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Sermons and notes, 1970.

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Pash Hash  
Seeman 1970/

## FALSE MESSIAHS

Money - Arabs in Israel whom money could not pacify why?  
Because it does not satisfy all of our needs  
Wash agrees - Economically far above others - yet they riot.  
Ecology



A THEOLOGICAL INTRODUCTION TO ROSH HASHONAH

An Analysis of the Greeting, "May You Be Inscribed"

Rabbi Joshua O. Haberman  
September 18, 1970

If you're busy addressing your Rosh Hashonha greetings at this time of the year, you are in good company. It is estimated that American Jews will be sending this year some 120 million greeting cards to each other and to friends and relatives around the world. Almost every one of these cards will contain three Hebrew words:

לְחַיֵּנוּ לְחַיֵּנוּ לְחַיֵּנוּ

The same Hebrew phrase will appear on countless calendars, brochures and newspaper messages within the next few days and weeks. What do these three words mean?

A literal translation would say: "MAY YOU BE INSCRIBED FOR A GOOD YEAR." Inscribed, where? By whom? The reference is to the Book of Life in which, according to the ancient legend, every creature is recorded. The concept of a Book of Life is ancient indeed. It is Mosaic in origin or even earlier. In the Book of Exodus, in Chapter 32.32, Moses uses the phrase as a common idiom which, apparently, everyone understood. He asks that God forgive Israel their sin with the golden calf and ends his prayer with a moving statement that he would not care to live if his people were rejected by God. He puts it in these words: "If Thou wilt not forgive their sin, blot me, I pray Thee, out of Thy Book which Thou hast written."

There is a suggestion which we get out of the context, that the Book of Life represents God's decision as to who shall live and who shall die.

Psalm 69.29 adds a significant detail of information to the concept of the Book of Life. Referring to enemies and evil doers, the psalmist proposes to God that "they be blotted out of the book of the living and not be written with the righteous." This passage suggests that moral considerations weigh in the <sup>divine</sup> judgment as to who shall live and who shall die. (The prophet, Malachi, in Chapter 3.16, confirms the idea of "a book of remembrance" before God in which are recorded not only the decisions as to life or death, but also the words and the deeds of every righteous man which ~~apparently~~ somehow figure in the final judgment.

The author of the Mishna, Judaism's second most authoritative book, the great Rabbi Judah Hanasi, reminds us that

כָּל מַעֲשֵׂי אָדָם נִרְשָׁמִים בְּסֵפֶר חַיִּים  
 Abot 2

"all thy deeds are recorded in a book."

If there were any doubt as to whether or not Jews clung to a primitive myth or used language figuratively and poetically, another Judah, known as Judah the Pious of the XIIth Century, points out that God is really in no need of a book of records. THE BOOK OF LIFE, THEN, IS A SYMBOLIC EXPRESSION. Think, for a moment, about this phrase, "Book of Life"--what does it suggest to you?

I see a bundle of time, sewn together in a certain continuity like the pages of a book and placed between hard, protective covers.

What ideas spring from this image?

### 1. THEOLOGICAL DIMENSION

There is a theological dimension in which the concept of the Book of Life suggests at least two points. First, it says something about the worthwhileness of life, its spiritual significance.

Life, in the biological sense, is self recording. Geologists,

looking at the walls of the Grand Canyon and seeing the different layers of minerals, read it like a clock of geological evolution. Scientists can date fairly accurately the historical period of ~~all sorts of creatures~~ <sup>various forms of life</sup> by relating ~~reading~~ their fossilized imprint <sup>to the surrounding geological</sup> ~~upon various sorts of earth or mineral~~ formations. Anthropologists can reconstruct ~~fairly well~~ the image of man's earliest ancestors on the basis of a few fragments of their skeletons. From such physical remains we have clues of the kind of world that existed millions of years ago. But what happened to the feelings and thoughts and personalities of those countless generations of human beings who preceded us? Has all the good or evil they did vanished with them? Is there no trace left of the spiritual life that was? The concept of "The Book of Life" is an emphatic declaration that every life counts in its spiritual sense, that every deed, every word leaves some mark on the pages of universal time. This notion is a powerful protest against the philosophy of futility that says "Vanity, all is Vanity!" Especially in this age of ours, an age of technological super-power which dwarfs the individual man, we crave reassurance that each life counts. We cannot accept the idea that the generations of man are just sawdust from the Tree of Life scattered on the ground. We cannot accept the notion that man is a mere digit, a number, a piece, a statistical item of no significance.

On what basis do we protest against individual insignificance? On the basis of both reason as well as instinct. Judaism's view of history contradicted the cyclical theory of history which was current in ancient times and which corresponds to ~~nature's~~ nature's cycles. Pagan mythology

reflects a tragic sense of Life based upon the ever repetitive cycle of birth, growth, decay and death. All is repetition and there is no evolution, no development, no goal, no purpose. The biblical understanding of history sees events as an accumulation of cause and effect, a line of evolution, a continuity corresponding to a higher plan. According to Judaism, the past is always prologue. Our ancestor, Jacob, recognized within himself the cultural heritage of a non-Israelite civilization, "A wandering Aramain was my father," said Jacob, referring to Israel's Mesopotamian background. *The past was not lost. It lived in his consciousness.*

Not only reason and historical information, but our very instinct rebels against a notion of futility. In one of our ~~beautiful~~ meditations before the Kaddish prayer we say "Thou hast placed man upon the earth, bestowed upon him a mind to seek truth, a heart to perceive love and beauty and Thou wilt not crush it all forever. Our life is more than a watch in the night, than yesterday when it is past." (Union Prayer Book page 73-74)

There is a second theological claim suggested by the image of the "Book of Life." *What need is there for a permanent* ~~The Book is not merely an accumulation of records~~ *of life?* ~~antiquarian purposes, but~~ It serves as a book of review. All life is open to inspection. Our sages said: "There is a Judgment and a Judge." *1/31/17*  
 Not only is human life sufficiently worthwhile to make a dent, a permanent mark on the total record of life, but the moral quality of every individual ~~existence~~ likewise makes a difference. The ethical value of every life, deed or word is part of the total accounting which is one of the great ~~mysteria~~ mysteries of the Divine Mind.

The feeling of being judged by a higher power, is related to the sense of total dependence which, according to the German philosopher Schleiermacher, is the common core of all religion. We all have that creature-feeling which leads ~~us~~ to the assumption that we stand before a Creator.

Now, the different religions interpret this creature-feeling in characteristically different ways. In Islam, for example, man relates to his ~~M~~aker in total submission. Man's fate is decreed and there is no appeal or change possible. Writes Omar Kayyam:

"THE MOVING Finger Writes; and, having writ,  
 Moves on: Nor all your Piety nor Wit  
 Shall lure it back to cancel half a Line,  
 Nor all your Tears wash out a Word of it."

In Judaism, God's judgment is not blind nor is it a decree of tyrannical fate, but the verdict of a wise <sup>compassionate</sup> judge. The decree is entered into the Book but may be reversed by the human response, by repentance, by creating new moral force which alters the entire ethical balance of the world. This leads us to the very heart of Rosh Hashonah. It is the opening day of the Court of Judgment, so to speak, at which man is reminded of his opportunity to affect the course of his own life, to obtain blessings instead of <sup>the</sup> curse by choosing that which is good and rejecting that which is evil. The ten days between Rosh Hashonah and Yom Kippur are the so-called period of grace, symbolic of man's responsibility and opportunity of altering his fate by changing the moral balance in the world. Accordingly, the legend says that the Book of Life is opened on Rosh Hashonah and God's sentence is entered into it but not until Yom Kippur is the sentence either confirmed or cancelled.

II. THE ETHICAL DIMENSION

in addition  
 There is a profound ethical <sup>value</sup> ~~meaning~~ in the concept "The Book of Life."  
 It stands for the unity of all life. Every person's record is part of the same book. It recalls the phrase which we recite in our classic memorial prayer known as the El Male Rachamim "May his soul be bound up in the bundle of eternal life." We are all one human family, sharing the same destiny. We come before God within the context of our people. Some of us are great and fill a whole page of achievements; others occupy only a few lines or a few letters in the continuity of Israel's story. But, all of us add something of significance to the total record. The covers of this book are inscribed by the name of Israel. Each of us as an individual is bound with his fellow man and his life is part of the entire book of humanity.

לחיותו נשמתו יחדיו יקומו

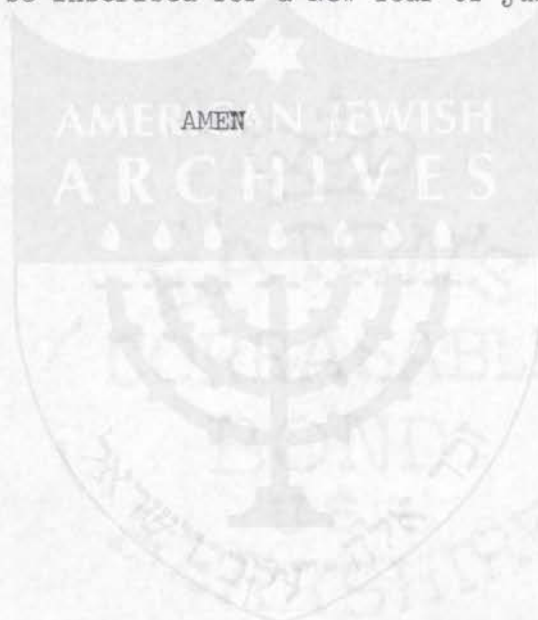
A sense of this togetherness is certainly at the bottom of the universal custom of sending greeting cards to one another with the wish to be inscribed in the book of life for a good year. It is an expression of our caring, of our recognition of a common human and Jewish destiny. It is one of the many bonds which weave the fabric of family unity and peoplehood holding all Jews together.

This year, friends, I urge you <sup>to</sup> write not only your Rosh Hashonah greetings to friends and family as a gesture of good will and unity, but ~~let it be~~ even more,--an act of faith that life counts, that every deed counts in the moral balance of a universe which preserves not only the total sum of physical energy but also the sum of spiritual and ethical power.

None ~~can~~ cling to this faith with more passion than our brothers in the Soviet Union who are convinced that right not might shall prevail, that tyranny will be broken and freedom restored to every man on earth. Immediately after services you will find a small table in the Kreeger Lobby



from which you are asked to take one or several reprints of a Russian-Jewish New Years greeting card with the traditional Rosh Hashona message. Also please take one list of the remaining synagogues in the Soviet Union and kindly airmail as soon as possible your Rosh Hasbonah greeting card to any one of these synagogues. Do not embellish it with symbols or political slogans or references to Zionism which may possibly be censored by Russian postal authorities. Let us do this as an act of solidarity with a prayer that all mankind may be inscribed for a New Year of justice, freedom and peace.



COTTON FIBER CONTENT

# INDIVIDUAL COUNTS

Our civilization stresses the

the importance of individual  
Files - card files - ~~indexes~~ <sup>indications</sup>  
people reduced to  
Ciphers - (new telephone numbers)  
IBM cards

(2) Hebrew freely used  
121211 112110 112110  
Book of Life

out BM CARDS

Legend of 3 books  
Ps 90 "As a tale that is told"

The big middle book

Life is a permanent record

No deed lost

Every life leaves a mark

Reputation of being  
scholarly, a great  
scholar, deeply religious

God cares

Benjamin Franklin picked up this image of life as a Book:

in his own epitaph

The Body of  
B. Franklin,  
Printer;

Like the cover of an old Book

Its Contents turn out,

And strip of its lettering & folding,

Lies here, Food for Worms.



But the works shall not be wholly lost:

For it will, as he believ'd, appear once more,

In a new and more perfect edition

Corrected and amended

by the Author

*Corrected & Amended — not only in hereafter*

### 3. THE HOPE OF RENEWAL

God not only a stern Judge, but also a God of love. He does not want us to be destroyed. He has shown us the way. In love, he gave us moral power, i.e. the power to distinguish between right and wrong, a gift of divine grace, call it spiritual sensitivity..... He has also revealed to us through Scriptures reliable standards, principles, moral laws upon which we must laminate our conscience.

Finally, God in love, gives us time for correction, for man may change himself...

The Divine sentence is postponed. Legend says we are given a 10 day period of probation during which we are challenged to generate sufficient new moral force through self-purification, confession, atonement so that we might create a new moral situation, and merit a different verdict before God.

Yom Kippur stresses the thought that none must despair. We read from Deut. passage in which Moses says: "Life and Death are before you, the blessing and the curse are in your hands, ---now choose life.

Man can change the entire case that has built up against him, by changing his attitude, his character ---

SHOFAR rams horn --reminder of the ram Abraham found caught in the thicket and then slaughtered by him as a sacrifice.

2 ideas: (1) No significant moral regeneration possible without sacrifice

YOM KIPPUR FAST accentuates theme of sacrifice.

To be a good person is often painful

We must give up lust, envy, the enjoyment of hatred, self-indulgence---many things dear to us,

or congenial to our nature.

The good man must put a curb on many so-called "natural" desires...

(2) Shofar is not an instrument of musical entertainment.  
Its sound is neither melodious nor harmonious but  
shrill, disturbing and alarming.

Was the sirene sound of danger in wilderness.

A call to battle --- to act against temptation  
to awaken from apathy.



My dear fellow Jews:

We are entering the year 5715 as a people with ancient history yet youthful and vigorous spirit. We have lived through the centuries undismayed, hopefully and confidently, because the accumulated experience of our people has furnished proof for the truth of our Torah.

The real source of insecurity and unhappiness in our world is disregard of the moral law. Hatreds and suspicions poison human relations because principles of right conduct are ignored. God's will expresses itself in history through the moral law. <sup>Obedience to it is our best defense.</sup> Mankind's real security is founded, as our Sages taught us long ago, upon the practice of truth, justice and peace. It is in our dedication to these ideals, not in weapons however powerful, that we shall find refuge and salvation. We may celebrate our High Holy Days with full confidence that our message to the world is as true and compelling today as it has always been.



Joshua O. Haberman

y.k. ends w/ Shepar blast

In Jubilee year - it marked liberation of slaves

Lev 25. 9-10

Liberty bell

Call to moral liberation from bondage of sin

Real freedom from fear is not in

Presd Kennedy call to end inherent race but in creation of moral order



High beliefs render realistic appraisal of man who's moral weakness

We have 10 Commandments & 35 million laws to enforce them

MAN ETERNAL BACK SLIDER

Yet we do not give up here: Remind people of 3 ideas

- (a) God's Judgment & History - sow wind - reap whirlwind
- (b) Individual Accounts - ~~not fit to be~~ ~~the fall of a sparrow~~
- (c) Hope for correction based on man's freedom of moral choice

## WHERE ARE YOU ?

## Our Three Identities

One of the great leaders of the Hassidic movement, Rabbi Shneur Zalman, was incarcerated by the authorities of Czarist Russia on the basis of false charges. While the investigation was proceeding, the venerable rabbi was held a prisoner in Petersburg. One day, the commanding officer of the security forces, guarding the jail entered the rabbi's cell. Impressed by the majestic, calm appearance of the rabbi who was so deeply sunk in meditation that he did not even notice his visitor, the officer treated him with courtesy as befits a person of quality. He engaged the rabbi in conversation on a variety of topics and then asked a few questions about the Bible. One question in particular had been puzzling the officer.

We both believe that God is all-knowing, don't we, asked the officer. The rabbi nodded his head.

Then, tell me, what was the point of God's question ~~when~~ in the Garden of Eden when Adam was hiding after he had eaten from the apple, and God said: WHERE ART THOU? Did not God know?

Rabbi Shneur Zalman answered. In that passage Scripture speaks not only to Adam but to everyman. God did not ask the question for his own enlightenment ----He knew where Adam was as He knows where we are. The question was put to Adam so that he might stop and think, where am I, at what point in life, what am I doing with my life?

Where are you in your life? So many years of your life have passed, and what have you accomplished?

You, for example, have lived 46 years ---and where are you?

When the officer sensed that the rabbi had at a glance caught something of his past life, his lack of seriousness, his thoughtlessness and irresponsibility, he was struck and speechless. Finally, he pulled himself together, put his hand on the rabbi's shoulder --- and then quickly walked out, his heart trembling.

From time to time each of us encounters an event or experience which challenges us to examine ourselves, to take stock of what we are and of what we have accomplished. These are the so-called moments of truth----and in such moments we usually discover

that the self has 3 dimensions:

There is the "I" which I am, with all my capabilities and  
incapabilities  
Then, the "I" which I want to be,  
the "I" of my day-dreams

Finally, there is the "I" which I ought to be,  
the good, decent, noble self which seeks to assert  
itself, the projection of ideals and values.

To which of these 3 dimensions of the self is this service most  
relevant? Not to the first and not to the second.

It does not accept you as you are ---- and it does not cater to your  
suppressed desires, to your fantasies and dreams.

This service is relevant to the third dimension of your  
personality, your higher self, the self which you ought to be.

Selichot stresses the gap between the real and ideal "I"  
Between the lines of these prayers is the question, God's question:  
Man, where are you? *How do you fulfill your role as spouse,  
as parent, as child, as brother or  
sister? What have you done with your  
potential?*  
Are you turning that which you are into that which you should be?

There are in these prayers allusions to the ideal standards of  
Jewish character for which we should strive, the ideal self  
which we should try to actualize in these coming days of  
re-examination, confession and repentance. This service is a  
prelude --- a call to take stock of ourselves, an opening of  
a spiritual door. Let us pass through it and prepare for  
the confrontation we so often try to escape, from which we hide at  
every opportunity --- the confrontation with our conscience,  
with the best in us, the confrontation in which the man who listens,  
will hear the still small voice of God. Amen.



Rosh Hashonah Eve  
Wednesday Night  
September 30, 1970

A CURE FOR THE SICK SOCIETY

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

My dear friends:

We all share a great sense of relief that we may celebrate our New Year in a somewhat more relaxed mood than would have been possible a week ago. Last Wednesday, the peace of the world still hung in the balance. American naval units, with invasion forces in battle gear, were cruising off the East Mediterranean shore, with matching Soviet forces shadowing our ships. Four hundred Israeli tanks were reported massed on the Jordanian border. Once again the world had approached the brink, <sup>just</sup> short of the point of no return.

We may now say the "Shecheyanu": "Blessed art Thou O Lord Our God, King of the Universe, who has kept us alive and preserved us unto this day." May I add my deepest wish for all of you and your dear ones at your side and for those who may be in your hearts, that you may be granted a New Year of peace and fulfillment, of health and joy, and be inscribed in the Book of Life.

The crisis of which I spoke has not ended. It only receded. None of the basic causes of conflict in the Middle East, none of the great issues between the super powers, has been removed. No one knows when and where the next explosion might occur.

In this highly combustible world situation, everything that we hold dear and cherish depends upon the wisdom and firmness of the United States. A strong, prosperous and internally united America

Rosh Hashonah-Eve, September 30, 1970

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Then came the death of Col. Nasser. The man who took up arms against our people three times in succession and repeatedly vowed the total destruction of Israel, our people's most determined enemy since Adolf Hitler, will be buried tomorrow, on Rosh Hashonah. But Israel still lives. Once more we have outlived those who sought our blood.

Unfortunately, the crisis has not ended. It only receded. None of the basic causes of conflict, none of the great issues between the super powers, have been removed. One thing is certain, at least, in my opinion: the decisive action in this crisis will not be taken along the Suez Canal, but at the Potomac. Everything depends upon the wisdom and firmness of the United States...A strong, prosperous and internally united America.



Rosh Hashonah Eve  
Wednesday Night  
September 30, 1970

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Then came the South Atlantic

Three days ago, the man will look up arms against our people 3 times and repeatedly vowed the total destruction of Israel. ~~And~~ <sup>our people's most determined enemy since Hitler</sup> ~~deftly~~ <sup>will be</sup> buried ~~on Rosh Hashonah~~

We may ~~now~~ say the "Shecheyanu": "Blessed art Thou O Lord Our God, King of the Universe, who has kept us alive <sup>sustained us</sup> and preserved us unto this day." May I add my deepest wish for all of you and your dear ones at your side and for those who may be in your hearts, that you may be granted a New Year of peace and fulfillment, of health and joy, and be inscribed in the Book of Life.

But to do so Israel still lives. Once more we have outlined those who sought our blood.

The crisis ~~of which I spoke~~ has not ended. It only receded. None of the basic causes of conflict in the Middle East, none of the great issues between the super powers, has been removed. ~~No one~~

~~knows when and where the next explosion might occur. One may~~ <sup>in my opinion: the decisions ~~in this crisis~~ will not be taken along the Suez Canal but at the Potomac.</sup> In this highly combustible world situation, ~~everything that we hold dear and cherish~~ depends upon the wisdom and firmness of the

United States. A strong, prosperous and internally united America

Rosh Hash. Eve  
1970

Once again, my dear friends,

we may say the "Shehecheyanu" Blessed art Thou, O Lord, Our God, King of the Universe, who hast kept us alive, sustained us, and brought us unto this day. May I add my deepest wish for all of you and your dear ones at your side or in your heart, that you may be granted a New Year of peace and fulfillment, of health and joy, and be inscribed in the Book of Life.

We all share a great sense of relief that we may celebrate our New Year in a somewhat more relaxed mood than would have been possible a week ago. Last Wednesday, the peace of the world still hung in the balance. American naval units, with invasion forces in battle gear, were cruising off the East Mediterranean shore, with matching Soviet forces shadowing our ships. Four hundred Israeli tanks were reported massed on the Jordanian border. The world had again approached the awful brink. No sooner had the Jordanian ceasefire been signed, when, 2 days ago, Col Nasser died. The man who took up arms against our people 3 times and repeatedly vowed the total destruction of Israel, will be buried on Rosh Hashanah tomorrow. Unfortunately, the crisis has not ended. It only receded. None of the basic causes of the conflict has been removed. There is much speculation as to who will follow the Egyptian leader. I do not think that this will matter too much one way or the other. The decisive ACTION in this crisis will not be taken <sup>near the River Nile or</sup> ~~at~~ the Suez canal but at the Potomac.

Everything depends upon the wisdom and firmness of the USA.  
A strong, prosperous and internally united America

would be our best guarantee of survival, even of the survival of our people in Israel. As Moshe Dayan said, when he yielded to American pressure on behalf of Secretary Rogers' peace initiative, "We can face confrontation with our enemies, but not the loss of our ally."--the preservation of Israel, not to mention the survival of the American Jew, is closely linked to the future of the United States.

How dependable, how strong, how stable is our country? Confidence in the future of our nation has been seriously drawn into question.

I do not know who coined the phrase, "The Sick Society," -- was it Senator Fulbright or one of those bright young intellectuals who clustered around Robert F. Kennedy? Whoever first applied these words to America, registered for us a radical change in the mood of the nation.

There is a general feeling that the conflicts which rip our country apart are not the normal disturbances of society.

We have all sorts of problems, but none can be solved by itself.

~~Southeast Asia~~, large and persistent pockets of poverty, racial tension, extremism, urban decay, alienated youth, rising crime, ~~and~~ drug addiction

~~all of these problems hang together and each, somehow, seems to be~~

~~magnified by some festering disease deep in the heart of America which~~

spread ~~its~~ poison into all organs of our body politic.

In my remarks tonight I shall try to do two things. First, I shall

attempt to analyze the nature of America's sickness. Secondly, I shall

submit to you the thought that the cure lies in Judaism's view of life.

To begin with, we may say, ~~with no fear of contradiction~~ that whatever ails America, it cannot possibly be lack of material resources.

No nation has been more bountifully blessed with natural wealth and

geographic advantages. If there is anything wrong with America, it must be some interior condition, a moral or spiritual malaise.

1. THE PROGRESSIVE DECAY OF AN ETHICS OF RIGHTS

We are a nation whose political philosophy has always defined the human condition IN TERMS OF RIGHTS. We speak and think of human rights, constitutional rights, international rights, racial rights and what have you....The clamor for rights which we consider our due and inalienable has been a sort of intellectual artillery fire with which every major sector of our society has at various times pressed forward in its battle for social progress.

What happens to a society in which everyone thinks of what he is entitled to, and not what he owes? The result is a progressive self-centeredness, a society in which industry wants more business and less competition, more profit for less value; where labor wants more pay for less work; where citizens want more benefits for less taxes; where youth wants more freedom with less accountability and even racial minorities indulge in the very bigotry which they rightly condemn in the majority. ~~and striking example of the latter is the demand~~ <sup>such as the demand</sup> of black militants for all-black institutions ~~or facilities~~ especially in education, or privileged racial quotas in various sectors of economic and public life. ~~Black racism has no finer odor than white racism.~~

In the present climate of our social and moral philosophy, everyone's concern is first and foremost with what is coming to him and, once you concentrate on that, you can never again feel that you

are getting enough. The appetite for human rights is healthy, but ~~when it turns to~~ special privilege, ~~it~~ stokes the fires of discontent and social friction.

IT IS THE CURSE OF OUR AGE AND, I BELIEVE, THE MALAISE OF OUR SICK SOCIETY that we have disturbed the ethical balance, putting a heavy thumb on the scale that says "privilege" and leaving the scale marked "duty" up in the air.

Our young people have become altogether too much demand conscious. From Columbia University to Berkeley, delegations of radical students have presented their so-called non-negotiable demands. Without exception, the items on the list are new freedoms, new privileges, and new cancellations of requirements. ~~(The students would like to be relieved of attendance requirements, of examinations, of grades, of dormitory rules.)~~ We have yet to hear of a single student group anywhere offering to accept new educational tasks and responsibilities.

We note a trend, long in the making, which encourages youth to present life with all kinds of demands before they even think of their duties.

Dr. Abram Sachar of Brandeis University tells of the young applicant for a teaching job, fresh out of school, barely 22, whose first question about the job was: "What are the retirement benefits?"

A generation has grown up, nurtured by the notion that life is a grab bag, that benefits come first, work second.

This leads us to a problem which many consider more disastrous than Vietnam or the racial conflict -- the problem of family instability. Last year, some 500,000 couples in the U.S. were divorced -- more than one out of four marriages. Many reasons could be cited why in the last several decades the rate of divorce has risen 8 times as fast as the population. I attach much weight to a basic shift of accent in marriage from attitudes of partnership-obligation to self centered gratification. The stress is on benefits, not the requisite duties.

In most of the marriages on the rocks, one or both partners are frustrated egotists who could not give what it takes -- and the marriage of TAKE-WITHOUT-GIVE cannot last.

The same applies to society as a whole: A society of TAKE WITHOUT GIVE cannot last.

Shortly before his untimely death, Robert F. Kennedy wrote a piece on the subject of THE SICK SOCIETY. It was published as an editorial in the NEW YORK TIMES (Feb. 10, 1968). Its title was a line from Butler Yeats' poem:

THINGS FALL APART; THE CENTRE CANNOT HOLD.....

After enumerating the drift to violence, the general discontent, the alienation of our youth and America's decline in self-confidence, even self respect, the Senator confessed his own uncertainty as to which of these was the main problem. So he ended his analysis with these words:

"We search for answers to specific problems; but more than this, we seek to recapture our country. We have not yet discovered how to do it."



Then he quoted Yeats' poem to suggest the kind of loss the nation has suffered:

"Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,

. . . . .

The best lack all conviction, while the worst  
Are full of passionate intensity.

2. NO RIGHTS WITHOUT RESPONSIBILITIES

Now, what is this binding element, central to society, which has been lost so that "things fall apart and the centre cannot hold?" It is, I firmly believe, an element of faith which was still very strong when the nation was founded, which has been eroded in America but is still alive, indeed fundamental in Judaism.

Matthew Arnold defined God as the Source of all moral demands:

"God," he said, is "the power, not ourselves, that makes for righteousness."

In many quarters today consciousness of a moral authority, other than ourselves, has disintegrated. What we are left with in America these days is an appeal to sacred rights, but no more to sacred duties. NOW, FRIENDS, I SUBMIT TO YOU THAT OUR SOCIETY CANNOT BE GLUED TOGETHER WITHOUT THE SPIRITUAL CEMENT OF A DOCTRINE OF DUTY AND OBLIGATION.

"Things fall apart; the centre cannot hold."

~~The strength of Judaism~~ <sup>is</sup> ~~is that its~~ primary target has always been man's natural self-centeredness. England's Chief Rabbi, Immanuel Jakobovits, rightly pointed out that the Jewish discipline speaks of human duties, not rights, of obligations, not entitlements.

Our Decalogue is not a Bill of Rights, but a Code of Obligations. In our moral vocabulary the key word is MITZVAH which means commandment.

For example, in the Jewish welfare system, our stress is not on the take but on the give; we do not tell the poor that they are entitled to support, but rather we remind the man of means that it is his duty to share. "Thou shalt surely open thy hand unto thy poor and needy brother," says the Bible. It does not say that the poor shall open his hand and grab.

The Jewish family, famous for its strength, to cite another example, never regarded itself as a covenant of rights and privileges, but rather as a relationship of unconditional duty between husband and wife and children. What each owes to the other cannot be cancelled even if a family member happens to be unworthy. Take this absolute mutual obligation out of the family relationship and it ~~becomes a family in name only.~~ *becomes an empty shell.*

A statement of duties, moral imperatives, commands, makes sense only if you include the Source of the command. A frame-work of religious faith is required for an ethics of obligation which relates the individual to the authority that imposes obligations upon us. Now, the assumption that a Will or authority other than our own plays a role in our life is not childish imagination or superstitious fear but the essential fact of life. Says Pirke Abot (4.29):

Without thy consent wast thou created, and born into the world without thy choice; thou art now living without thy volition and wilt have to die without thy approval. — *says the Talmud*  
Man knows that he is, so to speak, ordered into this <sup>existence</sup> ~~life~~. This is the very core of human consciousness and it accounts for our underlying sense of dependence and a knowledge, deep inside our bones, that we are answerable to powers other than ourselves. Judaism is an elaboration of this consciousness, a detailed spelling out of its implications for the conduct of life.

America's drift to social chaos can be arrested only if we shift emphasis from the pursuit of personal benefit to responsibility and duty.

You have a right to safety in the streets, but what about your civic duty? What have you done, what are you willing to do to stamp out the problems which turn cities unto jungles? Have you ever been involved in efforts to reform our municipal government? Have you ever lifted a finger to get youth off the street? Would you work as a volunteer in a scout troop? Would you tutor slum kids on the verge of becoming drop outs? Have you ever supported the increase of public recreational facilities in the community?

You are shocked at the soaring crime rate and want protection. But, is it not also your duty as a citizen to do something about our dismal penal system which is turning law breakers into hardened criminals?

*What specifically should the synagogue do? which project shall we embrace? where shall we begin?*

The story is told of a man sleeping in a burning house. His anxious neighbors rushed to his bedside and tried unsuccessfully to move the bed through the door. They tried to lift him, bed and all, through a window, but failed. Finally, one of them stopped all this ~~futile~~ frantic activity with an idea. He said:

"LET US WAKE HIM UP. ~~HE WILL~~ <sup>HE WILL</sup> THEN FIND HIS OWN WAY TO SAFETY."

It is impossible for the synagogue to bestow salvation upon the country or our own city. All we can do is to wake up the people from apathy, from complacency, from the sleep of ignorance, ~~into which America~~ ~~has lapsed, drifting now toward chaos.~~ More important than selling America this or that specific program of action, is to awaken in each of us a sharper sense of our moral responsibility. We must quit the TAKE-WITHOUT-GIVE attitude. A morally awake people will find the way.

AMEN

would be our best guarantee of survival, even of the survival of our people in Israel. As Moshe Dayan said, when he yielded to American pressure on behalf of Secretary Rogers' peace initiative, "We can face confrontation with our enemies, but not the loss of our ally."--The preservation of Israel, not to mention the survival of the American Jew, is closely linked to the future of the United States.

How dependable, how strong, how stable is our country? Confidence in the future of our nation has been seriously drawn into question.

I do not know who coined the phrase, "The Sick Society," -- was it Senator Fulbright or one of those bright young intellectuals who clustered around Robert F. Kennedy? Whoever first applied these words to America, registered for us a radical change in the mood of the nation. There is a general feeling that the conflicts which rip our country apart are not the normal disturbances of society.

We have all sorts of problems, but none can be solved by itself. Southeast Asia, large and persistent pockets of poverty, racial tension, extremism, urban decay, alienated youth, rising crime and drug addiction ---all of these problems hang together and each, somehow, seems to be magnified by some festering disease deep in the heart of America which spreads its poison into all organs of our body politic.

In my remarks tonight I shall try to do two things. First, I shall attempt to analyze the nature of America's sickness. Secondly, I shall submit to you the thought that the cure lies in Judaism's view of life.

To begin with, we may say, with no fear of contradiction, that whatever ails America, it cannot possibly be a lack of material resources. No nation has been more bountifully blessed with natural wealth and

geographic advantages. If there is anything wrong with America, it must be some interior conditon, a moral or spiritual malaise.

1. THE PROGRESSIVE DECAY OF AN ETHICS OF RIGHTS

We are a nation whose political philosophy has always defined the human condition IN TERMS OF RIGHTS. We speak and think of human rights, constitutional rights, international rights, racial rights and what have you....The clamor for rights which we consider our due and inalienable has been a sort of intellectual artillery fire with which every major sector of our society has at various times pressed forward in its battle for social progress.

A. Society

What happens to a society in which everyone thinks of what he is entitled to, and not what he owes? <sup>\*</sup> The result is a progressive self-centeredness, a society in which industry wants more business and less competition, more profit for less value; where labor wants more pay for less work; where citizens want more benefits for less taxes; where youth wants more freedom with less accountability and even racial minorities indulge in the very bigotry which they rightly condemn in the majority. A striking example of the latter is the demand of black militants for all-black institutions or facilities especially in education, or privileged racial quotas in various sectors of economic and public life. Black racism has no finer odor than white racism.

In the present climate of our social and moral philosophy, everyone's concern is first and foremost with what is coming to him and, once you concentrate on that, you can never again feel that you

<sup>\*</sup> I am indebted to Dr. Immanuel Jakobovits for an eloquent statement of this point in his article "What Judaism Has To Say About Today's Social Ills" in The National Jewish Monthly, Sept. 1968

are getting enough. The appetite for human rights is healthy, but when it turns to special privilege, it stokes the fires of discontent and social friction.

IT IS THE CURSE OF OUR AGE AND, I BELIEVE, THE MALAISE OF OUR SICK SOCIETY that we have disturbed the ethical balance, putting a heavy thumb on the scale that says "privilege" and leaving the scale marked "duty" up in the air.

B. Youth

Our young people have become altogether too much demand conscious. From Columbia University to Berkeley, delegations of radical students have presented their so-called non-negotiable demands. Without exception, the items on the list are new freedoms, new privileges, and new cancellations of requirements. The students would like to be relieved of attendance requirements, of examinations, of grades, of dormitory rules. We have yet to hear of a single student group anywhere offering to accept new educational tasks and responsibilities.

We note a trend, long in the making, which encourages youth to present life with all kinds of demands before they even think of their duties.

Dr. Abram Sachar of Brandeis University tells of the young applicant for a teaching job, fresh out of school, barely 22, whose first question about the job was: "What are the retirement benefits?"

A generation has grown up, nurtured by the notion that life is a grab bag, that benefits come first, work second.

C. Family Life

This leads us to a problem which many consider more disastrous than Vietnam or the racial conflict -- the problem of family instability. Last year, some 500,000 couples in the U.S. were divorced -- more than one out of four marriages. Many reasons could be cited why in the last several decades the rate of divorce has risen 8 times as fast as the population. I attach much weight to a basic shift of accent in marriage from attitudes of partnership obligation to self centered gratification. The stress is on benefits, not the requisite duties.

In most of the marriages on the rocks, one or both partners are frustrated egotists who could not give what it takes -- and the marriage of TAKE-WITHOUT-GIVE cannot last.

The same applies to society as a whole: A society of TAKE WITHOUT GIVE cannot last.

2. OUR SPIRITUAL MALAISE

Shortly before his untimely death, Robert F. Kennedy wrote a piece on the subject of THE SICK SOCIETY. It was published as an editorial in the NEW YORK TIMES (Feb. 10, 1968). Its title was a line from Butler Yeats' poem:

THINGS FALL APART; THE CENTRE CANNOT HOLD.....

After enumerating the drift to violence, the general discontent, the alienation of our youth and America's decline in self-confidence, even self respect, the Senator confessed his own uncertainty as to which of these was the main problem. So he ended his analysis with these words:

"We search for answers to specific problems; but more than this, we seek to recapture our country. We have not yet discovered how to do it."

Then he quoted Yeats' poem to suggest the kind of loss the nation has suffered:

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RECTIFICATION IN THE PERSPECTIVE OF JUDAISM

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THE AWAKENING WE NEED

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*What specifically should the Synagoges do? Which project or program shall we push? where shall we begin?*

First Draft

THE KEY

J. Kippin Eve 1970

Joshua & Holzman

I once read a short-story --- the name of the author escapes me, and I can't remember the title of the story either ---but there is one scene in that story which has haunted me ever since. The author, riding in the coach-section of a train is seated behind 2 young men, over-hearing their conversation. Both are evidently college students.

..."And what do you want next? asked one.

The other answered: "My own car."

And then ?

Get engaged.

And then ?

Graduate.

And then ?

Get married ?

And then ?

A job, and a house, and kids ....

And then ?

How ~~What~~ do I know, answered the other with irritation.

Why ~~you~~ ask such foolish questions ?

But is it foolish to ask, "And then?"

Are we not all, each in his own mind, getting around to this question as we sit here and review our own life, as we take stock of the past year, of our whole <sup>career</sup> development? And now that we have gotten along in life so far, what is the next step, what is ~~the~~ next goal.... and then ?

Some of us have run out of ~~inspiring exciting~~ goals to reach? Life is getting to be a repeat performance. We wonder, is there anything that really ~~stimulates us and engages~~ <sup>engages</sup> our heart and soul ? What <sup>comes</sup> ~~is~~ next <sup>may be</sup> ~~is a condition~~ worse than boredom: aimlessness, <sup>lack</sup> of challenge, loss of purpose, futility. <sup>you</sup> Have run out of answers to the question: and then ?

What we are talking about is a condition which, in the past, ~~in the past, the condition we have described~~ used to be experienced primarily by ~~the~~ middle aged <sup>people</sup> as a sort of existential impasse, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ very often ~~usage~~ of conspicuous success <sup>suffering</sup> for whom. Suddenly <sup>all</sup> things <sup>turned</sup> stale..... ~~they were, and one would say,~~ "burned out." <sup>They feel in a rut,</sup> ~~Now,~~ Many of our younger people share this mood, <sup>today,</sup> a sense of <sup>aimlessness</sup> futility. ~~In fact,~~ <sup>part of</sup> It is the dominant mood of America. This is the generation of futility: successful in all the categories by which success has been measured for centuries:

Best educated,

Equipped with the most powerful political system

More affluent than any generation in the past ----- yet uncertain, ~~xxxxxxxxxxxxxxxx~~ self-doubting, ----- and <sup>there are</sup> many whose aimlessness has turned ~~into~~ despair, dropping out, escaping into narcotic fantasies.

The tragedy of a great country, intelligent, powerful and rich ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ yet feeling defeated is not altogether new. Jeremiah <sup>Speaks of</sup> ~~reflected~~ such a mood in his day; the world seemed to be heading for collision. 2 super-powers were preparing for ~~their~~ <sup>an</sup> awful confrontation: Babylonia to the east and Egypt in the West. And as everyone was asking, <sup>how will it all end and</sup> as we ask today, <sup>what is there to</sup> rely upon, Jeremiah gave the following ~~the~~ answer:

LET NOT THE WISE MAN GLORY IN HIS KNOWLEDGE.

LET NOT THE MIGHTY MAN GLORY IN HIS MIGHT.

LET NOT THE RICH MAN GLORY IN HIS RICHES ---

BUT LET HIM THAT GLORIETH GLORY IN THIS:

THAT HE UNDERSTANDETH AND KNOWETH ME,

THE GOD OF MERCY, JUSTICE AND RIGHTEOUSNESS...

(Jer.9.23)

Jeremiah, even now, speaks to a personal as well as a national <sup>Condition.</sup> ~~situation.~~ You can have intelligence and education.

You can have power and as good a political system as the world has ever known. You can have wealth --- and still have a crushing sense of failure because the essential ~~the~~ thing is missing.

Our problem is illustrated in the story of the 3 gentlemen who were registered in a New York hotel. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ Returning to the hotel very late one night, they learned to their dismay that the elevators were out of order. They were especially unlucky since the room which they occupied together happened to be on the 60th floor. ~~Still, they decided~~ <sup>There was no choice but</sup> to use the stairway. As they started up, one of them said: "We have a long climb and to pass time more quickly, I suggest that each of us do something. I've a pretty good voice, so I am going to sing ~~some~~ songs for the first 20 floors. And you, he turned to the second, you have a sense of humor. Suppose you tell us jokes the next 20 ~~xxxxxxxx~~ flights. And you, he said to the third, you are kind of serious, --- so ~~you'll~~ tell us ~~some~~ sad stories from there on to the top.

The suggestion was accepted. As they started up the long ~~xxxxxxxx~~ climb, the first sang every song he knew until they reached the 20th floor. Then, the second entertained them with jokes until they reached the 40th floor. Then the third man took over as they kept climbing ~~above the 40th floor~~. "Now it is my turn to tell sad stories, <sup>he said with a glum face,</sup> --- and I shall begin by telling you that I left the key downstairs.

So it is with many of us in life. When we finally reach a high level of so-called "success" breathless and exhausted, we discover that we haven't got the key to a meaningful life. In a larger sense this is the present situation of American civilization, After all the great achievements <sup>in</sup> of our science, technology, political growth and economic wealth, the nation ~~now finds itself~~ ~~locked out a sense of security, civic peace, contentment and confidence.~~ seems to have lost the key to security, confidence, peace and a sense of purpose:

It would not be too difficult to document this thesis and our documentation would, at the same time, overthrow ~~many~~ ~~xxxxxxxxxxxxxxxx~~ some of our most cherished cliches.

<sup>the wise man</sup>  
 Let not ~~the~~ glory in his knowledge, might  
 Let not the mighty man glory in his riches...  
 Let not the rich man glory in his riches...  
 Having achieved all the nation ever dreamed of, we have lost our bearing and our sense of direction,

LET NOT THE WISE MAN GLORY IN HIS WISDOM.  
 LET NOT THE MIGHTY MAN GLORY IN HIS MIGHT.  
 LET NOT THE RICH MAN GLORY IN HIS RICHES  
 BUT LET HIM THAT GLORIETH GLORY IN THIS:  
 THAT HE UNDERS ANDETH AND KNOWETH ME,  
 THE GOD OF MERCY, JUSTICE AND RIGHTEOUSNESS.

Education, political sophistication and wealth are of no benefit to the individual or the nation without the key --- <sup>namely</sup> ~~which is~~ character, and moral and spiritual <sup>strength</sup> ~~manhood~~. Lacking that, you have nothing.  
*power*

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A widely held assumption, ~~(supported by many political scientists)~~ is that the level of violence in any country is proportionate to repression. We are told that ~~tyrrany~~ <sup>tyrrany</sup> creates conditions favorable to explosive, revolutionary violence.

Despite all this prattle about America being an oppressive country, no one in his ~~right~~ <sup>right</sup> mind would call the USA of the 1950 and 60s ~~a tyrrany or dictatorship~~ <sup>a tyrrany or dictatorship</sup>. It is in fact the most permissive society of the modern age. ~~Freedom of assembly and speech have never been better protected than in these decades.~~ <sup>Freedom of assembly and speech have never been ~~more~~ <sup>more</sup> used and abused than in these decades.</sup>

~~A noisy minority can mercilessly heckle ~~even~~ the President of the USA. ~~Even~~ intolerable ~~and~~ obscenities and disruptions are being tolerated everywhere. ~~Prior to last July 4~~ In a remarkable nationwide appeal to ~~the~~ law-enforcement agencies, Attorney General Mitchell last July requested that the expression of dissent, in counter-demonstrations on Independence Day, ~~be permitted and protected~~, however offensive and obnoxious, ~~not be repressed.~~~~

The one point on which all ~~studies~~ <sup>research papers</sup> of student militants have agreed so far is that the ~~man~~ typical member of SDS comes from a highly permissive home. Certainly ours is ~~the~~ the most tolerant society in American history, yet we have experienced a huge escalation of violence.



There is another assumption, the dearest of them all, which

~~The dearest of all assumptions~~ has been well entrenched in the American mind for at least ~~one~~ century. Horace Mann used to run up and down the country, preaching the gospel of salvation through education. Build public Schools, he said, and you will

magnify prosperity, happiness, ~~and~~ civic peace ~~and~~ morality.

We have finally arrived at the blessed time when ~~the number~~ <sup>the number</sup> of ~~univer~~ universities and colleges ~~surpasses~~ <sup>surpasses</sup> ~~that~~ <sup>that</sup> of elementary schools ~~existing~~ existing in the days of Horace Mann. Well, this fall,

New York City College alone registered 190,000 students, ~~this~~

~~fall~~ Never in all the history of civilization has any nation produced a system of education ~~in~~ the like of which we may boast of today. Are we boasting? ~~Educators sing a different song.~~

Three hundred jobs for College president go begging. The acting president of Stanford University said: "Any man who wants to take charge of an educational institution nowadays probably belongs ~~in~~ in an institution of another sort."

Now, what about the students? Are they achieving happiness, ~~and~~ <sup>and moral improvement</sup> peace? Never have eyes beheld a more disturbed, perplexed and angrier lot. A New York Times report on Harvard in 1970 ~~reports~~ <sup>quoting</sup> a representative ~~opinion~~ <sup>Harvard student:</sup>

"Seven out of 10 people I know are going to a psychiatrist" This is somewhat above the official record of the University Health Service which indicates consultation with the psychiatric staff by about 20% of the average Harvard class. ~~The drop out rate has risen sharply on every campus --- so has drug-addiction and suicide.~~

The well known author and professor Irving Kristol declared recently before the Association of American Colleges:

"I have a son who is now preparing to enter college, and, frankly, I am heartsick at the thought that this young man --- is going to have to live through four years at one of our institutions of higher ~~meaning~~ learning."

Some of the brightest and most idealistic are calling for rebellion and the moderate majority ~~of students~~ seem to be anesthetized by the pall of irrelevance which hangs over the whole educational system. Even science, long the idol of American education, is in retreat as ~~attested~~ <sup>indicated</sup> by a ~~drop~~ <sup>decline</sup> of ~~more than 60%~~ <sup>more than 60%</sup> ~~in~~ <sup>during</sup> the last 5 years

~~of the number of Harvard graduates choosing careers in science~~

Handwritten notes in the left margin: "I wonder what Horace Mann, who was still transforming for elementary education would say now about the growth of our colleges & universities, with..."



One thing is certain: It is not ~~education~~ higher education that will improve morality, but rather the other way round, --- only a moral resurgence will save education in this country.

A little over a year ago, one of the finest educators in this country, Courtney Smith ~~unappreciated~~, President of Swarthmore College, dropped dead at the age of 52, ~~unappreciated~~ felled by a heart attack in the midst of a ~~unappreciated~~ student revolt. In his last commencement address, he referred to ~~campus unrest~~ and said: "We have lost something precious."

What is it that we have lost? We have lost the key to all that makes the human ~~being~~ being secure and safe to live with, ~~the moral and spiritual power which can motivate~~ --the moral and spiritual power which ~~can~~ motivates ~~compassion, fairness~~ ~~regard~~ and reverence between man and man.

LET NOT THE WISE MAN ~~GLORIFY~~ IN HIS WISDOM  
LET NOT THE MIGHTY MAN ~~BOAST~~ IN HIS MIGHT  
LET NOT THE RICH MAN ~~SCORNY~~ IN HIS RICHES  
BUT LET HIM THAT GLORIEETH GLORY IN THIS,  
THAT HE UNDERSTANDETH AND KNOWETH ME,  
THE GOD OF MERCY, JUSTICE AND RIGHTEOUSNESS

*The President's Commission on Campus Unrest opens up its report with a fulfilling assessment of the situation: "The Crisis on American Campuses has no parallel in the history of the nation." Let us go back to the first public expression of this crisis*

How can we recover the moral and spiritual strength which seems to have been dissipated?

Jewish students with their especially sensitive antennas were among the first to sense the growing crisis on the American campus. ~~High~~ Moral values had been expunged from the curriculum of higher education in this country. Massive apathy and indifference marked the attitude of the vast majority of students. ~~Unappreciated~~ Around the middle of the 1960s came the first great effort to involve the student more deeply in social problems. It began with the Free Speech Movement at Berkeley in 1964....Its aim was to awaken and radicalize the student-body ---and Jewish student leaders flocked to it.



to head the insurrection at Columbia, but far worse is the involvement of young Jews in the most vicious terrorist actions, ~~including~~ ~~including bombings and armed robberies,~~ <sup>boast</sup> which in their perverted self-righteousness they ~~pridefully proclaim~~ as great acts of idealism.

Thus, <sup>it is painful for us</sup> ~~we are pained~~ to hear that one of the suspects in the brutal slaying <sup>by a gang of revolutionary students</sup> of a Boston Policeman, father of nine children, <sup>who stayed</sup> ~~in connection with~~ the armed robbery of the Boston State St. Bank, was a Philadelphia student, Michael Saul Fleisher.

One of the 4 suspects in the <sup>recent bombing</sup> ~~dynamiting~~ of the Mathematics Center at Madison, Wisc. <sup>devastated</sup> ~~which~~ ~~devastated~~ ~~the~~ one of the most advanced nuclear laboratories and claimed the life of a young scientist. One of the four suspects is David Sylvan Fine son of Mr. and Mrs. Manuel E. Fine of Wilmington, Del.

I telephoned his rabbi, a former classmate of mine. Tell me, I asked, what kind of people are those Fine's. David was described to me as a very bright boy, who turned into a radical while attending ~~Friends~~ Friends School. ~~What kind of Jews are they,~~ I asked. The grandfather ~~It was~~ never misses anything at Temple, was the answer. The parents were indifferent. The boy was Bar Mitzvah and confirmed---

We see the fulfillment of a prophetic warning issued <sup>a decade ago</sup> ~~the American~~ Jewry by one of our greatest spiritual leaders, <sup>by</sup> Rabbi Abba Hillel Silver of Cleveland; ~~about a decade ago:~~

"What we should fear most is the rise of a ~~generation of~~ ~~Jews who have no spiritual anchorages;~~ or a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will range and bluster all over the American scene from literature and art to politics and government, and will commit their fellow-Jews in the eyes of the American people. Such floating mines are a danger to any people, but especially to a minority group. Some of the mines are already exploding."

And if you ~~now~~ ask how did we raise such a generation of Jewish youth, the answer is, who should know better than you?

We have raised a generation of youth who know that they are Jewish but have ~~never~~ <sup>are unfamiliar with</sup> in their life seen a single example of authentic, committed ~~seen~~ <sup>living</sup> so few examples of ~~living~~ authentic Jewish who take their Judaism seriously and live by it, that they come to think of ~~Judaism~~ <sup>their spiritual heritage</sup> as a detestable hoax, a public relations stunt. The average Jewish youth cannot name a single member of ~~the~~ family who is intellectually engaged in Judaism and under an effective spiritual discipline in his daily life.

All they can see <sup>you children, white trash except never see living authentic Jews.</sup> is an anemic version, or perversion of religion, ~~lacking~~ <sup>of</sup> ornamental value, "an easy-going religion, one which does not interfere with your leisure, your sleep, or your television; which calls for no study, and no observance, no ~~without any sacrifice~~ without any sacrifice; the religion of self-pampering people. How could such a caricature of Judaism arouse the least amount of respect or devotion in young people? ~~craving a solid framework for their idealism~~ Some of them, at least crave a program of life that would challenge their idealism and what they see ~~is~~ <sup>is referred to</sup> as religion <sup>as their immediate environment</sup> the Judaism as it is actually practiced around them looks at best ~~more~~ <sup>and stunted like</sup> like a public relations stunt, a detestable hoax.

My friends, the nation and ~~this time~~ <sup>our people</sup> the Jewish people in the United States, are in ~~grave~~ a grave morale crisis. We have discovered that wall-to-wall carpeting, excellent plumbing and no sense of purpose add up to a terrifying life. As Dr. Courtney Smith of Swarthmore said: "Something precious has been lost" in our way of life. We may now pin-point our loss: It is the <sup>loss of the</sup> Holy or Sacred. Ours is a time of desanctification.. Almost everything that was once revered is now debunked and profaned <sup>by a generation</sup> (whom we taught everything except reverence;

For many of them there <sup>they see</sup> is no sanctity in marriage,  
in the home  
in the family relationship  
in <sup>moral</sup> human rights --even in life itself.

To revive the sense of the holy and make it the motivating power in the ~~human~~ moral life of our youth, will take <sup>much</sup> ~~at~~ more than ~~occasional~~ <sup>2 Bz hybrid or confirmation followed by occasional</sup> exposures to a worship service.

I call on you to commit yourself to a working Judaism a participatory Judaism in which children are trained by the example of parents; a Judaism ~~in which young men and women~~ which is not just an annual meeting of religious stock-holders but a life structured ~~mainly~~ by the ethical ~~standards~~ and spiritual standards of a tradition which <sup>is studied and</sup> is consulted every day, a Judaism <sup>in which</sup> ~~which~~ only 22 years ago had the power of creating a <sup>new</sup> State, <sup>from people</sup> it can surely create a state of mind in each of us which will ~~enable us to see~~ <sup>project</sup> ideal ends and purposes for ~~the means~~ <sup>our life</sup> ~~which~~ supplied to us by human intellect, <sup>which will invest our life</sup> by political power <sup>with a sense of exalted purpose</sup> by material wealth.

so that the wise man shall not glory merely in wisdom and the mighty man shall not glory merely in his might and the rich man shall not glory merely in his riches but we shall glory in the ~~human~~ knowledge that we are using all of these powers to achieve ~~human~~ that which a compassionate and merciful God would want of us.

Golda Meir once confided to a small party of American Jewish leaders ~~that~~ <sup>there was one</sup> delicate situation for which she had not yet found a diplomatic solution. Each year a couple of thousand African <sup>exchange</sup> students explore every facet of Israeli life looking for ~~any~~ <sup>they</sup> success experience which could be applied ~~by them~~ to problems of their own newly independent nations. They assume that all they have to do is to copy' Israel's way of handling the situation in order to duplicate her success.

But, explained Mrs. Meir, there is one basic error in their reasoning. They believe that all we have accomplished in Israel was done in the 2 decades since our independence. They look rather puzzled when I try to explain to them that it all began 3,500 years ago."

You do not understand the miracle which is Israel if you try to explain merely as a triumph of technology, military valor or monetary investment. The secret of Israel's strength is the character and faith of the Jewish people, ~~which~~ <sup>strength</sup> developed in thousands of years.

Similarly, the foundation of the civilization of this great land is ~~not~~ <sup>not</sup> science - ~~the political system~~ <sup>the political system</sup> - or natural resources but in the Biblical faith and ethics which our people created. If ~~that~~ <sup>that</sup> foundation goes, the culture, <sup>which created the Nation's name from Plymouth Rock to</sup> the political freedom and power ~~and~~ <sup>and</sup> ~~therewith~~ <sup>therewith</sup> all the wealth it ~~generated~~ <sup>generated</sup> will vanish.

So, Let not the wise man glory in his wisdom  
Let not the mighty man glory in his might  
Let not the rich man glory in his riches,  
But let him that glorieth, glory in this  
That he understandeth and knoweth me,  
The God of mercy, justice and righteousness.

*Handwritten note:*  
a commitment  
to a government  
of law not  
of men.



THE KEY

By Rabbi Joshua O. Haberman  
October 9, 1970

I once read a short story--the name of the author and the title escape me. One scene in that story has haunted me ever since. The author, riding in the coach section of a train, is seated behind two young men and overhears the conversation. Both are evidently college students:

"And what do you want next?" asked one.

The other answered: "My own car."

"And then?"

"Get engaged."

"And then?"

"Graduate."

"And then?"

"Get married."

"And then?"

"A job, a house and kids."

"And then?"

"How do I know? Why do you ask such foolish questions?"

But is it foolish to ask, "And then?"

Are we not all, each in his own mind, getting around to this question, as we sit here and review our own life? We take stock of the past year and reconsider our whole career--and now that we have gotten along in life so far, what is the next step? What is the next goal? . . . And then?

Some of us have run out of goals to reach. Life is getting to be a repeat performance. Where is the challenge? What comes next may be worse than boredom: aimlessness, loss of purpose, futility. Have you run out of answers to the question: "And then?"

What we're talking about is a condition which, in the past, was experienced primarily by middle aged people, often of conspicuous success, as a sort of existential impasse. Suddenly all things turn stale. They feel in a rut, "burned out."

THE PROBLEM

Many of our younger people share this mood today: a sense of aimlessness, a lack of challenge, and futility. It is part of the dominant mood of America. This is a "strange" generation: successful in all the categories by which success has been measured for centuries:

Best Educated;  
Equipped with the most powerful political system;  
Most affluent--yet uncertain, self doubting--and there are many whose aimlessness has turned to despair, who are dropping out, escaping into narcotic fantasies.

The tragedy of a great country, intelligent, powerful and rich, yet feeling defeated, is not an altogether new phenomenon. Jeremiah speaks of such a mood in his day. The world was heading for collision. Two super powers were preparing for awful confrontation: Babylonia to the east and Egypt in the west. And as everyone was asking, as we ask today, how will it end and what is there to rely upon, Jeremiah gave the following answer:

Let not the wise man glory in his knowledge.  
Let not the mighty man glory in his might.  
Let not the rich man glory in his riches.  
But let him that glorieth glory in this:  
That he understandeth and knoweth me  
The God of mercy, justice and righteousness.  
(Jer. 9.23)

Jeremiah is relevant to our personal and national condition. You can have intelligence and education. You can have power and a political system as good as the world has ever known. You can have wealth--and still have a crushing sense of failure because the essential thing is missing.

After all the great achievements in science, technology, political growth and economic wealth, the nation seems to have lost the key to security, confidence, peace and a sense of purpose:

Let not the wise man glory in his knowledge.  
Let not the mighty man glory in his might.  
Let not the rich man glory in his riches.

Nothing is of benefit to the individual or to the nation, without the key--namely, character and moral and spiritual power. Lacking that, you have nothing.

In the process of documenting our thesis we must overthrow some of our most cherished notions.



### BEYOND POLITICS

A widely held assumption is that the level of violence in the country is proportionate to repression. We are told that tyranny creates conditions favorable to explosive, revolutionary violence. Despite all this prattle about America being an "oppressive" country, no one in his right mind would call the United States of the 1950's and 60's a tyranny or a dictatorship. Freedom of assembly and speech have never been more used and abused than in these decades. Intolerable obscenities and disruptions are being tolerated. A noisy minority can mercilessly heckle even the President of the United States. The one point on which all research papers on student militancy have agreed so far is that the typical member of the radical SDS comes from a highly permissive home. Certainly ours is the most tolerant society in American history, yet we have experienced a huge escalation of violence in our time. There does not seem to be a constitutional or purely political answer. Then, where is the answer? Why cannot the most stable democracy in history produce civic concord and confidence?

LET NOT THE MIGHT MAN GLORY IN HIS MIGHT!

Whatever the political system or structure, it cannot be stronger than its foundation in the moral and spiritual life of its people. When the foundation crumbles, the whole structure, the whole social order, disintegrates.

### BEYOND ECONOMICS

Another sacred cow in the American creed has to do with the almighty dollar. In the American way, the solution of most problems carries the dollar sign. We talk about re-arranging national priorities and think of it primarily as a financial operation, shifting so many billions of dollars from one column to another in our national budget. How sound is the assumption that money is the chief answer to the racial problem, to social conflict, to crime and delinquency?

Take crime, for example. Its sharpest increase has occurred precisely in these post-depression decades when the United States achieved its highest prosperity. And where is the crime rate rising fastest? Not in the nation's worst poverty pockets, the Mississippi Delta and the Appalachian Region, but in the most prosperous Metropolitan areas and in the wealthiest suburbs no less than in the inner city--Money alone is not the medicine for social ills.

Neither is it, for our children, the source of fulfillment and the driving force for achievement, and the measuring yard of success as it used to be.

Our sons and daughters show little enthusiasm for plush living. They stay away in droves from the gilded ghettos of country clubs and luxury resorts. Salary or income are no longer the first considerations in the choice of a career. And to the horror of their elders, too many of these children of prosperity deliberately seek out poverty as vagabonds, dressed in rags, bedrugged and bedraggled. Where is the power of money to solve our social problems? Where is the power of money to satisfy the deep discontent of our youth?

O LET NOT THE RICH MAN GLORY IN HIS RICHES!

It is not in the power of the purse to give our children a sense of purpose. It is not in the power of the purse to lift the morale of a society which has been polluted by hatred and crime.

BEYOND EDUCATION

A century ago, Horace Mann used to run up and down the country, preaching the gospel of salvation through education. Build schools, he said, and you will magnify prosperty, happiness, civic peace and morality.

Never in all the history of civilization has any nation produced a system of education the like of which we may boast of today. Are we boasting? Three <sup>hundred</sup> jobs for college president go begging. The acting president of Stamford University said: "Any man who wants to take charge of an educational institution nowadays, probably belongs in an institution of another sort."

Now what about the students? Are they achieving happiness, peace and moral improvement? Never have eyes beheld a more disturbed, perplexed and angrier lot. A New York Times report on Harvard in 1970 quotes a representative student:

"Seven out of ten people I know are going to a psychiatrist."

Some of the brightest and most idealistic students are openly calling for rebellion. The moderate majority trusts nobody, not even their own scale of values. Even science, long the idol of American education, is in retreat. The number of Harvard graduates choosing careers in science declined 60 percent during the last five years.

On every campus the dropout rate has risen sharply--so has drug addiction and suicide. One of our leading intellectuals, Professor Irving Kristal, declared recently before the Association of American Colleges:

"I have a son who is now preparing to enter college and frankly, I'm heartsick at the thought that this young man is going to have to live through four years at one of our institutions of higher learning."

LET NOT THE WISE MAN GLORY IN HIS WISDOM.  
LET NOT THE MIGHTY MAN GLORY IN HIS MIGHT.  
LET NOT THE RICH MAN GLORY IN HIS RICHES.

Why do the enormous educational, political and economic resources of the United States fall short of delivering a meaningful, decent and secure way of life?

### THE KEY TO RECOVERY

The answer is suggested in the story of three gentlemen who were registered in a New York hotel. Returning very late one night, they discovered to their dismay that all the elevators were out of order. The room which they occupied together happened to be on the 60th floor. There was no choice but to use the stairway. As they started up, one of them said: "We have a long climb ahead and in order to pass time more quickly I suggest that each of us do something. I have a pretty good voice, so I'm going to sing songs for the first 20 floors. "And you," he turned to the second one, "you have a good sense of humor. Suppose you tell us jokes the next 20 flights." "And you," he said to the third, "are kind of serious--so tell us sad stories from there on to the top."

The suggestion was accepted. As they started up the long climb, the first sang every song he knew until they reached the 20th floor. Then, the second entertained them with jokes until they reached the 40th floor. Then the third took over as they kept climbing.

"Now it is my turn to tell sad stories," he said, "and I shall begin by telling you--as he fumbled in his pockets--that I have left the key downstairs."

So it is with many of us in life. So it is with America today: After climbing up to high levels of success, in many many areas, we discover that we haven't got the key to all that makes your fellow citizens secure and safe to live with. We have <sup>lost</sup> the values which inspired former generations to strive for excellence, and live productive lives. We have <sup>lost</sup> the moral and spiritual power which motivates effort, sacrifice, compassion, fairness and reverence between man and man.

Let not the wise man glory in his knowledge.  
Let not the mighty man glory in his might.  
Let not the rich man glory in his riches.  
But let him that glorieth, glory in this  
That he understandeth and knoweth Me  
The God of mercy, justice and righteousness.  
(Jer. 9.23)

### JEWISH VULNERABILITY

We Jews are the people most closely identified with the moral and spiritual tradition which, through the Bible, provided the basic values and motivation for our civilization. What is the Jewish contribution today to the desperately needed moral and religious revival in our country?

Governor Scranton opens the recently issued report of the President's Commission on Campus Unrest with an assessment of the situation:

"The crisis on American campuses has no parallel in the history of the nation."

Fortunately for us, the President's Commission does not identify the ethnic background of student leaders who are most responsible for violence on the American campus. But, if we Jews ever issued our own report on campus unrest, it would reveal two highly embarrassing facts:

First, it would show that if there are any moral or spiritual values in Judaism, our boys and girls are so ignorant of them as to be virtually incapable of contributing any of these to the moral and spiritual life of the campus.

Secondly, it would reveal that the Jewish proportion among the most radical, disruptive and destructive militants on the campus is very, very high.

It was bad enough that we had to supply an Art Goldberg as Mario Savio's chief lieutenant at Berkeley and a Mark Rudd to head up the insurrection at Columbia, fortified by his mother's home-made chicken soup; but far worse is the involvement of young Jews in the most vicious terrorist actions, of which they boast as great acts of idealism.

Thus, is it not painful for us to hear that one of the suspects in the brutal slaying of a Boston policeman, father of nine children, by a gang of revolutionary students who staged the armed robbery of the Boston State Street Bank was a Philadelphia student named Michael Saul Fleisher?

Is it not painful for us to learn that in the recent bombing of the Mathematics Center at Madison, Wisconsin, which demolished one of the most advanced nuclear laboratories and claimed the life of a young scientist, one of the four suspects is David Sylvan Fine of Wilmington, Delaware?

A prophetic warning issued a decade ago by Rabbi Abba Hillel Silver of Cleveland has been fulfilled:

"What we should fear most," he said, "is the rise of a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will rage and bluster all over the American scene, from literature and art to politics and government, and will commit their fellow-Jews in the eyes of the American people. Such floating mines are a danger to any people, but especially to a minority group. Some of the mines are already exploding."

PARENTAL FAILURE RESPONSIBLE FOR YOUTH'S ALIENATION

And if you ask, my friends, how did we produce such a generation of Jewish youth, the answer is, who should know better than you?

Your sons and daughters, most likely, cannot name a single member of the family who is intellectually engaged in Judaism and under an effective spiritual discipline in his daily life. Your children, with the rarest exception, never see truly committed, authentic Jews. All they can see is a diluted version or perversion of Judaism, an extremely easy-going religion, one which does not interfere with leisure, sleep, or television; which calls for no study, no observance, no sacrifice; the religion of self-pampering people. How could such a feather-weight Judaism win respect or devotion from our young people?

They crave a life that would challenge their idealism, but we have failed them. We are not showing them a distinctive way of life. We are not transmitting the Torah to our children. Jewish education will never be a high priority for our sons and daughters if it is not a high priority for adults as well.

MY FRIENDS, THE NATION AND OUR PEOPLE ARE IN A GRAVE CRISIS.

Something precious has been lost in our way of life. We may now pin-point our loss: It is the loss of the Holy or Sacred. Ours is a time of desanctification, a time of desecration. Almost everything that was once revered is now debunked and profaned by a generation whom we taught everything except reverence. They see no sanctity in marriage, in the home, in the family relationship; no sanctity in morals, even in life itself.

To revive the sense of the Holy and make it the motivating power in the moral life of our youth will take much more than a Bar Mitzvah or Confirmation and occasional exposures to a worship service.

COMMITMENT TO A "WORKING" JUDAISM

I call on you tonight to commit yourself to a working Judaism, to a participatory Judaism in which children are trained by the example of parents; a Judaism which is not just an annual meeting of religious stockholders, but a life structured by the ethical and spiritual standards of a tradition which is studied and consulted and taken seriously every day, a Judaism which is sufficiently respected so that no one complains when holidays fall on week days or conflict with school days. If our Judaism, only 22 years ago, had the power of creating a new state for our people, it can surely create a new state of mind in each of us which will invest our life with a sense of exalted purpose.

Golda Meir once confided to a small party of American Jewish leaders that she had a peculiar predicament - a communication problem with a group of rather important visitors in Israel. Each year a couple of thousand black African students explore every facet of Israeli life, looking for success experiences which they could apply to problems of their own newly independent nations. They assume that all they have to do is to copy Israel's way of handling the situation, in order to duplicate her success. But, explained Mrs. Meir, there is one basic error in their reasoning. These young Africans believe that all we have accomplished in Israel was done in the last two decades since our independence. They look rather puzzled, said Mrs. Meir, when I try to explain to them that it all began 3,500 years ago.

You do not understand the miracle that is Israel if you try to explain it as a triumph of technology, military valor or clever investment policy of the last two decades. The secret of Israel's strength is the character and faith of the Jewish people developed in thousands of years.

Similarly, the foundation of the civilization of America is not science, not politics, not natural resources, but in the Biblical faith and ethics which charted the nation's course from Plymouth Rock to the (commitment by the) founding fathers of this republic. (that this was to be a government of law, not of men.) If this Biblical faith in the sanctity of law, in the sanctity of rights, in the sanctity of duties, which is the foundation of America -- if this goes -- then the culture, the political freedom and all the wealth -- will go down with it. Therefore,

Let not the wise man glory in his knowledge.  
Let not the mighty man glory in his might.  
Let not the rich man glory in his riches.  
But let him that glorieth, glory in this:  
That he understandeth and knoweth Me  
The God of mercy, justice and righteousness.  
(Jer. 9.23)

AMEN

~~1/2 hour~~

Kol Nidre 1970

THE KEY  
By Rabbi Joshua O. Haberman  
October 9, 1970

I once read a short story ~~the~~ <sup>the</sup> name of the author <sup>and</sup> ~~and~~ <sup>title</sup> escapes me ~~and I can't remember the title of the story~~  
~~either~~ but there is one scene in that story ~~which~~ has  
haunted me ever since. The author, riding in the coach  
section of a train, is seated behind two young men and  
overhears their conversation. Both are evidently college  
students:

"And what do you want next?" asked one

The other answered: "My own car." →

"And then?"

"Get engaged." →

"And then?"

"Graduate." →

"And then?"

"Get married." →

"And then?"

"A job, a house and kids."

"And then?"

*long pause*

"How do I know?" ~~said the other with irritation.~~

*do you*

"Why ask such foolish questions?"

But is it foolish to ask, "And then?"

*pause*

Are we not all, ~~my friends~~ each in his own mind, getting around to this question, as we sit here and review our own life? ~~as~~ We take stock of the past year and reconsider our whole career! -- And now that we have gotten along in life so far, what is the next step? What is the next goal? . . . . .

And then?

Some of us have run out of goals to reach. Life is getting to be a repeat performance. ~~where is the challenge?~~ *where is the challenge?*

~~anything that really engages heart and soul?~~ // What comes next may be worse than boredom; aimlessness, ~~lack of challenge~~, loss of purpose, futility. Have you run out of answers to the question, And Then?

*What*

~~we~~ we're talking about is a condition which, in the past, was experienced primarily by middle aged people, often of conspicuous success, ~~offering~~ <sup>as</sup> a sort of existential impasse. Suddenly all things turn stale. They feel in a rut, "burned out."

THE PROBLEM

Many of our younger people share this mood today: a sense of aimlessness, ~~and~~ <sup>a lack of challenge,</sup> futility. It is part of the dominant mood of America. This is ~~the~~ <sup>"strange"</sup> generation: ~~of~~ successful in all the categories by which success



has been measured for centuries:

Best educated,  
Equipped with the most powerful political system,  
Most ~~affluent than any generation in the past~~ --yet  
uncertain, self doubting--and there are many whose aim-  
lessness has turned to despair, <sup>who are</sup> dropping out, escaping  
into narcotic fantasies.

The tragedy of a great country, intelligent, power-  
ful and rich, yet feeling defeated, is not <sup>so</sup> altogether new <sup>phenomenon</sup>.  
Jeremiah speaks of such a mood in his day. The world was  
heading for collision. Two super powers were preparing  
for awful confrontation: Babylonia to the east and Egypt  
in the west. And as everyone was asking, as we ask today,  
how will it end and what is there to rely upon, Jeremiah  
gave the following answer:

Let not the wise man glory in his knowledge.

Let not the mighty man glory in his might.

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But let him that glorieth glory in this:

That he understandeth and knoweth me

The God of mercy, justice and righteousness.

(Jer. 9.23)

Jeremiah <sup>is relevant to our</sup> ~~own~~ personal ~~as well as~~ and  
national condition. You can have intelligence and education.  
You can have power and a political system as good as the  
world has ever known. You can ~~have~~ have wealth---and  
still have a crushing sense of failure because the essential  
<sup>thing is missing.</sup>

~~In a larger sense, this is the present situation of American civilization.~~ After all the great achievements in science, technology, political growth and economic wealth, the nation seems to have lost the key to security, confidence, peace and a sense of purpose:

Let not the wise man glory in his knowledge.

Let not the mighty man glory in his might.

Let not the rich man glory in his riches.

~~Education, political sophistication and wealth are of~~ *Nothing is of*  
benefit to the individual or to the nation without the key--  
namely, character, and moral and spiritual power. Lacking  
that, you have nothing.

*In the process of documenting*  
~~it would not be too difficult to document~~ our thesis. *we must*  
~~documentation would, at the same time,~~ overthrow some of our  
most cherished notions. *BEYOND POLITICS*

A widely held assumption is that the level of violence in the country is proportionate to repression. We are told that tyranny creates conditions favorable to explosive, revolutionary violence. Despite all this prattle about America being an "oppressive" country, no one in his right mind would call the United States of the 1950's and 60's a tyranny or a dictatorship. Freedom of assembly and speech have never been more used and abused than in these decades. Intolerable obscenities and disruptions are being tolerated. ●

A noisy minority can mercilessly heckle even the President of the United States. The one point on which all research papers on student militancy have agreed so far is that the typical member of <sup>the radical</sup> SDS comes from a highly permissive home. Certainly ours is the most tolerant society in American history, yet we have experienced a huge escalation of violence <sup>in our time.</sup> There does not seem to be a constitutional or purely political answer. Then, where is the answer? ~~Why cannot the most powerful land in the world protect its own citizens?~~ Why cannot the most stable democracy in history, produce civic concord and confidence?

LET NOT THE MIGHTY MAN GLORY IN HIS MIGHT!

Whatever the political system or structure, it cannot be stronger than its foundation in the moral and spiritual life of its people. When the foundation crumbles, the whole structure, ~~will come tumbling down upon us.~~ <sup>the whole social order, disintegrates.</sup>

BEYOND ~~EDUCATION~~ <sup>ECONOMICS</sup>

Another sacred cow in the American creed has to do with the almighty dollar. In the American way, the solution of most problems carries the dollar sign. We talk about re-arranging national priorities and think of it primarily as <sup>a financial</sup> ~~an accountancy~~ operation, shifting so many billions of dollars from one column to another in <sup>our</sup> ~~the~~ national budget. How sound is the assumption that money is the chief answer to the racial problem, to social conflict, to crime and delinquency?

~~Unquestionably, poverty is degrading and a source of many miseries--but money alone won't solve any of these problems.~~ Take crime, for example. Its sharpest increase has occurred precisely in these post-depression decades when the United States achieved its highest prosperity. And where is the crime <sup>rate</sup> rising fastest? Not in the nation's worst poverty pockets, the Mississippi Delta and the Appalachian Region, but in the most prosperous Metropolitan areas and in the wealthiest suburbs no less than in the inner city ~~--- brought out in the latest annual crime statistics for the Greater Washington, ---~~ Money alone is not the medicine for social ills.

Neither is it for our children the source of fulfillment and the driving force for achievement, and the measuring yard of success <sup>as</sup> it used to be.

Our sons and daughters show little enthusiasm for plush living. They stay away in droves from the gilded ghettos of country clubs and luxury resorts. Salary or income are no longer the first considerations in the choice of a career. And to the horror of their elders, too many of these children of prosperity deliberately seek out poverty as vagabonds, dressed in rags, bedrugged and bedraggled.

Where is the power of money to solve our social problems? <sup>Where is the power of money</sup> ~~and~~ to satisfy the deep discontent of our youth?

O LET NOT THE RICH MAN GLORY IN HIS RICHES!

It ~~is~~ not in the power of the purse to give our children a sense of purpose <sup>It is not in the power of the purse</sup> and to lift the morale of a society which has been polluted by hatred and crime. ~~The sickness of the cure~~

BEYOND EDUCATION

~~is in the area of the moral and spiritual.~~

A century ago, Horace Mann used to run up and down the country, preaching the gospel of salvation through education. Build schools, he said, and you will magnify prosperity, happiness, civic peace and morality.

Never in all the history of civilization has any nation produced ~~the~~ system of education the like of which we may boast of today. Are we boasting? ~~Has the Messiah come just because New York City College alone registered 190,000 students this fall alone?~~ 300 jobs for college president go begging. The acting president of Stamford University said: "Any man who wants to take charge of an educational institution nowadays, probably belongs in an institution of another sort."

Now what about the students? Are they achieving happiness, peace and moral improvement? Never have eyes beheld a more disturbed, perplexed and angrier lot. A New York Times report on Harvard in 1970 quotes a representative student:

"Seven out of ten people I know are going to a psychiatrist."

Some of the brightest and most idealistic students are *openly* calling for rebellion. The moderate majority trusts nobody, not even their own scale of values, ~~and is paralyzed by this crisis of confidence.~~ Even science, long the idol of American education, is in retreat. The number of Harvard graduates ~~who~~ choosing careers in science declined 60 percent during the last five years.

On every campus the dropout rate has risen sharply--  
so has drug addiction and suicide. <sup>one of our leading intellectuals</sup> Prof. Irving Kristal  
declared recently before the association of American Colleges:

"I have a son who is now preparing to enter college  
and frankly, I'm heartsick at the thought that this  
young man--is going to have to live through four  
years at one of our institutions of higher learning."

LET NOT THE WISE MAN GLORY IN HIS WISDOM  
LET NOT THE MIGHTY MAN GLORY IN HIS MIGHT  
LET NOT THE RICH MAN GLORY IN HIS RICHES.

---

Why do the ~~enormous~~ <sup>enormous</sup> educational, political and  
economic resources of the United States fall short of  
delivering a meaningful, decent and secure way of life?

THE KEY TO RECOVERY Begins p. 5

The answer is suggested in the story of three gentlemen who were  
registered in a New York hotel. Returning very late one night,  
they discovered to their dismay that all the elevators were out of order.

The room which they occupied together happened to be on  
the 60th floor. There was no choice but to use the  
stairway. As they started up, one of them said: "We  
have a long climb ahead and in order to pass time more  
quickly I suggest that each of us do something. I have  
a pretty good voice, so I'm going to sing songs for the  
first 20 floors. "And you," he turned to the second one, "you  
have a good sense of humor. Suppose you tell us jokes  
the next 20 flights." "And you," he said to the third,  
"are kind of serious--so tell us sad stories from there  
on to the top."

The suggestion was accepted. As they started up the long climb, the first sang every song he knew until they reached the 20th floor. Then,, the second entertained them with jokes until they reached the 40th floor. Then the third took over as they kept climbing.

"Now it is my turn to tell sad stories," he said,

~~that I left the key downstairs.~~ "and I shall begin by telling you --- *as he fumbled*  
*in his pockets* <sup>have</sup> that I left the key downstairs."

AMERICAN JEWISH  
ARCHIVES

So it is with many of us in life. So it is with America today: After climbing up to high levels of success, ~~in many, many areas~~ <sup>in many, many areas</sup> we discover that we haven't got the key to a meaningful life after all. We have lost the key to all that makes ~~the home safe~~ <sup>your fellow citizens</sup> secure and safe to live with. We have lost the values which inspired former generations to strive for excellence, ~~and live productive lives.~~ <sup>and live productive lives.</sup> We have lost the moral and spiritual power which ~~motivates~~ motivates effort, sacrifice, compassion, fairness and reverence between man and man.

*start here*

Let not the wise man glory in his knowledge.

Let not the mighty man glory in his might.

Let not the rich man glory in his riches.

But let him that glorieth, glory in this

That he understandeth and knoweth Me

The God of mercy, justice and righteousness.

~~THESE~~ <sup>JEWISH</sup> (Jer. 9.23)

~~THESE~~ <sup>VULNERABILITY</sup> ~~DECEASED~~

~~We~~ We Jews are the people most closely identified

with the moral and spiritual tradition which, through the

Bible, provided the basic values and motivation for our

civilization. What is the Jewish contribution <sup>today</sup> to the

desperately needed moral and religious revival in our *country?*

~~\_\_\_\_\_~~

Governor Scranton opens the recently issued report of the President's Commission on Campus Unrest with an assessment of the situation:

"The crisis on American campuses has no parallel in the history of the nation."

Fortunately for us, the President's Commission ~~\_\_\_\_\_~~

~~\_\_\_\_\_~~ does not identify the ethnic background of student leaders who are most responsible for violence on the American campus. But, if we Jews ever issued our own report on campus unrest, it would reveal two highly embarrassing facts:



First, it would show that if there are any moral or spiritual values in Judaism, our boys and girls are so ~~ignorant~~ ignorant of them as to be <sup>virtually</sup> ~~totally~~ incapable of contributing any of these to the moral and spiritual life of the campus.

Secondly, it would reveal that the Jewish proportion among the most radical, disruptive and destructive militants on the campus is very, very high.

It was bad enough that we had to supply an Art Goldberg as Mario Savio's chief lieutenant at Berkeley and a Mark Rudd to head up the insurrection at Columbia, <sup>fortified by his mother's home-made chicken soup,</sup> but far worse is the involvement of young Jews in the most vicious terrorist actions, of which they boast as great acts of idealism.

Thus, <sup>is it not</sup> ~~it is~~ painful for us to hear that one of the suspects in the brutal slaying of a Boston policeman, father of nine children, by a gang of revolutionary students who staged the armed robbery of the Boston State Street Bank was a Philadelphia student, <sup>named</sup> Michael Saul Fleisher? <sup>is it not painful for us to learn that in</sup> <sup>the</sup> recent bombing of the Mathematics Center at Madison, Wisconsin, <sup>which</sup> <sup>demolished</sup> one of the most advanced nuclear laboratories and claimed the life of a young scientist, ~~One of the four suspects is David Sylvan Fine, [redacted]~~ ~~[redacted]~~ of Wilmington, Delaware?

~~\_\_\_\_\_~~ A prophetic warning issued a decade ago by Rabbi Abba Hillel Silver of Cleveland *has been fulfilled:*

"What we should fear most <sup>he said</sup> is the rise of a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, / who will rage and bluster all over the American scene, from literature and art to politics and government, and will commit their fellow-Jews in the eyes of the American people. Such floating minds are a danger to any people, but especially to a minority group. Some of the mines are already exploding."

PARENTAL FAILURE RESPONSIBLE FOR YOUTH'S ALIENATION  
*my friends, produce*

And if you ask how did we ~~raise~~ such a generation of Jewish youth, the answer is, who should know better than you?

Your sons and daughters, most likely, cannot name a single member of the family who is intellectually engaged in Judaism and under an effective spiritual discipline in his daily life. Your children, with the rarest exception, never see <sup>truly committed</sup> ~~any~~ authentic Jews. All they can see is <sup>diluted</sup> ~~an~~ version or perversion of Judaism, ~~\_\_\_\_\_~~ an *extremely* easy-going religion, one which does not interfere with leisure, sleep, or television; which calls for no study, no observance, no sacrifice; the religion of self-pampering

people. How could such a feather-weight Judaism win respect or devotion from our young people ?

They crave a life that would challenge their idealism, but we have failed them. We are not showing them a distinctive way of life. We are not transmitting the Torah to our children. Jewish education will never be a high priority for our sons and daughters if it is not a high priority for adults as well.

MY FRIENDS, THE NATION AND OUR PEOPLE ARE IN A GRAVE CRISIS.

"Something precious has been lost" in our way of life. We may now pin-point our loss: It is the loss of the Holy or Sacred. Ours is a time of desanctification, a time of desecration. Almost everything that was once revered is now debunked and profaned by a generation whom we taught everything except reverence. They see no sanctity in marriage, in the home, in the family relationship; no sanctity in morals, even in life itself."

To revive the sense of the Holy and make it the motivating power in the moral life of our youth, will take much more than a Bar Mitzvah or Confirmation ~~service~~ and occasional exposures to a worship service.

I call on you, <sup>to</sup> ~~to~~ COMMITMENT TO A "WORKING" JUDAISM to commit yourself to a working Judaism, <sup>to</sup> a participatory Judaism, in which children are trained by the example of parents; a Judaism which is not just an

annual meeting of religious stockholders, but a life structured by the ethical and spiritual standards of a tradition which is studied and consulted, <sup>and taken seriously</sup> every day, a Judaism which is sufficiently respected so that no one complains when ~~the~~ holidays fall on week days or conflict with school days. If our Judaism, only 22 years ago, had the power of creating a new state for our people, ~~it~~ can surely create a new state of mind in each of us which will invest our life with a sense of exalted purpose.

Golda Meir once confided to a small party of American Jewish leaders that she had a <sup>peculiar predicament - a ~~certain~~</sup> communication problem with a ~~certain~~ group of rather important visitors in Israel. Each year a couple of thousand <sup>black</sup> African students explore every facet of Israeli life, looking for success experiences which they could apply to problems of their own newly independent nations. They assume that all they have to do is to copy Israel's way of handling the situation, in order to duplicate her success. But, explained Mrs. Meir, there is one basic error in their reasoning. These young Africans believe that all we have accomplished in Israel was done in the <sup>last</sup> two decades since our independence. They look rather puzzled <sup>said Mrs Meir</sup> when I try to explain to them that it all began 3,500 years ago.

You do not understand the miracle which is Israel if you try to explain it ~~as~~ as a triumph of technology, military valor or clever investment policy <sup>of the last 2 decades.</sup> The secret of Israel's strength is the character and faith of the Jewish people developed in thousands of years.

Similarly, the foundation of the civilization of America is not science, not politics, not natural resources, but in the Biblical faith and ethics which charted the nation's course from Plymouth Rock to the commitment by the founding fathers <sup>of this republic</sup> that this was to be

A GOVERNMENT OF LAW NOT OF MEN. If this Biblical faith in the sanctity of law, in the sanctity of rights, in the sanctity of duties, which is the foundation of America --- if this goes, ---then the culture, the political freedom and all the wealth ---- will go <sup>down</sup> with it. **Therefore,**

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Let not the mighty man glory in his might.

Let not the rich man glory in his riches

But let him that glorieth, glory in this:

That he understandeth and knoweth Me

The God of mercy, justice and righteousness.  
(Jer. 9.23)

AMEN