



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series II: Subject Files, 1956-1993, undated.

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Zionist Organization of America, speaking engagements,  
correspondence and speeches, 1963-1964.

ההסתדרות הציונית של ארצות הברית



# Zionist Organization of America

145 East 32nd Street • New York 16, N.Y. • MUrray Hill 3-9200

CABLE ADDRESS:  
ZIONISTS, N.Y.

IN ISRAEL:  
1 DANIEL FRISCH ST., TEL-AVIV  
CABLE ADDRESS:  
ZOAHOUSE, TEL-AVIV

December 10, 1963

Rabbi Daniel Silver  
The Temple  
Ansel Road  
Cleveland, Ohio

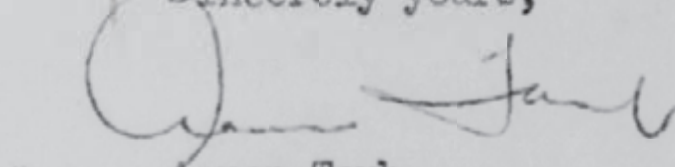
Dear Rabbi Silver:

A room reservation was made for you at the  
New York Hilton Hotel, 53rd Street and Avenue of the  
Americas, N. Y. C. for Sunday afternoon, January 5, 1964.

The hotel will confirm to you directly.

Kind regards,

Sincerely yours,

  
Aeron Taub  
Technical Administrator

AT:fr

*"Service to American Jewry and Israel through Zionism"*



December 16, 1963

Mr. Aaron Taub  
Zionist Organization of America  
145 East 32nd Street  
New York 16, N. Y.

Dear Mr. Taub:

If things work out as we now plan I propose to bring my wife with me to New York on Sunday, January 5. You were kind enough to make reservations for me at the New York Hilton. I wonder if you would change the reservation from a single room to a double.

Sincerely yours,

DANIEL JEREMY SILVER

DJS:lg





# F I L M W A Y S INC.

JACK BRODSKY  
DIRECTOR OF  
ADVERTISING & PUBLICITY

EXECUTIVE OFFICES:  
51 WEST 51st STREET  
NEW YORK, N. Y. 10019  
TELEPHONE LT 1-9200

December 18, 1963

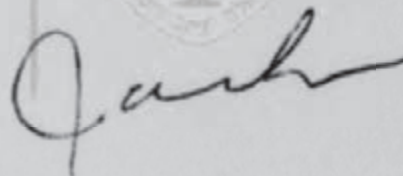
Dear Dan:

We have a date, Monday, January 6th, for breakfast.

Drop me a line and let me know what time you would like to make it and what hotel you will be staying at and I'll be there.

Dorothy sends her best to you and Adele, and tell your wife I'm disappointed she won't be coming along, too, but I'll give you all the dirt.

Best regards,





December 23, 1963

Mr. Jack Brodsky  
Filmways, Inc.  
51 West 51st Street  
New York, N. Y. 10019

Dear Jack:

I'll meet you at the New York Hilton at 9:00  
Monday, January 6.

Cordially,

DANIEL JEREMY SILVER

DJS:lg

December 23, 1963

Dr. Sidney Marks, Executive Director  
Zionist Organization of America  
145 East 32nd Street  
New York 16, N. Y.

Dear Dr. Marks:

Harold Manson sounded me out a week ago about the January 5th meeting for Dr. Neumann and my part in it. I said I would be happy to attend but that I would speak my own words rather than any written by Dad.

I have not yet heard from anyone, by way of correspondence, what precisely is expected of me. My wife plans to be with me in New York for the dinner.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



[Jan 5, 1964]

-1-

"There is a time to weep and a time to laugh. There is a time to mourn and a time to leave off mourning." I appreciate this most sensible wisdom. But, Dr. Neuman<sup>v</sup>, you will understand when I say that I wish with every fiber of my being that I would not be rising to this podium. Certainly no other celebration would have brought me here. The ties are close, and I am conscious of the Biblical statement, *וְאַתָּה יְהוָה אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְהוָה אֱלֹהֵינוּ אֵלֵינוּ*. Remain close to thy friend who is thy father's friend."

When I was first invited to participate in this celebration, I demurred. The words of Eliahu in Job were on my mind. " *וְאַתָּה יְהוָה אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְהוָה אֱלֹהֵינוּ אֵלֵינוּ* I said, <sup>familiarly</sup> ~~say~~ should speak." I feel that this birthday evening should be reserved for your lifelong associates in Zionist enterprise. But I know that I speak not for myself alone but as the present symbol of a spiritual colleague, who had known you through six decades of the warmest friendship and the closest partnership in the sacred cause of Zion. I am particularly pleased that my father completed his tribute. You were part of his life, as he was of yours.

My father's words are printed before you. What words shall be mine? Not so long ago, Sir, I read a brief biography of yours in one of those single volume Jewish encyclopedias that are currently being published. The rich accomplishment of seventy years was, I must say, inadequately compressed into two brief paragraphs. What I recall most was their description of you as "one of the major architects of Zion." Your right to such a title is, of course, universally agreed. However, I was disturbed by the imagery. An architect blueprints his lines and designs, and then, by a predictable and dependable process, these lines become transformed into steel and stone. I have had the feeling for some time now



that many have forgotten <sup>The closed doors AND</sup> the White Papers and the blue chill of frustration which was the normal atmosphere of the early years of this Movement. Hope achieved erases ~~the~~ earlier doubts. Many seem to feel that Israel was historically inevitable. It is as if 1948 had to be. 1948 was never a foregone conclusion. There were no political or prophetic guarantees. We like to think that our cause was just -- and it was -- but justice is not the final arbiter of international affairs. We like to think that in the Balfour Declaration we held an international claim-check to a Jewish State -- and we did -- but such claims are not always honored. November 1947 and May 1948 were not historically necessary. They were, rather, the handcrafted victories of devoted and driven men and of a disciplined movement. I confess me that I am awed at the constancy of purpose and the doggedness of will which enabled you, Dr. Neuman,<sup>n</sup> and my father, and the other lifelong builders of Zion to remain staunch and steadfast. How did you keep head and heart through the death decades of Nazi barbarism and the cruel decades of British machiavellism and the frustrating decades of world-wide moral torpor? How did you keep your confidence and your self-control? How did you find the strength to turn from rebuff and speak necessary encouragement to the Movement?

Faith cannot be made of sturdier stuff. Deservedly, your reward has been broad. <sup>-WONDERFULLY SO.</sup> In all of history, only a few <sup>PRIVILEGED</sup> have enjoyed the satisfaction of dreams fulfilled. Moses died short of the Promised Land. You, Sir, have had the naches of <sup>15</sup>~~sixteen~~ years of Statehood, years in which Israel has grown from infancy into strength, from privation into economic well-being, from insignificance into world stature.

~~I~~ I would speak this evening not of your reward, but of <sup>YOUR</sup> the faith -  
OF ITS TOUGHNESS AND <sup>ITS STAYING</sup> ~~ITS~~ POWER



and labors which ultimately brought your joy into being. It is easy to  
~~despair~~ <sup>IT IS NOT DESPAIRING</sup> -- to see only the obstacles which lie before. Your perseverance  
~~THAT MAN, FIGHT TO THE PROPHETS OF DOOM CAN ALWAYS COMMAND IT~~  
and your winning through, Dr. Neumann, justify my hope for mankind. I  
Following, GIVEN THE COLD WAR, I CAN UNDERSTAND THE FOREBODING many feel,  
~~seize when I hear the prophets of atomic doom. I find no virtue in self~~  
~~pity. Yet I can understand the foreboding that many feel.~~ There are not  
many international encouragements, but there is Israel. Israel permits me  
to expose the fallacy of doom speaking. If Israel can be, there can be  
peace. If Israel can be, <sup>WE CAN UNIFY A DIVIDED WORLD.</sup> ~~we can put out the cold war.~~ The future will  
be what we make it. Man is truly, as our people have always confidently  
~~asserted, a partner with God in the work of creation.~~ In so far as he  
masters himself, <sup>MAN</sup> ~~he~~ is the master of his future. YOUR PERSISTENCE AND YOUR  
<sup>WINNING THROUGH</sup> ~~JUSTIFY MY HOPE FOR MANKIND.~~  
Fear paralyzes. Hope strengthens. Israel underscores the immemorial  
optimism of our people that "weeping may tarry for the night but with the  
~~morning there is joy."~~ <sup>THE DRAMA OF 1947 AND '48 HAS A SYMBOLIC AS WELL AS</sup>  
<sup>AN INCIDENTAL</sup> ~~and incidental~~ force. It offers a case in point <sup>TO THE TRUTH</sup> ~~to show~~ that there are  
no lost causes and no little people. The <sup>FUTURE</sup> ~~world~~ does not belong to the  
<sup>TODAYS DECISION MAKERS HAVE NOT CORNERED THE FUTURE.</sup>  
powerful. There shall come a day "when every man shall sit under his vine  
and under his fig tree and none shall make him afraid." Zionism was the  
passion of a people who went nameless, ~~and were stateless.~~ Zionism is the  
political achievement of men who were not <sup>THE SCRIPTURE</sup> ~~listed in any International Who's~~  
~~Who~~ Zionism is the proof text that my voice, your voice, need not go  
unheeded. If you believe deeply enough, if you fight with discipline and  
determination, if you have a just cause which can appeal to man's instinct-  
ive sympathy you can attract a following. You can alter the course of  
history. An Abba Hillel Silver ~~and~~ an Emanuel Neumann can mount a political  
<sup>THE POWERFUL CHAMBERLAINES OF LONDON AND THE POWERFUL</sup>  
energy which ultimately permits a majority of nations of the world to vote  
<sup>LOBBIES OF WASHINGTON CAN NOT STOP.</sup>  
~~for a Jewish State.~~



I speak sermonically, but I have something far more concrete in mind than the power of positive thinking or the soothing virtue of vague euphoria. Hope and ~~wisdom~~<sup>vision</sup> spurred on Zionist energy, but they were never the principles of its program. Dr. Neumann, men will call you visionary -- and you are. But if visionary you be, then you are certainly the most practical minded <sup>OF</sup> dreamers ~~that has ever lived~~. You have never deluded yourself that ~~the~~ hope is <sup>NECESSARILY</sup> father to ~~the~~ reality. You have always insisted, and this was your leadership, that Zionism had a political program, the establishment of a Jewish State, and that political ends could be achieved only by political means. If we must call you a visionary, we must underscore the remarkable clear-eyed judgment with which you assessed political ambition and diplomatic opportunity. You were an organizer of mass rally. You are the author of a thousand precise and prescient analyses. You had no patience with theologies and apologetics. You knew that Israel would not be won on the debating platform, and you knew that although Israel had to appeal to the world's conscience, it could not rest its case upon national good will. You set little stock in a political handshake or a platform handout. You were a statesman -- a tough minded realist.

It is high time that the humanitarians of our world rediscover the priority of the political. Today good causes do not lack organizational support, but these organizations are often irrelevant to the democratic process. There is no profit in elaborating on the justice of a cause to those who are convinced. It is not enough to believe in co-existence or civil rights or disarmament, unless you are prepared to go down and slug it out in the political arena. / If you are -- then all is possible. / Jewish life also needs to rediscover this priority. At our conventions we pass



resolutions by the carloads, and ship them out into oblivion. ~~But nowhere~~  
is <sup>the need</sup> ~~this~~ urgency to reestablish the priority of the political <sup>is</sup> ~~more~~ manifest  
~~than~~ in the Zionist Movement itself. During the past decade the Zionist  
Organization has shied off, Dr. Neumann, from the emphasis which you  
helped to give it. Our energy is now on projects in Israel, on Hebrew  
education, on Youth Aliyah -- all good causes but not your priority nor  
my father's nor Herzl's.

There are many reasons for this shift in emphasis. Some rest at  
our doorstep, others elsewhere. But I suspect that the major reason ~~is~~ <sup>was</sup>  
psychological. We have assumed that since Israel is, <sup>she</sup> ~~it~~ must ever be. We  
delight to celebrate Chanukah, ~~and~~ we forget that Tish'a B'Av is also in  
our religious calendar. Israel is not the first Jewish commonwealth but  
the third. The first two went down in flames.

My friends, Zionism is not the philosophy that for wholeness Jewish  
life requires the establishment of a Jewish State; but the principle that  
Jewish life requires the existence of a Jewish State. Israel alone, what-  
ever its defense budget, cannot guarantee its ultimate security. I am  
confident that Israel can cope with any conceivable external attack, but  
her ability to purchase arms, to tap international sources of finance and  
to enjoy preferential trade relations must be protected. Every friendly  
action of our own government from the recognition of 1948 to the sale of  
Hawk missiles in 1963 was motivated partially at least by narrow political  
considerations. Why not say it? The reverse is equally true. Every new  
Arab refugee repatriation scheme -- every shipment of arms to Iraq or  
Egypt has been motivated at least in part by other narrow political con-  
siderations. Israel cannot depend alone on the justice of ambassadorial



representation: Israel requires friends at court -- the alert support of dedicated Zionists the world over. <sup>ISRAEL IS, AND WE MUST ~~SEEK TO~~ ~~HELP~~ ~~GUARANTEE~~ ~~HER~~ ~~FUTURE~~</sup> The priority of our Zionist Movement must, then, be what it has always been, the fostering of a climate of opinion favorable to Israel's ends, the presentation to legislator and statesman of our interest in concrete acts of support and aid, the under-scoring of shabby State Department compromise or the applauding and encouragement of courageous administration decision. // The Zionist Movement exists, not because it was once necessary but because it is now necessary. The Zionist Movement exists because the sympathetic Jew -- the non-Zionist -- is not always prepared to face up to an urgency and to call a spade a spade and a sellout, a sellout. Dr. Neumann, you helped to teach us the primacy of the political in Zionist activity. May this celebration remind us that first things come first.

May your days, Sir, be long. May your strength be constant. May your health be vigorous. And may each of us here be present ten years hence to celebrate your eightieth in the same spirit of joyousness that envelops us tonight.

Sincerely yours,

*Jacob Baal-Teshuva*  
Jacob Baal-Teshuva  
Executive Editor



***the american jewish community. inc.***

EXECUTIVE OFFICES: WEST NEW YORK, N. J.

NEW YORK OFFICE: 15 WEST 44th STREET, NEW YORK 36, N. Y. TN 7-6292

reply to: 136 Liberty St, N.Y.6.

N.Y. January 6th, 1964.

Rabbi Daniel Silver  
The Temple  
Cleveland - Ohio.

Dear Rabbi Silver:

It was a pleasure meeting you last night, and listning  
to your interesting speech at the Z.O.A. dinner honoring  
Dr. Neuman.

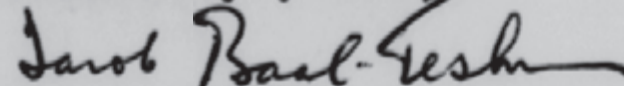
Your speech which was no doubt the highlight of the evening ,  
was in the great tradition of your late father.

I will appriciate very much if you will kindly mail me a  
copy of your speech, as soon as possible, so I can use it  
in our next issue.

I do hope you had a chance to read our magazine.

With best wishes,

Sincerely yours,



Jacob Baal-Teshuva  
Excutive Editor

WBSM

200 West - 1420 K.

FULLTIME REGIONAL SERVICE TO SOUTHEASTERN MASSACHUSETTS

POPE'S ISLAND  
NEW BEDFORD, MASS.  
WYMAN BIRTH

January 9, 1964

Mr. Jacob Baal-Teshuva  
The American Jewish Community, Inc.  
136 Liberty Street  
New York 6, N. Y.

Dear Mr. Baal-Teshuva:

At the request of Dr. Silver, I am mailing  
to you a copy of the speech which he gave at  
Dr. Neumann's seventieth birthday testimonial.



Sincerely yours,

Lee Goldstein  
Secretary to Dr. Silver



Private

# WBSM

5000 Watts - 1420 Kc.

FULLTIME REGIONAL SERVICE TO SOUTHEASTERN MASSACHUSETTS

POPE'S ISLAND  
NEW BEDFORD, MASS.  
WYMAN 3-1767

From: Greacen Point  
Mamaroneck, N.Y.

January 13, 1964.

Rabbi Daniel Jeremy Silver  
The Temple  
Cleveland, Ohio.

Dear Rabbi Silver:

Your meaningful address to us at the ZOA Dinner in honor of Dr. Emmanuel Neumann made a deep impression, on those who believe the organization should concentrate on its original program, as both Dr. Herzl and your late father inspired the movement.

His passing was a loss to me especially since I was privileged to know him and admire him, not only for his public record, but for his rare quality of devotion to people in all walks of life.

In 1948 my wife and I were fellow passengers with your parents on the "Queen Elizabeth" and spent many pleasant hours together. Later when I served as special consultant to Ambassador Henry Cabot Lodge, your father and I were in contact. He never spared himself, when he believed in a cause, and courageously led the timid into the fray.

We shall never forget his gracious attention when my daughter was at Western Reserve, and he proudly took us around The Temple.

Pray convey to your dear mother my very good wishes for 1964.

Sincerely yours,

*Moses Schonfeld*  
Moses Schonfeld



# JEWISH NATIONAL FUND

January 16, 1964

Dear Mr. Schonfeld:

I am grateful to you for your kind note. It was a pleasure and a privilege to be part of Dr. Neumann's fine Testimonial. I would hope that the Zionist Movement would concentrate on its primary mission. It was most kind of you to drop me a line.

Sincerely yours,

Daniel Jeremy Silver

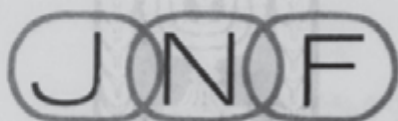
DJS:bfm

Mr. Moses Schonfeld  
WBSM  
Pope's Island  
New Bedford, Mass.

Faithfully yours,

MANUEL N. FISHER  
Secretary and Consultant





# JEWISH NATIONAL FUND

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42 EAST 60TH STREET  
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TRAFALGAR 9-9300

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National Director

February 24, 1964

Rabbi Daniel J. Silver  
The Temple  
Ansel Road at E. 106th Street  
Cleveland, Ohio

My dear Danny:

A dear friend of mine, who made a special request,  
is eager to have the full text of the address you gave  
at the Neumann Dinner.

If it is too much trouble for you to copy it, please  
send it and I will make a photostat. I hope it is  
available, and if it is, do please mail it to me.

I was very much touched by Mother's note to me. Please  
give her my very best.

Warmest regards.

Faithfully yours,

MENDEL N. FISHER  
Secretary and Consultant

MNF:rz

mailed 2/27/64



TELEPHONE  
MU 3-9200

CABLE ADDRESS  
ZIONISTS, N. Y.

ההסתדרות הציונית של ארצות הברית

# ZIONIST ORGANIZATION OF AMERICA

145 EAST 32nd STREET  
NEW YORK 16, N. Y.

ERNEST E. BARBARASH, *Director*  
PRESS AND PUBLICITY DEPT.

September 10, 1964

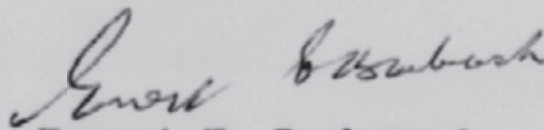
Rabbi Daniel J. Silver  
The Temple  
105th Street & Ansel Road  
Cleveland, Ohio

Dear Rabbi Silver:

I would deeply appreciate your courtesy in furnishing me, for press coverage purposes, with the advance excerpts of the address you are scheduled to deliver at the Friday evening (October 2nd) session of our forthcoming Convention in Washington, D.C., on the theme of the Unification of the American Jewish Community.

In order that your remarks may receive the publicity merited it is vital that copy reach me not later than September 27th, in view of the intervening holidays before the Convention date.

Sincerely yours,

  
Ernest E. Barbarash

EEB/kys



TELEPHONE  
MU 3-9200

CABLE ADDRESS  
ZIONISTS, N. Y.

ההסתדרות הציונית של ארצות הברית

# ZIONIST ORGANIZATION OF AMERICA

145 EAST 32nd STREET  
NEW YORK 16, N. Y.

ERNEST E. BARBARASH, Director  
PRESS AND PUBLICITY DEPT.

September 24, 1964

Rabbi Daniel J. Silver  
The Temple  
105th Street & Ansel Road  
Cleveland, Ohio

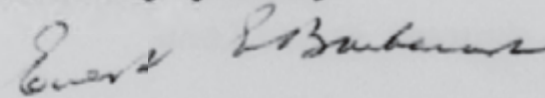
Dear Rabbi Silver:

I hope that I shall be receiving the excerpts of your address at our forthcoming Convention any day now.

Would you be kind enough to rush to me a biographical sketch of yourself which is needed both for the introduction to be given you as speaker as well as for our press coverage.

Kindest regards.

Sincerely yours,



Ernest E. Barbarash

EEB:esf

*Willard Hotel*  
*The Residence of Presidents*

Date Sept. 22, 1964 195

We are pleased to confirm your reservation as indicated below, and shall look forward to welcoming you. Should you plan to arrive later than 6 p.m., we suggest a deposit for one night.  
Z. O. A.

Arrival	Time	Type	Departure
Oct. 1	Late P.M. advise arrival hour if later than 9 PM	Single, bath \$11.00	Oct. 3

Rabbi Daniel J. Silver  
c/o The Temple  
105th St. & Ansel Road  
Cleveland, Ohio

Charles L. Ornstein  
Vice President and  
General Manager



*From the desk of—*

**RABBI DANIEL JEREMY SILVER**

Thursday, Oct. 1 -

United Flight #666 - non-stop

Lv. 7:35 p.m. - arrive Baltimore 9:05, arr. National  
Airport in Washington 10:01.

Saturday, Oct. 3

United Flight #771

Lv. International Airport, Washington 8:05 a.m.

Arrive Cleveland 9:40 a.m. - non-stop





This Sabbath the story of Creation is to be read in our synagogues. According to our Torah, after each creative act God affirmed the goodness of Creation. Of the whole, He judged, "And behold, it is very good." Yet we live in a world where each breath is a challenge, a world in which Israel, chronically, has been out of breath.

Was Creation, then, less than perfect? It was meant to be. There was to be room for man's handiwork. "The heavens are Thine, the earth belongs to the sons of man." A world without challenge would be a tiresome place. Indeed, a Midrash suggests that Adam ate of the forbidden fruit when he could find no other way to escape the boredom of Paradise.

Several years ago, mountain climbing was all the rage. Do you remember Annapurna, K-9, and the famed Sherpa guides? Why do men climb mountains? The poor Sherpas climb for ~~money~~, to support their families. They are paid to accompany rich men whose lives are so drably secure that they must manufacture excitement. When life gentles down we find ways to dare the devil. Perhaps this psychological quirk explains why Israel was never hunter nor mountaineer. Just to live has been challenge enough. We never had to invent excitement.

Unexpectedly, we find that the philosophies of pessimism and fatalism breed in the palace rather than in the hovel. The poor are restive and rebellious. They do not despair of life, they only want a fuller share of it. The rich become sluggish and find life tasteless. "So I hated life because the work that is wrought under the sun was grievous to me. For all is vanity and a striving after the wind." At first glance, we see in these lines the silent peasant, "dead to rapture and despair." "The emptiness of age is in his face, and on his back the burden of the world." No peasant wrote these lines, but a king of Israel,



cushioned in his pleasure palace, provided with every luxury, and a master of men. Buddhism is the classic expression of resignation and dismay in the face of life. We would expect the Buddha to be one of India's unseen millions, perhaps an emaciated and diseased untouchable. We find him instead high born -- a much pampered princeling.

There is another edge to this paradox. The conclusion of most philosophies has been to despair of man and of mankind. The world is a via dolorosa, a hapless and hopeless way, the grave its only certainty. Only Israel, the most outraged and the most beaten of all peoples, managed a hopeful philosophy. "And it shall come to pass in the end of days . . ."  
"Weeping may tarry for the night, but with the morning there is joy."

Israel did not despair of mankind or of man. Though our fathers trembled Daily before the hot rage of the human beast, they held fast to an image of man which emphasized his capacity. Are we not created in God's spiritual image? " *בְּצֶלְמֵ אֱלֹהִים* . . ." Are we not potentially but little lower than the angels?

Many have puzzled the secret of our survival. Perhaps we were kept alive by the simple fact that each dawn was a sizable challenge. No Jew led a dull life. Our fathers wisely described many of the difficulties which face us ~~in life~~ as " *אֲנִי וְאִשְׁתִּי* ," as pain and worry inflicted on us by God out of His love for us. Israel did not need to climb the windblown precipice to totter on the brink of disaster.

"I will lift up mine eyes unto the hills." Israel has always been remarkable for the breadth of its vision and the measure of its aspiration. Imagine the impudence of an insignificant Near Eastern people assuming that it could be a light unto the nations, the teacher of mankind in the things of the spirit.



"I will lift up mine eyes unto the hills." / I am afraid that in this generation we ~~look no higher than the foothills~~ <sup>NO LONGER LOOK UP SO HIGH</sup>. Indeed, we are by way of being the most ardent foothill climbers in Jewish history. We trudge vigorously up the trail of annual membership drives and of building and of mortgage campaigns. We move briskly along to raise impressive national headquarters in New York City or in Washington. We are busy being busy, and within narrow institutional limits we accomplish and all seems well. Budgets are met. ~~Buildings~~ <sup>Meetings</sup> are ~~raised~~ <sup>held</sup>. Now and again a new ward or a new clinical service is added to our hospitals or our homes for the aged.

"I will lift up mine eyes unto the hills." Can Israel be satisfied to live in and for its institutions? You cannot live in the valley and not be conscious of the surrounding heights. (I personally find a philosophy of survival for survival's sake cramped and narrow. I want to feel myself not only a partner in a hospital fund drive or in the UJA, but a partner with God in all the work of man. " *וְיָשָׁב אֱלֹהִים בְּתוֹכָם* ".

I lift up mine eyes and I see the challenge of war, the challenge of poverty, the challenge of population, the challenge of the city, and the challenge of rapid technological and <sup>ECONOMIC</sup> ~~urban~~ change. I cannot believe that my faith is irrelevant to these challenges, and I want to feel that my people's institutions are active in meeting them. Jewishness is not a passport from the larger world into a private and parochial empire, but a visa to be a bearer of light in the dark loneliness of stricken lives and of shadowed times. Moses took <sup>MEN OF MANY BACKGROUNDS - AN</sup> ~~all of the prisoners of Egypt~~, not just the Hebrew tribes, ~~with him~~ <sup>into</sup> freedom. God commanded Jonah to preach to the pagan city of Nineveh. We were a nation set apart, but only because other nations refused the responsibility of the high and demanding moral law. We were a nation set apart, so that out of Zion would go forth the law to a



world where justice is turned back and truth is lacking. We were a nation set apart to summon mankind to a vision of a world welded in a brotherhood of men and nations, reconciled in the love of one God, beating the swords into ploughshares; and of a social order where every man shall sit under his vine and his fig tree and none shall make him afraid.

These are the true heights of Jewish aspiration -- can you wonder then that I am disturbed that our institutions are so ~~busy~~ <sup>PREOCCUPIED</sup> in rather pedestrian purpose? I have no argument with building funds or new psychiatric services. These are good and they are necessary, but surely they do not exhaust our energy or our vision. Must not the synagogue provide civic leadership as well as fellowship and worship? How can we obey the commandment to establish justice in the gates if the voice of the Torah is ~~never heard outside~~ <sup>ONLY INSIDE</sup> the sanctuary walls? No one lends his time to a synagogue to keep the boiler in good repair, but to repair and improve his soul and to find specific insight and practical guidance to repair the tattered fabric of family and of city.

It is necessary and prudent that our community relations agencies be alert to the particular needs of our ~~own~~ <sup>PARTICULAR</sup> community, but must they not also be of the forefront in civil rights and racial justice? God commanded, "Love thy neighbor as thyself," not that we pursue righteousness only for <sup>OUR OWN,</sup> ~~the Jew.~~ Similarly, God commanded, " <sup>burn out the evil from thy midst</sup> ~~הורקו את הרע מביניך~~ " -- in this era <sup>IS IT READY TO BURNING</sup> of violence and social unrest, ~~who can become excited by an organization~~ <sup>OR THE BURNING OF MORTGAGES 'READY A PROPER FULFILLING</sup> ~~which fulfills the mandate to burn out the evil from our midst by seeing to~~ <sup>OF THE</sup> ~~it that Chanukah candles never burn in public school classrooms?~~ <sup>DOMINANT?</sup> Our various health and welfare agencies have performed remarkable service, but their Boards are not made to see the relationship of cruel streets and grimy slums, <sup>AND</sup> and unemployment, limited psychiatric facility, to intake rolls and admission <sup>MUST NOT OUR SERVICE AGENCIES</sup> schedules. If we truly seek the wellbeing of our cities, ~~our agencies must~~



become champions of welfare legislation, the poverty program, of Medicare, and of adequate supportive taxation. Tragically, many -- most -- stick to their last. All that executives ask of their Boards and of their community is the wherewithal for the task at hand. Why? History provides part of the explanation. Sealed off behind ghetto walls, no one cared for us and we learned to care for our own. The synagogue, especially, learned to bite its tongue. To cry out against indignity and economic outrage was to invite violent repercussion. But the real answer lies, I am afraid, in institutional timidity and professional prudence. No one wants to rock the financial boat. A decisive and political stand invites the walkout ~~from~~ of <sup>DIFFERENTLY OPINIONED</sup> certain big givers. If a federation insists on the morality of public welfare, many who may spring from the tradition of our prophets but who care only for their profits, are angered and sulk in their <sup>COUNTRY CLUBS</sup> ~~homes~~ during the next campaign. A number of our defense agencies responded vigorously to the racial crisis, and each of these has learned that it did so at a cost; and the cost was not only the alienation of chapters in Birmingham or Jacksonville, but it must be measured in the restiveness of many east, north, and west, who have substituted "Have <sup>we</sup> ~~I~~ not an investment in <sup>our</sup> ~~my~~ home?" for the traditional "Have we not all one Father? Has not one God created us all?"

American Jewry seems to have assimilated the conventional attitudes of ~~our environment~~ far more radically than many of us might have guessed.

The time is now for our leadership, religious and institutional, to insist that a Jewish institution be Jewish in spirit, in heart, in attitude. <sup>be righteous in spirit, in heart, in attitude.</sup>

Judaism has no vested interest in laissez faire. We have a vested interest in human welfare. Judaism sets little value on States' rights, but a high priority on human rights. Jews were pioneers for peace. Centuries ago we



learned that not by power nor by might but by understanding, by justice, and <sup>by</sup> ~~goodwill~~ <sup>SACRIFICE</sup>. I am afraid we have come to a moment in our Jewish life when our institutions and our synagogues must pay a price, in membership and in budget, for our tradition. ~~When we must heed the prophet~~ "Woe unto them that are at ease in Zion." "Hate evil and love the good, and establish justice in the gates"-- it may be that the Lord, the God of Hosts, will be gracious unto the remnant of Israel.

American Jewish life must rediscover our <sup>MORAL</sup> ~~covenant principles~~ <sup>OUR CONSTITUTIONAL PRINCIPLES</sup>, and it must rediscover the priority of political action. The leaders of Jewish life, from Moses to Herzl, have always been eminently practical and political men. It is not enough to pass pious platforms and to ship them out into oblivion. We must be specific in statement and specific in act and deed. Paradoxically, Therefore <sup>AND THE WAY OF JEWISH AFFIRMATION</sup> the way of Jewish survival lies in breaking down self involvement and the parochial. Our survival in health depends upon the prosperity and the openness of American society. A hot war means the end of all our settlements and of all the settled. If reaction triumphs, it will not be long before our own hard won rights <sup>ARE</sup> ~~have been~~ taken from us. If racial bitterness breeds <sup>PROLONGED BITTERNESS</sup> ~~bitter war~~, there will be an inevitable spillover, and we are the world's favorite scapegoat. If poverty walks the land, if we cannot adjust the economy to the revolution of automation, how long will it be before a demagogue whips the unemployed and the <sup>FRUSTRATED</sup> ~~bitter~~ into a frenzy of hate.

"I will lift up mine eyes unto the hills." Our own Zionist Movement cannot escape a similar criticism, even though our <sup>PROVINCE</sup> ~~purpose~~ is necessarily <sup>WITH AND FOR THE PEOPLE OF ISRAEL</sup> ~~ily~~. We have been very busy this past decade with membership drives and <sup>MEMBERSHIP MEETINGS</sup> ~~shovel collections~~ and all manner of special projects, and the unhappy results are all too apparent. Often when I address a Zionist audience I feel myself at a class reunion, again this year in diminished numbers, met to recall and relive the glories of an earlier day.



"I will lift up mine eyes unto the hills." We have been busy with projects in Israel, with Hebrew education, with Youth Aliyah, all good causes but all limited ones. There is no attractiveness to a Zionist Movement which is an Ulpan here and a <sup>Purim</sup> Chanukah party there. Deprived by circumstance of a clear political mandate, we have tried to make something we vaguely call Zionism the focus of our energy. But Zionism will not come into focus, for Zionism is nothing more or less than the imperative of Jewish survival. The synagogue, Cheder, the UJA, the Bonds, indeed, almost every institution <sup>OF</sup> in our communities teaches Zionism. The Zionist Movement is Zionism harnessed to a <sup>POLITICAL END</sup> ~~common purpose~~. The Zionist Movement was created to direct the political energy of our people in the establishment of a State, and now that Israel is, the Zionist Movement bespeaks the responsibility of Jews everywhere to encourage and support <sup>ISRAEL</sup> ~~it~~ in freedom.

The Zionists were once the supreme realists of Jewish life. Today we are among the dreamers. In the bitter days of the White Papers and of international betrayal, we never relied on another's charity or on vague expressions of good will. We knew then that our cause was just, but also that justice is never the final arbiter in international affairs. We knew that Israel had to appeal to the world's conscience, but also that the Yishuv had to be armed and that pressure had to be brought in the chancelleries of the world. Today we Zionists delight in Chanukah and we forget Tisha B'Ab. Israel is not the first Jewish commonwealth, but the third. The first two went down in flames. Israel alone, whatever its defense budget, cannot guarantee its ultimate security. Yet we act as if Israel were eternally secure -- <sup>become</sup> ~~yet if we are political,~~ <sup>ONLY TO LITTLE OVER</sup> ~~it is only over~~ the Presidency of the ZOA. I am confident of Israel's will and resolve, but I am also convinced that we need to protect her ability to purchase arms,



that we need to <sup>help</sup> ~~open~~ <sup>OPEN</sup> for her international sources of finance and advantageous avenues of trade. Every friendly action of our own government, from the recognition of 1948 to the sale of Hawk missiles in 196<sup>2</sup>~~8~~ to the desalination projects of 1964, was motivated partly, at least, by narrow domestic political considerations. Why not say it -- the reverse is equally true. Every new Arab repatriation scheme, every shipment of arms or aid to Egypt or Iraq, the continuing subvention of the Jordanian army and government were and is motivated, at least in part, by other narrow political consideration. Israel cannot depend on the justice of her ambassadorial presentation. When it is prudent, the logic of such presentations are simply swept aside. I give you the action of Mr. Dulles during Suez.

That our Movement has shied from the priority of the political is a fact. There are, of course, many explanations of this fact. Some rest at our doorstep, others elsewhere. But I venture to say that we have blamed <sup>CERTAIN</sup> ~~our~~ Israeli <sup>POLITICANS</sup> ~~fellows~~ <sup>POWERFUL</sup> ~~Zionists~~ long enough. Can we honestly say that we have responded vigorously to every request for support? What did we ~~do~~ <sup>ACCOMPLISH</sup> at the <sup>SAN FRANCISCO</sup> ~~conventions~~ <sup>AND AT ATLANTIC CITY CONVENTIONS?</sup> Why are <sup>NOT</sup> ~~not~~ the actual candidates here at our convention? How many of us have appointed ourselves committees of one to get to <sup>KEEP</sup> ~~know~~ <sup>OWN</sup> our local legislators and ~~politicians~~ informed? How many of us have placed Israel's rights before collegiate audiences before and after the propaganda of oil and Arab League interests? In the reorganizations of political responsibility this past year we had an opportunity to reassert our primacy in political activity, and we responded with something less than high vision. This much is certain. If the will and a way cannot be found to bring our Movement back into focus, and quickly, it is doomed to <sup>IRRELEVANCE</sup> ~~mediocrity~~, perhaps to disappear. Despite family ties I would not grieve the loss of a particular organization, but I would grieve the loss to Israel of a critical



source of support. If the going gets sticky in the Near East, Israel will have sore need of a disciplined Zionist Movement.

MY FRIENDS

"I will lift up mine eyes unto the hills." American Israel needs a new consecration, we need a new confidence. Most of all, we need a renewal of faith. I often think of American Jewish life as a body kept alive by some miracle of modern surgery. The life juices are being pumped by some artificial organ. In a confusing and changeful age, it is not surprising that the ties of faith have been frayed and weakened. But without faith the whole body must inevitably wither and die. The urgency of rescue and of building a land was a sufficient preoccupation for many to feel close to our people. There was work to be done, and one could suspend the awkwardness and the uncertainty of theology. But my generation lacks an overriding reason to remain Jewish, unless Judaism comes alive for us and we can draw close to the synagogue and to God. We can be active as easily in the Civil Liberties Union or the A.D.A. or the United Appeal as in the American Jewish Congress or the American Jewish Committee or the United Jewish Appeal. If Judaism cannot validate itself, our entire communal structure will some day topple of its own weight. The burden is, of course, on the synagogues. For far too long many synagogues have been centers of an active Jewish life but peripheral to the life about. Children have been taught, but not their parents. Good manners have been preached but not hard morals. There are signs that the synagogues recognize the lateness of the hour and the urgency of their mission -- at least the rabbis do. But there is also every indication that even that half of the Jewish community which belongs to a synagogue remains ~~indifferent and unrelated~~ <sup>SOBERLYLY REMOTED</sup> to Torah and Avodah -- study and piety ~~AND~~ <sup>AND</sup> ~~AND~~ <sup>ACTIVELY</sup> FEARFUL OF THE BROADER ~~REQUIREMENTS~~ <sup>OF</sup> ~~OF~~ <sup>GEMILUT HASADIM</sup> MANDATES



More revealed in Torah ~~on~~ <sup>an</sup> ~~time~~ <sup>time</sup>  
since just ~~the~~ <sup>the</sup> ~~people~~ <sup>people</sup> ~~should~~ <sup>should</sup> ~~be~~ <sup>be</sup> ~~good~~ <sup>good</sup> ~~and~~ <sup>and</sup>  
We have been ~~low~~ <sup>low</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~world~~ <sup>world</sup>, we need to lift up  
our ~~soul~~ <sup>soul</sup> ~~to~~ <sup>to</sup> ~~work~~ <sup>work</sup> ~~why?~~ <sup>why?</sup>

-10-

commitments. One of our communal tragedies is that so many of the tried and  
good in the leadership of Zionism or of our defense agencies or of our  
federations absent themselves not only from worship but from search. We are  
so busy being busy that we never ask why? to what end? what is it that God  
doth require of us? Judaism is a search, a search for God and for some  
meaning of life, a search for goodness and for a way to be good. If that  
search is abandoned, we abandon our integrity.

"I will lift up mine eyes unto the hills, from whence cometh my help.  
My help cometh from God, who hath made heaven and earth." I do not despair  
of our American Jewish community. There are signs of a new and welcome  
seriousness among at least a saving remnant. But I would suggest tonight  
that a discussion of organizational unity ~~among the American Jewish community~~  
is premature. We have not yet validated our mandate to remain distinct and  
apart. WE ARE NOT YET ON OUR WAY TO BEING A

GIRL '41 PLEASANT WITH - A KINGDOM OF PRIESTS  
AND A HOLY NATION.



Address Delivered Before the  
ZIONIST ORGANIZATION OF AMERICA CONVENTION

Washington, D. C.  
October 2, 1964

Rabbi Daniel Jeremy Silver

This Sabbath the story of Creation is to be read in our synagogues. According to our Torah, after each creative act God affirmed the goodness of Creation. Of the whole, He judged, "And behold, it is very good." Yet we live in a world where each breath is a challenge, a world in which Israel, chronically, has been out of breath.

Was Creation, then, less than perfect? It was meant to be. There was to be room for man's handiwork. "The heavens are Thine, the earth belongs to the sons of man." A world without challenge would be a tiresome place. Indeed, a Midrash suggests that Adam ate of the forbidden fruit when he could find no other way to escape the boredom of Paradise.

Several years ago, mountain climbing was all the rage. Do you remember Annapurna, K-9, and the famed Sherpa guides? Why do men climb mountains? The poor Sherpas climb for , to support their families. They are paid to accompany rich men whose lives are so drably secure that they must manufacture excitement. When life gentles down we find ways to dare the devil. Perhaps this psychological quirk explains why Israel was never hunter nor mountaineer. Just to live has been challenge enough. We never had to invent excitement.

Unexpectedly, we find that the philosophies of pessimism and fatalism breed in the palace rather than in the hovel. The poor are restive and rebellious. They do not despair of life, they only want a fuller share of it. The rich become sluggish and find life tasteless.



"So I hated life because the work that is wrought under the sun was grievous to me. For all is vanity and a striving after the wind." At first glance, we see in these lines the silent peasant, "dead to rapture and despair." "The emptiness of age is in his face, and on his back the burden of the world." No peasant wrote these lines, but a king of Israel, cushioned in his pleasure palace, provided with every luxury, and a master of men. Buddhism is the classic expression of resignation and dismay in the face of life. We would expect the Buddha to be one of India's unseen millions, perhaps an emaciated and diseased untouchable. We find him instead high born -- a much pampered princeling.

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remarkable for the breadth of its vision and the measure of its aspiration. Imagine the impudence of an insignificant Near Eastern people assuming that it could be a light unto the nations, the teacher of mankind in the things of the spirit.

"I will lift up mine eyes unto the hills." I am afraid that in this generation we no longer look up so high. Indeed, we are by way of being the most ardent foothill climbers in Jewish history. We trudge vigorously up the trail of annual membership drives and of building and of mortgage campaigns. We move briskly along to raise impressive national headquarters in New York City or in Washington. We are busy being busy, and within narrow institutional limits we accomplish and all seems well. Budgets are met. Meetings are held. Now and again a new ward or a new clinical service is added to our hospitals or our homes for the aged.

"I will lift up mine eyes unto the hills." Can Israel be satisfied to live in and for its institutions? You cannot live in the valley and not be conscious of the surrounding heights. Personally I find a philosophy of survival for survival's sake cramped and narrow. I want to feel myself not only a partner in a hospital fund drive or in the U.J.A., but a partner with God in all the work of man. " ."

I lift up mine eyes and I see the challenge of war, the challenge of poverty, the challenge of population, the challenge of the city, and the challenge of rapid technological and economic change. I cannot believe that my faith is irrelevant to these challenges, and I want to feel that my people's institutions are active in meeting them. Jewishness is not a passport from the larger world into a private and parochial empire, but a visa to be a bearer of light in the dark loneliness of stricken lives and of shadowed times. Moses took into freedom men of many backgrounds, an

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It is necessary and prudent that our community relations agencies be alert to the particular needs of our particular community, but must they not also be of the forefront in civil rights and racial justice? God commanded, "Love thy neighbor as thyself," not that we pursue righteousness only for the Jew. Similarly, God commanded, " " -- burn out the evil from thy midst. In this era of violence and social unrest, is the burning of candles or the burning of mortgages really a proper fulfillment of this command? If we truly seek the wellbeing of our cities, must not our service agencies become champions of welfare legislation, the



poverty program, of Medicare, and of adequate supportive taxation? Tragically, many -- most -- stick to their last. All that executives ask of their Boards and of their community is the wherewithal for the task at hand. Why? History provides part of the explanation. Sealed off behind ghetto walls, no one cared for us and we learned to care for our own. The synagogue, especially, learned to bite its tongue. To cry out against indignity and economic outrage was to invite violent repercussion. But the real answer lies, I am afraid, in institutional timidity and professional prudence. No one wants to rock the financial boat. A decisive and political stand invites the walkout of differently opinioned big givers. If a federation insists on the morality of public welfare, many who may spring from the tradition of our prophets but who care only for their profits, are angered and sulk in their country clubs during the next campaign. A number of our defense agencies responded vigorously to the racial crisis, and each of these has learned that it did so at a cost; and the cost was not only the alienation of chapters in Birmingham or Jacksonville, but it must be measured in the restiveness of many east, north, and west, who have substituted "Have I not an investment in my home?" for the traditional "Have we not all one Father? Has not one God created us all?"

American Jewry seems to have assimilated the conventional attitudes far more radically than many of us might have guessed. The time is now for our leadership, religious and institutional, to insist that a Jewish institution be Jewish in spirit, in heart, in attitude -- be righteous in spirit, in heart, in attitude. Judaism has no vested interest in laissez faire. We have a vested interest in human welfare. Judaism sets little value on States' rights, but a high priority on human rights. Jews were pioneers for peace. Centuries ago we learned that not by power nor by might but by understanding, by justice, and by sacrifice. I am afraid we



have come to a moment in our Jewish life when our institutions and our synagogues must pay a price, in membership and in budget, for our tradition -- when we must heed the prophet, "Hate evil and love the good, establish justice in the gates -- it may be that the Lord, the God of Hosts, will be gracious unto the remnant of Israel."

American Jewish life must rediscover our moral covenant -- our fundamental principles -- and it must rediscover the priority of political action. The leaders of Jewish life, from Moses to Herzl, have always been eminently practical and political men. It is not enough to pass pious platforms and to ship them out into oblivion. We must be specific in statement and specific in act and deed. Paradoxically, therefore, the way of Jewish survival and the way of Jewish affirmation lies in breaking down self involvement and the parochial. Our survival in health depends upon the prosperity and the openness of American society. A hot war means the end of all our settlements and of all the settled. If reaction triumphs, it will not be long before our own hard won rights are taken from us. If racial bitterness breeds bitter war, there will be an inevitable spillover, and we are the world's favorite scapegoat. If poverty walks the land, if we cannot adjust the economy to the revolution of automation, how long will it be before a demagogue whips the unemployed and the bitter into a frenzy of hate.

"I will lift up mine eyes unto the hills." Our own Zionist Movement cannot escape a similar criticism, even though our province is necessarily with and for the people of Israel. We have been very busy, this past decade, with membership drives and membership meetings and all manner of special projects, and the unhappy results are all too apparent. Often when I address a Zionist audience I feel myself at a class reunion, again this year in diminished numbers, met to recall and relive the glories of an earlier day.



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The Zionists were once the supreme realists of Jewish life. Today we are among the dreamers. In the bitter days of the White Papers and of international betrayal, we never relied on another's charity or on vague expressions of good will. We knew then that our cause was just, but also that justice is never the final arbiter in international affairs. We knew that Israel had to appeal to the world's conscience, but also that the Yishuv had to be armed and that pressure had to be brought in the chancelleries of the world. Today we Zionists delight in Chanukah and we forget Tisha B'Av. Israel is not the first Jewish commonwealth, but the third. The first two went down in flames. Israel alone, whatever its defense budget, cannot guarantee its ultimate security. Yet we act as if Israel were eternally secure -- we become political only to battle over the Presidency of the Z.O.A. I am confident of Israel's will and resolve, but I am also convinced that we need to protect her ability to purchase arms, that we need to help her open international sources of finance and advantageous



avenues of trade. Every friendly action of our own government, from the recognition of 1948 to the sale of Hawk missiles in 1962 to the desalination projects of 1964, was motivated partly, at least, by narrow domestic political considerations. Why not say it -- the reverse is equally true. Every new Arab repatriation scheme, every shipment of arms or aid to Egypt or Iraq, the continuing subvention of the Jordanian army and government were and are motivated, at least in part, by other narrow political consideration. Israel cannot depend on the justice of her ambassadorial presentation. When it is prudent, the logic of such presentations are simply swept aside. I give you the action of Mr. Dulles during Suez.

That our Movement has shied from the priority of the political is a fact. There are, of course, many explanations of this fact. Some rest at our doorstep, others elsewhere. But I venture to say that we have blamed certain powerful Israeli politicians long enough. Can we honestly say that we have responded vigorously to every request for support? What did we accomplish at the San Francisco and Atlantic City conventions? Why are the actual candidates not here at our convention? How many of us have appointed ourselves a committee of one to get to keep our local legislators informed? How many of us have placed Israel's rights before collegiate audiences before and after the propaganda of oil and Arab League interests? In the reorganizations of political responsibility this past year we had an opportunity to reassert our primacy in political activity, and we responded with something less than high vision. This much is certain. If the will and a way cannot be found to bring our Movement back into focus, and quickly, it is doomed to mediocrity, perhaps to disappear. Despite family ties I would not grieve the loss of a particular organization, but I would grieve the loss to Israel of a critical source of support. If the going gets sticky in the Near East, Israel will have sore need of a disciplined Zionist Movement.



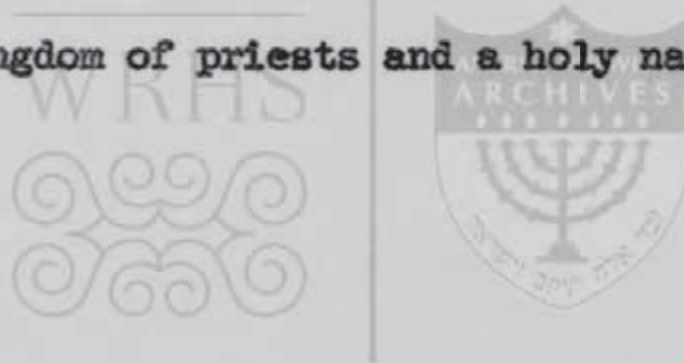
"I will lift up mine eyes unto the hills." American Israel needs a new consecration, we need a new confidence. Most of all, we need a renewal of faith. I often think of American Jewish life as a body kept alive by some miracle of modern surgery. The life juices are being pumped by some artificial organ. In a confusing and changeful age, it is not surprising that the ties of faith have been frayed and weakened. But without faith the whole body must inevitably wither and die. The urgency of rescue and of building a land was a sufficient preoccupation for many to feel close to our people. There was work to be done, and one could suspend the awkwardness and the uncertainty of theology. But my generation lacks an overriding reason to remain Jewish, unless Judaism comes alive for us and we can draw close to the synagogue and to God. We can as easily be active in the Civil Liberties Union or the A.D.A. or the United Appeal as in the American Jewish Congress or the American Jewish Committee or the United Jewish Appeal. If Judaism cannot validate itself, our entire communal structure will some day topple of its own weight. The burden is, of course, on the synagogues. For far too long many synagogues have been centers of an active Jewish life but peripheral to the life about. Children have been taught, but not their parents. Good manners have been preached but not hard morals. There are signs that the synagogues recognize the lateness of the hour and the urgency of their mission -- at least the rabbis do. But there is also every indication that even that half of the Jewish community which belongs to a synagogue remains superficially committed to Torah and Avodah -- study and piety -- and actively fearful of the broader mandates of Gemilut Hasadim. One of our communal tragedies is that so many of the tried and good in the leadership of Zionism or of our defense agencies or of our federations absent themselves not only from worship



but from search. We are so busy being busy that we never ask why? to what end? what is it that God doth require of us? Judaism is a search, a search for God and for some meaning of life, a search for goodness and for a way to be good. If that search is abandoned, we abandon our integrity.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from God, who hath made heaven and earth." I do not despair of our American Jewish community. There are signs of a new and welcome seriousness among at least a saving remnant. But I would suggest tonight that a discussion of organizational unity among the American Jewish community is premature. We have not yet validated our mandate to remain distinct and apart. We are not yet on our way to being a

-- a kingdom of priests and a holy nation.





RABBI JACOB GOLDBERG  
FORT TRYON JEWISH CENTER  
NEW YORK 33, N. Y.

OK  
mailed 10/22/64

October 15, 1964

Rabbi Daniel J. Silver  
The Temple  
University Circle  
Silver Park, Cleveland, Ohio 44106

Dear Rabbi Silver:

I would greatly appreciate it if you would send me a copy of the address that you delivered at the Emanuel Neumann Dinner. I have read a copy of it given to me by one of my members Mr. Nathan Vogel, and I find it to be an extremely good piece.

Thank you very much.

Cordially yours,

*Jacob Goldberg*  
Rabbi Jacob Goldberg

RJG/as