve this.

c. Professionals

1. Tie in with the Wexner program, to search out special individuals to enter the three crucial professions: rabbis, communal executives, and educators.

4. PROPHETIC DEFINITIONS OF JUSTICE

- a. Political democracy
- b. Economic opportunity and stability
- c. Social Equality
(See attached list)

5. MAIN LEADERSHIP ISSUES - not in any order of priority

Israel
Communal Unity
Religious Pluralism
Civil Religion - peoplehood
Threats to Survival
Cultural Creativity
Education in Jewish Heritage
Ethical Behavior

PROPHETIC SOCIAL JUSTICE

Leviticus 19:

1-4; 6-19; 29-37

Defines holiness, not solely in terms of prayer or worship, but in specific terms of human conduct:

Respecting parents

Respecting the aged

Keeping the Sabbath

Learning the gleanings of the harvest for the poor and stranger

Not stealing, lying or double-dealing

Not taking false oaths

Paying workers their wages at the end of each working day

Not cursing the deaf

Not putting a stumbling block in the path of the blind

Not talebearing or gossiping

Not practicing prostitution

Using only honest scales and measures in business

Judging fairly - no deference to either the rich or poor

Do not profit by the blood of your neighbors

2 Sam 11-12

Prophet Nathan publicly accuses King David of murder and adultery.

1 Kings 21

Elijah denounced King Ahab at the vineyard of Naboth and, in a towering rage, prophesied the disgraceful downfall of his kingdom.

Hosea 4:1-2

The prophet attacks the whole people for the rottenness of their ways.

Isaiah

The prophet warned the people that their behavior would cause destruction of the nation.

3:15 Grinding the faces of the poor

3:16 Excessive vanity

5:8 Voracious land developers

5:11 Drunkards

1:13-15 Blistering attack on hypocrisy

1:16-17 Uphold the rights of the orphan and widow

Micah 6:6-8 The prophet indicates what God wants: justice, goodness and modesty

Amos 2:6-7 Exploiting the poor

8:5-6 False weights

Ex. 22:24-26 Don't take interest from the poor; return a man's cloak which you have taken as collateral

Deut. 21:10-14 Humane rules regarding war

24:16 Each person responsible only for his own sins

Ezekiel 18:1-4 Same as above