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The faith of our fathers - 15th anniversary address, 1932.

THE FAITH OF OUR FATHERS
Fifteenth Anniversary Service of
RABBI ABBA HILLEL SILVER
The Temple, Sunday, May 22d, 1932.

In the last few weeks I have been asking myself this question; after fifteen years of learning and teaching religion, after fifteen years of contact with the intimate problems of individuals and of society, after fifteen years of sharing vitally in the experiences, in the fortunes of our people, what are my basic beliefs and convictions today? Where I to write down my credo, what would it be?

My ministry of fifteen years in Congregation Tifereth Israel, this great, historic congregation, has spanned a world war and numerous revolutions throughout the world, political and economic. During these fifteen years I, together with you, experienced war years of high, emotional tension and subsequent years of emotional deflation.

I saw the map of the world remade, nations dismembered and nations new born. During these years, too, I saw great national prosperity in this country and terrific depression. I saw men grow rich and men grow poor.

During this decade and a half history also recorded some amazing facts in the life of our people, Israel. Half of the Jews

of the world were emancipated politically during this period and enfranchised. I refer, of course, to the Jews of Russia who up to 1917 possessed no political rights. And they constituted half of the Jewish population of the world.

This epoch of my ministry also saw the amazing development in Palestine, the issuance of the Balfour Declaration in November, 1917 and the subsequent development, economic and cultural, of Jewish life in Palestine.

But this period of fifteen years, from 1917 to 1932 also saw written on the pages of our history by the hand of destiny, in letters of blood, some of the most tragic chapters in our history, pogroms and massacres in Eastern Europe, hunger, mass starvation.

Morally this period has been one of utmost confusion and falling altars. Old moral standards of thought and conduct were either defied or rejected or scorned. It was low tide in the moral, spiritual and religious life of our country.

And here I stand fifteen years later, having watched this swiftly-changing, kaleidoscopic, scene-shifting panorama, shot through with brilliant lights and darkest shadows, - in one moment, grand, in another moment tragic. Always confused and baffling. After watching this scene for fifteen years sometimes actively participating

in the events of this epoch, I ask myself now when I am in the mood for stock-taking, what are my fundamental attitudes towards life. What have these years done to my essential beliefs, to my life creed?

Well I know that certain things are clearer to me now after these years of living, experiencing and thinking, than they were before, certain things are less clear, certain beliefs of mine are firmer than they were then, and some beliefs I have been compelled completely to abandon. Some of my enthusiasms are stronger today and some have become greatly attenuated. This is, of course, true of every man who lives and grows and thinks about life.

As regards my basic religious beliefs, I believe that I have changed very little. I feel that I am more deeply entrenched now than I was as a younger man. I know that nothing has happened in these years to necessitate either a change or an abdication of my religious position. No scientific discoveries, no new facts of science in these years, makes necessary a change in my fundamental religious position. And the fact that the last decade and a half has not been one of great religious interest on the part of the American people, or the Jewish people, the fact that the world has been rather indifferent to religion, being absorbed in other interests, has not shaken my confidence in the truth of my beliefs, in their value to mankind or in their ultimate triumph.

To me the truth of an idea does not depend upon receiving the approval at a given time of a given generation. The test of a truth is that it does not run counter to a long demonstrated truth and whether it serves creatively in the lives of men. Certain generations are interested in other things and turn their backs upon spiritual truth, philosophy and religious truth. That is no indictment of these truths and no refutation of them. These truths bide their time until men will return to them as to springs of living water.

I believe that I have come to see the turning of the tide today in religious interest. I believe that three things are contributing to the revival of religious interest among our people in America and the world over. The first is disillusionment with the achievements and triumphs of science. Mr. Krutch in his "Modern Temper" writes:

"A wider and wider experience with invention has convinced the more thoughtful that a man is not, as once was said, twice as happy when moving at the rate of fifty miles an hour as he would be if he were proceeding at only half that speed; and we no longer believe that the millennium presents a mere problem in engineering. Science has always promised two things not necessarily related - an increase, first, in our powers, second, in our happiness and wisdom, and we have come to realize that it is the first and less important of the two

promises which it has kept most abundantly."

Science, undoubtedly, has remade the world, particularly since the War. But we are not so sure today that it has remade it a better or a happier or a nobler world. This post bellum generation has become disillusioned with that philosophy which sought to find meaning in life in mere pleasure-seeking, in self-indulgences, in anarchic impulses and self-gratification. This high-speed, tension, pleasure-seeking, post-war generation of ours which sought to find life's meaning and happiness in the sowing of wild oats or in steeping one's self in sensual gratification - this generation has been disillusioned. For it has found no harmony or peace in life.

In other words this generation learned what other generations in the great past of man have learned. That man can not live on bread alone or by the appetites of their lusts alone. Much more is needed to make life livable.

The third factor has been the economic disillusionment which came with the collapse of our pseudo prosperity in 1929.

These three factors I believe, have sobered men and they are turning their minds again to the religious philosophies of life. I believe today as my fathers and your fathers believed through the long centuries to this day, - in a living universe, the expression and manifestation of a living God, a God who is mind and will not a mere personification or social idealism, not a mere abstraction, not a mere categorical imperative

or a sociologic fiction. But in a living God who dwells in this universe and transcends this universe as a creator transcends that which he creates. And because I believe as my fathers have always believed, that the universe is the manifestation of mind and intelligence, I also believe that this world of ours has a plan and a purpose and that man and human life has a meaning and a destiny. I know that there is a great deal of suffering in the world. Religion has never under-estimated suffering and evil in life. It has never been an opium, the escape from reality. On the contrary religion has taught men to face the harsh realities of life fairly and squarely. It taught them also to master life and suffering and evil. Our forefathers believed that these were the gradations by which human life rises to its higher achievements and consummation. They also believed that the ultimates of life are not death, but life; reason, not irrationality; goodness, not evil. I believe today as I believed then, as our fathers have always believed, that man's destiny is to perfect himself and that man has the ability and freedom to improve and exalt himself. Man is not the plaything of a blind fate. Man is not helpless in the ruthless hand of destiny. Man is the greatest factor in his own evolution. Man can control both the hereditary and the environmental factors of his own growth. Within the limitations of his humanity man is free to perfect, to enhance, to enrich and to exalt himself. Man can open every locked door except, of course, those doors to which God alone holds the key.

I believe now as I believed then, as our people always believed, that man perfects himself through society; that man grows as he lives in and for society; that what is hateful and harmful to our neighbor is likewise harmful and ultimately hateful to ourselves. The abiding things in man's life are not possessions or wealth, but the exercise of free intelligence, the expression of our social instincts and the enjoyment of the beautiful.

The abiding things are therefore the true, the good, and the beautiful. I believe more firmly now in spite of the set-back, of the frustrations of the last decade and a half, in social progress. I believe that society while not perfect by any means today, is nevertheless perfectible; that mankind does progress, has progressed and can, if it will, progress and that society can eradicate the two curses which mankind has put upon itself, - poverty and war. I believe in all these things even more profoundly than I believed when I was younger. More of the essential experiences of life, more of contact with human beings, of living with human beings, getting to know their problems, troubles and tribulations, their sorrows and tragedies, their hopes and ambitions have made these beliefs and convictions of mine even more real, vivid and compelling. They are not new. They are old. You find them over and over again in the sacred lore of our people. They are eternal things. I have preached them and I hope to continue to preach them for they are food and drink for life. They are the sublimation of our experiences and the poetry of our

existence. There is nothing that can take their place in human life.

I believe too, my friends, in the ethical teachings of our religion. The disordered civilization of today, the vast poverty, the unemployment and mass misery of the world caused by our economic derangements or maladjustments have made me realize even more than I ever did before how great, how profound, how solemnly true were those ethical prophetic messages of our people and the ancient voice of years ago. How profound, how indispensable, how pertinent is that phrase "Justice, Justice shalt thou pursue." It is the ancient legal provision to make secure the life of the workingman, of the toiler, of the poor. And mankind is turning to Israel's prophetic vision today in its dark hour.

I have tried to preach these ethical ideals during these years not merely in the abstract, not merely as beautiful ideals, but I have tried to apply them to concrete, given, economic situations, sometimes bringing down criticism and resentment. But I have felt that I was moving in the main classic direction of my forebears in speaking of these things concretely, specifically, pointedly when the word had to be spoken.

But to me as to my fathers, religion was always more than social service. Religion was faith plus conduct. Prophetic justice was only an expression, the great classic expression of the Jewish religion.

The prophet spoke in the name of God: "Thus saith the Lord."

Faith in the divine order of the universe and in the divine nature of man made ~~XXXXXXXX~~ a high moral code inevitable. God demanded justice and righteousness.

Religion to our people was always more than social justice. Religion also meant worship and piety and mystic contemplation and humility, and spiritual fortitude in the midst of life's trials and troubles and a sense of kinship with a beloved Friend, with God.

Were all the social evils of life rectified, were all poverty abolished, were all men prosperous, there would still be room for religion, and its message would still be vital and indispensable for there would still be man and the universe about man and the need of correlating man's life to the universal life and man's values to the world of cosmic values. There would still be the hunger of the human soul for confidence in life. There would still be that thirst for certitude and confidence of which the Psalmist speaks. (Hebrew)

"Like the heart that yearns for the spring of living water, so yearneth my soul for Thee, oh God."

I believe in a religion which is faith plus ethics, - not faith alone, - not ethics alone, but a religion which is profoundly mystical as well as profoundly ethical. That type of religion alone can

satisfy the total life of man. Judaism is not an ethical culture society. It is a religion, a faith plus an ethical code. The roots are deep down in the rich soil of belief. The fruits are the ethical idealism, the highest that mankind has yet seen.

Because I believe in these ideals and in these moral mandates, because I believe in the religion of Judaism, I believe in the Synagogue which is the physical organization, the physical agency for these ideals.

A living thing, my friends, is called an organism because it is organized. Life depends upon organization. An ideal in order to become a living reality must function through an organization. The Synagogue is the organization through which these ideals of which I have spoken function in our lives. I look upon the synagogue as the most vital institution in the life of the Jewish community, although I do not look upon it as the only one. In the Jewish community there are other agencies, educational and philanthropic agencies, and each one of these agencies must find their place in the total life of the Jewish community. I begin with the Jewish community. My philosophy centers itself in the desirability of ~~XXXXX~~ preserving the Jewish community as a living organism for its own sake. I believe that it is imperative to preserve this historic group fashioned by centuries of common experiences

and corporate spiritual and cultural interests, known as the Jewish community, for its own sake, not only for the sake of the world. I believe it is in this community that the individual Jew can live his life most worthily and most significantly and most contentedly. I start out therefore with the philosophy of the Jewish community and within this Jewish community I place as its central, though not its exclusive agency, - the Synagogue.

I do not think of the Jewish people exclusively as a Jewish communion. It is just as fantastic and just as unreal to think of the Jewish people today as merely a religious communion, as it is to think of the Synagogue as a non-religious institution where a non-existent God is worshipped by an atheist Rabbi at the behest of a Jewish nationalism which has no room for worship. It is futile and altogether confusing to attempt to bring the whole of Jewish life under the roof of the Synagogue, just as it is futile and confusing to try by subtle word-play and cunning definition to deface and render illegible the real historic meaning and purpose of the Synagogue for the sake of attracting everybody into it.

Everybody need not be attracted into it. The non-believing Jew can find ample contacts with his people and ample opportunities to serve his people outside the synagogue. The Jewish community

has a program broad enough to embrace every viewpoint, varied enough to appeal to every talent and plastic and changeful enough not to repel any signal and adventurous spirit. No one need feel that there is no room for him or for his views within the Jewish community. The Jewish community reads nobody out of its fold. A man reads himself out. The Jewish community is not a church and it knows of no heresies that are punished by ex-communication. There is room in the Jewish community for the Hebraist and the Yiddishist, the radical and the conservative, the agnostic and the atheist and for the believer.

We should believe that religion is the central motif of Jewish life and therefore the Synagogue is the most significant and the most important institution in Jewish life and we must be content to let the Synagogue on the basis of its service to the community, and on the strength of its functioning helpfully in the life of man, win for itself this place of central agency. If the synagogue can help men and women in their lives as it did in generations gone by it will continue to hold its place in the Jewish community. It will not have to become a department store, a social club, a casino, a dance hall, a gymnasium or what not in order to become all things to all Jews in order to attract people to it. If a Jewish community has no need for the God of the synagogue, for the worship of the synagogue, for the ethical preachments of the synagogue, it certainly has no need for the swimming pool or for its dance hall.

The Synagogue must find its legitimate place in the total life of the Jewish community today, just as it found its distinctive and necessary place - and a high and revered place it was - in ancient Palestine.

I believe that it will find its place and will continue to hold it in Jewish life.

Because I believe in the preservation of the Jewish community and in the strong Jewish will to live. I believe in Jewish nationalism. I believe in Palestine. I believe in the effort to build up there a full complement of the Jewish national life. That has been the historic vision of our people. I am not deluded on the subject of nationalism. I do not exalt or deify nationalism. I stress Palestine in Jewish life because Jewish life has lacked in the last two thousand years the full complement of a national existence and because of that, Jewish life has been incomplete. And no people can be a truly international people unless its national life is first made secure. Nationalism is not an end in itself. It is not mankind's ultimate vision. In the last war nationalism stood exposed in all its barbarism, its cruelty and its insufficiency. Nationalism is not an end in itself any more than an individual is an end in himself. "What is great in a man," said

Nietzsche, "is that he is a bridge and not a goal." Unless the Jewish national life becomes secure our people must push forward to the frontiers of the new world, the world of universal peace and brotherhood. It must resume the burden of its Messianic career.

"He shall not fail nor be crushed till he have set the right in the earth and the isles shall wait for his teaching." That, I take it, is (Hebrew) "the end of days of vision of our people."

And so my friends after fifteen years of learning and teaching, living, experiencing and thinking, if I were to ask myself today what is my creed, what do I believe, what am I going to preach in the years to come if God gives me strength and years in which to preach, I would say these things, God, mankind, Israel. To have faith in God the Ruler of the Universe, wise and beneficent Father, to believe in mankind, in man's capacity to rise above all the limitations of his life to the higher levels of free living, - hope in man's struggles for a better world, cooperation with every fine effort making toward greater confidence, greater security and freedom in human life, and faith in Israel, this strange unique baffling people so strangely fashioned by destiny which lives today to bear witness to the truth of great ideals proclaimed long, long ago, and which lives today strong in the faith and the hope of wanting to continue to live.

These three ethical teachings, my friends, still remain at the fore of my own intellectual and spiritual life. It is of these three ideals that I should like in the years to come to preach to you and to your children.

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I believe that it will find its place and will continue to hold it in Jewish life.

Because I believe in the preservation of the Jewish community and in the strong Jewish will to live. I believe in Jewish nationalism. I believe in Palestine. I believe in the effort to build up there a full complement of the Jewish national life. That has been the historic vision of our people. I am not deluded on the subject of nationalism. I do not exalt or deify nationalism. I stress Palestine in Jewish life because Jewish life has lacked in the last two thousand years the full complement of a national existence and because of that Jewish life has been incomplete. And no people can be a truly international people unless its national life is first made secure. Nationalism is not an end in itself. It is not mankind's ultimate vision. In the last war nationalism stood exposed in all its barbarism, its cruelty and its insufficiency. Nationalism is not an end in itself any more than an individual is an end in himself. "What is great in a man," said

Nietzsche, "is that he is a bridge and not a goal." Unless the Jewish national life becomes secure our people must push forward to the frontiers of the new world, the world of universal peace and brotherhood. It must resume the burden of its Messianic career.

"He shall not fail nor be crushed till he have set the right in the earth and the isles shall wait for his teaching." That, I take it, is (Hebrew) "the end of days of vision of our people."

And so my friends after fifteen years of learning and teaching, living, experiencing and thinking, if I were to ask myself today what is my creed, what do I believe, what am I going to preach in the years to come if God gives me strength and years in which to preach, I would say these things, God, mankind, Israel. To have faith in God the Ruler of the Universe, wise and beneficent Father, to believe in mankind, in man's capacity to rise above all the limitations of his life to the higher levels of free living, - hope in man's struggles for a better world, cooperation with every fine effort making toward greater confidence, greater security and freedom in human life, and faith in Israel, this strange unique baffling people so strangely fashioned by destiny which lives today to bear witness to the truth of great ideals proclaimed long long ago, and which lives today strong in the faith and the hope of wanting to continue to live.

These three ethical teachings, my friends, still remain at the fore of my own intellectual and spiritual life. It is of these three ideals that I should like in the years to come to preach to you and to your children.

AN ABSTRACT OF THE ADDRESS

"THE FAITH OF OUR FATHERS"

BY

RABBI ABBA HILLEL SILVER
THE TEMPLE, SUNDAY, MAY 22d,
1932.

After fifteen years of learning and teaching religion what is my credo today? My ministry has spanned a world war and many revolutions, both political and economic. I experienced war years of high emotional density and subsequent years of spiritual deflation. I saw the map of the world remade. I witnessed great national prosperity and disastrous economic collapse. I saw men grow rich and men grow poor. Morally and spiritually this decade and a half has been for the whole of America a time of confusion, accepted moral standards and modes of thought and conduct were either rejected or defied or held up to mockery. It was low tide for religion and morals.

I believe that the tide has begun to turn. Disappointment with the achievements of science, failure to find any enduring satisfactions in the hectic pursuit after pleasures and the crash of pseudo prosperity in 1929 have sobered men. And the more thoughtful among them are already turning back to these enduring religious philosophies of life which alone make life livable.

I believe, as my fathers did, in a living universe, the dwelling place of the living God. My God is not a philosophic abstraction

or a sociologic fiction. He is not a mere personification of social idealism. He is cosmic life and intelligence.

Because I believe that the universe is the manifestation of mind and intelligence, I believe that there is plan and purpose in it and that human life has meaning and destiny. There is suffering and evil in the world but they are the gradations by which human life rises to its higher achievements and consummation. The ultimates of human existence are life, not death, reason not irrationality, goodness not evil.

I believe that man's destiny is to perfect himself and within the inevitable limitations of his community man has the power to improve and exalt himself. He is not helpless in the hands of fate. He is the most decisive factor in his own evolution. He can influence the forces both of heredity and environment. He can open every locked door except those to which God alone holds the keys.

Man protects himself through social life, through freedom and responsibility. Social life is perfectible. Man has progressed and will progress.

The abiding satisfactions of life are not wealth and possessions but the exercise of free intelligence, the expression of our social instincts and the enjoyment of things beautiful.

The ethical teachings of prophetic Judaism are still central in my religious thought, but not exclusive. Religion is more than morality. Religion is faith plus conduct. The Prophet who spoke of social righteousness spoke in the name of God. Faith in the Divine Order of the universe and in the Divine Nature of man made a high moral code inevitable. Religion is not only the doing of justice. It is worship and piety and mystic contemplation and spiritual fortitude and the culture of the inner life and the sense of kinship

with a friendly God.

Were all social wrongs righted and were all men prosperous there would still be the need for religion in the world for there would still be man and the universe about him and the need of correlating his life with cosmic life and his world of values with the world of universal values. There would still be the hunger of the human soul for certitude and confidence and values.



It were well to leave the specific problems of the Jewish religious readjustment in the modern world to the synagogues and their chosen leaders and spokesmen. The social worker ought not to make his task more difficult by involving himself in theologic disputations. We will never achieve any modicum of Jewish communal unity on the basis either of personal religion or folk religion - another new and baffling disturbance which is now being made and which will require some very skillful and breath-taking intellectual tight-rope walking.



"A wider and wider experience with invention has convinced the more thoughtful that a man is not, as once was said, twice as happy when moving at the rate of fifty miles an hour as he would be if he were proceeding at only half that speed; and we no longer believe that the millennium presents a mere problem in engineering. Science has always promised two things not necessarily related, - an increase, first, in our powers, second, in our happiness and wisdom, and we have come to realize that it is the first and less important of the two promises which it has kept most abundantly."



then - only more ^{in the past} ~~profoundly~~ ^{deeply} ~~convinced~~. Nothing has ~~transpired~~ ^{transpired} in reality
human that ^{in the past} ~~to~~ necessitate the abdication, my belief, his
new or. ~~discrimination~~ have found a modification or ~~abandonment~~
men, my religious attitudes. And the fact that this age
has seen more or less ~~rel. revival~~ - being absorbed in other
interest - has not shaken my confidence in the
truth, my beliefs, ~~or~~ ⁱⁿ their value to ~~truth~~ ⁱⁿ their
ultimate ~~truth~~ ^{truth} - ~~the~~ ^{truth} does not ~~depend upon~~ ^{depend upon} the
approval ~~of~~ ^{a generation}. ~~Rel. truth - test~~ ^{not} ~~not~~ ^{not} ~~con-~~
~~tested~~ ^{by past & present} ~~series~~ ^{temporarily} - ^{TP} I believe that tide
is already turning - disappointment with achievement
of ~~series~~, which according to ~~truth~~ - failure to find
~~any meaning~~ ^{in life} or any satisfying experience ~~or~~ ^{that} ~~beings present~~
after pleasure, and self indulgence, and with ~~anarchic~~
impulses ~~of~~ ^{the} ~~series~~ ^{past} ~~perfection~~ - and the crash, the
materialistic order in 1919, ~~and~~ ^{all} ~~these~~ ^{things} have
stood men and are sucking them back to the
enduring religious philosophy, wanted.

4. I have never ~~described~~ ^{described} my ~~rel. satisfaction~~ ^{rel. satisfaction} from ~~series~~
my ~~rel. countries~~ ^{as} ~~presented~~ ⁱⁿ ~~series~~ ^{reflection, which goes beyond range of intellect} ^{in fact and in} ^{thought}
experience. But I find that in this age, I doubt & ~~scarcely~~ ^{scarcely}
the real ~~existence~~ ^{existence}, who are closest to the ~~truth~~ ^{truth}
(matter, life & reality), are heavily ~~prejudiced~~ ^{prejudiced} to ~~rel. truth~~ ^{rel. truth}
& my religious ~~conviction~~ ^{conviction}. ~~Just~~ ^{Just} ~~never~~ ^{never} ~~has~~ ^{has} ~~not~~ ^{not}
brought such eloquent testimony to the ~~truth~~ ^{truth}, the
~~William, Eddington, Currier~~ ^{William, Eddington, Currier} ~~particular~~ ^{particular}, ~~religious~~ ^{religious}
~~poetry & existence~~ ^{poetry & existence}.

"Has Saevic discovered food - Ed. H. Cotton

[illegible]

- is ~~being in~~ and for society . not ~~private~~ persons but
the abiding satisfaction, life and the ~~effort~~ ^{free} intelligence,
the ~~but~~ the ~~expression~~ ^{free expression} of an ~~word~~ ^{word} culture and
the enjoyment of the beautiful - the true, the good, and
the beautiful -



66- I believe in the J. ethical code of social righteousness
In this darkened time of poverty, & ^{of struggle} unemployment, the ancient
prophetic message of our people becomes even more pertinent
Justice, justice shall thou pursue! the ancient legal process
for protecting poor ~~the~~ slaves against exploitation
~~and~~ oppression, wronging, I find the nucleus to a social
reconstruction in our sad situation - I have preached
it - I shall continue to preach it



a thing they are called an organization. It is organized. It depends upon organization. An idea becomes a living reality when it functions through an organization. How ~~admirable~~ ^{admirable} ideas are but ~~useless~~ ^{useless} and ~~functionless~~ ^{functionless} in life, then the ~~organization~~ ^{community} of the synagogue - The synagogue is channel through which these hopes & ideas of ours come into the life of ~~the~~ ^{our} people - I see for the ~~synagogue~~ ^{community} the most vital place in the life, the J. com. - the only one.

9. I believe in the J. com. - as a living org. - Its presence is paramount. I believe in its survival for its own sake - as well as for mankind. I believe that it is imperative to preserve this hist. pump - ~~permanence~~ - etc. within this pump - within this J. com. - Jew phil. - Jew econ. - Jew rel. - must find their place. The program, the J. com. is broad enough etc. - We are - need act - The J. com. is not dead - there is room -

(a) Jew. com. is not the synagogue - It is just as fantastic - It is public - The non-Jewish Jew - We should not ask - to do more - The sy. must find its right place. Culture & pump moves -

(b) We who believe that the rel. world - If I can mention - It need not convert - dept. store - If the J. com. has no need -

10 - ~~the~~ ^{community} ~~see~~ ^{in the development of} I believe in the J. com. ~~to this~~ ^{survival} - I believe also in a strong J. organization - in full Rich promise of autonomy of life - full obligation -

Our ideals function thru Syn -

The Syn. most vital, central in Jew. Comm.

The not only institution in Jew. Comm. - Educational
institutions - Phil. inst. Each must find its place

(1) We begin with idea of Jew. Comm. - preservation - improvement
hist. group -
Every one can find his place in it. Broad Church

(2) Jew. Comm. is not Syn - It is quite as fantastic
The ^{do violence} Synagogue must find its rightful - just
we who believe - win or hold
If it can survive -
Department Store - If Jew. Comm. has no large heart
club - cannot survive - have back

9. Nationalism - Survival - Palestine - Promise - Civilization
- But Nat. not End - Exalt deity -
- We lack full complement - A people can be interested
- Nat. is not mankind's ultimate vision
- No substance & no Tradition - not Nat. protection
- N. is not enough - Maximum Reg. Max. program
- Exposed - Means not End - Work - goal
- Nat. will not suffice - eternally questing -
- After its Nat. life is over - press on -
Messianic career

"He shall not fail nor be crushed till he
have set the right in the earth, and the sides
shall wait for his teaching"

10 - God - Menthus - Israel - Still my creed -
a faith for Modern Man.

1. After 15 yrs. learning - contact - vital sharing ^{Israel} - what are -

- My ministry has spanned world-war - revolutions
- experienced war years of high emot. tension - deflation
- Saw Map & World - nations born, dismembered
- Great Nat. Prosperity - Saw men grow rich
- Period of $1\frac{1}{2}$ records emancipation -
Morally - confusion - falling actors - Moral standards repeatedly
defied - low-tide..

2. And here I stand 15 yrs. later - having watched - ^{- grand} plot-thriller
actively participating I ask myself - what have these yrs. done - Creed!
Certain things are changed - Cert. beliefs firmly abandoned.
in this area -

3. On basic rel. beliefs - entrenched.

Nothing has transpired -

The fact age - indifferent -

I believe that Tide is already turning ^(Kritch-Jude) reversing ^{- plegar} Sobered - 1929
sending them back

I have never derived my rel. sanctions - But I feel -
"Has Science Disturbed faith?" Ed. H. Cotton.

4. I believe to-day, as my father did - in a Living God - who is
Mind - will - life. Not an abstraction - a personification
of social idealism - but a Personality - Cosmic life & Intellect
indweller -

(1) Because I believed Univ. manifestation of Mind & Intellect
there is plan, purpose - Human life has meaning & destiny

(2) There is suffering - fractures - The ultimates - Judaism

(3) I believe that man's destiny is to perfect himself
is able & free to do so -
within the inevitable limitations - exact -

Man is not helpless - playing - Factor in Evolution - Heredity - Doors -

(4) Man perfects himself thru Society - Freedom & Personality -
- develops as he lives in and for society.
- The things which are harmful
- " " which have sliding value - ^{exercise} ^{expression} ^{enjoyment}
Social life - not perfect - perfectible - proposed -
horizons - Can eradicate Poverty & War -

5. I believe in all these things more profoundly > Ever -
Old Truths - in Sacred Law - eternal truth - known
to our fathers - Now I have preached - good -
philosophies things - Practicing Sublimation - Policy

6. I believe Ethical Teachings & Judgments - in disorder -
- its ancient promises - Legal provisions
- Sought to apply!

7. But to me, & to my fathers - Rel. was more > Social Justice
Faith & conduct - Prophetic justice -

Rel. is more > social service. Worship, piety, mystic
contemplation, humility, service, kindness.
were all poverty abolished - Man & the universe at his
thrust for certitude & confidence - He is like
אברהם אבינו אברהם אבינו אברהם אבינו אברהם אבינו אברהם אבינו אברהם אבינו אברהם אבינו אברהם אבינו אברהם אבינו אברהם אבינו

8. I believe in the Synagogue - as the org. agency -
A living thing is called an organism - life depends -
An ideal becomes a living reality - freedom

But when man comes to take stock of what all this has done for man and to man, when man comes to evaluate all this and ask himself just what is meant in terms of the enrichment of man's spiritual life, in terms of giving man a greater sense of self-esteem and dignity, in terms of adjusting man more happily to the facts of existence, these men,--whose representative and spokesman this one author of many is,--these men are forced to the conclusion that science has led man to the great Serbonian bog of despair.

"Knowledge has marched on, and this knowledge has brought with it that increased capacity to control the accidents of our lives. Ingenuity has devised subtler instruments to investigate the secrets of nature, to direct forces, than any he dreamt of. Already we know more and can do more in certain directions than he (he is speaking here of Huxley) would have supposed possible for a generation as close as ours to his own; and yet in spite of so much success we are aware of a certain disappointment and of a hope less eager than his, as if our victories were somehow barren, and as though the most essential things were eluding us. We do not, we cannot, actually doubt even the most fantastic of verities which the scientist announces, since his boasted power to penetrate and control upon the basis of his hypothesis has been too often vindicated to permit of

cynicism; and when he tells us that soon we shall be doing this or that, we know from experience that we had best believe him; yet our belief is without enthusiasm, even perhaps a little perfunctory or impatient, because all his successes seem to achieve and to promise less than they once did.

"A wider and wider experience with invention has convinced the more thoughtful that a man is not, as once was said, twice as happy when moving at the rate of fifty miles an hour as he would be if he were proceeding at only half that speed; and we no longer believe that the millennium presents a mere problem in engineering. (Science has always promised two things not necessarily related,--an increase, first, in our powers, second, in our happiness and wisdom, and we have come to realize that it is the first and less important of the two promises which it has kept most abundantly.")

For you see, according to these writers, science in giving us many valuable things has also deprived us of a few even more valuable. Science did not and could not stop at the mere physical domain of discovery and invention. The whole of the scientific advance of the last century was made possible by the new scientific method, a new method of seeking truth, of going to the roots of things, of refusing to be sidetracked by opinion and hearsay and tradition.