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Goals and outlook for Jewish life in America, 1957.

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I have been asked to speak on "The Goals and Outlook of American Jewish Life".
I submit that one
~~One~~ may speak with greater ^{confidence} ~~certainty~~ about the goals of American Jewish life than
of its outlook. ~~In the same way one may speak with greater confidence of a short-~~
range outlook than of ^{the} long-range one.

The present temper and tempo of our community life in the United States bespeak
a vigor and a momentum which are likely to be maintained during the period which
lies immediately ahead of us. The general climate of good will which prevails
among the fellow citizens of our country and the pervasive prosperity ⁱⁿ of its economic
life, ^{have} combine^d to give our group life a relaxed sense of wellbeing ^{and} as well as a
confident outlook. *This has expressed itself in a trend towards*
~~For the great majority of our people these facts are made~~
^{a closer} manifest in positive identification with the organized Jewish community and with
generous support of the needs and institutions of Jewish life both here and abroad.

The outlook for the future near-at-hand is a continuation of ^{the} the process of
growth and ^{participation} ~~expansion~~ which has been going on. American ~~Jewish~~ Jews appear likely
to maintain, and, wherever required, to expand ~~and~~ their agencies of social service
and to adjust and refine their techniques to meet the changing needs of the times
and the greater knowledge ^{derived from} ~~won through~~ wider experience. The achievements of the
American Jewish community in these fields have been admirable ~~and a gratifying~~
and they are not likely to diminish with the coming years
~~expression of the best in the noble tradition of our people.~~

There was a time, during the early years between the two world wars, when the

over-seas needs of our war-ravaged people abroad had increased ^{to such an extent} ~~so sharply~~ that fear was expressed by some of the lay-leaders in our welfare federations that the financial ~~burden~~ ^{drain} would prove too great for the giving capacity of our people and that our local institutions would suffer in consequence. These fears ^{have proved groundless.} ~~certainly never materialized.~~

The greater needs evoked a greater response — an unprecedented response -- an out-pouring of generosity such as the world has never ^{witnessed} ~~seen~~. This should have surprised no one who ^{knew the traditions of our people} ~~is acquainted with the soul of our people~~ which, from the most distant days to our own, has considered brotherly solicitude and ~~acts of~~ loving kindness as the ^{religious faith} ~~acts of the~~ highest commandments, as, in fact, ^{equal} ~~tantamount~~ to all of them, ^{combined.}

Our religious institutions have also been expanding. Numerous synagogues, temples and religious schools are being built or enlarged. There is a marked increase ^{therein} in the membership rolls ~~of our institutions~~. Whether this ^{is evidence of} ~~bespeaks~~ a significant religious revival of depth and duration, it is too early to say, but the fact certainly does not point to ^{an} ~~a religion in process of dissolution~~ ~~to an~~ ebbing and waning of spiritual strength. There is ~~apparent also~~ a growing demand for more intensive forms of ~~Jewish~~ education in our Sunday schools and ~~in our~~ afternoon schools. ^{has taken place in the number of} ~~There has been~~ A significant increase ^{of the} ~~in~~ Jewish day schools. Orthodoxy, ^{too,} whose early demise had ^{been predicted} ~~been confidently prophesied~~ on the American scene, is demonstrating ^{strength} ~~renewal~~ in the number of the schools and Yeshivas which it has ^{ad.} ~~been~~ establishing.

The American Jewish community is well organized, perhaps even over-organized.

While there exist^{many}, of course, ~~separate~~ groupings and ~~various~~ divisions among our people, ^{such as} ~~which~~ are to be expected among more than five million people and especially ^{among} more than five million Jews ^{who have never been noted for their coagulatory propensities,} there is presently not evident any ^{dangerous} catastrophic disunity which might prove ~~injuriously disruptive~~ in an emergency. (over)

The major rift in the American Jewish community between Zionists and anti-Zionists, which filled our household with the clamor of dissension for ^{more than} ~~almost~~ a generation, has been spanned and ^{bridged by} ~~breached over with~~ the establishment of the State of Israel. A sense of historic responsibility, as well as ^{is} ~~as~~ Jewish pride and loyalty ^{prevailed over} ~~ignored the directive of~~ abstract ideology ^{is} ~~once~~ the chips were down. In the heroic struggle which immediately preceded the momentous decision in the United Nations and in the desperate battle days which followed, American Jews who were known as life-long and ~~resolute~~ ^{is} ~~opponents~~ of the cause of the reestablishment of the Jewish State, turned out to be among its most helpful friends. Many of them have since become leaders in the ^{many} ~~manifest~~ reconstruction ^{tasks in behalf of} ~~programs for~~ Israel. It is true that some of them still wish to be known as non-Zionists. But no ^{one will} ~~Zionist~~ quarrels with them on that score. Even the Prime Minister of Israel, ^{Mr.} David Ben Gurion, claims that he ^{himself} ~~too~~ is not a Zionist....

There ^{remains} ~~are~~ of course, a lingering few on the American Jewish scene, ^{actuated} ~~who are~~ ^{activated} ~~either~~ by fear or ~~by~~ self-hatred ~~and~~ who are resolved to keep the ~~dying~~

A generation or two ago, before the rapid depopulation
of an ~~predominantly~~ ^{Jewish} insular ~~population~~ ^{and} ~~people~~ ^{before} ~~in~~ ^{the} ~~middle~~ ^{middle} class,
their ideological differences were far sharper, more numerous
and more ^{starkly} ~~total~~ than they are to-day. The economic shift
has ~~greatly~~ ^{softened and} moderated and their one-time irreconcilability



embers of the ^{old} controversy smoldering at all costs, ^{and at times} They resort, ~~at times foolishly,~~
to ~~thoughtless~~ ^{refrained} acts of defamation of their fellow Jews and are ~~being~~ ^{been} false witness
~~their fellow Jews~~ ^{against them}. Fortunately,
Certainl~~y~~ while they have considerable nuisance value, their numbers
are too few ^{and their bombulations too synthetic} to disrupt the ~~welcome~~ ^{measurably} unity which has been achieved in American Jewish
life.

Of late, another small ~~belligerent~~ ^{group,} segment, belonging to ~~the intransigent~~ ^{a belligerent}
~~ultra-orthodox wing in American Jewry~~ has attempted to sow dissension. It has ^{blusteringly}
~~refused~~ ^{rejected} any form of cooperation with other ~~organized~~ Jewish religious bodies
and it has ^{publicly} ~~even resorted to~~ ^{ad} ex-communicating rabbis who do not subscribe to
~~their doctrines and practices.~~ ^{tenets,} This form of fanatical clericalism, the American
Jewish community ^{can} ~~will~~ not tolerate. There is room on the American scene for all
~~sincere religionists~~ ^{and for their activities} but ~~these~~ ^{they} must win adherence and influence in ^a the free and ^{competitive}
~~open~~ field of ideas on the basis of ~~our~~ ^{their} intrinsic merit and appeal and not through ^{words}
~~bigoted contentiousness.~~ ^{and acts of} They must not only learn to work together ~~with other re-~~
~~ligious groups in America-Israel,~~ but to seek opportunities of friendly cooperation,
~~with them even as they seek financial support from them,~~ and, while remaining firm
in their own convictions, ~~that~~ they must ~~still~~ be reverent of those of others.

The annual campaigns in our communities for welfare funds of all kinds have
greatly helped to bring together Jews of all shades of opinion and from all walks
of life, ^{they} and by so doing ^{have} greatly integrated our community life. Jews have
become acquainted with one another under the most favorable circumstances while ^{they are}

For just as spires, domes and minarets are not yet religion, so jet planes and space satellites and nuclear power are not yet civilization. The essence of civilization is a free, secure and creative social life. The criteria of civilization are neither wealth nor size nor speed but the values which it places upon human personality, the call of its intellect, spiritual and aesthetic interests and the encouragement which it gives to those agencies which help to make human life sweeter, more joyous and more confident.

And this brings me to the ~~new~~ goals ~~for American Jewish life on which I was~~

I was
asked to speak.



R The goals ~~for~~ Jewish life, whether in America or elsewhere, have been set long ago ~~and~~
in fact with the appearance of the first Jew on earth -- and they have not changed
since. When Abraham ^{the first Jew} set out upon his pilgrimage -- a pilgrimage which was ~~to~~ ^{to take}
~~lead~~ his descendants to the uttermost parts of the earth -- God said to him, "be thou
a blessing; ^{and} in thee shall all the families of the earth be blessed".

There was never any doubt in the minds of the leaders of our people throughout ⁱⁿ
all ages about the ~~goals~~ ^{of Jewish life}. They ~~had to do with~~ ^{concerned} the establishment of
the Kingdom of God on earth. This was Israel's supreme historic commandment --
the eternal covenant -- the Beracha -- the blessing. This was not limited to any
~~the universal blessing, whose instrument Israel was~~ ^{one age, to any one country.} It was the constant goal in times of prosperity or
adversity, in freedom or in servitude, in their national home or ^{elsewhere} ~~in Israel~~.
^{among the nations of the earth.}

There are no ~~ultimate~~ ^{other} goals for Jewish life, ~~in America, which in any way~~
~~to-day, whether for the Jews, the United States or Israel, or elsewhere in the~~
~~differ from the goals of Jewish life elsewhere.~~ It is to practice and propagate, ^{disseminate}
to preach and to practice the basic ideals of Judaism -- unity, freedom and compassion --
in all human relationships. These are the revolutionary insights of Judaism ~~of~~ ^{of}
which we in the world stand in great need ~~of~~ today, as at any time in the past.

American Jews are part of world Jewry. We have no historic goals other than
those of the Jewish people elsewhere and everywhere. ^{Not} ~~in~~ all Jews, of course,
~~are~~ are conscious of these goals, nor were they in the past, ~~nor do all Jews~~
~~consciously work for their attainment.~~ Even in the distant days of the past, when

(over 1) and Israel entered into an historic covenant to
be for all times the plighted servant, that ideal, and to
faithfully to labor in its behalf

(over 2) We abide as comrades of their spirit, even if ^{we do}
~~of their~~ all the share in all the vicissitudes, their fortune.



When one turns to the long-range outlook for the American Jewish community,

one enters, of necessity, the field of speculation and of prophesy, ^{and here} ~~here~~ one ^{one should not predict what has not been revealed. Dr. Samuel I. Kassan has} ~~one should not predict what has not been revealed. Dr. Samuel I. Kassan has~~ ^{remarked about the noted German mystic Jacob Boehme: "If Jacob saw the (over!)"} should exercise the utmost of reserve and caution. There is ~~so~~ much that is

unpredictable in ^{our} ~~the~~ world, today and ^{nothing is less sure than} ~~what is more~~ unpredictable than the fortunes

of ^{the Jewish} ~~our~~ people in a ^{disturbed and} ~~revolutionary~~ age. If one could plot the ^{world's} ~~future~~ with ^{certainty} ~~confidence~~,

one could perhaps forecast the ^{future} ~~major trends~~ of Jewish life, but no student of the

^{which is "swept with confused alarms of struggle and flight"} ~~contemporary world scene, where powerful world forces are in a life-and-death~~ ^{struggle} ~~struggle~~

^{contending in mortal combat} ~~struggle for mastery, will undertake to plot such a course. We should not make~~

^{to draw} ~~hasty~~ ^{hopeful} ~~generalizations based on~~ wishful thinking. ^{from} ~~There is~~ ^{so much of blind irra-} ~~that it is wiser to see~~ ^{men}

The Jews of western Europe were the victims of such ^{many} ~~hopeful~~ generalizations

in the closing decades of the 19th and the early decades of the 20th centuries.

Those years, ~~and especially the years between 1850 and 1880~~, were probably the

most ^{sanguine years} ~~hopeful and satisfying years~~ that ^{European} ~~American~~ Jewry had ever known. The era was

one of progress and enlightenment, ~~and~~ Jewish political, ~~and~~ economic and social

emancipation kept pace with the triumphant march of liberalism. ^{Our people} ~~In those years~~

^{of them} ~~the Jews of western Europe could see an open road ahead~~ — a road which led away

from the dark ages — from isolation, discrimination and ^{disabilities} ~~disagreements~~ — ~~a road~~

~~which led straight to a glorious~~ new day of freedom and equality.

Soon they were ^{rapidly} ~~forging~~ ahead on this ^{open} ~~road~~ to the very forefront in the

(over 1) unutterable, Jacob should not have attempted to utter it."

(over 2) in every situation, not only ~~the~~^a promise but also a possible presentiment.



professions, in the arts and sciences, in politics, finance and industry. They came to feel thoroughly at home — and they loved their homes — and they completely identified themselves with all the social movements of their day and with the lives and fortunes of their fellow citizens. It was a glorious age — but it was not to last. Jewish emancipation was a by-product of European liberalism and *with its decline* it began to decline with the decline of that liberalism which set in shortly after the Franco-Prussian war. *The fortunes of our people began to decline* National and social unrest shattered the none-to-strong foundations of that liberalism. Nationalism, in its most extreme forms, became rampant in Europe, and minority groups, and *more especially* most particularly the Jewish minority group, were its first victims. Economic reaction and ~~ruinous economic~~ disasters *in several countries* found the Jewish minority a ready scape-goat, and anti-Semitism became a political move. *went* Demagogues in many lands soon found it the surest way *discovered anti-semitism to be* ~~of riding~~ *to ride* into power. The catastrophic climax *came* was, of course, reached in Fascism and Naziism, whose acts against our people need not be rehearsed here — acts which *whose acts of* ~~for~~ horror and brutality *acts which they perpetrated against the Jews during* remain unparalleled in the annals of mankind.

But in the years which preceded this tragic denouement, many of our people in western Europe ~~had come to~~ *d* believe that they were standing on the threshold of the millenium and that the Jewish community might very well *liquidate* ~~voluntarily dissolve~~ itself. *They* ~~By~~ *and in stages and abruptly* abandoning their ~~own~~ Jewish affiliations, they saw themselves, ~~in a~~ *and* sense, as the *enlightened champions* ~~forerunners~~ of the new Universalism, *and* ~~as the enlightened champions~~

of a ^{regenerate} ~~new~~ humanity which would forever be free from ~~the dark dimensions~~ ^{all the baneful dimensions} of race, ~~and~~

religion, ~~and nation~~. Some ^{Jews} ~~of them~~, of course, disencumbered themselves of their

Jewish attachments out of ^{less altruistic} ~~lower~~ motives — out of considerations of ^{careerism} ~~quick advancement~~

~~in their careers~~ and out of a hunger ^{and} for social acceptance.

~~A~~ ^{these} century of ^{happy anguish} ~~growing emancipation~~ for our people in Europe ^{ended in} ~~led to~~ the gas chambers of Maideneck and Tremblinka. ^{The bright oases did not fit the dark times.} ^{What is even more disturbing is that} This cycle of hope and despair — of progress

and reaction ^{was a} ^{over/produced event} ~~is not~~ a unique experience in Jewish history. There is no reason, ^{cycle is a constant which sets some dire and fatal refrain} of course, to assume that this ^{must happen again and inevitably in the future.}

This is a fatalism to which our people never subscribed and to which humanity cannot

^{This would be the negation of all human progress. Furthermore, it does not follow that} subscribe. ~~There is no reason to assume that the experiences of our people in the~~

Mediterranean and ^{of necessity not necessarily} ~~in the~~ European world must be duplicated in the new world, ^{a world} ~~— a~~ ^{which}

^{in other regards, too, has moved} ~~world which has been moving~~ in its own orbit. Nevertheless, it ^{it will be wise to ignore} ~~should be remembered~~

^{the fact} ~~that a new world too~~, has, on occasions, not escaped the passions and prejudices of

the old world, and what has been called "the revolt of the primitives against

^{We, ourselves, of this} ~~intelligence". Our own generation has~~ witnessed it. America, of course, ^{in many ways} ~~is different,~~

but far less different than it was, ~~for it is~~ far less isolated from the old world.

It is no longer a distant land on the rim of a vast ocean. It is now the center

of the world. Politically, economically and culturally it is ^{inextricably bound up} ~~is~~ ^{tied in}

^{with the fortunes of the} ~~with a common destiny~~ of the old world, and ^{And so is the American Jew as far} ~~the American Jew shares, to a marked~~

^{as the consequences of this close contact are concerned.} ~~degree, the common destiny of the rest of the world.~~ An unfailing rule in

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the millennial experience of our people ^{is the Red world has been} is that in normal times of political and economical stability, of peace and prosperity, Jews are not greatly disturbed, ^{by}

but when conditions become seriously unsettled, for whatever reason, they ^{find themselves} are suddenly and gravely menaced. ^{Democracy is not of itself a guarantee of human brotherhood, of racial and religious tolerance.}

A realization of ^{these} ~~this~~ fact, should be both an admonition and a challenge ~~to~~ us -

an admonition not to be too naive in our optimism ^{or} ~~and~~ relaxed in our vigilance -

and a challenge to ^{defend} ~~develop~~ at all times the basic ^{traditions} ~~freedoms~~ of American life, and ^(which are constantly being provided over)

to resist to the utmost of our ^{material and spiritual} resources the forces of darkness and disruption ^{both} here and abroad. All days are embattled days for us, to ^{a greater degree} ~~than they are for all other freedom-loving people.~~ in our land. We should act as a people who have ~~finally~~ matured and who do not

^{over} ~~attempt to escape into a world of self-delusion.~~ We should ^{the} ~~continue~~ to plan, ^{may the future be in}

and build ^{my} ~~for the~~ future in ^{our} ~~sober~~ hope that the free way of life will not be

^{in our country and} ~~defeated~~ in the world, and that the new age of missiles, of space satellites and ^{numbers}

atomic power, will not divert ^{humanity} ~~man~~ from ^{to} ~~his~~ major task on ~~earth~~ which is to build

the good society ^{on earth} where every man ^{will be able to} can "dwell under his vine and under his fig tree

with none to make him afraid".

Our prophets frequently spoke of a new heaven and a new earth and a new age. out

What they had in mind was not swifter transportation and communication, or new sources of physical power and energy -- values of course highly desirable in themselves --

but a day when mankind will have a new heart and a new spirit when "they shall not

hurt nor destroy in all My holy mountain".

may at any time and, in fact, are frequently imperilled.

(over 2)

To insure the future of the American Jewish community is to win through ~~an constant vigilance~~ ~~individually and collectively~~ ~~to ensure~~ ~~the future of the free institutions~~ ~~of our beloved country and the Bill of Rights, the American~~ ~~people~~ ~~are~~ ~~its~~ ~~citizens~~. Every attack upon the ~~Constitution~~ ~~rights and the~~ ~~unalienable~~ ~~human rights~~, any or all of our fellow-citizens, any infringement upon is, in an awful sense, a threat to ~~the~~ the security and stability of the American Jewish community. Every intelligent Jew understands this, but not everyone is goaded by his apprehensions into effective ~~action~~ ~~conduct~~.

If we remain ~~dedicated and~~ ~~talented~~; not care-free in ~~our~~ pleasant delusions,



engaged in ~~acts of~~ benevolence, at which time they are at their best, ~~and~~ they have

discovered ~~many~~ *mutual* bonds of understanding, ~~and sympathy and mutual~~ respect. This

has been one of the most *gratifying* ~~welcome~~ by-products of our *large-scale* fund-raising efforts, *this, you will* ~~and this~~

is called is foretold in our Torah *אין אדם יכול לזכות בזה עד שיזכה לזה*

lastly "The effect of Zedakah ~~will~~ be peace and the result of ~~the~~ Zedakah quietness and trust always"

The establishment of the State of Israel a decade ago has ~~of course~~ under-girded Jewish life everywhere. No new Torah has come forth from Zion, for no new Torah ~~was~~ *most certainly* is needed, but ~~certainly~~ a new spirit has come forth which has uplifted the ~~the~~ hearts

of our people everywhere. A new grace, *come into* ~~has entered~~ our lives compounded out of *has come into our lives* pride, vindication and victory. For the first time in many long and weary centuries our people is eating, not the bread of affliction, of exile and homelessness, but *nourishing* the bread of freedom and independence *which* ~~and it~~ is as honey in our mouths and in the

mouths of our children. Whatever is presently resurgent in American Jewish life cannot be disassociated *from* ~~with~~ what has so astoundingly happened in Israel. The hands which laid the foundations of ~~a~~ *the* new Jewish life over there and ~~have~~ defended *it* them with such superb valor, have also strengthened the spiritual foundations of our Jewish life here. We are *richly* ~~indebted~~ to them as they *indebted much* ~~are~~ indebted to us. May this mutual reinforcement never cease!

The outlook then, *as far as* ~~is for~~ the foreseeable future of the American ~~Jewish~~ Jewish

is concerned
community, in terms of *unity* ~~continued~~ loyalty, *and* ~~of social~~ development, is favorable.

While not ignoring or condoning its short-comings, the American Jewish community

stands out today as one of the most wholesome *and dynamic* Jewish communities in history.



these goals were first set by our prophets — those who set them knew full well

the stiff-neckedness and the back-sliding of the people. Nevertheless it is

^{But} true that the people, as a whole, at no time abandoned these goals, nor questioned ^{To our} ~~covenant~~ ^{role in history.} ~~its role as a chosen instrument for their dissemination.~~ There were Jews, and are

Jews, in every age and in every land, who were attracted to alien ways and patterns of thought and who adopt them with too great avidity and too little discrimination.

There have been and there are others who prove themselves unworthy of their heritage

and unmindful of their covenant. But the people as a whole have so far remained

^{over} ~~steadfast.~~ ^{Various and conflicting explanations have been offered} It is difficult to ~~set~~ ^{account} for this remarkable steadfastness and — some

^{Chose to call it incredible obstinacy —} for the vigor and ^{inner} ~~near~~ force which maintained the people in its high resolve.

^{to live} ~~A decision which meant living~~ in the world ^{and yet} ~~but also~~ apart from it — ^{to go forward alone,} ~~being~~ ^{to be} different and yet ^{always} ~~seeking identification and cooperation.~~ ^{to strive for unity and brotherhood!} But the steadfast-

^{ness is an irreducible fact.}

^{If} ~~As~~ every the American Jewish community should isolate itself from the rest of

world Jewry and from the spiritual ^{and cultural} ~~past~~ of the world Jewish community and reject

the eternal mandates of Judaism and the binding collective responsibility, it will

disintegrate slowly or swiftly, as the case may be, but disintegrate it will. As

a secular, ethnic or nationality group on the American scene, it is certain

^{be} to assimilate, ^{is the case with} after a time, as do all of such groups. Attractive ideologies apart,

there is really no significant ethnic group on the American scene which is dedicating

itself consciously to the concept of cultural pluralism.

It was the sustained and collected rhythm of its
life.



~~Our ultimate~~ ^{The} goals are set. How faithfully our descendants will follow a ^{which will} course, ~~leading~~ to their attainment is unpredictable. There have been, ~~throughout~~ ^{in parts, the world} our history, generations of Jews ~~who~~, ^{to use the biblical phrase,} were stubborn and rebellious and whose spirit was not steadfast. They scoffed at and scorned these goals and turned aside to other goals, ~~and~~ many of them to worship all sorts of idols, fashioned after their own understanding, which proved to be snares onto their feet and stumbling blocks. There have, ~~on the other hand,~~ been other generations of Jews who "gave their backs to the smiters" and ~~denied~~ died as martyrs ^{for their faith.} ~~to sanctify the name of God.~~ ^{There have been} Still other generations of Jews ~~existed~~ which were neither rebellious nor dedicated ^{but drifted} who ~~wandered~~ about aimlessly in ^{some} spiritual no-man's-lands. Whether the coming generations of American Jews will accept their historic ~~covenant~~ and assignments, and to what extent, ~~it~~ will depend upon the ^{nature} ~~strength~~ of their Jewish education, their enlightened convictions and their undefeated Jewish pride. It is, of course, true that the great ideals of our faith are not the monopoly of the Jewish group, ~~that~~ ^{but} that others have come to share our spiritual insights ~~and~~ is ground for satisfaction — not warrant for abdication. It should be an opportunity for welcome cooperation -- not an occasion for self-liquidation. The past vindication and acceptance of our historic ethical and spiritual teachings should be a challenge to us to continue working with increasing devotion in their behalf as a dedicated community in fullest cooperation with all of our fellow citizens of other faiths.

And this brings us again, face to face, with the ~~paramount~~ ^{supreme} (9)
and urgent task ^{which confronts} ~~of~~ the organized ~~for~~ American Jewish community
to-day - the Jewish education of our children and of our adults.
There is a growing realization that this, in reality, is an
supreme and ~~imperative~~ ^{imperative} task - and much is being done in
that direction, but much more has yet to be done.

For the problem confronting us is no longer Americaniza-
tion, nor assimilation, ~~but~~ nor even the ~~disappearance~~ ^{retreat} of our independent
poor. We have passed beyond some of these problems and
have the others ^{fairly well in hand.} ~~under control.~~ The paramount problem, to-day,
over and above the proper maintenance of our welfare institu-
tions and services, and of meeting our responsibilities to our sea-
wards and to Israel, where ~~hundreds~~ ^{hundreds} of our refugees who had
lost their homes have found a ~~for the future~~ ^{for the future} - is the problem
of inner ^{spiritual and cultural} ~~consolidation~~ ^{consolidation} so as to ~~insure~~ ^{insure} the ~~survival~~ ^{survival}, but
~~also~~ ^{also} the ~~effectiveness~~ ^{effectiveness} of our community and how to
achieve a ~~contented~~ ^{contented} at-homeness within our community ~~for our~~ ^{for our}
children and those who will follow them. ~~It is not their accom-~~
odation to ~~the~~ the American scene which needs concern us. They
are fully accommodated, some, then, unfortunately, to ~~some~~ ^{some} its
less attractive ~~for~~ aspects. It is their normal and wholesome
identification with the Jewish community and their enthusiastic and
eager participation in its tasks and obligations. To this end they
must be educated ^{and inspired} ~~and oriented~~. They need ~~consciousness~~ ^{consciousness} as
Jews - if it is not to be an ~~irrelevant~~ ^{irrelevant} - must be refined through
self-understanding, ~~and~~ ^{and} out, deep knowledge ^{may} ~~but~~ flow from
devotion.

so that their Jewishness will not be regarded by them
or the unbearable chains of an unwelcome fate but
on the proud inheritance of a high calling.



So that we ~~had~~ more schools and better schools, more teachers
and better teachers, more books and better books, more ~~community~~ ^{youth}
centers and more Jewishly-oriented ^{part} centers. The responsibility is
not exclusively that of the synagogue or the Temple. It belongs to the
entire community. over

And Jewish education was never limited to ~~the~~ ^{the children of} ~~the parents~~
to young people. It was, ^{regarded as} a life-long discipline and a life-long ^{study} ~~history~~ ^{history and its}
privilege. The study of Judaism and of our people's ^{rich}
cultural treasures should ^{as far as possible} ~~become~~ ^{be} an integral part, the
life of every ^{adult} Jew, especially of those ~~young~~ men and women
who aspire either to lay or professional leadership in the
Jewish community. ^{in doing so} ~~they will~~ ^{they will be} ~~replenished~~ ^{in heart and mind}
with new strength and insights, and they will set a
~~commendable and noble~~ ^{commendable and noble} needed example in all our ~~communities~~
~~centers~~ ^{centers} for others to follow. There will set in a diffusion
of reverence for ^{and Jewish values} ~~learning~~ ^{learning} and ^{all} ~~our~~ ^{our} community enterprises
will recapture the mood and flavor of a precious and dis-
tinctive way of life.

If we look only to the ^{Jewish} ~~Jewish~~ ^{main things} ~~main things~~ ^{of Jewish education}
and self-education, ^{if our eyes remain steadfast in the direction of the eternal goals} ~~if we do not isolate ourselves from~~ ^{we do not isolate ourselves from} ~~world~~
Jewry and ~~especially~~ ^{especially} from the source of inspiration is re-
born Israel ^{and} ~~if~~ ^{if} we ~~remain~~ ^{remain} ^{actively} ~~uninvolved~~ ^{involved} to defend at
all times the free institutions of our land, the future of the
Am. J. community, may, by the power of God, go from strength
to strength - a Beracha to itself and to America.

(over) ~~Let us bear in mind always~~ ^{Jewish} that ~~our world rests~~
~~upon these things~~ ^{- our eyes, illuminated vs upon} ~~not~~ ^{upon} ~~alone~~ ^{upon} charity and works, loving kindness but
also upon worship - and, above all, upon the ^{and the teaching} study of ~~the~~ ^{great} Torah. To satisfy the hunger for bread is a ~~men~~ ^{great} ~~transmission~~ ^{mission}
but what of the hunger for the spirit, the thirst for the
living waters of faith? This need should be adequately
met for the sake of ourselves and the ^{equilibrium} ~~direction~~ of our lives,
for the sake of our children and ~~their~~ ^{their} ~~world~~ ^{world} ~~equilibrium~~
the proper education of them, and for the ~~same~~ sake of
America to whom we owe the best in life and service,



THE GOALS AND OUTLOOK
FOR JEWISH LIFE IN AMERICA

Address delivered before the
General Assembly of the
Council of Jewish Federations and Welfare Funds

Thursday, November 14, 1957
New Orleans, La.

by

DR. ABBA HILLEL SILVER

I have been asked to speak on "The Goals and Outlook ^{for} ~~of American~~ Jewish Life ^{in America}".
I submit that one may speak with greater confidence about the goals of American
Jewish life than of its outlook, and ^{about} ~~of~~ the short-range outlook than of the long-
range one.

The present temper and tempo of our community life in the United States bespeak
a vigor and a momentum which are likely to be maintained during the period which
lies immediately ahead of us. The general climate of good will which prevails
among the fellow citizens of our country, and the pervasive prosperity in its economic
life, have combined to give our group life a relaxed sense of well being and a
confident outlook. This has expressed itself in a trend towards a closer identi-
fication with the organized Jewish community, and with generous support of the needs
and institutions of Jewish life both here and abroad.

The outlook for the near-at-hand future is a continuation of this process of
growth and participation. American Jews appear likely to maintain, and to expand
their social service agencies and to adjust and refine their techniques to meet
the changing needs of the times, and the greater knowledge ^{which will be} ~~derived from~~ wider exper-
ience. The achievements of the American Jewish community in these fields have been
admirable and they are not likely to diminish in the coming years.

There was a time, during the early years between the two world wars, when the

over-seas needs of our war-ravaged people had increased to such an extent that fear was expressed by some of the lay-leaders in our welfare federations that the financial burden would prove too great for the giving capacity of our people, and that our local institutions would suffer in consequence. These fears have proved groundless. The greater needs evoked a greater response -- an unprecedented response -- an out-pouring of generosity such as the world has never witnessed. This should have surprised no one who knew the traditions of our people which, from the most distant days to our own, has considered brotherly solicitude and loving kindness as the highest religious commandments, as, in fact, ^{the consummation of} ~~equal to~~ all of them.

Our religious institutions have also been expanding. Numerous synagogues, temples and religious schools are being built or enlarged. There is a marked increase in their membership rolls. Whether this is evidence of a significant religious revival of depth and duration, it is too early to say, but the fact certainly does not point to any ebbing and waning of spiritual strength. There is a growing demand for more intensive forms of education in our Sunday schools and afternoon schools. A significant increase has taken place in the number of Jewish day schools. Orthodoxy, too, whose early demise had so ^{confidently} ~~often~~ been predicted, is demonstrating strength in the number of the schools and Yeshivas which it has established. Even our erstwhile intellectual nomads are returning from their wanderings in search of springs and palms in far-off attractive but inhospitable oases, and are settling down comfortably among the ⁱⁿ ancestral fields of their own people.

The American Jewish community is well organized, perhaps even over-organized. Over-organization and over-building are a distinct liability. Not every good idea warrants a new building or a new campaign. While there exist, of course, many groupings and divisions among our people, such as are to be expected among more than five million people and especially among more than five million Jews, who have never been noted for their coagulatory propensities, there is presently not evident any catastrophic disunity which might prove dangerous in an emergency.

A generation or two ago, before the rapid "deproletarianization" of our immigrant Jewish population, ^{set in} and before our people became predominantly members of the American middle class, their ideological differences were far sharper, more numerous and more stridently vocal than they are today. The economic shift has softened and moderated their one-time irreconcilabilities.

The major rift in the American Jewish community between Zionists and anti-Zionists, which filled our household with the clamor of dissension for more than a generation,

has been spanned and bridged by the establishment of the State of Israel. A sense of historic responsibility, as well as of Jewish pride and loyalty ^{came to} prevailed over abstract ideologies once the fateful chips were down. In the heroic struggle which immediately preceded the momentous decision in the United Nations and in the desperate battle days which followed, American Jews who were known as life-long opponents of the cause of the reestablishment of the Jewish State, turned out to be among its most helpful friends. Many of them have since become leaders in many reconstruction tasks in behalf of Israel. It is true that some of them still wish to be known as non-Zionists. But no one will quarrel with them on that score. Even the Prime Minister of Israel, Mr. David Ben Gurion, claims that he himself is not a Zionist.....

There remain, of course, a lingering few on the American Jewish scene, actuated either by fear of self-hatred, who are resolved to keep the dying embers of the old controversy smoldering at all costs, and at times they resort to reprehensible acts of defamation and of bearing false witness against their fellow Jews. Fortunately, their numbers are too few and their bombilations too synthetic ^{either} to impress ^{or} and to disrupt the unity which has been measurably achieved in American Jewish life.

It would be well for all American Jews to bear in mind that Israeli citizenship is not an article of export. The identification of the Jewish people, however, with the land of Israel and the hope of its restoration have been an article of faith of our people everywhere through ^{out} the ages. Our aim ^{in the future} should be to maintain relationships with Israel which ~~are~~ ^{should be} friendly, fluid and non-dogmatic. It is easy to bedevil a ^{big} spiritual and historic situation with clever or malicious dialectics, but the consequences of it can only be harmful ^{for everyone}.

Of late, another small group, belonging to a belligerent ultra-orthodox wing, has attempted to sow dissension. It has blusteringly rejected any form of cooperation with other Jewish religious bodies and it has publicly ex-communicated rabbis who do not subscribe to their tenets. This form of fanatical clericalism, the American Jewish community cannot tolerate. There is room on the American scene for all sincere religionists, but they must win adherence and influence in a ^{free} and competitive field of ideas on the basis of their intrinsic merit and appeal and not through words and acts of bigoted contentiousness. They must learn to work together, and, while remaining firm in their own convictions, to be respectful of those of others.

The annual campaigns in our communities for welfare funds of all kinds have greatly helped to bring Jews together - Jews of all shades of opinion and from all walks of life. By so doing they have greatly integrated our community life. Jews have

become acquainted with one another under the most favorable circumstances while engaged in benevolent enterprizes — at which time they are at their best. They have discovered many bonds of ~~mutual~~ ^{mutual} understanding and respect. This has been one of the most gratifying by-products of our large-scale fund-raising activities.

This, you will recall, is foretold in our Torah:

עליון זה קבלה קבלה קבלה קבלה, עליון קבלה קבלה קבלה

"The effect of Zedakah will be peace and the result of Zedakah quietness and trust always"

The establishment of the State of Israel, a decade ago, has under-girded Jewish life everywhere. No new Torah has come forth from Zion, and no new Torah is needed, but a new spirit has most certainly come forth which has uplifted the hearts of our people everywhere. A new grace, compounded ~~out~~ of pride, vindication and victory has come into our lives. For the first time in the many long and weary centuries our people is eating not the bread of affliction, of exile and homelessness, but the nourishing bread of freedom and independence which is as honey in our mouths and in the mouths of our children. Whatever is presently resurgent in American Jewish life cannot be disassociated from what has so astoundingly happened in Israel. The hands which laid the foundations of the new Jewish life over there and defended it with such superb and unimagined valor, have also strengthened the spiritual foundations of our Jewish life here. We are richly indebted to them as they, indeed, are ~~much~~ indebted to us. May this mutual re-enforcement never cease!

The outlook, then, as far as the foreseeable future of the American Jewish community is concerned, in terms of unity, loyalty, and development, is favorable. While not ignoring or condoning its short-comings, the American Jewish community stands out today as one of the most wholesome and dynamic Jewish communities in history.

When one turns to the long-range outlook for the American Jewish community, one enters, of necessity, the field of speculation and prophesy, and here one should exercise the utmost of reserve and caution. One should not proclaim what

has not been revealed. Dr. Samuel Johnson once remarked about the noted German mystic, Jacob Boehme: "If Jacob saw the unutterable, Jacob should not have attempted to utter it". There is much that is unpredictable in our world, and nothing is more unpredictable than the fortunes of the Jewish people in a disturbed and revolutionary age. If one could plot the world's future with certainty, one could perhaps ^{in a measure} forecast the future of Jewish life, but no student of the contemporary world scene which is "swept with confused alarms of struggle and flight", where powerful world forces are contending in mortal combat for ^{world} mastery, will undertake to plot such a course. It is not wise to predict nor to draw ~~hasty~~ generalizations from wishful thinking. So much of blind irrationality transpires in our world today, that it is wiser to see in every situation not only a promise but also a ~~possible~~ presentiment.

Let us recall that the Jews of western Europe were the victims of many such hasty generalizations in the closing decades of the 19th and the early decades of the 20th centuries. Those years were probably the most sanguine years that European Jewry had ever known. The era was one of progress and enlightenment. Jewish political, economic and social emancipation kept pace with the triumphant march of liberalism. Our people could see an open road ahead of them -- a road which led away from the dark ages -- from isolation, discrimination and disabilities -- to a new day of freedom and equality.

^{The Jews of Western Europe}
Soon ~~they~~ were rapidly forging ahead on this open road to the very forefront in the professions, the arts and sciences, in politics, finance and industry. They came to feel thoroughly at home -- and they loved their homes. It was a glorious age -- but it was not to last. Jewish emancipation was a by-product of European liberalism, and with its decline which set in shortly after the Franco-Prussian war, the fortunes of our people began to decline. Social and economic unrest shattered the none-too-strong foundations of that liberalism. Nationalism, in most extreme forms, became rampant in Europe, and minority groups, and more especially the Jewish minority group, were its first victims. Economic disasters in several countries found the Jewish minority a ready scape-goat. Anti-semitism became a

political movement. Demagogues discovered it to be the surest way to ride into power. The catastrophic climax came, of course, in Fascism and Naziism, whose acts of horror and brutality perpetrated against the Jews of Europe, remain unparalleled in the annals of mankind.

But in the years which preceded this tragic denouement, many of our people in western Europe believed that they were on the threshold of the Millenium and that the Jewish community might very well liquidate itself. They abandoned, some in stages and some, ~~some~~ abruptly, their Jewish affiliations. They saw themselves as the enlightened champions of a new universalism, and of a regenerate humanity which would forever be free from all the baneful dissensions of race and religion. Some Jews, of course, disencumbered themselves of their Jewish attachments out of less altruistic motives — out of considerations of careerism and social acceptance.

This century of happy augury for our people in Europe ended in the gas chambers of ~~Waidneck~~ ^{Dachau} and Treblinka. The bright oracles did not fit the dark issues. What is even more disturbing is that this round of hope and despair, of progress and reaction was not a unique or unprecedented event in Jewish history.

There is no reason, of course, to assume that this cycle is a constant which, like some dire and fateful refrain, must occur and re²occur inevitably in the future. This is a fatalism to which our people never subscribed and to which humanity cannot subscribe. This would be the negation of all human progress. Furthermore, it does not follow that the experiences of our people in the Mediterranean and the European centers must of necessity be duplicated in the new world, a world which in several other regards has ^{willed to} move in its own orbit. Nevertheless, it would not be wise to ignore the fact that our new world has, on occasions, experienced the passions and prejudices of the old world. We, ourselves, of this generation have witnessed it. America is different in many ways, but far less different than it was, far less isolated from the old world. It is no longer a distant land on the rim of a vast ocean. It is now the center of the world. Politically, economically and culturally it is inextricably bound up with the fortunes of the old world. And so is the

American Jewish community as far as the consequences of this closer contact are concerned. An unfailing rule in the millennial experience of our people in the old world has been that in normal times of political and economic stability, of peace and prosperity, Jews are not greatly disturbed, but when conditions become seriously unsettled, for whatever reason, they find themselves suddenly and gravely menaced. ^{EVEN} Democracy is not of itself a guarantee of human brotherhood, of racial and religious tolerance.

A realization of these facts should be both an admonition and a challenge to us -- an admonition not to be too naive in our optimism or relaxed in our vigilance -- not to be snared by the baited sweetness of prolonged security -- and a challenge to defend at all times the basic traditions of American life, which may at any time and, in fact, are frequently, imperilled, and to resist to the utmost of our material and spiritual resources the forces of darkness and disruption both here and abroad. All days should be embattled days for us, to an even greater degree than for other freedom-loving people.

To insure the future of the American Jewish community it is imperative, in the first instance, to insure, through our constant vigilance, individually and collectively, in cooperation with all Americans of good will, the future of the free institutions of our beloved country and the Bill of Rights of all of its citizens. Every attack upon the constitutional rights and the inalienable human rights of any or of all of our fellow-citizens is, in an especial sense, a threat to the security and stability of the American Jewish community. Every intelligent Jew understands this, but not everyone is goaded by ^{this realization} ~~his apprehensions~~ into effective action.

If we remain dedicated and alerted, ^{if we do not become} ~~not~~ care-free in pleasant delusions, we may then be justified in planning and building for our future in the sober hope that the free way of life will not be defeated in our country ~~and~~ in the world, and that the new age of missiles, space satellites and nuclear power, will not divert humanity from its major task which is to build the good society on earth where every man will be able to "dwell under his vine and under his fig tree with none to make him afraid".

And this brings me to the goals of Jewish groups in America to which I was asked to address myself.

The goals of Jewish life, whether in America or elsewhere, have been set long ago and they have not changed since. When Abraham, the first Jew, set out upon his pilgrimage -- a pilgrimage which was to take his descendants to the uttermost parts of the earth -- God said to him, "be thou a blessing; and in thee shall all the families of the earth be blessed".

There was never any doubt in the minds of the leaders of our people in ~~all~~ ^{any} ages about the ^{pasting} ~~beckoning~~ goals of Jewish life. They concerned the establishment of the Kingdom of God on earth, ^{based on unity, freedom and brotherhood}. This was the Beracha - the universal blessing - and Israel entered into an historic covenant to be for all times the plighted ^{guardian and} ~~servant~~ of ^{this} ~~that~~ ideal, and faithfully to labor in its behalf in times of prosperity or adversity, in freedom or in servitude, in their national home or dispersed among the nations of the earth.

There are no other goals today, whether for the Jews of the United States or Israel, or elsewhere in the far-flung diaspora.

American Jews are part of world Jewry. We have no historic goals other than those of the Jewish people elsewhere and everywhere. We abide as comrades of their spirit, even if we do not share in all the vicissitudes of their fortune. We feel the pulse of one fraternity. Not all Jews, of course, are conscious of these goals, nor were they in the past. But the people, as a whole, at no time abandoned these goals, nor questioned ^{its} ~~its~~ covenanted role in history. The people as a whole remained steadfast. (It was the sustained and collective rhythm of its life) Various and conflicting explanations have been offered for this remarkable steadfastness -- some chose to call it incredible obstinacy, ^{and} for the vigor and inner force which maintained the people in its high resolve to live in the world and yet apart from it, to go ^{sometimes} forward alone, to be different and yet strive always for unity and brotherhood, ^{with its members}. But the steadfastness ^{was} ~~is~~ an incontrovertible fact.

If ever the American Jewish community should isolate itself from the rest of world Jewry and from the spiritual and cultural past of the world Jewish community and reject the eternal mandates and the binding collective responsibility of Judaism, it will disintegrate slowly or swiftly, as the case may be, but disintegrate it will. ^{it} ~~we~~ cannot long endure an existence without horizons.

As a secular, ethnic or nationality group on the American scene, it is certain to be assimilated, after a time, as is the case with all such groups. Attractive ideologies apart, there is really no significant ethnic group on the American scene which is dedicating itself consciously to the concept of cultural pluralism.

The goals are set. How faithfully our descendants will follow ^{the} ~~any~~ course which will lead to their attainment is unpredictable. There have been generations of Jews in parts of the world whose spirit was not steadfast. There have been others who "gave their backs to the smiters" and died as martyrs for their faith. There have been still other generations which were neither rebellious nor dedicated but ~~which~~ drifted aimlessly about in ^a ~~some~~ spiritual no-man's-land. Whether the coming generations of American Jews will accept their historic assignments, and to what extent, will depend upon ~~the nature of their Jewish education~~, their enlightened convictions and their undefeated Jewish pride.

And this brings us again, face to face, with the supreme and urgent task which confronts the organized American Jewish community today -- the Jewish education of our children and of our adults. There is a growing realization that this, in reality, is our supreme and imperative task -- and much is being done in that direction, but much more has yet to be done.

For the problem confronting us is no longer Americanization, nor immigration, nor even the pressing relief of our indigent poor. We have passed beyond some of these problems and have the others fairly well in hand. The paramount problem today, over and above the proper maintenance of our welfare institutions and services, and of meeting our responsibilities to over-seas needs and to Israel, where myriads of our refugees, who had lost their homes have found a Fatherland, is the problem of inner spiritual and cultural consolidation so as to insure for the future not only the survival but also the effectiveness of our community. ^{the problem is how} ~~It is~~ to achieve a pleasant and contented at-homeness within our community for our children and those who will follow them, so that their Jewishness will not be regarded by them as the unshunnable chains of an unwelcome fate but as the proud investiture of a high calling. It is not their accommodation to the American scene which needs concern us.

They are fully accommodated, some of them, unfortunately, to its less attractive *phases*. ~~facts~~. It is their normal and wholesome identification with the Jewish community and their enlightened and eager participation in its tasks and obligations, *which should concern us*. To this end they must be educated ~~and~~ *guided* and inspired. Their self-consciousness as Jews - if it is not to be an irritant - must be refined through self-understanding, *so that* and out of deep knowledge may flow strong devotions.

So that we need more schools and better schools, more teachers and better teachers, more books and better books, more youth centers and more Jewishly-oriented youth *and more academies of Jewish research and scholarship* centers. The responsibility is not exclusively that of the synagogue or the Temple. It belongs to the entire community. Our Jewish world rests upon three things - our sages admonished us - not upon one. *אברהם איך דאס איז דאס איז דאס*

אברהם. Not alone upon charity and works of loving kindness, but also *our recent faith* upon worship - and, above all, upon the study and the teaching of our Torah. To satisfy the hunger for bread is a great mitzwah, indeed, but what of the hunger of the spirit, the thirst for the living waters of faith? This need *must also* ~~should~~ be adequately met for the sake of ourselves and the equilibrium of our lives, for the sake of our children and the proper direction of theirs, and for the sake of America to whom we owe the best in life and service.

And Jewish education was never limited to children or to young people. It was regarded as a life-long discipline and a life-time privilege. The study of Judaism and of our people's history and its rich cultural treasures should, as far as possible, become an integral part of the life of every adult Jew, especially of those men and women who aspire either to lay or professional leadership in the Jewish community. In so doing they will ~~be~~ *themselves* replenished in heart and mind with *over* new strength and insights and they will set a commendable ~~and greatly needed~~ example for others to follow. There will set in a diffusion of reverence for Jewish learning and Jewish values, and all our community enterprizes will recapture the mood and flavor of the precious and distinctive way of life of our people.

then If we look well to the mainsprings of our life, education and self-education, if

our eyes remain steadfast in the direction of our eternal goals, if we do not isolate ourselves from world Jewry and from the possible sources of power and inspiration in reborn Israel, and if we remain actively mobilized to defend at all times the free institutions of our land, the American Jewish community may, by the grace of God, go from strength to strength ~~in the future~~ and become, in very truth, a ^{a blessing} Beracha to itself and to America.



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The present temper and tempo of our community life in the United States bespeak a vigor and a momentum which are likely to be maintained during the period which lies immediately ahead of us. The general climate of good will which prevails among the fellow citizens of our country and the pervasive prosperity in its economic life, have combined to give our group life a relaxed sense of well being and a confident outlook. This has expressed itself in a trend towards a closer identification with the organized Jewish community and with generous support of the needs and institutions of Jewish life both here and abroad.

The outlook for the near-at-hand future is a continuation of this process of growth and participation. American Jews appear likely to maintain and to expand their social service agencies and to adjust and refine their techniques to meet the changing needs of the times and the greater knowledge derived from wider experience. The achievements of the American Jewish community in these fields have been admirable and they are not likely to diminish in the coming years.

There was a time, during the early years between the two world wars, when the

over-seas needs of our war-ravaged people ~~abroad~~ had increased to such an extent that fear was expressed by some of the lay-leaders in our welfare federations that the financial burden would prove too great for the giving capacity of our people and that our local institutions would suffer in consequence. These fears have proved groundless. The greater needs evoked a greater response -- an unprecedented response -- an out-pouring of generosity such as the world has never witnessed. This should have surprised no one who knew the traditions of our people which, from the most distant days to our own, has considered brotherly solicitude and loving kindness as the highest religious commandments, as, in fact, equal to all of them combined.

Our religious institutions have also been expanding. Numerous synagogues, temples and religious schools are being built or enlarged. There is a marked increase in their membership rolls. Whether this is evidence of a significant religious revival of depth and duration, it is too early to say, but the fact certainly does not point to an ebbing and waning of spiritual strength. There is a growing demand for more intensive forms of education in our Sunday schools and afternoon schools. A significant increase has taken place in the number of Jewish day schools. Orthodoxy, too, whose early demise had¹⁰ often been predicted, is demonstrating strength in the number of the schools and Yeshivas which it has established.

The American Jewish community is well organized, perhaps even over-organized. While there exist, of course, many groupings and divisions among our people, such as are to be expected among more than five million people and especially among more than five million Jews, who have never been noted for their coagulatory propensities, there is presently not evident any catastrophic disunity which might prove dangerous in an emergency.

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Let us recall that
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Soon they were rapidly forging ahead on this open road to the very forefront in the professions, the arts and sciences, in politics, finance and industry. They came to feel thoroughly at home — and they loved their homes. It was a glorious age — but it was not to last. Jewish emancipation was a by-product of European liberalism and with its decline which set in shortly after the Franco-Prussian war, the fortunes of our people began to decline. Social and economic unrest shattered the none-too-strong foundations of that liberalism. Nationalism, in most extreme forms, became rampant in Europe, and minority groups, and more especially the Jewish minority group, were its first victims. Economic disasters in several countries found the Jewish minority a ready scape-goat. Anti-semitism became a

political movement. Demagogues discovered ~~anti-semitism~~ ^{it} to be the surest way to ride into power. The catastrophic climax came, of course, in Fascism and Naziism, whose acts of horror and brutality perpetrated against the Jews of Europe, remain unparalleled in the annals of mankind.

But in the years which preceded this tragic denouement, many of our people in western Europe believed that they were on the threshold of the ~~Millenium~~ ^{more} and that the Jewish community might very well liquidate itself. They abandoned, some in stages and some ^a abruptly, their Jewish affiliations, ~~and~~ they saw themselves as the enlightened champions of ~~the~~ new universalism, and of a regenerate humanity which would forever be free from all the baneful dissensions of race and religion. Some Jews, of course, disencumbered themselves of their Jewish attachments out of less altruistic motives — out of considerations of careerism and social acceptance.

This century of happy augury for our people in Europe ended in the gas chambers of Maideneck and Tremblinka. The bright oracles did not fit the dark issues. What is even more disturbing is that this round of hope and despair, ~~of~~ progress and reaction was not a unique or unprecedented event in Jewish history.

There is no reason, of course, to assume that this cycle is a constant which, like some dire and fateful refrain, must occur and reoccur inevitably in the future. This is a fatalism to which our people never subscribed and to which humanity cannot subscribe. This would be the negation of all human progress. Furthermore, it does not follow that the experiences of our people in the Mediterranean and the European ~~world~~ ^{centers} must of necessity be duplicated in the new world, a world which in several other regards has moved in its own orbit. Nevertheless, it would not be wise to ignore the fact that our new world has, on occasions, ^{experienced} ~~not escaped~~ the passions and prejudices of the old world. We, ourselves, of this generation have witnessed it. America is different in many ways, but far less different than it was, far less isolated from the old world. It is no longer a distant land on the rim of a vast ocean. It is now the center of the world. Politically, economically and culturally it is inextricably bound up with the fortunes of the old world. And so is the

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There was never any doubt in the minds of the leaders of our people in all ages about the beckoning goals of Jewish life. They concerned the establishment of the Kingdom of God on earth. This was the Beracha — the universal blessing — and Israel entered into an historic covenant to be for all times the plighted servant of that ideal, and faithfully to labor in its behalf in times of prosperity or adversity, in freedom or in servitude, in their national home or dispersed among the nations of the earth.

There are no other goals today, whether for the Jews of the United States or Israel, or elsewhere in the far-flung diaspora.

American Jews are part of world Jewry. We have no historic goals other than those of the Jewish people elsewhere and everywhere. We abide as comrades of their spirit, even if we do not share in all the vicissitudes of their fortune. *We feel the pulse of one fraternity.*

Not all Jews, of course, are conscious of these goals, nor were they in the past.

But the people, as a whole, at no time abandoned these goals, nor questioned its ~~own~~ ^{ed} covenant role in history. The people as a whole remained steadfast. It was the sustained and collective rhythm of its life. Various and conflicting explanations have been offered for this remarkable steadfastness — some chose to call it incredible obstinacy — for the vigor and inner force which maintained the people in its high resolve to live in the world and yet apart from it, to go forward alone, to be different and yet strive always for unity and brotherhood! But the steadfastness is an incontrovertible fact.

If ever the American Jewish community should isolate itself from the rest of world Jewry and from the spiritual and cultural past of the world Jewish community and reject the eternal mandates and the binding collective responsibility of Judaism, it will disintegrate slowly or swiftly, as the case may be, but disintegrate it will.

As a secular, ethnic or nationality group on the American scene, it is certain to be assimilated, after a time, as is the case with all such groups. Attractive ideologies apart, there is really no significant ethnic group on the American scene which is dedicating itself consciously to the concept of cultural pluralism.

The goals are set. How faithfully our descendants will follow a course which will lead to their attainment is unpredictable. There have been generations of Jews in parts of the world whose spirit was not steadfast. There have been others who "gave their backs to the smiters" and died as martyrs for their faith. There have been still other generations of Jews which were neither rebellious nor dedicated but ^{which} ~~who~~ drifted aimlessly about in some spiritual no-man's-land. Whether the coming generations of American Jews will accept their historic assignments, and to what extent, will depend upon the nature of their Jewish education, their enlightened convictions and their undefeated Jewish pride.

And this brings us again, face to face, with the supreme and urgent task which confronts the organized American Jewish community today -- the Jewish education of our children and of our adults. There is a growing realization that this, in reality, is our supreme and imperative task -- and much is being done in that direction, but much more has yet to be done.

For the problem confronting us is no longer Americanization, nor immigration, nor even the pressing relief of our indigent poor. We have passed beyond some of these problems and have the others fairly well in hand. The paramount problem today, over and above the proper maintenance of our welfare institutions and services, and of meeting our responsibilities to over-seas needs and to Israel, where myriads of our refugees who had lost their homes have found a Fatherland, is the problem of inner spiritual and cultural consolidation so as to insure for the future not only the survival but also the effectiveness of our community, ^{It is to} ~~and how to~~ achieve a pleasant and contented at-homeness within our community ^{our} ~~for~~ children and those who will follow them, so that their Jewishness will not be regarded by them as the unshunnable chains of an unwelcome fate but as the proud investiture of a high calling. It is not their accommodation to the American scene which needs concern us.

They are fully accommodated, some of the^{way}, unfortunately, to its less attractive ^{facets} aspects. It is their normal and wholesome identification with the Jewish community and their enlightened and eager participation in its tasks and obligations. To this end they must be educated and inspired. Their self-consciousness as Jews - if it is not to be an irritant - must be refined through self-understanding, and out of deep knowledge may flow strong devotion.

So that we need more schools and better schools, more teachers and better teachers, more books and better books, more youth centers and more Jewishly-oriented youth centers. The responsibility is not exclusively that of the synagogue or the Temple. It belongs to the entire community. Our Jewish world rests upon three things - our sages admonished us - not upon one. אין אנו יכולים להסתמך על דבר אחד

עבוד. Not alone upon charity and works of loving kindness, but also upon worship - and, above all, upon the study ^{and} of the teachings^{indeed} of our Torah. To satisfy the hunger for bread is a great mitzvah, but what of the hunger of the spirit, the thirst for the living waters of faith? This need should be adequately met for the sake of ourselves and the equilibrium of our lives, for the sake of our children and the proper direction of theirs, and for the sake of America to whom we owe the best in life and service.

And Jewish education was never limited to children or to young people. It was regarded as a life-long discipline and a life-time privilege. The study of Judaism and of our people's history and its rich cultural treasures should, as far as possible, become an integral part of the life of every adult Jew, especially of those men and women who aspire either to lay or professional leadership in the Jewish community. In so doing they will be ~~unfailingly~~ replenished in heart and mind with new strength and insights and they will set a commendable and greatly needed example for others to follow. There will set in a diffusion of reverence for Jewish learning and Jewish values, and all our community enterprizes will recapture the mood and flavor of ^{the} precious and distinctive way of life ^{of our people}.

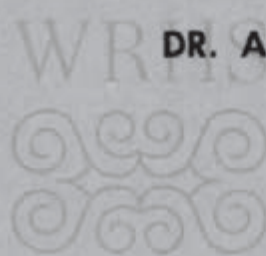
If we look well to the mainsprings of our life, education and self-education, if

our eyes remain steadfast in the direction of *our* eternal *goals*
if we do not isolate ourselves from world Jewry and from the *possible power and* sources of inspiration
in reborn Israel, and if we remain actively mobilized to defend at all times the
free institutions of our land, the American Jewish community may, by the grace of
God, go from strength to strength to strength *in the future and become in* a Beracha to itself and to America. *very*
truth



Assembly Papers

**GOALS AND OUTLOOK FOR
JEWISH LIFE IN AMERICA**



DR. ABBA HILLEL SILVER
Cleveland



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THE GOALS AND OUTLOOK
FOR JEWISH LIFE IN AMERICA

By DR. ABBA HILLEL SILVER

Address at 26th General Assembly
New Orleans, La. -- November 14, 1957

I have been asked to speak on "The Goals and Outlook for Jewish Life in America." I submit that one may speak with greater confidence about the goals of American Jewish life than of its outlook, and about the short-range outlook than of the long-range one.

The present temper and tempo of our community life in the United States bespeak a vigor and a momentum which are likely to be maintained during the period which lies immediately ahead of us. The general climate of good will which prevails among the fellow citizens of our country and the pervasive prosperity in its economic life have combined to give our group life a relaxed sense of well being and a confident outlook.

SEES CONTINUED GROWTH OF AMERICAN JEWISH COMMUNITY

This has expressed itself in a trend towards a closer identification with the organized Jewish community and with generous support of the needs and institutions of Jewish life both here and abroad.

The outlook for the near-at-hand future is a continuation of this process of growth and participation. American Jews appear likely to maintain and to expand their social service agencies and to adjust and refine their techniques to meet the changing needs of the times and the greater knowledge derived from wider experience. The achievements of the American Jewish community in these fields have been admirable and they are not likely to diminish in the coming years.

There was a time, during the early years between the two world wars, when the overseas needs of our war-ravaged people had increased to such an extent that fear was expressed by some of the lay leaders in our welfare federations that the financial burden would prove too great for the giving capacity of our people and that our local institutions would suffer in consequence. These fears have proved groundless. The greater needs evoked a greater response -- an unprecedented response -- an out-pouring of generosity such as the world has never witnessed. This should have surprised no one who knew the traditions of our people which, from the most distant days to our own, has considered brotherly solicitude and loving kindness as the highest religious commandments, as, in fact, the consummation of all times.

Our religious institutions have also been expanding. Numerous synagogues, temples and religious schools are being built or enlarged. There is a marked increase in their membership rolls. Whether this is evidence of a significant religious revival of depth and duration, it is too early to say, but the fact certainly does not point to an ebbing and waning of spiritual strength. There is a growing demand for more intensive forms of education in our Sunday schools and afternoon schools. A significant increase has taken place in the number of Jewish day schools. Orthodoxy, too, whose early demise had so confidently been predicted, is demonstrating strength in the number of the schools and Yeshivas which it has established. Even our erstwhile intellectual nomads are returning from their wanderings in search of springs and palms in far off attractive but inhospitable oases and are settling down comfortably among their ancestral fields.

IDEOLOGICAL DIFFERENCES SOFTENED

The American Jewish community is well organized, perhaps even over-organized. Over-organization and over-building are a distinct liability. Not every good idea warrants a new building or a new campaign. While there exist, of course, many groupings and divisions among our people, such as are to be expected among more than five million people and especially among more than five million Jews, who have never been noted for their coagulatory propensities, there is presently not evident any catastrophic disunity which might prove dangerous in an emergency.

A generation or two ago, before the rapid deprolatarization of our immigrant Jewish population and before our people became predominantly members of the American middle class, their ideological differences were far sharper, more numerous and more stridently vocal than they are today. The economic shift has softened and moderated their one-time irreconcilabilities.

The major rift in the American Jewish community between Zionists and anti-Zionists, which filled our household with the clamor of dissension for more than a generation, has been spanned and bridged by the establishment of the State of Israel. A sense of historic responsibility, as well as of Jewish pride and loyalty come to prevail over abstract ideologies once the fateful chips were down. In the heroic struggle which immediately preceded the momentous decision in the United Nations and in the desperate battle days which followed, American Jews who were known as life-long opponents of the cause of the reestablishment of the Jewish State, turned out to be among its most helpful friends. Many of them have since become leaders in many reconstruction tasks in behalf of Israel. It is true that some of them still wish to be known as non-Zionists. But no one will quarrel with them on that score. Even the Prime Minister of Israel, Mr. David Ben Gurion, claims that he himself is not a Zionist...

AMERICAN JEWISH UNITY CANNOT BE DISRUPTED

There remain, of course, a lingering few on the American Jewish scene, actuated either by fear or self-hatred, who are resolved to keep the dying embers of the old controversy smoldering at all costs. At times they resort to reprehensible acts of defamation and of bearing false witness against their fellow Jews. Fortunately, their numbers are too few and their bombilations too synthetic either to impress or to disrupt the unity which has been measurably achieved in American Jewish life.

It would be well for all American Jews to bear in mind that Israeli citizenship is not an article of export. The identification of the Jewish people, however, with the land of Israel and the hope of its restoration have been an article of faith of our people everywhere throughout the ages. Our aim in the future should be to maintain relationships with Israel which are friendly, fluid and non-dogmatic. It is easy to bedevil a spiritual and historic situation with clever or malicious dialectics but the consequences of it can only be harmful for everyone.

Of late, another small group, belonging to a belligerent ultra-orthodox wing, has attempted to sow dissension. It has blusteringly rejected any form of cooperation with other Jewish religious bodies and it has publicly ex-communicated rabbis who do not subscribe to their tenets. This form of fanatical clericalism, the American Jewish community cannot tolerate. There is room on the American scene for all sincere religionists, but they must win adherence and influence in an open and competitive field of ideas on the basis of their intrinsic merit and appeal and not through words and acts of bigoted contentiousness. They must learn to work

together, and, while remaining firm in their convictions, be respectful of those of others.

The annual campaigns in our communities for welfare funds of all kinds have greatly helped to bring Jews together -- Jews of all shades of opinion and from all walks of life. By so doing they have greatly integrated our community life. Jews have become acquainted with one another under the most favorable circumstances while engaged in benevolent enterprises -- at which time they are at their best. They have discovered many bonds of understanding and mutual respect. This has been one of the most gratifying by-products of our large-scale fund-raising activities. This, you will recall, is foretold in our Torah: "The effect of Zedakah will be peace and the result of Zedakah quietness and trust always."

The establishment of the State of Israel, a decade ago, has under-girded Jewish life everywhere. No new Torah has come forth from Zion, and no new Torah is needed, but a new spirit has most certainly come forth which has uplifted the hearts of our people everywhere. A new grace, compounded of pride, vindication and victory has come into our lives. For the first time in the many long and weary centuries our people is eating not the bread of affliction, of exile and homelessness, but the nourishing bread of freedom and independence which is as honey in our mouths and in the mouths of our children. Whatever is presently resurgent in American Jewish life cannot be disassociated from what has so astoundingly happened in Israel. The hands which laid the foundations of the new Jewish life over there and defended it with such superb and unimagined valor, have also strengthened the spiritual foundations of our Jewish life here. We are richly indebted to them as they, indeed, are indebted to us. May this mutual reenforcement never cease!

LONG RANGE OUTLOOK DEPENDS UPON WORLD CONDITIONS

The outlook, then, as far as the foreseeable future of the American Jewish community is concerned, in terms of unity, loyalty, and development, is favorable. While not ignoring or condoning its short-comings, the American Jewish community stands out today as one of the most wholesome and dynamic Jewish communities in history.

When one turns to the long-range outlook for the American Jewish community, one enters, of necessity, the field of speculation and prophesy, and here one should exercise the utmost of reserve and caution. One should not proclaim what has not been revealed. Dr. Samuel Johnson once remarked about the noted German mystic, Jacob Boehme: "If Jacob saw the unutterable, Jacob should not have attempted to utter it." There is much that is unpredictable in our world, and nothing is more unpredictable than the fortunes of the

Jewish people in a disturbed and revolutionary age. If one could plot the world's future with certainty, one could perhaps forecast the future of Jewish life, but no student of the contemporary world scene which is "swept with confused alarms of struggle and flight," where powerful forces are contending in mortal combat for world mastery, will undertake to plot such a course. It is not wise to predict nor to draw hopeful generalizations from wishful thinking. So much of blind irrationality transpires in our world today, that it is wiser to see in every situation not only a promise but also a possible presentiment.

Let us recall that the Jews of Western Europe were the victims of many such hasty generalizations in the closing decades of the 19th and the early decades of the 20th centuries. Those years were probably the most sanguine years that European Jewry had ever known. The era was one of progress and enlightenment. Jewish political, economic and social emancipation kept pace with the triumphant march of liberalism. Our people could see an open road ahead of them -- a road which led away from the dark ages -- from isolation, discrimination and disabilities -- to a new day of freedom and equality.

SOCIAL AND ECONOMIC UNREST IN EUROPE LED TO ANTI-SEMITISM

Soon they were rapidly forging ahead on this open road to the very forefront in the professions, the arts and sciences, in politics, finance and industry. They came to feel thoroughly at home -- and they loved their homes. It was a glorious age -- but it was not to last. Jewish emancipation was a by-product of European liberalism and with its decline which set in shortly after the Franco-Prussian War, the fortunes of our people began to decline. Social and economic unrest shattered the none-too-strong foundations of that liberalism. Nationalism, in most extreme forms, became rampant in Europe, and minority groups, and more especially the Jewish minority group, were its first victims. Economic disasters in several countries found the Jewish minority a ready scape-goat. Anti-Semitism became a political movement. Demagogues discovered it to be the surest way to ride into power. The catastrophic climax came, of course, in Fascism and Nazism, whose acts of horror and brutality perpetrated against the Jews of Europe, remain unparalleled in the annals of mankind.

But in the years which preceeded this tragic denouement, many of our people in Western Europe believed that they were on the threshold of the Millenium and that the Jewish community might very well liquidate itself. They abandoned, some in stages and some more abruptly, their Jewish affiliations. They saw themselves as the enlightened champions of a new universalism, and of a

regenerate humanity which would forever be free from all the baneful dissensions of race and religion. Some Jews, of course, disencumbered themselves of their Jewish attachments out of less altruistic motives -- out of considerations of careerism and social acceptance.

This century of happy augury for our people in Europe ended in the gas chambers of Maideneck and Treblinka. The bright oracles did not fit the dark issues. What is even more disturbing is that this round of hope and despair, of progress and reaction was not a unique or unprecedented event in Jewish history.

AMERICA NOW "CENTER OF WORLD"

There is no reason, of course, to assume that this cycle is a constant, which like some dire and fateful refrain, must occur and re-occur inevitably in the future. This is a fatalism to which our people never subscribed and to which humanity cannot subscribe. This would be the negation of all human progress. Furthermore, it does not follow that the experiences of our people in the Mediterranean and the European centers must of necessity be duplicated in the new world, a world which in several other regards has moved in its own orbit. Nevertheless, it would not be wise to ignore the fact that our new world has, on occasions, experienced the passions and prejudices of the old world. We, ourselves, of this generation have witnessed it. America is different in many ways, but far less different than it was, far less isolated from the old world. It is no longer a distant land on the rim of a vast ocean. It is now the center of the world. Politically, economically and culturally it is inextricably bound up with the fortunes of the old world. And so is the American Jewish community as far as the consequences of this closer contact are concerned. An unfailing rule in the millennial experience of our people in the old world has been that in normal times of political and economic stability, of peace and prosperity, Jews are not greatly disturbed, but when conditions become seriously unsettled, for whatever reason, they find themselves suddenly and gravely menaced. Democracy is not of itself a guarantee of human brotherhood, of racial and religious tolerance.

MUST DEFEND "FREE INSTITUTIONS" TO INSURE SECURITY

A realization of these facts should be both an admonition and a challenge to us -- an admonition not to be too naive in our optimism or relaxed in our vigilance -- not to be snared by the baited sweetness of prolonged security -- and a challenge to defend at all times the basic traditions of American life which may at any time and, in fact, are frequently imperilled, and to resist to the utmost of our material and spiritual resources the forces of darkness and disruption both here and abroad. All days should be

embattled days for us, to an even greater degree than for other freedom-loving people.

To insure the future of the American Jewish community, it is imperative, in the first instance, to insure, through our constant vigilance individually and collectively, in cooperation with all Americans of good will, the future of the free institutions of our beloved country and the Bill of Rights of all of its citizens. Every attack upon the constitutional rights and the inalienable human rights of any or of all of our fellow citizens is, in an especial sense, a threat to the security and stability of the American Jewish community. Every intelligent Jew understands this, but not everyone is goaded by his apprehensions into effective action.

If we remain dedicated and alerted, not care-free in pleasant delusions, we may then be justified in planning and building for our future in the sober hope that the free way of life will not be defeated in our country or in the world, and that the new age of missiles, space satellites and nuclear power, will not divert humanity from its major task which is to build the good society on earth where every man will be able to "dwell under his vine and under his fig tree with none to make him afraid."

"BE THOU A BLESSING..."

And this brings me to the goals of Jewish groups in America to which I was asked to address myself. The goals of Jewish life, whether in America or elsewhere, have been set long ago and they have not changed since. When Abraham, the first Jew, set out upon his pilgrimage -- a pilgrimage which was to take his descendants to the uttermost parts of the earth -- God said to him, "be thou a blessing; and in thee shall all the families of the earth be blessed."

There was never any doubt in the minds of the leaders of our people in any age about the permanent goals of Jewish life. They concerned the establishment of the Kingdom of God on earth. This was the Beracha -- the universal blessing -- and Israel entered into an historic covenant to be for all times the plighted servant of this ideal, and faithfully to labor in its behalf in times of prosperity or adversity, in freedom or in servitude, in their national home or dispersed among the nations of the earth.

There are no other goals today, whether for the Jews of the United States or Israel, or elsewhere in the far-flung diaspora.

American Jews are part of world Jewry. We have no historic goals other than those of the Jewish people elsewhere and

everywhere. We abide as comrades of their spirit, even if we do not share in all the vicissitudes of their fortune. We feel the pulse of one fraternity. Not all Jews, of course, are conscious of these goals, nor were they in the past. But the people, as a whole, at no time abandoned these goals, nor questioned its covenanted role in history. The people as a whole, remained steadfast. It was the sustained and collective rhythm of its life. Various and conflicting explanations have been offered for this remarkable steadfastness -- some chose to call it incredible obstinacy, and for the vigor and inner force which maintained the people in its high resolve to live in the world and yet apart from it, to go forward alone, to be different and yet strive always for unity and brotherhood! But the steadfastness was an incontrovertible fact.

If ever the American Jewish community should isolate itself from the rest of world Jewry and from the spiritual and cultural past of the world Jewish community and reject the eternal mandates and the binding collective responsibility of Judaism, it will disintegrate slowly or swiftly, as the case may be, but disintegrate it will. We cannot long endure an existence without horizons. As a secular, ethnic or nationality group on the American scene, it is certain to be assimilated, after a time, as is the case with all such groups. Attractive ideologies apart, there is really no significant ethnic group on the American scene which is dedicating itself consciously to the concept of cultural pluralism.

The goals are set. How faithfully our descendants will follow a course which will lead to their attainment is unpredictable. There have been generations of Jews in parts of the world whose spirit was not steadfast. There have been others who "gave their backs to the smiters" and died as martyrs for their faith. There have been still other generations which were neither rebellious nor dedicated but which drifted aimlessly about in a spiritual no-man's-land. Whether the coming generations of American Jews will accept their historic assignments, and to what extent, will depend upon the nature of their Jewish education, their enlightened convictions and their undefeated Jewish pride.

SUPREME TASK IS JEWISH EDUCATION OF YOUTH AND ADULTS

And this brings us again, face to face, with the supreme and urgent task which confronts the organized American Jewish community today -- the Jewish education of our children and of our adults. There is a growing realization that this, in reality, is our supreme and imperative task -- and much is being done in that direction, but much more has yet to be done.

For the problem confronting us is no longer Americanization, nor immigration, nor even the pressing relief of our indigent

poor. We have passed beyond some of these problems and have the others fairly well in hand. The paramount problem today, over and above the proper maintenance of our welfare institutions and services, and of meeting our responsibilities to overseas needs and to Israel, where myriads of our refugees, who had lost their homes have found a Fatherland, is the problem of inner spiritual and cultural consolidation so as to insure for the future not only the survival but also the effectiveness of our community. The problem is how to achieve a pleasant and contented at-homeness within our community for our children and those who will follow them, so that their Jewishness will not be regarded by them as the unshunable chains of an unwelcome fate but as the proud investiture of a high calling. It is not their accommodation to the American scene which needs concern us. They are fully accommodated, some of them, unfortunately, to its less attractive facets. It is their normal and wholesome identification with the Jewish community and their enlightened and eager participation in its tasks and obligations which should concern us. To this end they must be educated and inspired. Their self-consciousness as Jews -- if it is not to be an irritant -- must be refined through self-understanding, so that out of deep knowledge may flow strong devotions.

JEWISH EDUCATION IS RESPONSIBILITY OF ENTIRE COMMUNITY

To that end we need more schools and better schools, more teachers and better teachers, more books and better books, more youth centers and more Jewishly-oriented youth centers and more academies of Jewish research and scholarship. The responsibility is not exclusively that of the synagogue or the temple. It belongs to the entire community. Our Jewish world rests upon three things -- our sages admonished us -- not upon one. Not alone upon charity and works of loving kindness, but also upon worship -- and, above all, upon the study and the teaching of our Torah. To satisfy the hunger for bread is a great mitzwah, indeed, but what of the hunger of the spirit, the thirst for the living waters of faith? This need should be adequately met for the sake of ourselves and the equilibrium of our lives, for the sake of our children and the proper direction of theirs, and for the sake of America to whom we owe the best in life and service.

And Jewish education was never limited to children or to young people. It was regarded as a life-long discipline and a lifetime privilege. The study of Judaism and of our people's history and its rich cultural treasures should, as far as possible, become an integral part of the life of every adult Jew, especially of those men and women who aspire either to lay or professional leadership in the Jewish community. In so doing they will replenish themselves in heart and mind with ever new strength and insights

and they will set a commendable and greatly needed example for others to follow. There will set in a diffusion of reverence for Jewish learning and Jewish values, and all our community enterprises will recapture the mood and flavor of the precious and distinctive way of life of our people.

If we look well to the mainsprings of our life, education and self-education, if our eyes remain steadfast in the direction of our eternal goals, if we do not isolate ourselves from world Jewry and from the possible sources of power and inspiration in reborn Israel, and if we remain actively mobilized to defend at all times the free institutions of our land, the American Jewish community may, by the grace of God, go from strength to strength and become, in very truth, a Beracha, a blessing to itself and to America.

