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**MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**  
Series 3: The Temple Tifereth-Israel, 1946-1993, undated.  
Sub-series B: Sermons, 1950-1989, undated.

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Untitled sermons (at Temple Beth Torah), 1952-1954.



According to the American Jewish Yearbook there are to-day about 5,200,000 Jews in the United States. This seemingly bold statement, however, needs a great deal of qualification. Are there 5,200,000 proper Jews? Or are there 5,200,000 men and women who do not deny such an identity? Or is the number some label arbitrarily attached to all those who come of Jewish stock. Strangely, and wonderfully, here in America it is not the government with its decennial census which makes such an arbitrary assumption - but it is no official division of citizens according to <sup>their</sup> religious loyalty - but rather <sup>the division is made by</sup> the demographers of national Jewish organizations with their various statistical exhibits. How much smaller than 5,200,000 is the actual number of 'real' Jews is a matter of conjecture. This much we know; that slightly less than 3,000,000 men, women, and children are affiliated in one degree or another with synagogues or Jewish schools and that perhaps another half million can be counted on to contribute to Jewish causes. So unless we accept the Nazi hypothesis about the uniqueness and undilutedness of Jewish genes and blood cells, we must admit, in all fairness, that the actual Jewish community at the present moment probably numbers only slightly more than 4,000,000 souls.

6 of this group, one fact can be stated without equivocation, an American has joined community is economically and politically the most fortunate community of Indians in the world of record in all of our 3,000 year history.





A similar inter-penetration can be seen on the political front. Not so many years ago there were - with the exception of the small and well integrated German Jewish community - a Jewish vote. If open immigration was opposed. If anti-discriminatory legislation was proposed. If social justice ~~the~~ policies were advocated. Jewish support could be rallied to a particular ~~candidate~~, usually Democratic; candidate. Economic and social self interest as well, at the same time, as the prophetic teaching of our faith made the 20. Hitler and Revision for a time revealed for obvious reasons the basic identity of interest in our group. But already a change could be seen. No longer did the advocates of embargo and of boycott; of opening the doors of America - justify that of securing a home in social work and with our party. Senator Taft was as helpful in securing American support for Israel as Senator Lehman.

The economic advance, increased social integration, educational penetration, and closer cooperation brought Jews into the ranks of both national parties and ~~all~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~same~~ <sup>same</sup> groups. Jewish membership noted differently than unconverted Jews. The Jewish laborer noted differently than the Jewish executive. It became increasingly difficult to deliver the Jewish vote and even candidates, themselves Jew, found that they had to have other qualifications before they were elected. Under the Democrat a few could be Secretary of the Treasury. Under the Republican a few could be Solicitor General and head of the Atomic Energy Commission. No longer was Jewish affiliation a death blow to political ambitions in other than Jewish areas. There is a Jewish Senator from a new England state with less than 1% <sup>Jews</sup> ~~Jews~~. A young lawyer friend of mine was elected last year State Senator from Haverhill where his religious brethren could vote across with less than 1% of the vote. Again this has never happened before <sup>on such a scale</sup> in our long history. Oh, there have always been Jewish courtiers and diplomats - but they were happy ~~representatives~~ <sup>representatives</sup> of the Jewish community - rarely representatives of the whole community. Only present day France can claim to have achieved the same measure of political labellessness.

Culturally, too, the ground is event-filled and the future sanguine. The Jewish Theatre has rapidly disappeared in America to be replaced by a strong stream of talented ~~is~~ <sup>is</sup> religious ~~and~~ <sup>and</sup> ~~into~~ <sup>into</sup> the general stage. And ~~known~~ <sup>known</sup> no religious label except when a man like

Culturally, also, the interpenetration of Jewish men and women into the various disciplines is fairly complete. There is really very little which might be labelled 'Jewish culture' beside rabbinic studies and synagogue art, <sup>and music</sup> ~~forms~~. The Jewish Theatre has been rapidly displaced as it has moved from the East Side to Broadway and as the language barrier to which it clung broke down. Neither the actor nor the artist nor the musician is segregated in America by any religious labelling. Even when Jewish subject matter is introduced into art forms - as in Marc Chagall's - it is not done to cater to a particular audience nor does he derive its popularity and acclaim for so long. It was not a Jewish Culture Society but a profit-seeking legitimate New York Production Group which staged last year the fall stone of Sholem Aleichem. A Jewish culture with his novel, The Circle Meeting, with a Jewish hero and it became not an apology for the Jewish Community but the ~~the~~ <sup>the</sup> ~~World~~ <sup>World</sup> Novel of the last ~~decade~~ <sup>World</sup> War. What I am saying is that the Jewish artist, painter, actor, author, sculptor, architect, creative intellect contributes to the American civilization and is deemed not unworthy of speaking or representing basic American values and ideals. His art is Jewish only in so far as he has derived inspiration from a Jewish spiritual matrix, ~~among other things he is not Jewish~~ <sup>among other things</sup>.

What I am saying is that in the last two decades or so the Jew has made significant progress in crossing the invisible yet all important divide which separates the American Jew from the Jewish American. It is the difference between being <sup>not only</sup> politically accepted and feeling psychologically ~~accepted~~ <sup>at home</sup>. In so doing we are embarking on a unique experiment in Jewish history. In effect we are admitting that Jewish identification must be on a 'voluntary' basis and that many of the official communal mechanisms which which can follow without the stress and strain of the long unprincipled centuries are no longer necessary to us.

Emile Durkheim suggests on such function when he writes: "Science is fragmentary and incomplete: it advances but slowly and is never finished; but life cannot wait. The theories which we have used to make men live and act are therefore obliged to grow scarce and complete at prematurely." Primitive business and atom-orientated have seen only known a segment of our world's basic derivation. The examination of known facts will organize a few of the inevitable questions which arise as men go to life. In order to understand his role which needs to answer the answers which still need a voice, he needs to get related to his universe. Religion's complete the picture. Their theology deals with the scientifically unsoundable. They answer: How the world came into being - How corruption was born? What happens after death. They intend knowledge and answers. Their way of life leads men to act on these assumptions. In a small sense Durkheim sees religion as man's attempt to bring meaning into the world which surrounds him. Religion's chief because men can not tolerate a world of question marks and incompleteness.

~~The noted American philosopher William James suggest another function of religion. He defines it "as the feelings, act, and experiences of individual man in their solitudes." In a sense he explains how men come to be these kind of things. William James~~

John Dewey, so called American philosopher and educator stated a similar note but in perhaps a more suggestive way. He had "The rel. attitude is a sense of the possibilities of growth and growth to the limit of those possibilities." Noting Parkhurst's answer but full - distinct - the values so revealed. It is important to emphasize this dual role of religion "belief" and "laying" or "works". Because it is the function which separates rel. from phil. Philosophy is to ask some ultimate question. Philosophy goes beyond the facts of science. But unlike rel philosophy does not command devotion and practice.

Religion then is a system of belief by which a group of people answer the ultimate problem of man <sup>laying out</sup> but the system of practice by which the group symbolize their ideal coupled with a way of life by which they endeavor their devotion to the basic values which their beliefs express. Or simply Religion is man's search for the ultimate meaning of life and his commitment to those values which he considers express his ultimate meaning.

We have not the time here and now but I believe that all the disparate rites and dogmas and internal which can be found in the primitive and in latter day religions can be explained in terms of these functions of all religions.

We have described religion as a cultural phenomenon - no more must. We can say then that we will it. But it is well to remember that <sup>the</sup> cultural answers & values of the major religions were forged by ind. men and that rel. is offshoot of the ind. individual internalizing his traditions.

William James once described the rel. attitude "as the feeling and experience of the ind. in their solitudes." James heard God's plea for justice alone tending his sheep in the forest of Tabor. Elijah found God in "the still small voice" of conscience alone

in a desert <sup>desert</sup> refuge on a <sup>scenario</sup>. Buddha meditated silently (5) and found the "Great Enlightenment" ~~and~~ <sup>and</sup> ~~any~~ <sup>any</sup> man he had known left dead and became a lonely wanderer. John the Baptist found a new life in the wilderness by the Dead Sea.

What stress of the freedom of the great rule & true value of their  
discussions. Religion is a <sup>no more than another</sup> ~~superficial~~ act of sentimental procedure  
unless the believer takes them to heart & commits himself to their  
values. When men commit themselves they fall <sup>near the ind. spiritual</sup> ~~to a certain degree~~  
and to something of a total other degree than the usual

Having defined religion by its functions, we are faced with a difficult problem. There seems to be systems of belief which we do not normally consider as religious which yet <sup>must</sup> all be requirements of such definition. Nazi mysticism, for instance had a set of ultimate answers, a definite code of practice & way of life based on ~~its~~ <sup>its</sup> convictions. There were symbols, acts of faith, ~~the~~ group organizations, rituals, with all the usual paraphernalia of religion. The same can be said of Communism. Marxian doctrine expresses its world view, its fully given & unifying mission & its code of life, its laws, its mores, its manifest & its rituals, its many Dogms & Holy Writings. It even had its conversion raptures. Not long ago Arthur Koestler & a group of ex C.P.s wrote of their experience in an interesting book of confession called "The God That Failed". The title is itself significant. Here were men who had been bewildered by the confusion of modern society & needed a vision and a clear cut path & Communism did all that a rel. might do.

2) How shall we judge?

1) most difficult of all areas of rel. speculation. Those who believe in revelation - simply by accepting a faith open or no rational test res.

2) Of course, however, belief that truth comes "not only from the inward of the soul but from the studies of our eyes & ears in our surroundings" - then we must judge the world rel. against our personal standard of values

① Does it encourage inquiry & study or does it close it mind to new knowledge?

② Does it ~~promote~~ <sup>encourage</sup> the full development of ind. talent & faculties?

③ Does it turn man's attention to the problems of his life - or keep him mostly in a state of apathy?

④ Does it promote justice and peace and encourage social reform?

⑤ Is it humane in its moral code?

⑥ Does it encourage the responsibility of freedom rather than the obligation of authority?

⑦ Does it appeal to men through fear or through hope?

not enough to give us comfort & consolation - Religion must be the cause of as much kindness as gentleness & good.

~~Importantly to judge religion to men on the basis of its fruits rather than its doctrines~~

This year the five million Jews living in the US are celebrating their tercentenary year which marks the 300th anniversary of the first settlement of men and women of our faith on the North American continent. Some of you may have seen and heard on your television sets the speech which President Eisenhower gave ~~about~~<sup>some</sup> three weeks ago at the National Tercentenary banquet in New York City. Each major community is also preparing a series of commemorative events of more local interest. Some of you attended the special services which were held at KAM ~~Temple~~<sup>Temple</sup> in October and I understand that early next year a special cantata written by the famous San Francisco composer and conductor Darius Milhaud dealing with the theme of Jewish settlement in this country will be presented at the Civic Theatre, ~~and, further, that~~ It is also hoped that Mrs Anita Tebenson will have her new History of the Jews in Chicago finished in time for spring publication.

These events will highlight our celebration. They will help us express and acknowledge to our nation the gratitude which we feel. Never before has a segment of Israel's world dispersed household been able to look back on such ~~an~~ <sup>a prolonged</sup> ~~uninterrupted~~ period of undiminished prosperity and liberty--three centuries during which our rights and opportunities grew and ~~remained~~ never diminished. Under the life giving warmth of this democracy we have been able to forget <sup>at least</sup> some of our deep seated cultural ~~defects~~ <sup>and insecurities</sup>. Life has become fuller--less insecure--happier.

when I visited the beautiful Touro synagogue in Newport, Rhode Island. This white <sup>wood-</sup>board building is the oldest synagogue structure in the US having been completed in 1768. It has been declared a national shrine.



It is a structure beautiful in its simplicity as well as its memories. But if you befriend the beadle he will open up two doors directly below the pulpit which <sup>mosque</sup> ~~one~~ on an escape tunnel which <sup>leads into a</sup> ~~leads to a~~ building across the street. By 1768 Jews had been in Newport for some 20 years. There had been little discrimination. Yet their cultural memories lead them to <sup>put it beside with the ghetto families</sup> ~~build~~ means of escape. We, today, the heirs of three centuries <sup>of freedom</sup> have tossed aside such fears. We feel, we know ourselves to be members-partners in our society and we are the more normal for it.

Truly we have much to be grateful for and as we pause to offer our humble thanks we should direct them also to those legions of men and women of our own people who <sup>were enthralled by</sup> ~~captured~~ the mission and vision of the American dream and put their talents, minds, and sinews <sup>to work in</sup> ~~into~~ its service. Men and women who have given to America good for good, returned blessing for blessing-Scientists: Einstein Waxman, Statemen Benjamin, Baruch, jurists Brandeis, Cardozo, -our artists and musicians our business men and labor leaders our scholars and social pioneers, our religious teachers and our medical people, yes even our comedians and writers who taught America so much about laughter and tears.

America spelt salvation to our forefathers and it is not surprising that once <sup>here</sup> ~~there~~ they espoused democracy and liberty <sup>with an eager mind</sup> ~~as they would~~ <sup>meant for</sup> a religious faith. This American dream must be ever broadened and bettered and you will find our coreligionists in the forefront of most of the struggles for freedom and equality of opportunity- in the struggle for the rights of labor and of women, for better health standards and better schools, for slum clearance and a free press, <sup>for</sup> full minority rights, for social security and Fair Employment Practice Commissions. This is all not in the least surprising. As early as 1820 a famous American Jewish doctor Joseph De la Motte addressed a rededication service for his synagogue in Savannah with these words about his fellow Jews. 'Our people saw in prospective what would probably be our lot. They panted



For liberty! Starved through the long centuries for such an opportunity  
 Now that it was theirs they would see that the promise of the future was  
 realized in fullest measure. In the area of the advancement of human  
 rights consequently American Jewry occupies a distinguished place. And, I  
 might add, parathetically, that this wanting for liberty, this dream of  
 great expectations, explains in part <sup>at least</sup> how some of our brethren came to  
 flirt with and espouse causes now labelled subversive. These were often  
 young zealots, impatient, indiscriminating, immature men and women who  
 forgot America's <sup>many</sup> real blessings and saw only its areas of still unful-  
 filled promise and our irritatingly slow manner of evolutionary growth.  
 Unwilling or psychologically unable to bide their time and work patiently  
 and pragmatically they became converts to glorious day dreams which had  
 never to be tested by reality. They <sup>hoped passionately</sup> ~~were impatiently~~ for the good and the  
 glorious and so became impatient with the everyday and the real.

I have been wondering for some time now if in the last decade or  
 so we have not perhaps become lax in this concern for the development of  
 the American promise. I acknowledge that concern with the ongoing growth  
 of ever freer and more equitable institutions of government has not been  
 a popular cause since the second world war. There has been a concerted  
 effort to equate loyalty with conformity rather than with devotion to  
 the best interests of the nation whether this demands changes in the  
 status quo or not. Some have been silenced by fear. But I am more con-  
 cerned with those who have made no attempt to serve their fellow citizens  
 That group which takes its rights and privileges for granted. Men who  
 seem to spend their lives amassing and banking the American dream, taking  
its future out of circulation, spending little if nothing on communal  
and charitable projects. Men and women who live wholly self contained li-  
 ves without thought to service on <sup>civic</sup> ~~communal~~ committees and on projects  
<sup>which would</sup> ~~which would~~ benefit the whole group. People who use a community's schools  
 and churches and parks and art institutes and museums and roads and police  
 and fire protection, and do little more than pay their taxes and do that



again coming into being, <sup>Chicago has lost</sup> <sup>and the Supreme Court has a Pale situation</sup> ~~Thurbull Park~~. All I am saying is--  
that there are demagogues in our society ready to take advantage of  
every misfortune to the American dream--that the fishing in muddied  
waters will not be to our benefit, that therefore we should concern  
ourselves always with the common good for <sup>their</sup> ~~their~~ lies there at promise  
of our future.

/// There is no reason for despair not even for pessimism. America  
fortunately possess an immense reservoir of good will, less vocal and  
strident than its hostiles of discord but no less real. But there is every  
reason, I believe, to use this tercentenary as an occasion for intro-  
spection: Have I done all I could for my community and nation and for  
the many public and private institutions which make for its greatness?  
This thought it seems to me should be uppermost in our minds.

And the answer--the answer is that there is always something more  
that we could have done. Here the history of the first settlers may be  
instructive. When the bark St Charles landed its 23 recently robbed  
passengers on a New Amsterdam warren, it could hardly be claimed that  
they were met with open arms. Their two leaders were immediately clapp-  
ed into prison and the town council under Peter Stuyvesant, famed for  
his wooden leg lost no time dispatching the following letter to his  
superiors:

The Jews that have arrived here would nearly all like to  
remain but learning that they (with their customary usury  
and deceitful trading with the Christians) were very repugnant  
to the inferior magistrates, as was to the people having the  
most affection for you, the Deacons also fearing that owing  
to their present indigence they might become a charge in the  
coming winter, we have, for the benefit of this weak and newly  
developing place and the land in general, deemed it useful to  
require them in a friendly way to depart; praying also most seri-  
ously in this connection, for ourselves as also for the general  
community of your worship, that the deceitful race--such hateful  
enemies and blasphemers of the name of Christ--be not allowed  
to further infest and trouble this new colony to the detraction  
of your worship and the dissatisfaction of your most affectionate  
subjects.

One could hardly call this an auspicious beginning/ Even when the Dutch

West India company countermanded Stuvesant's expulsion order, this governor allowed the first settlers to remain only under the stipulations that they were not to engage in retail trade or practice a handicraft or bear arms in defense of the colony, or trade with the local Indian tribes or own land or meet for public worship. What impressed me always with the history of this affair is that these 33 people did not accept of this unrotestingly but claimed like all burghers their right to enjoy equal rights; They fought Stuvesant in the courts, <sup>into petition of demand</sup> in ~~letters written~~ to his superiors, by going ahead and cooperating with the community and making many friends until in just a few years they had removed the bulk of these restrictions.

Jacob Bar Simson <sup>and his</sup> friends served democracy well by fighting for it - So did so many of our ancestors in this land (as they had throughout Jewish history) So must we never shrug off the crusaders' mantle. Our future, our lives, our hopes depend on it. <sup>Some have said that there is no such thing as a free lunch</sup>

Let me close by quoting a Methodist Bishop William C. Martin currently president of the National Council of Churches of Christ in America - a man whom I had the privilege of inviting to dedicate an ark which we build at the Navy chapel in Japan

Even a hasty analysis of the society which has been built in America during the past three centuries reveals the outstanding contribution of the Jews. Disproportionate to their numbers, varied in its forms, their contribution is conspicuous in science, commerce, culture, social welfare ~~XXXXXXXXXX~~ and politics. It is especially notable in respect to the development of a dynamic and creative free society which is the greatest achievement of this nation.

To which I can only add Amen, May this generation accept its responsibilities and its challenges when I believe the sixcentenary celebration will be as joyous and hopeful as one <sup>we are all happy to think</sup> ~~as one whose has been desired the fact~~ that we will all have been better people for such service.

[c.1955]

Beth Torah has affiliated itself from the very first with what we know as the reform or liberal wing of American Jewish life. Organizationally, ideationally, spiritually this commitment has had great effect on our organizational life-and will continue to do so-For the answer it gives to the question: How can <sup>we</sup> ~~I~~ lead a meaningful helpful Jewish life? is in large measure our answer and the point of view with which we are building this congregation.

Reform Judaism now numbers some 600,00 men women and children in the United States affiliated with some 495 synagogue units. So it has enrolled in its ranks about **1** out of every 2 American Jews whether these be synagogues or not. Reform in America has a long and proud history which goes back to the middle decades of the 19th century. Since that day its standards have pretty well called the tune in American Jewish life, its rabbinic and lay leadership has been preeminent, and its organizations important community factors. Reform was the first group to organize nationally: its three national bodies its seminary, its congregational union, and its rabbinic conference all date from the 1870's and antedate their conservative and orthodox <sup>conferences</sup> ~~conferences~~ by some thirty years. These organizations: The Hebrew Union College, the Union of American Hebrew Congregations, and the Central Conference of American Rabbis are all still with us today and still important adjuncts and aids to our congregational life-if it would be well if we understood their role and function.

The Hebrew Union College-Jewish Institute of Religion is an excellent rabbinic school with an impossible name. The name results from a forced marriage after the last war between Rabbi Stephen S Wise's New York City seminary which was bankrupt and without leadership and the older Cincinnati based Hebrew Union College which felt that the continued existence of what had become a second rate school affected the whole standard of professional competence in the American rabbinate. They are today one-and I am sure the name will soon be revised. A young man spends six years at the college being

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introduced to the mystery and the mastery of Jewish history, theology, and philosophy-as well as to those areas of the more modern disciplines of educational and mental psychology, sociology which may be of use to him in the mystery. In the realm of American seminaries HUC ranks at the first rank-on a par with Union, Meadville and others.

The College provides the Reform movement with its rabbis. It also has taken on a variety of other functions. It provides an opportunity for graduate research leading up to the PhD degree in Jewish studies, it has always some dozen or so Christian fellows enrolled who want to get a first hand knowledge of Jewish thought. It runs today a School of Jewish education in NE and Cincinnati which aims at producing a crop of competent Sunday school supervisors and teachers--and its newest creation is a school of sacred music in NYC which is designed to ~~xxxxxxx~~ <sup>help meet</sup> the increasing number of requests from member congregations for cantor-choir directors.

The College is headed today by Dr. Nelson Glueck, a world famous rabbi archaeologist. It has an enrollment of some 120 rabbinic students, and it is all in all doing a most creditable job. Its job is to train the specialists which Reform Jewish life demands and to put into their hands <sup>the best possible</sup> ~~refined techniques of operation designed to meet the problems of their day~~ standards, training, research these are its pillars.

The Union of American Hebrew Congregations on the other hand has an entirely different area of operations. From its badly named headquarters- The House of Living Judaism, in New York City it has the task of meeting all <sup>which are required by each individual congregation</sup> ~~those needs xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ but which alone cannot be supplied by some parent unit. Thus it is the Union which develops, tests, publishes and disseminates educational material-visual aides, texts curriculum guides for the use of the member congregations. It is a clearing house for all information about new experiments being conducted by its various constituents. It provides new congregations with advice gained from the combined experience of its 55 members. It brings laymen and rabbis together to discuss the future orderly growth of the reform movement.

It is currently engaged in youth work-maintaining three such ~~XXXXX~~ year round camps as the one you may have heard of at Oconomowoc-for the express purpose of giving young people and their parents an opportunity for a more intensive period of Jewish education and discussion. Its Nifty which is broken down into <sup>regional</sup> units <sub>A</sub> hones especially in the small towns to increase the number of Jewish contacts a young teen-ager may have and thus make it possible for that child to have a more rounded social life.

The Union is also the parent body of the National Federation of Temple Sisterhoods, the National Federation of Temple Brotherhoods, and the Jewish Chatauque Society-the first of these is a very active organization of representatives from the various sisterhoods who seek to find ways to broaden the programs of their various affiliates by common exchange of ideas and planning. The NFTA is a not too successful Men's Club group with the same aims but not the same interest, and the Chatauque Society is a clearing house which sees to it that Kfar HaTorah, institutes and programs which seek the services of a rabbi are served.

Rabbi Maurice Eisendrath is the executive director of this organization-which maintains branch offices in our town as well as in certain others. Since its intention is to serve all congregations-all congregations support it by setting aside a stipulated portion of their dues for this purpose-and it is a worthwhile one indeed.

The Central Conference of American Rabbis is a professional body whose purpose is to discuss problems of Jewish theology, organizational life to express the spirit of the rabbis on issues of national policy, to develop and publish the RB and the H'mnal, to exchange ideas on standards and disciplines, to see to it that the standards and quotas of the services are met, and generally to provide once a year the convention atmosphere of good fellowship-so you think you have troubles with your congregation-you should see mine. It is a highly responsible group which has when all has been said taken many forthright and courageous stands on issues of national importance and a body whose decisions are not without weight and importance.



These are the national bodies which support and advise the various congregational units which are affiliated with them-It should be remembered however that they are ~~susative~~ not authoritative. That one of the principles basic to reform Jewish life is the autonomy of each congregation-and that if we are to define reform Judaism we must do much more than describe the programs and accomplishments of **these** three groups. We must discover for instance what joins Sinai and Beth Or together in one movement and yet separates Beh Or and Anshe Emeth. We can readily see that the answer lies not in congregational composition-the old German Eastern European differentiation has disappeared-nor does it lie in any uniformity of ritual- It lies however, I believe in the stress which reform is willing whatever its modes operandi to place on the answers to these four questions:

The first question is this: How much weight shall we ascribe to tradition? Generally, reform will answer none unless traditional beliefs, practices, beliefs and customs still have positive spiritual meaning to men and women in our day and age. Three principles follow from this fact which reform accepts but which conservative judaism temporizes with: The first is this We will discard what is outmoded-



(c. 1955)

Judaism is not a dark somber religion which looks askance at the pleasures of the world. We might cite in this connection the words of a brilliant teacher and essayist, Jesus ben Sirach, who lived some 23 centuries ago. 'Defraud not thyself of the good day and let not the part of a good desire pass thee by, for there is no seeking of life's joys in the grave.' When men and women have worked hard and are fortunate enough to find the result of their labor successful, it is altogether fitting that they should rejoice together in 'the good day' which is theirs because of what their common effort has builded.

It is one of the interesting paradoxes of history that those cultures which are most ill at ease with the joys of living often evidence an excessiveness, a degree of self indulgence, which is not to be found among more moderate societies which see no particular virtue in unnecessary self denial. We might think of the frenetic, frenzied orgiastic rites of the flesh denying Greek mystery cults or of the sadistic delight in human suffering which characterized self controlled Rome and salvation seeking Spain.

An unknown Jewish poet wrote in his psalms many millenia ago 'serve the Lord in gladness, come before Him with singing.' Our people have always been encouraged to drink deeply and without guilt from the fount of life's joys. The only caution which was made was that they should avoid excess and the history of our people is singularly free from such excess.

Tonight it is our privilege to share together such a moment of inner happiness. We are in the position of parents who have nursed a youngster through a particularly difficult period of growth or convalescence and who now see that child romping in <sup>his</sup> full strength before them. It is a moment of pride and well being-and if we are understanding-of thanksgiving and humility.

We have guided our child, this congregation, through its infancy, its year 1, through one of its most critical periods; and all about us in its

well attended services, <sup>in its</sup> successful educational and social programs, <sup>in its</sup> satisfied membership we can see that our efforts have been crowned with success. All of us share tonight-in measure as we have given of our time and interest-in this moment of pride and satisfaction and humble gratitude which makes up Hanuah

They say that when a fine artist has completed a master work he has not only put his all onto his canvass, but he has himself been subtly changed by the beauty and meaning of that which he was seeking to portray. Our relationship with Beth Torah has not been a wholly one sided, ~~one~~ As we have invested in its growth our time and talent certain changes have taken place in our own lives. As our after service discussion sessions have shown time and again, we have many among us who are not ashamed to mention that their association with Beth Torah has made their lives richer and happier.

How many of us feel today more comfortable with our birth-right than we did a year ago. What was then simply a socially disabling and inconvenient burden has become an attractive and modern spiritual quest. Self hate has begun to give way to religious conviction. Any sense of social unease has been lost. Busy with our new work -always among our many new friends- we have just not had time for such self torment. "here many of us felt a vague queasiness about the intellectual standing of Judaism, we have now begun to feel pride in its reasonableness and in its enlightend and ennobling good sense. Nor is this pride narrow or based on highly theoretical casuistic contrast with other faiths; rather it is the pride which comes with a faith personally satisfactory rich in meaning, fresh in insight, modern in outlook.

I believe that we also feel somewhat more at peace with our neighbors because of Beth Torah. Religion plays an important role in our area's life. As we did last Thanksgiving, we can meet now on equal footing with other faiths--proud of our teachings and happy for what

their ~~faith~~<sup>Religion</sup> means to them; as they are proud of their teachings and happy for what our faith means to us. No longer need we play the debasing role of the sycophant, can in hand. United in our differences, men among men, we can all work for a healthier and stronger neighborhood. Indeed, the warm welcome which the churches extended to us, the constant help which they rendered us—opening their halls and their hearts—should silence the last argument of those who fear even in matters of religious conviction to be different.

I know that our days have been fuller because of Beth Torah and I am confident that they have been a bit more satisfying. We have learnt that we can increase the pleasure which we derive from our leisure hours when we broaden our social activity to include worthwhile projects. In our heart of hearts we will all admit that the routine of small talk and cards becomes tedious at times. Such a routine tends to limit us to a narrow circle of friends and to a narrow range of interests. Beth Torah has increased for all of us the number of our friends and brought us together with men and women who ~~were~~<sup>are</sup> extremely interesting because of their backgrounds and experiences ~~were~~<sup>are</sup> so totally different from our own. We have experienced the inner joy which comes from spending time in a worthwhile fashion. We have gained in self respect for so regulating our lives and we have gained in respect for our old friends because they too have shown capacity and interest in this work.

Besides these many blessings our year 1 has helped each of us grow in depth—in character. We have ~~experimented~~<sup>experimented</sup> each in his own way, with the experience of prayer—honest and introspective—and though it may be still a new slightly strange discipline we know now at least that there are within ourselves and within our universe untapped sources of strength and understanding. We have thought through and been exposed to some of the life experiences and life suggestions which our common heritage has to

offer. We have found that we are not the first to face the many challenges life imposes on us -that there is much that can be learnt from the wisdom of the ages and much also from our friends and neighbors who like us are seeking to maintain certain standards in their homes and world. And as we learnt of their needs, our respect grew apace as did our friendship. This is the true meaning of brotherhood-helpfulness in the face of common problems.

Beth Torah-this experience in Jewish living which we have undertaken has made all this possible. Perhaps it would be better to say that the effort and planning which we put into our dream brought us these blessings. A synagogue is but the sum total of the interest of its members. A building rich in substance and size can yet be a hollow shell almost without meaning to the lives of its supporters. Here we have been most fortunate. Our goal from the first was a working, participant congregation. We would have nothing which was formalized ~~or not understood~~, nothing which we did not understand and could not feel a part of. Beth Torah was built to reflect not only the past but the <sup>our</sup> present and the <sup>our children's</sup> future. Its pillars were to be understanding, participation, honesty of spiritual quest, and education. We recognized that we were setting for ourselves a difficult task but we had ~~understood~~ <sup>heard</sup> that God had given the Torah openly and in a tongue which that no group priestly or otherwise could claim that it was its special portion could be understood by all/and we felt that our house of the Torah, our Beth Torah, should be similarly democratic-that only in so being could it be effective.

"We wanted to come to grips in our synagogue with the problems which confronted us. We wanted honest answers to sincere questions. Prayer was to be more than a few lines read to us oratorically from a leather covered book. It must be fresh and express our own feelings and moods and so we spent time and some attention seeking to understand what these prayers were ~~and we~~ <sup>and in our own faltering way add our own feelings</sup> and trying to add our own faltering words to the liturgy. Education was to be a partnership in growth together with our children. We could not see them being exposed to values and a tradition to which we were

anathetic. Belief was to be the product of honest search undertaken through discussion and study for we have resolved that Judaism must become ~~more~~ for us ~~than~~ <sup>not something superficial</sup> a way of life - a commitment - The ethics of the Bible we would seek to understand and bring out of the printed page into the fabric of our lives. Observance must become more than pagentry. It must be brought into the pattern of our daily lives - in our homes - and become laden with overtones of loyalty and love.

Of course we did not complete our task - indeed it is hardly begun and never completed. But we know now what the future demands of us. Not only new members but redoubled effort. Not only a building but an everpresent awareness of what we are trying to build. As we grow, ~~and~~ we shall grow, in numbers: we must be always careful to grow equally in depth.

If we keep this ever in mind, the future will be as filled with moments of pride and joy and accomplishment as was our year 1. Since our first service a year and a half ago the honesty and sincerity of your interest has made us grow from strength to strength. We have enjoyed a program which has never known failure but to the contrary has always exceeded expectation. Summer, New Years, whatever the competition, we have never failed to hold services nor have they ever been badly attended. We have learnt much in the art of working together and a truly amazing number of ~~our members~~ <sup>you</sup> have been actively involved. Think of it, In the last five days 57 people have given over 170 hours of their time during some 6 meetings ~~for~~ work connected with our synagogue. Think of our wonderful staff of volunteer teachers who have given every Sunday to our ~~work~~ <sup>School</sup> and of the countless number of others who have spent time and effort on special projects for the children. But the whole story of our activity will be unfolded later - I mean only to point up the self-evident truth that you are our strength and our future and that the meaning Beth Torah will have for your lives depends on the interest and ~~honest approach~~ <sup>unselfish</sup> which you bring.



God--in the One God who is the moral personality of our universe--which alone gives meaning and validity to all of our communal activities, to all of our defense agencies, to all of our civic institutions. We need to expend <sup>at least</sup> the same energy and effort in our search for God and for religious insight that we expend in planning brotherhood functions and charity campaigns.

God is the foundation on which all else rests. He is the source of Judaism's vitality and of its moral force. A Jewish community which is not steeped in religious belief is a body without a heart. It is an empty lifeless shell, an anachronism which has no legitimate reason to survive. Jewish life must again focus on religious concerns and on our personal search for God and for spiritual understanding. We must learn again the vital importance of taking God into our hearts.

How does man come to God? Men come to God in many ways. A poem written by a philosopher and teacher of medieval Spain, Solomon Ibn Gabirol, testifies ~~to many~~ ways ~~in~~ which I, too, have been led to believe in God.

"Three things conspired together in mine eyes to bring the remembrance of God ever before me, and I possess them as faithful witnesses. ~~Thus~~ Thy heavens, oh God, for whose sake I ~~will~~ call Thy name; the earth I live on that ~~proudest~~ <sup>who is</sup> my thoughts with its history ~~which~~ recalls He who made me more than I am; and the musings of my heart when I look deep within."

The grandeur and splendor of our world and ~~in~~ of our universe have led many to acknowledge. <sup>and</sup> Many have become sensitive to the visible presence of God by observing the magnitude and orderly symmetry of the spheres. Who has gazed at the vastness we call the sky, dotted with uncountable wonders--worlds larger and perhaps more beautiful than our <sup>own</sup>



separated by distances we cannot measure, and not felt awed and humbled, and not felt that some all-wise being had so planned it. I stand always in awe of the beauty of our world. I stand ~~always~~ in awe of the glories of the sunset, of the surging of the tides, of the profuse coloring of the forest. When I see such beauty I cannot but reverently acknowledge a master hand. ~~I~~ I am awed by the over-whelming dimensions of our world, by the expanding infinity which is our universe, by the span of the heavens and by the sweep of the earth and sea. When I take these proportions to heart I cannot but reverently affirm the all-powerful who alone created it.

I am awed by the precision <sup>with</sup> which each part fits into the larger whole. - by the orderliness of the stars in their heavenly courses and by the symmetry of the <sup>harmony of</sup> ~~firmament~~ <sup>part of</sup> ~~universe~~ of the atom. Each goes its appointed way and performs its appointed task. Each is a necessary part of the total whole. The worlds which astronomy and physics have made known to men make me humble before He who so made it. It is as the Psalmist sang long ago, "Together the Heavens declared the glory of God and the firmament reveals His ~~work~~ handiwork".

One of the difficulties many of us have in becoming aware of God is that there is too little of silence and of quiet; too little opportunity for observation and for contemplation in our lives. We live so frenetically that we do not take ~~the~~ time to appreciate or understand the world about us. ~~Either~~ Earth and sky exist only as a taken-for-granted backdrop <sup>to</sup> ~~for~~ our daily routines.

To find God we must learn to disengage ourselves ~~at times~~ from these worldly pre-occupations. We must learn to observe the world about us with understanding eyes -- with eyes which are open to its beauty, to its majesty and to its meaning. When God spoke to Moses from the burning bush, He ordered His great leader to take off his shoes before he approached for he was about to step on holy ground. The whole earth is holy ground and we need to periodically strip ourselves of work-week habits and of customary practices <sup>if</sup> we are to <sup>realize the God intended nature of</sup> ~~see and appreciate~~ all that lies before us.



The beauty and order of nature is open for all to see. It is a matter of cultivating and training our minds. We must learn to respond to the presence of true beauty. When the great Cathedral of Florence was being built the masons discarded every piece of marble whose grain and shape did not meet their arbitrary specifications. The stone was thrown into the wast heap. It took the trained eye of a great artist to realize that the irregular shape and lines of one of these stones could be fashioned into a statue beyond compare <sup>Test 4</sup> ~~for it was~~ Michaelangelo <sup>who</sup> turned a bit of discarded marble into the world famous statue of David. Training our eyes to be aware of nature's grandeur is simply a matter of ~~taking~~ <sup>of nature</sup> ~~time~~ -- of learning not to be so wrapped up in our own thoughts that we have no time for the world about us. It is important that we so train ourselves <sup>for</sup> ~~only~~ when we pause and consider the grandeur and the order and the majesty of all that is beyond ourselves, the riddle of the spheres and the riddle of the atom -- the might of the spheres and the might of the atom -- the orderliness of the spheres and the orderliness of the atom -- only then will we sense that our world is not a product of chance and that its ~~intricate~~ precision has been ordered by a power that is all-wise and who has might beyond our imagination.

Gabirol pointed to a <sup>way</sup> ~~way~~ by which men have been brought to ~~know~~ <sup>know</sup>ed -- the study of the Book of Life and the observation of the ways of men. Look closely at nature and you will see marvelous orderliness. There is no animal, however humble, who has not some necessary part to play in nature's plan. Each species has learned to live cooperatively and has developed the necessary skills for survival. ~~Among the animals we see each day the miracles of new life, of growth, of love, yes, even of struggle.~~

Look at man -- look closely -- and become aware of the glorious saga of <sup>his</sup> ~~the~~ slow and tortuous but none-the-less ascended progress from beast to man -- from animality to humanity. I can only wonder at man's proven capacity to transcend himself. The ape has remained an ape. The supposedly ape-like man has become thinker and prophet and artist and craftsman. He has learned to work cooperatively,

to love unselfishly, to live creatively, to think deep thoughts and has even managed to unravel some of nature's mysteries. I cannot but believe that all this was so planned — planned by a master mind.

Look at man — ~~look closely~~ and observe the many acts of sacrificial love, of freely offered aid. Observe the ~~help~~ <sup>help</sup> and the comfort which men extend to ~~their~~ <sup>other</sup> fellows. Watch the dedicated healer or the consecrated leader <sup>spending his</sup> serving his days in the cause of mankind. At such moments, in such men, you will see a brief flaming of the divine spark which is in each of us. You will become conscious of the potentiality with which God has filled us. You will become conscious of the God who asks only that we fulfill ourselves.

Is it not then as an ancient Rabbi once put it — that if you would find God you must look for the foot prints of the sons of men and there you will find ample testimony of his being.

Now there is a third way — an inner way. The witness that we ourselves afford. We can see God if we look closely at ourselves — at the intricate and wonderful construction of our bodies, at the miraculous capacity of our minds, at the manifold levels of our emotions. These are the gifts of a just and kind God. We sense also, when we look within, the promptings of our God. It is He, we feel, ~~who~~ commands us to be careful always of the dignity of our person. It is He who bids us to ~~be~~ <sup>fulfill</sup> of our moral obligations. It is He who would have us develop strength of ~~our~~ character. It is He who has planted within us our ability to give and to receive love and our feeling of kinship with men of good will everywhere. When we look within we cannot but feel that we somehow reflect the God who made us. ~~He has implanted in us a spark of his own divinity~~ <sup>Must not the love and the creativity — the sense of higher and common brotherhood —</sup> our awareness of duty — our awareness that we bear within a spark of the Divine? Do not all these feelings make us aware of He who implanted them within us and He who created us?

When I consider all that I am and all that I can be I cannot help but sense that this is so because some wise and powerful being so willed it. Is this not what the prophet Elijah discovered when seeking to find God? He <sup>finds</sup> finds him not in the powerful winds, nor in the shattering earth-quake, nor in the all-consuming fire, nor in any other manifestation of nature's power, but only in the voice of great stillness. We must look within and when we do we will learn not only much about ourselves but much about our God. Truly, as the Psalmist says, "O Lord, I am wonderously made -- a testimony of Thy being".

Men come to God in many ways, mystic and realist, poet and prophet. Each will make his own way to God and each will find God in another of his manifestations. God is everywhere and we, each of us, will see Him through another of His creations. But the God that we see is one - whole and indivisible - though we may see Him in his many aspects we must always remember his unity. <sup>the moral personality of an</sup> God is one and He is good, <sup>some</sup> ~~God is one and He is good~~ for all that we know of life and of our world is good. That God is good is suggested to us by one of our most familiar Bible stories. Moses, like every man who has ever lived, was anxious to know more about God and finally, we are told, asked God directly to reveal himself. God's answer is interesting. He tells Moses to go up on to a rocky mountain. To hide his face in the cleft of a rock -- to turn his back on any display of His magnificence, and only while Moses was so turned away God spoke to him words which contain all that we can, I believe, ever know of God.

I am, He said, - I am existence -- I am the Lord, merciful and gracious, long suffering, ever true, abundant in goodness and in truth. Such is our God <sup>He</sup> who is the universe and more. <sup>He</sup> He is ~~wholly~~ wholly concerned with the welfare of man. ~~The reality of God is our assurance that there is meaning and purpose in life, that we are not wasting our efforts in vain pursuits.~~ Our God is the call to the fuller life. He is the mentor who has placed in us a spark of His own Divinity. A spark which permits us to think and to plan and to build and to fulfill our talents and He is the summons so to do.

I believe that only as we affirm such a God does the confusion which we call life take on any meaning. Man, civilization, beauty, creativity, love, even war

and evil, all that we have and are, can be understood, only in the context of a power greater than our own who has given us life for a purpose and who will see that our best efforts are not expended in vain.

Yom Kippur is the heart of our religious year. God is the heart of our faith. Let us during this period of prayer again take our God to heart.

## ROSH HASHANAH SERVICE

Almost every society has celebrated a New Year's day. Each year some day was arbitrarily chosen to mark both the end and the recommencement of nature's unending cycle. The New Year as a calendar necessity is universal. As the stopping and starting point of the Jewish calendar year, there is nothing to distinguish Rosh Hashanah from other similar occasions.

Yet Rosh Hashanah is different. It ~~is~~<sup>has</sup> always been. We need only compare the mood of the secular New Year with tonight's solemnity and high purpose. The former is a holiday, gay and full of good cheer. Rosh Hashanah is a holy day, sober in purpose and pregnant with significance. At the very beginning of Jewish history our ancestors somehow transformed the New Year's festivities into a high-toned festival, a holy day which has now for over 3,000 years brought inspiration and understanding to millions of our fellow-worshippers.

This transformation was accomplished in earliest Biblical times. Nowhere in the Bible do we read of a New Year feast which is carnival in spirit and carefree in temper. Rosh Hashanah from earliest time was cut of wholly different cloth. This is indicated to us by the two names by which the New Year's day is most often designated in the Bible. It is often called a , a day of remembrance, a day set aside for a thorough-going review of the progress which we have made in meaningful and mature living. It is a suggested occasion for a yearly personal inventory, an opportunity to give ourselves an honest report on the care with which we have managed our lives.

The milestone occasions of each year - birthdays, anniversaries, graduations and the like often inspire us to take stock. They offer us a convenient vantage point from which to assess the past and plan for the future. Rosh Hashanah ~~is~~<sup>has</sup> an advantage which is unique to itself, which it does not share with any other occasion. For the Rosh Hashanah challenges us to judge ourselves by another's eye. It is not only a matter of what we think of ourselves, but of what God would judge us to be. You will remember the mythology with which our fore-fathers encompassed the meaning of

this hour. They pictured God familiarly as sitting behind a heavenly tribunal on which was placed a simple balanced scale. One pan of this scale was white. Into it were placed our assets, the evidence which we had given in life of integrity, kindness, courage, and love. Opposite was a black pan. Here were put our weaknesses, our bad habits, our mistakes, our cruelties. We watched with God as the scale was set free and the pans began to balance. The side to which it settled indicated the final summation of our lives.

Substituting modern concepts for this ancient poetry, Rosh Hashanah is unique because it demands from us a report on our character which is both complete and unbiased. No fact is to be overlooked, no information is to be left out, despite our desire to protect our self-pride. We must admit to the ignoble and to the weak and to the willful, as much as we pride ourselves on the strong, the good, and the true. We must judge ourselves not as we want to see ourselves nor as others see us but as God sees us. He judges by one standard only. He judges only whether our achievements have equalled our potential. At college we were ranked against our classmates. We were also ranked against what the college believed to be our potential, based on past grades and intelligence tests. Some of us in our freshman year rated highly in comparison to our classmates, but were nevertheless called in by the dean because we were doing work below the standard expected of us. So it is in life; many of us have earned the respect of our communities. Yet who among us would be so presumptuous as to feel that he could not have done more, that his talents could not have been used more understandingly, that his life could not have been used more profitably and that he could<sup>(text)</sup> have given more of himself to noble and worth-while causes.

In life there is no such thing as a rank index and no dean. There is no one to call us in when we are not doing the type of work of which we are capable. We must be our own dean. Rosh Hashanah affords us a yearly opportunity to judge ourselves against ourselves. As we humbly evaluate the findings, for who can but be humble

when we realize how much we left undone and how much we did badly, we come to realize what new habits we must cultivate, what new disciplines we must adopt, what new standards we must accept. Out of this self-realization there is hopefully born determined resolution, the sure promise that we will put into practice the plans which come to mind tonight. As a \_\_\_\_\_ Rosh Hashanah offers us an opportunity to judge ourselves honestly, that we may become the complete person that we want and ought to be.

I spoke of two terms by which the Bible designates Rosh Hashanah. We have spoken of Rosh Hashanah as a day of remembrance. It is also called a \_\_\_\_\_, a day of summoning. The \_\_\_\_\_ is the call blown by the shofar in ancient Israel to summon our forefathers from their farms and their work-benches to defend their land and their people.

It is the call to cooperative action for the general good. When in modern times we still blow this ancient instrument it is as a symbol to all who hear it to put aside whenever necessary their personal preoccupations and to undertake the common task of securing liberty and economic opportunity for all men. Whenever the forces of bigotry or brutality or cruelty threaten, the shofar sounds and reminds us of our higher duty, of the obligations we owe to our country and to mankind. For this year it will sound in a world at peace. There are no enemy troops threatening the gates. Yet its call is no less insistent. It is a summons to enroll ourselves with all groups who are attempting to recude human suffering and increase human opportunity. It is the call which summons us to be concerned with human values, with the rights of all men to his place under the sun, his right to vote or to be educated, to live where he wants to, to consider himself in all things the equal in rights of his fellow-man. It is the demand that peace and prosperity do not lead us to complacency and that we use God's rich blessings to help the underprivileged and nourish the underfed, to instruct the illiterate and to free the enslaved. All men are not sharing equally in today's prosperity. The shofar

reminds us that we must seek for them and with them the one world of peace and opportunity which was the vision of the ancient prophets.



The story of Noah and the Flood would make a fitting story for a Child B. as middle spectacle. It is vivid and dramatic and is painted on a wood canvas with gold stroke. There is color and human interest in the drama, yet it is not overloaded with complicated psychology, a subtlety which Hollywood is so eager to avoid.

Finally, the day came of a most wicked generation seen since for back in the dawning days of human history. These men and women are concerned only with pampering themselves and satisfying their passions. No one is concerned <sup>with</sup> to do his helping hand to his neighbor. Men lived greedily with guile, selfishly and selflessly. Man had not yet brought himself up out of the jungle. Finally, God can no longer bear the sight of such impossible and unprincipled wickedness. He decided to, as it were, begin creation again. Only the few upright and honest people would be saved from some all encompassing destruction that He will bring upon the world. Perhaps such a day will breed a better type of man.

So, Mr. Diggins, had seen the same for many good days and strong spiritual strength. He stayed in and was in that way, but only one such man can be found - Noah. He will be set apart and named. So he commenced work to build an ark of gopher wood sufficiently large to house not only his own family but also at least a pair of all birds of the air. Noah came with his invitation. The ark is framed, framed, and made airtight. The animals are brought aboard. First the animals and, then the men and women, monkeys. The hatchways are closed tight and God, as He has threatened, causes the women to open up and a mighty storm to rise. It rained for 40 days & 40 nights. Basement flooded, steel pipes backed up. Cars were flooded. Windows closed. But unlike our rain floods the water did not rest and then abate. It rose higher by hour covering first the lowlands, then the tops of the tallest buildings, finally even the peaks of the highest mountain <sup>peaks</sup> were no more to be seen. No life could survive. All perished except Noah and his family and the animals were on his houseguests. The ark floated on the flood for many days. After 40 days the storm subsided and the sun for the first time broke through the clouds. Slowly the water began to recede. But no land is yet visible. Noah opens a porthole and dispatches a dove to scout out the situation and report back what he finds. The remainder not related. Perhaps he has found a single log or branch floating

in the water and prefer the open air to the stuffy atmosphere of the ark.

A small party would doubtless be sent out another scout. This time a hawk. The dove will go and decide what can find no dry land. They wait another week. The dove flies out again. A few hours pass. This time she returns with a message of hope - a building green olive branch is clamped tightly in her beak. All now know that long night is almost over and that soon they will be able to leave the ark, start their days, and resume their normal lives.

Finally, the ark itself comes to rest on solid earth. At the close of a long journey - not a journey. The doors are opened. The young people sit down and lift up their hearts as you can see the face of the earth. Noah's first act is to offer up a sacrifice of thanksgiving to God for his deliverance. God in turn promises Noah never again to demand such painful and awful sacrifices of man. No flood is to be sent down upon the earth again to inflict such a disaster upon man by God. So a sort of new Eden is placed before him. His most beautiful rainbow in the heaven - that man may know when the clouds cloud over and storm threaten that a quick and sure life brought to the storm and tomorrow the sun again will shine and life will be a more pleasant prospect.

The moral story is written on a grand scale and its <sup>held</sup> ~~entire~~ is gripping due to the sophisticated reader of our twentieth century.

Why did the religious leaders and literary scholars of our time so much include this story in the Bible?

Some answer because it records what actually happened. Not so long ago some professors and students of Wheaton College fulfilled a prediction to explore the alleged highland of central Turkey. Mr. Armit his among these young people. They expected to find on the slopes timber and beams from the ark itself. They set out to prove the story of the Flood was a good history.

They returned empty handed. Their expedition had been foredoomed to failure. Mr. Armit himself was an author that never could depart on the seas of an <sup>idyllic</sup> ~~idyllic~~ creative imagination.

Why then is this story told?

<sup>all</sup> ~~The~~ members of the New Church have among their firm historical memories a story of a great geometric prophecy. These probably

all have been to some inundation of flooded properties which  
also caused the break-up of the glacier of the last ice age which  
had covered as much of the European zone of Europe, Asia & N.  
America.

It is not pure chance that Babylonian mythology tells an older and roughly  
similar version of this catastrophe. One of the great lords of the Babylonian  
pantheon, Ellil, becomes enraged at the wickedness of certain city because  
they have neglected to sacrifice on his altar. He determines to destroy their  
city with a flood. Another god, Ea, seeks to convince his high priest. He sends  
messengers to urge the king to his favorite mortal UT-NAPISTIM and  
counsels him to prepare for the flood by building a sea-worthy vessel.  
The rains come but not before UT-NAPISTIM has had aboard his ship  
all of his family, animals to work the soil and flocks, and animals of every  
kind. Ea, himself, shows the king's door and makes sure that all is  
water-tight. A storm, beyond human imagination, rages for 6 days. It  
is so devastating that all life was destroyed and even the gods became  
terrified at the fury that Ellil had unleashed and which he now knew  
powerless to end. But on the 7th day to everyone's relief the storm  
abates. A calm reigns and UT-NAPISTIM's ship floats quietly on the  
face of the water. Within 24 hours what appears to be an island appears.  
It is really a mountain top. Finally, the ship gets aground on a  
high plateau. UT-Napistim waits another 7 days and then sends  
out a bird to see if the earth is habitable again. The dove returns  
with a bundle in its beak. It returns. Finally, the rain is  
dispatched. It does not return. It has found sufficient vegetation to  
live on. UT-NAPISTIM takes this as a signal that  
it is no longer time to leave the earth and take up the journey  
of life on earth again. He descends and offers a sacrifice to the gods.  
Ellil was pacified and gives finally that UT-NAPISTIM and his  
wife receive the blessing of life eternal and nothing was carried  
off up to the heavens to live with the gods.

## Stating Similitudes - ~~Common~~ <sup>Shared</sup> Historical Memories

There has been a flood over some areas of the world when they had seemed steady on the people's consciousness. But this actual fact of its story was treated as myth not as factual history. The ancient writers of all sorts were interested more in developing religion or culture ideas than in delineating actual historical fact. You have only to read Homer or Thucydides of a war and you will be reminded of the fact. They had no records - no statistics - dates or names - there were few historical documents. The books of religious fables were more important than the books of historical fact.

Now it has been said.

The British writer knew that it had not suited.

Why then did they write the story and include it in our Bible. To explain the troubled world and to provide that a greater and more solid sense of unity should be established. That is part of the story.

The next is that it gave them a wonderful vehicle to present some new truths to their audience. This was a familiar story. It could be heard around the camp fire of all the nations. But not so significant differences.

There are not many books but one

In the Bible story of the great flood the great houses became to be momentarily rubbed the wrong way. It is a spot of decision. The people of this city had been under much the same sacrifice.

In the Jewish story God is very not a source of good of truth and the other but he comes as the Bible puts it - "because the world was filled with violence" which means and meant and thereby - all manner of moral wickedness, God punishes the wicked world not as a righteous world. God saves in honest and upright men and a priest in a family. It is the ethical relation of the people approved in a simple and easily understood way.

It is a dramatic way of expressing for popular consumption what the prophet Isaiah said to his "Come to do evil, learn to do well."

Now in the Bible story about God and Noah. He waited 120 years from the time he told Noah to build his ark till the moment he opened up the heavens. The ark stood all this time as a dramatic appeal to that generation to turn aside the evil of their way. It was only after they had been warned and still did not heed that the deluge came and swept.

Popular legend never embellished this as present call of our religion to become better than we are. It began of course planting a forest when God first told him to build the ark. This was not so strange, but when his mind wandered, what his mind told him would be for - a new house - a new barn - Noah would tell them of the flood with which they only scoffed and would not listen to his warning to repent as that had might signify them. Years passed. The trees matured. Noah continued to urge them to repent. But still they scoffed. In fact Noah delayed nothing, he was as long as he could and eyed the trees larger than men of old to give the people more time to begin to deal with their sin. It was all to no avail. But God in the Jewish story did not wait long.

The Jews and not for a visible end. From is a word we ought to throw out of our religious vocabulary. The Bible never demands that we fear God. It says we to serve God not fear him.

P 112  
1671 } King James

Story of Moses, however, Noah is known

for his argument with God already among people - included after religious

all these little to make stay illustrated to the Jew of that day in a popular, challenging, dramatic form. It is any



Since the discovery of writing men have turned to the written word when they wanted to express their ~~deepest~~<sup>deepest</sup> thoughts, their ~~finest~~<sup>finest</sup> research, their innermost feelings and their ~~most basic~~<sup>truest</sup> emotions. The printed page gives to men a much larger audience than could ~~ever~~<sup>the spoken word</sup> listen to their ~~thoughts~~. It carries ideas across boundaries and centuries and gives to the fortunate few what measure of immortality can be achieved in this world.

Into books men have poured most of what they knew and felt about this life and hence from books we can immeasurably increase our understanding of life.

Of course, not every volume is important or meaningful. Possibly more trash and ~~non-sensical~~<sup>trivia</sup> is printed than works of merit. But since any ~~important~~<sup>any</sup> work must be read with discrimination, ~~so our choice of reading should be~~<sup>each year</sup> ~~discriminative~~<sup>IT IS ASSUMED THAT</sup>. (We would be wasting our time if like the chauffeur, Fairchild, in the stage version of Sabrina Fair we had spent our waking hours pouring over five thousand volumes without understanding a one) ~~rather~~<sup>was around a book and</sup> ~~one work thoroughly digested than twenty skimmed without understanding~~

Books have played a great role in the life of our people. We have in fact been called the people of the book. Indeed, you could write an adequate history of ~~our people~~<sup>based on the books</sup> ~~divided chapter wise into the~~<sup>chapters</sup> ~~headed by the names of these books~~ into which the best of our thinking was poured and which in turn conditioned all our later ~~development~~<sup>growth</sup>. We would, of course, begin with the Bible, then the Talmud, then the Midrash and the Prayerbook, then the law codes and in more modern times the scientific ~~rationalism~~<sup>RESEARCH</sup> of the Haskalah and the land centered Alt Neu Land literature of the Zionist movement-culminating in that burst of Jewish creativity which we are experiencing in this ~~most~~ land of ours.

It is expected of the rabbi when Jewish Book Month rolls around <sup>as it has me again</sup> to discourse on how much book learning meant to our fathers. <sup>That he point up</sup> ~~to show~~ the reverence they afforded the printed word, the ~~unquestioned~~ awe with which the ~~poore~~<sup>he</sup> over the texts, <sup>pointing up the importance</sup> this discipline ~~imposed~~<sup>imposed</sup> brought



into a Jewry always on the verge of <sup>despair and death</sup> ~~mourning and suffering~~. There is usually ~~then~~ a nostalgic tone <sup>to give an address - the feeling, I would think</sup> ~~of~~ <sup>of</sup> ~~would that it were so today in his~~ <sup>at such a day.</sup> address. I would contend that it is so today. Last year in America more titles of special Jewish interest were published in English alone than perhaps in any other year of all our history. <sup>[some 300 new volumes]</sup> When you add to this the tremendous production <sup>which pour forth</sup> ~~of titles~~ from the Hebrew presses, <sup>in Israel</sup> I can not escape the feeling that we are in the midst of a Jewish cultural renaissance of undreamt of proportions.

Furthermore many of these volumes were of real value. I would be the last to prize any work merely because it treats a Jewish person sympathetically. I think we have outgrown the stage where we felt called upon to give rave notices to every artist or author who touches our people without anger. That Marc Chagall or Ben Shanon <sup>as</sup> artists of the first <sup>rank</sup> ~~water~~ follows from their technique and genius ~~and their for their~~ <sup>but</sup> not because they present in some of their canvasses bearded rabbis or Jewish book shops. Every singer is not <sup>talented</sup> ~~great~~ who ~~xxxxxx~~ includes Eli Eli in his concert repertoire nor would say the Gaine Mutiny have been any less powerful in the lawyer's name had been Jones instead of Greenblatt.

When I speak of <sup>Jewish</sup> books of some merit I refer only to those which come to grips artistically and content wise with some basic aspect of our life as a religious people or of our thought as the bearers of a particular life-outlook. These need not all be addressed to us the adult non-specialist reader. Last year some 80 volumes of children's material was published of which well over half is both usable and educational sound. Then too the scholar was <sup>to his publisher</sup> ~~treated to two new approaches to American~~ <sup>to a wide variety of research</sup> ~~material on Jewish history, three collections of research papers on a variety of~~ <sup>on Jewish history, three collections of research papers on a variety of</sup> ~~philosophy, and a half dozen first rate critical translations of basic~~ <sup>works, several additional translations and commentaries of Biblical</sup> ~~books, and at least one excellent approach to the Jewish Festivals~~ <sup>on the insights of modern archaeological and anthropological research</sup>

I ~~only~~ mention these to give you some idea of the scope of work being done. Scholarship and vitality has not passed from Israel. Books are being written whose pages will affect Jewish thought for many years - ~~at the same time~~ <sup>have not</sup> ~~now have~~ our thinkers failed to contribute many works of general interest, though we are not specifically concerned with such at this time. Rather, I would invite your attention to two volumes written in a non technical vein for such readers as you and I - two volumes which if pursued will add to the knowledge of our past traditions and <sup>to some extent</sup> of the direction that Jewish thought is taking today.

The first title comes from the literary genre Biography. It is a brilliant recounting of the life and thought of one of Jewry's most versatile sons Don Isaac Abravanel. Abravanel is one of those rare people who have a talent which borders on genius in many fields and who consequently lead lives whose accomplishments almost tax our credulity. In his seventy one years which cover the period between 1437 and 1508 ~~Abravanel~~ <sup>ABRAVANEL</sup> was driven out of various countries four times. Three times he had his wealth confiscated. He spent many weary months travelling the world highways looking for <sup>a</sup> ~~new~~ refuges. Yet though of a persecuted people, he served during this time as chief fiscal agent, monarchs of four different countries and the council of state of the republic of Venice. Born in Portugal to an aristocratic family, he built the family fortune to the point of first rank in <sup>his native</sup> ~~the~~ country until he was driven out when the ~~strong~~ barons turned against the king whom he served. He fled overland to Spain and within the year was the chief purveyor to the troops of Ferdinand and Isabelle in their struggle to free their country of the moors. His money helped finance Columbus's expedition and so important was he to the state that when the expulsion decree of 1492 was signed both the king and queen offered to stand as his sponsors if he would convert. But Abravanel refused and chose exile <sup>always</sup> ~~with~~ his people. He fled to the Kingdom

of Barcelona leaving behind most of his wealth but again righted himself and found a place in the king's inner councils. Naples fell before France and Abarbanel again was a wanderer until he was able to settle in the republic of Venice where though old he was intrusted by the famous council often with the negotiating of their most important mercantile and political treaties. Here he died and received state honors. Such a history alone makes exciting reading. He knew the great and near great, Columbus, Ponce de Leon, Savonarola. There were many dramatic moments in his life. The back hills flight from Portugal. The life long <sup>fruitless</sup> struggle to gain back a grand daughter who had been kidnapped by the Church and baptised. It was Abarbanel who made the last dramatic plea to Ferdinand and Isabella on behalf of the once so proud Spanish Jewish Community. ~~These, of course, make good reading.~~

But Abarbanel is important to us also because he was a towering figure in the field of Jewish scholarship. In this crowded lifetime, <sup>as he should</sup> he still found time to write some fourteen volumes of philosophy, history, biblical commentary, and messianic speculation. ~~which~~ Books which show a high degree of competency and skill and which exerted tremendous influence on all Jewish thought down to the emancipation.

Abarbanel possibly more than any other man was responsible for moving Jewish thought and practice away from the rationalistic worldly channels into which it had been turned by the great medieval philosopher Maimonides, Ibn Gabirol and <sup>and their disciples</sup> Gersonides and back to a more mystical, salvationistic approach. Having lived through the greatest anti-Jewish pogroms of all Jewish <sup>of all Jewish experience</sup> history till his day - the expulsion of 1492 and the <sup>subsequent</sup> Inquisition - it is not surprising the Abarbanel should not look too hopefully towards the future if it depended on man's own efforts. Sensing the need for a religion which could <sup>bind</sup> ~~knay~~ man's wounds and buoy ~~their~~ hopes, he turned Jewish thought towards the promise of the speedy coming of the Messiah. This to him was the central <sup>affirmation</sup> ~~promise~~ of Judaism and alone the beacon which made it possi-

ble to lead out one's life in this unfriendly world. From Abarbanel  
 it is an easy step to the false messiah's of the 16th century among  
 whom we number Sabbatai Zvi, The return of astrology and amulets to  
 Jewish life dates from this time as does the first anti-rationalistic  
 strands which culminated in that popular evangelical revival of the 17th  
 century which we call Chassidism. Even in our own day we have seen some  
 results of that feeling in a group of extremely pious men who objected  
 to any attempts to create a homeland in Israel for the displaced because  
 this was the Messiah's-God's work not man's.

Abarbanel <sup>redefined</sup> closed Jewish life so it gave man <sup>superstitious</sup> hope. But it was a tragically  
 hoped doomed, of course, to frustration, and a hope which plunged men's  
 minds into the bottomless caverns of cabalistic and messianic superstitions  
 when they should have been worrying where their next meal was coming  
 from.

The struggle between religion viewed as the promise of God <sup>and religion viewed as</sup> the  
 promise of man goes on in our own day. Perhaps the tragic results of  
 Abarbanel's teachings may help us answer the question of how we will  
 approach religion-whether we seek from it challenge or comfort, ethical  
 mandates, or emotional experiences.

That this struggle is still with us was highlighted ~~for all of us~~  
 this summer when the World Council of Churches of Christ meeting in  
 Evanston chose as its topic 'Christ, the Hope of the World.' They meant  
 by this the belief that Christ will come again and redeem this world from  
 its own inability <sup>and insufficiency - alone - as is possible to better his world</sup> ~~to work out any better life~~, Time and ~~time~~ <sup>at times</sup> again the  
 European prelates silenced the voices of the more liberal Americans who  
 argued that at this time when there was so much to be done in this world-  
 the church should be concerned with its social gospel rather than with its  
 second coming. For these Europeans had seen the hell on earth of two  
 world wars - they could see only evil abroad and little redemptiveness -  
 God not man <sup>any event will</sup> ~~alone~~ affect salvation. Let man therefore look inward

and prepare his soul for that great day.

This feeling that religion deals primarily with the emotional awareness by man of God rather than with the blue print of the moral law which can lead to a better life for all has in some measure rubbed off on <sup>J. S. J.</sup> ~~J. S. J.~~ <sup>J. S. J.</sup> ~~J. S. J.~~ This fact is highlighted by the second book I would call to your attention this evening-an appreciation of the Life and Thought of Franz Rosenzweig by Nahum Glatzer.

Like Abraham, Rosenzweig also ~~led a life of~~ more than normally <sup>colorful life</sup> ~~color and interest~~. He was born into a wealthy liberal German Jewish family during the second last decade of the 19th century and was given the best education the continent could at that time provide. As you know Judaism was practiced with little more than condescension by many of these people and Rosenzweig's family was no exception. Judaism was of little meaning to him and he seriously considered converting to Christianity--not out of convenience but because he found that it could still move and affect many. At 25 Rosenzweig was preparing himself for this change when he decided to take one last look at his ancestral faith and went in October of 1913 to an orthodox synagogue in Berlin for the Yom Kippur services. He saw the sight of the congregation ~~and~~ <sup>at</sup> prayer and their real devotion somewhat communicated himself to FR and he decided that such a Judaism would be more meaningful to him than Christianity ever could be. He began to study ~~its~~ <sup>its</sup> lore, when the war intervened and FR as a young soldier was sent to the Eastern Front. Here he came face to face with life's harshness and reality-death and pain-for the first time- Here he began to write the book Star of Redemption which was to make him famous and to send it home chapter by chapter on postcards from the front. After the war R settled in Frankfurt to teach <sup>and</sup> <sup>at his own school</sup> his new love but within two years a crippling disease which grew out of sclerosis attacked him and he lived out his last 7 year teaching from his bedside, writing on a specially constructed typewriter which permitted him to write with the one good finger still under

his control. Naturally, the heroic mold of such a man captured men's loyalties-as his beautiful style did their minds-and he was one of the important figures in German Jewry ~~xxx~~ of his day as well as in the whole philosophic and scientific world.

Like Abarbanel, Rosenzweig felt that Judaism had too long ridden the cold uninspiring highway of modern optimistic liberalism. He felt that his experiences offered him little reason to feel that this optimism was either philosophically or ~~practically~~ <sup>spiritually</sup> justified. What Judaism offered man was not so much an awareness of what he could do to insure the future, but an opportunity to make his otherwise impossible life meaningful by becoming aware of God in the present. Man should look ~~in~~ <sup>at</sup> religion not for instruction so much as for the warmth of faith. He should relearn to use in his religious exercises his emotions as ~~well as his reason.~~ He should seek that moment when he realizes God in himself, ~~and through~~ <sup>in an inward work</sup> ~~personal religious grandeur~~ <sup>can be the affair of the inward</sup> ~~disciplining himself to make this possible.~~

Can we accept such a faith? Certainly many of his structures ~~Reform Judaism in our own day has acknowledged and has by reintroducing many actual~~ against a religion wholly of reason are well founded. But can Judaism be true to ~~xxxxxxx~~ its ancestral mission if it goes to the other extreme and emphasizes ~~the individual and his individual needs without also taking~~ <sup>unreason, the active life of faith, the inward spiritual aspect</sup> ~~of prayer and belief~~ <sup>at account the needs of the group for the skills of the individual,</sup> If the basis of religion is irrational you open the door for all types of flights of fancy and superstition and worse you turn men's eyes away from ~~their~~ <sup>with</sup> salvation which can be effected ~~only by gaining the most and~~ <sup>on earth for pie in the sky</sup> ~~which is pleasing to even if but would be indigestible even if it~~ <sup>is a pleasure to even if but would be indigestible even if it</sup> ~~vegetables which are of the earth rather than striving after simply the~~ <sup>even can attain</sup> ~~even can attain~~ <sup>pie in the sky which is seldom attained and never sufficient.</sup> The experience of Abarbanel ~~and his messengers~~ <sup>is lacking</sup> should ~~warn~~ <sup>caution</sup> us about modern unreason whether it be in the mouths of Nietzsche, Schopenhauer, Sartre, Kierkegaard, Heidegger or Rosenzweig.

~~And yet can we not say that this viewpoint of life is not acceptable~~  
Yet the tragedy of F.R. can be a wonderful stimulus ~~to all your thinking~~ <sup>to all your thinking</sup> - ~~But we remember always that even the~~ <sup>But we remember always that even the</sup> ~~old Hasidic tales of~~

A dispute was once brought before a learned rabbi. He heard the complaints and the man was so persuasive that when he was finished the rabbi could not restrain saying, 'Yes you must be right.' The defendant of course protested maintaining that he had another version of the incident and <sup>was entitled to his defense</sup> ~~centrally insisted~~ ~~himself~~ ~~it~~ told. The rabbi agreed and this man too spoke with irrefutable logic and having finished he turned to the rabbi who again said 'You too must be right!'. Of course, they both left in a huff and the rabbi's wife turned to her husband with a puzzled expression, 'But my dear is it not impossible that they both should be right. The learned man thought for a minute and nodded 'Yes you too are right.'

In matters of faith there are many ways of achieving common ends. In many ways both Rosenzweig and for his day Abarbanel were right--and <sup>as we are right in continuing to read against this</sup> ~~we~~ ~~also~~ we would be right if during our leisure we would pick up these two volumes and drink deeply of the meaning and message that they bring.

The style of these books is typically Jewish. The style is Jewish in its content, its language, its thought, its feeling, its spirit. The style is Jewish in its very essence. The style is Jewish in its very being. The style is Jewish in its very soul. The style is Jewish in its very heart. The style is Jewish in its very mind. The style is Jewish in its very spirit. The style is Jewish in its very soul. The style is Jewish in its very heart. The style is Jewish in its very mind. The style is Jewish in its very spirit.

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↖  
Many complain about Judaism that though its ethic is noble and exalted, it has little to offer the individual in the realm of comfort and spiritual strength in hours of trial and tribulation. They compare the motherly care which other faiths dispense with its warmth and sure promise to our cold ethical imperatives. Now Judaism makes no bargains with truth simply to make life more bearable for its adherents, but I would suggest that if we pursue its minor keys (as is our purpose in these three lectures) we shall find real insight into the machinery of coping with sorrow and much help in this respect for our personal lives.

This is especially true of the little book of poems which we are going to discuss tonight. They tell no story but ~~xxx~~ as all good poetry seek to talk directly to our <sup>dearly</sup> emotions to awaken there the same feelings which move the writer. These poems are elegies, laments—they deal with sorrow and misfortune—Let us see tonight how the author copes with calamity and whether his reactions to it are psychologically valid and useful for all of us.

May I give you some background before we seek to answer the philosophic question. These five poems are called in English 'The Book of Lamentations' after their style and content. In Hebrew their name is simply Eicha, how. The reason for this is that it was the practice of the synagogue to title books ~~simply~~ by the word with which they began rather than by some artificial phrase—especially when the first word gave some indication as to the contents. Thus Bereshis, shemos etc.

The style of these lines is typically Near Eastern—Poetry of word strength and stress rather than rhyme. Four of the five poems are acrostic—that is each of its lines begins with a succeeding letter of the alphabet. This was an invaluable aid in memorization and insured that the poems would not <sup>be written</sup> ~~live~~ only on some parchment in a library but <sup>live</sup> in the hearts and on the lips of the people repeated often to them by their

professional singers and balladeers. We by the way, still retain this practice by having these verses recited in the synagogue during the summer fast of Tisha be Av which commemorates the very disaster these lines are held to portray.

The five poems seek to express the mood of a man who finds himself surrounded <sup>by</sup> the ruins of his home and country. ~~with~~ ~~XXXXXXXXXXXXXXXXXXXX~~ There has been a catastrophic national disaster. An enemy occupies the land and has reduced the once proud cities of Judea to rubble and has imposed heavy penalties and burdens on all the inhabitants. Many have been imprisoned and exiled. All that the poet loved is simply no more. There is some doubt among Biblical scholars as to which defeat is being described but it is generally believed that it is the crowning blow of 586 BCE when Nebuchadnezzar and his Babylonian host devastated Judea, destroyed the Temple, and left the country in a comatose state from which she did not begin to reawaken for almost a century, and until some of the very exiles that were carried away had returned and brought new life and strength to the helpless bones.

Our tradition would also like to ascribe authorship of these verses to the great prophet Jeremiah who foresaw the disaster <sup>but</sup> and ~~who~~ though he found his people unwilling to change their policies before it was too late--<sup>and who</sup> nevertheless <sup>was constant in</sup> never lost his great love for <sup>Israel</sup> them and ~~who~~ indeed after the fall spent his few remaining years with them in exile seeking to soothe the hurt and give all new reason to hope. It would add to the stature of these lines if this were possible and also help us fill out our picture of this prophet of sorrow--but there are weighty reasons to doubt the ascription, <sup>Probably</sup> ~~and even~~ to hold that the five poems are not <sup>even</sup> the work of any one man but are a unity only by virtue of their thought and purpose. But these erudite discussions need not trouble us--what is important for our purposes is not to be sure of the exact time and place of

the events referred to, but <sup>to read out</sup> the book's universal truth.

Let me give you first a taste of the elegaic style of the whole book remember, however as I do that translation can not begin to do justice to the power of a poetic line.

How lonely sits the city once so crowded with people  
She has become like a widow, once so great among the nations  
She that was a princess among the cities has become a vassal.

The roads to Zion mourn without pilgrims to the feasts  
All her gates are desolate, her priests mourn  
Her maidens have been dragged off while she is left desolate

To what can I liken you, What can I compare with you, O daughter of  
Jerusalem

What can I liken to you, That I may comfort you, O virgin  
daughter of Zion

For your ruin is as vast as the sea, Who can heal you

All who pass along the road ~~shoo~~ their hands in derision  
they hiss and wag their heads at the daughters of Jerusalem  
'Is this the city that was called perfect in beauty, the joy of ~~a~~  
all the earth'

The imagery through<sup>out</sup> these five poems is as rich and moving as any in all literature. But what distinguishes this poetic lament is not only its artistry-but its restraint-the spirit and faith that it manifests. Judea, the poet's home, lies in ruins. He himself is languishing in exile. Yet there is no wild uncontrolled despair, no pulling of hair, no reviling of God or the unkind fates, no bloodthirsty cry of vengeance on B<sup>a</sup>bylon, no feeling that all this <sup>is a terrible</sup> ~~was a~~ mistake that Judea was hounded and persecuted without warrant. No morbid expressions of self doubt and guilt. The poet ~~at no time seems~~ <sup>has no place lost</sup> control of his feelings. Nor does he ever lose touch with reality. There is honest grief openly avowed and expressed from the depths of a man's soul-yet nowhere does his grief make him less of a man or cause him to doubt his faith in God and in the fact that there is reason even for suffering. Consider with me if you will these lines which I believe are the most important in the whole work:

The thought of my affliction and bitterness is anguish and  
misery

I am indeed thinking of it and I am crushed in spirit  
But this I call to mind and so I have hope

That the mercies of the Lord never cease and his compassion  
never fails  
They are fresh every morning, great is his faithfulness...

Though he cause grief yet will he have compassion according to  
the abundance of his grace.

For he does not willingly afflict nor grieve mankind.

Who is there that can order anything into being when the Lord  
has not caused it.

Is it not by the decree of God that good and evil come  
Of what can living man complain, each one realizing his sins?

Let us, therefore, search and examine our ways and return to  
the Lord

Let us lift up our hearts with our hands to God above  
We have transgressed and rebelled and Thou hast as yet not pardoned us.

As I understand these lines they express this mood. To begin with there  
is a deep abiding faith in God. This is religion's bedrock. ~~There is no~~  
<sup>is attempted</sup> answer readily available to the question that spring first to the mind  
<sup>no feasible explanation of</sup> of all who are hurt by life-How can God have permitted all this to occur  
To this question there never has been an adequate answer nor will there  
ever be. But the poets-Israel's, faith, is so sure of God and his goodness  
that in times of national disaster they question themselves and their  
shortcoming not God and his supposed failings. God does not willingly  
afflict nor grieve mankind. There must have been a reason-our rebellion  
from his moral law- our stiffneckedness- our lack of feelings of common  
decency and humanity.

~~innightxxxintax~~

~~xxxxxxxxxxxxxxxxxx is~~

When grief and hurt afflict the poet is saying Dwell only on it  
long enough to understand its extent-do not roll about in a morass of  
self pity. Do not seek to unravel the mysteries of life which even in  
your most possessed moments are too much for you.. But learn to use  
sorrow and hurt. In moments of pain turn the gaze ~~xxxxxx~~ inward-ask the  
question by <sup>why</sup> should a just God have brought this upon me? Does he wish  
to warn to me forsake ways of self pampering? Was I ever so true to His

requirements as to feel that God owes me anything better! Of what can a living man complain, each with his baggage of sins? Use sorrow. It deepens our awareness of ~~life~~ what is permanent, character, spiritual strength, moral courage, and what vanity power, wealth, even health and security. Use sorrow to broaden your understanding of life's true dimensions-do not ~~be~~ allow grief to overcome you.

Do you remeber Goethe's famous lines ~~which~~ start=Wer nie sien  
brod mit thranen ass-they express the same thought.

Who never are with tears his bread  
Nor through the sorrow laden hours  
Of night, sat weeping on his bed  
Heknows you not, O Heavenly powers,

Judaism makes no attempt to explain misfortune-only to affirm that what seems wholly evil to us is part of God's purpose and thus can be used by us to our benefit if we have sufficient faith and courage. Thus prayer in times of extremis is called by the happy phrase 'Zidduk ha din' a justification of God's judgment. This is the prayer of the healthy mind who will not be broken by sorrow but will grow more mature through his experience.

This then is Judaism's advice. Express your grief fully and well. Do not keep it bottled up and corroding. But as you express your grief seek its deeper meaning--seek what it can teach you about life and use these insights to rebuild your being. ~~xxxxxxxrxxxxxx~~ and positively reevaluate life. That is the way that in time all grief will be assuaged for the merices ~~xxxxxxx~~ of God never cease--they are fashioned anew every morning, this come about. What

For my text I take an opinion written by the late chief justice of the

⑥ United States Supreme Court, Oliver Wendell Holmes:

When men have realized that time has upset many fighting faiths, they may come to believe even more than they believe the very foundations of their own conduct that the ultimate good desired is better reached ~~xxxxxxxx~~ by free trade in ideas,

We take freedom of speech as axiomatic in our democracy. Yet who of us has not often wished that the obstinate and wilful who selfishly oppose programs of common benefit might not be silenced. This intolerance with opposing ideas has characterized all societies and has led all such groupings of men to enact measures designed to protect cherished suppositions. That is why even in our democracy we are faced with unceasing pressures from certain quarters to legitimize the ideas of the moment and to proscribe all dissidence from these points of view. Men are creatures of habit. The demands of those who would have us change these habits represent challenges to our powers of adaptation and

⑥ understanding which we are not always capable of meeting.

Demands that the experimenters be silenced come especially during periods of great national tension such as we are experiencing at this time. The battle has once again been joined between the social critics and the socially conservative. I would address myself tonight to this battle as it has injected itself into the sphere of religion—or at least in so far as it is now using religious terms to cloak its broader implications.

Let us take as our point of departure a change the Congress of the United States saw fit to make in the wording of the pledge of allegiance. In a moment of surprising religious fervour the Congress decided to amend this familiar text from its old phrasing:

I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, indivisible, with liberty and justice for all

⑥ to this new wording:

I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, under God, with liberty and justice for all.

Why do I make an issue of this change? It seems innocuous enough. As a rabbi I certainly can have no misgivings about this insertion of God's name. ~~Why~~.

It is also true that it is becoming increasingly important that we bear in mind that as a nation we are dedicated to a basic moral law—a law which has its roots in the Bible—<sup>fear for love, moral means, for</sup> a law which will not substitute ~~xxxxxxxxxxxxxxxxxxxx~~ materialistic ends, freedom of opportunity for subservience to the state. It is important that in this era of uncertainty we bear in mind at all times these moral principles on which our society is based. But what we must ask ourselves is whether this need to remember warrants such a change. Are not the religious foundations of our democracy so secure that they need not be verbalized in catechismic formulae. For you see adding this phrase into our declaration of political faith made it impossible for the atheist or the agnostic with sincerity and without hypocrisy to affirm along with his fellow citizens his faith in America's premises, principles and presuppositions. Was the change worth

this price? Did we delete more than a phrase when we dropped the words 'one nation indivisible! For even if we disagree wholly with the theists position—as I do—must we not protect his right to dissent and prevent his being read out of the family of good citizens? Would not a wiser course have been to have left this change unmade following Mr Holmes's opinion that 'the ultimate good desired is best reached by the free trade of ideas!'

Let me pursue this a little further. Recently the Post Office of the United States issued a new air mail stamp which bears a beautiful reproduction of the Statue of Liberty—the symbol of our American dream. You will remember I am sure the beautiful words which were chiseled into the pedestal of this statue:

Keep, ancient lands, your storied pomp, cries she  
With silent lips, 'Give me your tired, your poor  
Your huddled masses yearning to breathe free,  
Send them, the homeless tempest host to me,  
I lift my lamp beside the Golden door.

In these lines By Emma Lazarus are crystalized the American dream and the American hope—freedom, equality, liberty, concern with human personality unconcern with orthodoxy of belief or thought. Any of these lines would have been fitting



on this stamp. Yet what motto does it bear-simply the ~~word~~<sup>word</sup> "In God we Trust!" True we trust in God. Most of us do at any rate. But again what of the skeptic and the atheist-do his doubts about the meaningfulness of our religious loyalties justify our bringing into question his political loyalties?

May I remind you again of Mr. Holmes's faith that the ultimate good desideria best reached by the free trade of ideas! Can we in any way justify our ~~insistence~~<sup>highlighting</sup> the rights and feelings of those who do not honestly profess what we affirm? I am concerned because I hold freedom of expression to be a successful basic prerequisite of democratic living. I am concerned also because I believe that these isolated cases represent a tendency on our parts more serious than the cases themselves might suggest. I am concerned because I also am a member of a minority. Jew and Christian can wit out scruple attest our new pledge of allegiance; but what of the wording that many of these same men sought to introduce into the constitution-the wording proposed by Joint Senate House Resolution #7 of the last congress which would have inserted "according to the laws of Jesus Christ" wherever possible. I am concerned because success in these isolated cases has lead many in high places to begin speaking again of this country as Christian democracy. I am concerned because I see all about me the public school-bastion of our democratic life-attacked as inadequate because it can only provide our children with a secular education. Once a society begins to proscribe ideas or institutions in the name of religion there is no end to the horrors it can find: These ideas were reinforced the other day when I read this prose poem by Rabbi Albert Friedland of Fort Smith Arkansas

Do you know that we are a minority?

Of course you do.

Atheists are also a minority

We don't like atheists.

Why?

Because they don't believe in our God.

Because they make us feel less secure.

Because they are bad citizens.

Are they?

Congress thinks so. The new oath of allegiance excludes them.

Preachers think so. At least that's what they say all the time.

Can we prove it?

Sure  
 Good old Aristotle and his syllogisms:  
 Communists don't believe in God  
 Atheists don't believe in God  
 Atheists are communists.  
 There it is.

Smile

Pity poor Tom Paine and Ingersoll. All the time they fought for a better America they were really subversive. They just didn't know. Were lucky we found out in time.

Now we can go to Temple and prove we are good Americans.

But I hope we don't come to Temple for that reason.

Our Temple is a house of study

It is a house of prayer.

It is a house of assembly.

It is not a house of fear.

And we do not want forced converts

Or those who just want to conform.

Our religion gives us freedom to seek;

We do not think it proper or necessary for the state to approve of religion

State and religion don't mix.

They never have.

Here's something else:

Many Americans say:

Atheists are evil.

They don't believe in our God.

But we can deal with that minority!

Some day they may come to reason:

"Atheists don't accept our God.

Jews don't accept our God.

But we can deal....

(~~Boo!~~ How many statements have you heard this month that America is a Christian nation fighting atheists?)

Often, I think that atheists are a needed challenge to our minds and our faith.

Like Socrates, they act as gadflies.

Of course, Socrates was killed.

He was a minority of one in his time.

But then so are we a minority...

from time immemorial..

How shall we then consider atheism? Condemn it? Proscribe it? Refute it?

We do not agree with it, but that is a farstep from proscription. First we must be

what we are attacking/ What is atheism? Coming from the Latin a theos it is a

word describing those who categorically deny the existence of any gods or god

They may base their affirmations on many philosophical systems: skepticism,

solipsism, materialism, positivism, behaviorism-they are united only in the

fact that they doubt the existence of the gods worshipped in their day.

Atheism is then the substitution of a non religious frame of reference

for a religious one. It is more an intellectual denial than a moral one. It is

rare that a sincere atheist violates what we would call basic moral principles

Indeed such a man may be a finer person than his religionist detractors. Hence we can not condemn atheism as a call to immorality. We should in all humility recognize that a spiritual and moral-hence a religious- freedom of mind is compatible with disbelief in ordinary theistic affirmations. Indeed, it may be the spiritual sensitivity of a person which drives him from the church and the synagogue-for who would be so rash as to deny the intolerance, pettiness, anti-intellectualism, and even spiritual indifference which has at times characterized these religious bodies.

The only religions which need fear the atheist are those which would take man wholly out of their systems and would have men simply affirm that which they are taught. Systems which elevate the institution which clothes the spiritual above the spiritual which gives life and meaning to the institution. Among the members of such faiths, atheism will raise doubts which the church or synagogue may not want or <sup>may not be</sup> able to answer-against such a disturber force <sup>we have</sup> ~~we have~~ the only <sup>response</sup> ~~action~~. But fortunately our religion, and all reasonable-liberal faiths can meet the atheist on his own ground. We need not fear the doubts that he sows-because we take it as a basic postulate that only as a man wrestles with the problems of faith will he appreciate their meaning. Indeed, we may profit by his proceedings, for it shakes us from complacency and makes us ever turn our eyes from the institution and its <sup>form</sup> ~~essence~~ to basic religious problems.

There is an enemy against which religion should turn its wrath and anger but it travels not under the banner atheist but under the banner philistine-the banner of the self seeking, of the willful, of the unconcerned. Here is our enemy-the man of ill will-whether he wears the sanctimonious cloak of affiliation or the renegade garb of skepticism. Let us unite to root out evil and its causes. Let us avoid the error of proscribing men of good will when there are so many of ill will about. Philistinism-the way of the boor, the way of the self <sup>showing your foul,</sup> ~~showing your foul,~~   
 ~~Oh,~~ the way of the intolerant, the way of the immoral-there lies our enemy-

As usual the Bible long ago taught this same truth. There is no commandment in the whole scripture that a man must believe in God--Indeed the Bible calls ~~godless~~ only those <sup>whose</sup> ~~ways~~ evil ways make it evident that they have no belief in ~~the~~ moral <sup>law</sup> ~~life~~. Listen to these ringing words of the marvelous 53rd psalm;

The willful man says in his heart: There is no God  
They have done corruptly and acted basely  
Of them there was none who did good.

God looked forth from the heavens upon the children of men,  
To see if there were any that acted wisely  
That sought after God

They had all gone astray and all of them had done wrong  
there was none that did good,  
No, not even one.

For the Bible the man who cries out there is no God is the man who acts basely and does corruptly. The Bible's argument here is with the philistines <sup>with</sup> not ~~the~~ <sup>moral</sup> ~~disbeliever~~ who can ~~not~~ <sup>only himself</sup> affirm Israel's God. Indeed, our fathers

went beyond the Bible's text-but according to its use it is when they taught that the righteous whatever their beliefs shall have a portion in the world to come

The test is always in Jewish life is the doing not <sup>in</sup> the affirming. <sup>the</sup> ~~the~~ <sup>affirming</sup>

The Bible also here I believe points to atheism's basic weakness-its tendency to degenerate into indifference and to be seized upon as an excuse for all types of anti-social activity. When Christian or Jews <sup>simple</sup> ~~act~~ <sup>as</sup> philistines their consciences can not but bother them-twist the words as they will neither the Bible nor the New Testament, nor the Koran nor the Vedas condone immorality indeed they preach a strict stern doctrine-and whenever any of the organized religions have sunk into <sup>the</sup> ~~these~~ <sup>of families</sup> ~~these~~ documents have been strong enough to cause reforms within the church or synagogue to rise and demand a return to first principles/ Atheism lacks such a text, such a tradition, such a source of moral strength. It has no reforming leaven within itself if the believers in any given age fail <sup>to uphold</sup> ~~their~~ social and civic responsibilities.

But to point out atheism's weakness is not to proscribe it it is to engage atheism in the arena of open discussion where we hope both to profit not in the dungeon of inquisitional persecution. Let us in this age of weaknesses work unitedly for social ends and for the <sup>realization</sup> ~~realization~~ of a democratic society in which <sup>the</sup> ~~the~~ <sup>ultimate</sup> ~~good~~ <sup>desired</sup> will be realized by free human action.

add 8th-10 zu haderech This is not the way.

One of the charges that has been repeatedly hurled against religion is that it subverts men's attention from very real economic and social problems by promising ~~was~~ in return for political submissiveness a larger share of the beatitudes of the hereafter. This was the substance of Karl Marx's contention that religion was one of the major factors which retarded the ultimate and final revolt of the masses serving as it did as an opiate which dulled the senses of the oppressed to the evils which surround them and which could be corrected only by coordinated self interested action.

It can not be denied that various faiths have at times played such a social role. Hinduism provided until quite recently a sanctified explanation for the horrible inequalities of the caste system by maintaining that man was born into his class because of his sins or good deeds in some previous existence and that by living well-even the most lowly could expect in their next incarnation to rise in the social scale. Christianity has in this area been ambivalent. It has what I would term A Paulinian aspect which emphasizes 'render unto Caesar the things which are due unto Caesar' and which has always concentrated on salvationism and theology at the expense of any real interest in the problems of the political arena and the market place. But Christianity has in it also a prophetic Judaic strand which emulated Jesus taking the whip to the Money changers in the Temple at Jerusalem and which has always seen to it that a wide and civilisationally all important channel of social protest has flowed side by side if not commingled with the mainstream. We need only think of Bishop Oxnan and Bishop Shields to realise how the church today tolerates alongside its tendency to conformity voices of genuine prophetic stature.

Judaism too has had its moments of unexalted failure of nerve when it denied reality in favor of Messianic pipe dreams. We are only human. Privilege and fear play the same role with us as in the makeup of all othermen. But for the most part Judaism does not lend itself easily to class propaganda. Our central drama is not theological-a saving God dying for our sins- but

an historical account of quite ordinary human beings struggling to achieve physical and spiritual well being -which are after all common denominators in the lives of all men. Abraham needed the courage of a free man to wrench himself from the comforts of his father's home when his new ideas made life there intolerable. The Exodus is the great drama-the first such drama in history- of a people seeking to escape serfdom that they might establish a state which promised both definite civil rights and spiritual discipline. Judaism was given form by men -the prophets- who were moved to social protest not only by a love of God but also by a love of men ; and by men-the rabbis, the Pharisees, who first among all the people on this globe understood that faith in universal and not the preserve of a priest class. The school free and public-the synagogue open to all and in which all men take an equal part stand as the institutional reminders of this actionist, this worldly, democratic orientation of our faith.

Our Jewish heritage is steeped in non conformity. Jewish history comes out of the uncertainties of myth with an act of rebellion and social protest. Passover commemorated that rebellion and escape. Its presence as a major holiday in our religious calendar is a purposeful reminder that wherever we may be in time and space we must as Jews ever and again pause to consider the implications of this imperative of freedom loving and freedom living. For with us freedom is an article of faith.

What does freedom mean to us? Merely the prisoner leaving his cell? Israel breaking the fetters with which Egyptian taskmasters bound him to his work? Surely this is one possible meaning. But many people find that liberty is a more terrifying state than the assuring regularity and the comforting lack of responsibility of servitude. Israel was freed from Pharonic tyranny but how often during the hard desert wanderings when food was scarce and water unavailable did they grumble against their leaders who brought them from the warm fleshpots of Egypt into this trying and terrible wilderness.

The slaves life is regulated and has a measure of security. The



freemen must accept responsibility for his actions and travel ~~and~~ <sup>and his courage as his staff</sup> uncharted road with his mind as his guide. Is it any wonder that though all slaves dream of freedom as the prisoner does of escape-and though they all must feel a heady sense of exultation when they first walk about at liberty-as Israel did when lead by Miriam they sang hymns of praise to God on the far bank of the Red Sea--nevertheless reality comes to the newly freed man as something of a shock. He realises that there is never complete freedom and irresponsibility-that would be anarchy. There is a harshness to reality even <sup>that</sup> for the free man. <sup>can not keep</sup> Man needs society and its laws, Paradoxically, we can be free only when we accept certain restraints.

Freedom is then a matter of degree and of mental predisposition. It needs to be both a physical and a psychological reality. The free man has internalised certain attitudes towards life- he is self reliant, spiritual courageous, willing to accept responsibility, eager to do more in this life than just live. Freedom demands a psychological predisposition towards self trust and social <sup>protest</sup> ~~justice~~. Men have maintained their spiritual freedom even under adverse conditions. But you need to have at least a modicum of political liberty or at least some experience with free living before men are capable of such decision and altruism. There is a popular truism that man's mind is inviolate-that misery and oppression can break a man's body but not his spirit. This belief is I am afraid a fancy of men who have never experienced the brutalising and bestialising affects of torture. Our age is far advanced in the sadistic arts. No one who has had the stomach to read some of the personal accounts of life in the concentration camps or in the Prisoner of War compounds in Korea should doubt that even the most integrated and mature person can be reduced to animality in which he will with jungle cunning scheme for weeks to get an extra bit of food or warmth.

Servitude deprives men of their humanity. The generation of slaves which fled Egypt was unprepared for building a decent home in a new land. The constant murmurings against Moses and Aron, the Golden Calf, the

rebellion of the sons of Korach, the fearful report of the spies convinced God of that. They were doomed to wander forty meaningless years in a trackless ~~land~~ <sup>wilderness</sup> until a new generation whose spirits were unbroken and whose spiritual reservoirs were unfaded would arise who would attempt the crossing. How many millions of men exist still today who have only the most rudimentary claim to anything besides the right to be born- to produce and reproduce- and to die. Men who have not even reached the first rung of the long ladder which leads from political freedom to spiritual freedom <sup>from</sup> ~~to~~ self awareness ~~xxxxxxxx~~ to unselfish ~~xxxxxxxx~~. social concern.  
xxx

There must be a measure of political self esteem, of hope, a minimum of encouraging cultural stimuli before we can begin to think at all of a free mind.--if Passover <sup>is</sup> means anything to us- it must mean this--that all men, Jew and non Jew, White and black and yellow and mulatto have a right to walk on this earth as men and not as beasts. That where this is not yet the case, we who are more fortunate must bestir ourselves in their behalf. In this area there can be no compromise. As descendants of slaves we can have no truck with tyranny either of the left or of the right. As descendants of slaves we can not permit ourselves the luxury of smug indifference. Tyranny is ~~is~~ wrong whether it threatens ~~of~~ our families or is a living reality to a small yellow skinned native in ~~either~~ <sup>China</sup> ~~Cina~~ Proper or Formosa. Apartheid is an abomination whether we are on the right or the wrong side of the tracks and is equally to be condemned when it is practised by escape as in Hyde Park or by repressive legislation and ruthless exploitation as in South Africa. The spiritual evil does not recede because of a difference in degree in practice.

When we work to achieve political freedom we must begin with the problems of our own nations. <sup>W</sup> These we have the greatest stake ~~in~~ and can do the most about. We must protect the civil liberties of ~~all~~ men-even those with whom we disagree most <sup>completely</sup> ~~fully~~. We must continue the drive towards desegregation not only by pious words but by active participation in civic

groups dedicated to a stronger organic community. We must prove our words by our deeds and not tremble to send our children to desegregated schools nor pride ourselves on our racial tolerance while we still live in a segregated residential area. We must act in all matters as educated intelligent voting citizens of our land who take time away from our other interests to improve it political, educational, athletic, social service, and economic tone.

Our help even in matters of national and international policy must be direct and tangible. It is fashionable today to decry apartheid, the caste system, Arab feudalism, French imperialism--but such talk is mostly self pleasing on our parts unless we are of those who contribute to Jewish, Quaker, Unitarian, and other charitable overseas ventures, unless we are among those who are educating ourselves and our neighbors to the human values involved in UNESCO, the WHO, Point Four and other such programs, and unless we are among those who have learnt to consider the problems of our foreign policy in terms of basic human needs and not simply in terms of how cheaply we can persuade inferior peoples to lay down their inferior souls in battle for the defense of our superior way of life.

To escape from slavery, the Jews of 3,000 years ago had to bestir themselves physically and spiritually. It requires courage and grit to leave familiar ways and espouse often misunderstood cause--but if Passover is to have any meaning beside affording an occasion for family festivities--it is that it sounds each year this toxin call that in the battle for the right we must be up and doing 'proclaim ye freedom unto the land unto all the inhabitants thereof.

To preach freedom and teach its ways and meaning to others we must believe in it ourselves. We in America pride ourselves in being a land of free men. We have national sovereignty and a long history of civil rights. Recently however, some of our own citizens have been moved by certain tendencies in our national life to ask the question; 'Are Americans still approaching their problems both domestic and international, with the

psychological responses which we would expect of free men? MR Archibald Mac Lelish, poet and scholar, former Librarian of Congress and currently Professor of American Literature at Harvard College phrased this question in this way:

What is in question in this country is the survival of the "American confidence that men can chase the future...that history is made by men and not men by history...that a free people if it possess the virility and the inventiveness and the daring, can chose for itself the kind of world it wishes to live in and then create that world.

Mr. MacLelish spoke these words in connection with one of the recurring outbreaks of preventive war jingoism which is so despicable in a country based on the essential dignity of all ~~even one of our enemies~~ <sup>MEN</sup>. He feels that such outbursts show a failure of nerve on our parts- a loss of faith in ourselves-the substitution of the slave's concern with the present for the freeman's concern with the future.

It is not simply a rhetorical device this question as to whether America is living up to its heritage of freedom. There are unfortunately many signs that we are deserting the actionistic, idealistic, pragmatic trustful, courageous, loving ~~man set~~ <sup>STANDARDS</sup> of a free nation for policies which are based solely on fear and for a national character which is distrustful and self tormented.

Are we today Israel in the desert grumbling about the difficulties of the present ~~not about the future but~~ asking for a return to inadequate ways left far behind? Certainly fear plays an inordinate role in our psychology. Fear of Russia and of atomic power which we to our everlasting shame ~~showed~~ <sup>showed</sup> to the world even <sup>could be used in war</sup> civilised men ~~were not above using in warfare~~. Fear is a concomitant of all life. The free man accepts it, makes his decisions and move on. We have to a degree become paralysed and fixated by it. In international policy we have masked our fear as bipartisanship by which we mean that we are so unsure of ourselves that we can not risk even honest criticism-certainly in the name of bipartisanship we have allied ourselves with every known non Communist dictator and tyrant in the world, we have rearmed an unrepentent Germany and Japan, and

have allowed all our wonderful dreams of the immediate postwar period for reeducation, denazification, wholehearted cooperation with the UN, economic aid to the peoples of backward areas ~~(rather than to their feudalistic governments)~~ -- to go by the boards.

Domestically we have made our decisions in an atmosphere charged with fear and mistrust. We have allowed the big stick of guilt by association and guilt by allegation to silence many who were uncertain of our present policies. We have allowed groups to define loyalty on their own terms and publically and without fear of reprisal attack and defame all those who did not meet these qualifications. We have allowed the name bearer and the turncoat and the informer to become public heroes (at least until Henry Matusow showed us dramatically <sup>really</sup> what unprincipled liars the whole tribe consists of). We have permitted citizens to inflict the indignity of loyalty oaths on their fellow citizens. Communities have allowed self appointed protectors of the public minds to drive books ~~from~~ <sup>from</sup> its library shelves, teachers ~~out~~ <sup>from</sup> of its schools courses ~~out~~ <sup>from</sup> of its curriculum--even little red riding hood, Robin Hood, and the Girl Scout Handbook have been subject to such attack.

You could make an interesting psychological study of this jingoism. How it grew out of the tensions of war and of a war that was no war where the citizens needed an emotional outlet for their tensions--needed active participation and a feeling of sacrifice--This was denied them and they became filled with feelings of guilt and inadequacy. You could explain the special appeal of this attack to certain groups <sup>by attributing to racism</sup> either in a parochial/concept of authority or simply <sup>did not want</sup> ~~not trained at all~~ a recrudescence of the native Know-Nothingism <sup>which</sup> inferior school systems have allowed to grow unabated, in America.

There is much more to it of course, but I am sure that you recognize the symptoms:

parochially in a particular concept of authority or simply not trained at all by that native American Know Nothingism which we have allowed inferior schools systems in many parts of the US to perpetuate.

"Whatever ~~the case~~ <sup>you see</sup> I am sure <sup>you see</sup> I recognize the phenomena: ~~namely~~ <sup>namely</sup>, the current popularity of official religion, loyalty oaths, Lattimore, Ladijinsky, Ammie Moss, Peress, the Smith Act, the McCarran Immigration Act, the Attorney General's ~~illegal~~ <sup>subversive</sup> lists, the American Legion Americanisation committees, the Broyles Bill, Security Clearances, Passport withholdings, political anti-Communism, the unwillingness of many Americans to join committees for whatever purpose, our present apathy on political issues, the attack on the various <sup>by the Senate</sup> foundations, the resurgence of an American First party -and as the King in Anna would say 'etcetera etcetera' and so forth.

The question we must ask is this-Has this recrudescence of the bondsman's fears irremediably put to flight the freeman's heritage and courage. Passover tells us that whatever answer we give to this question we must at least throw ourselves in the breach. Common sense I think tells us that if we and our fellow citizens will only bestir ourselves a bit more the pendulum can swing again in more healthy ways

*Had passed 4 W. 8 1942  
27 June 1942  
at the time of the 1st*

In the last few months only

- 1) The discrediting of MCC & less than 2,000,000 signatures
- 2) The Lattimore acquittal and the Ladijinsky transfer
- 3) The Discrediting of the Foundations probe
- 4) The Bar Association Study with fund of the Fund for the Republic
- 5) The Clearing of Col Vrhess and the issue of censorship
- 6) A grant of 1/2 million dollars from the Fund for the Republic for a study by Professor Rossiter of Cornell on the real effects of Communism on American life.
- 7) The statement of the Chicago Bar Association on the Broyles Bill
- 8) The increasing concern of even conservatives like ex Senator Harry P. Cain of Washington once a McC supporter on the Permanent Investigations Subcommittee with the guilt by association the the necessity of proof by the person challenged that his employment is consistent with the best interests of the US. (now on the Fed. Securities Control Board)

orad

What can we do- \_\_\_\_\_

- ✓ 1) If we hear slander or guilt by accusation-unsubstantiated demand or proof
- ✓ 2) Keep our schools free of such pressures
- ✓ 3) Keep informed
- ✓ 4) Keep distinction in mind that freedom demands courage and in not si

↑ my base is 10 / 100



Penitential Season

Dear Friends: This Sabbath, the Sabbath of return or Sabbath Shuvah was one of the two occasions during the year on which the rabbis of old were accustomed to address their congregations. (The theme for this discourse was fairly well established. It must deal with sin and repentance, atonement and amendment - that range of ideas particularly appropriate to this season.)

How these rabbis must have cherished such a moment. Here was their opportunity to point up to the people what they had observed to be their failings and faults - wherein they had not served God properly - and for which they must now make amends. It must have been tempting to devote these few minutes to a cataloguing of errors and to castigation. Certainly no rabbi was leader of a faultless generation about whom he could feel as the Bible does of Job, <sup>לֹא יָצָא מִן־הַטֹּעֲמִים</sup>, that they were "whole-hearted and upright," "men who feared God and performed no evil", and so, subject matter was never lacking.

Yet, it is interesting to note that our sages expressly warned the preacher against being overly critical. They advised him <sup>לֹא יִשְׁמַח בְּעֵצָתוֹ</sup>, not to act as a prosecuting attorney against Israel, determined only to prove that they were guilty. On the contrary, he must always be temperate in his judgments. He must never forget the many fine things men do; that most lives are not basically evil, but good; and that as God does not hold lightly all the <sup>הַטֹּעֲמִים</sup> and noble acts men perform, so, too, he, the preacher, must not be tempted to dismiss these without mention.

Psychologically this is sound advice. You will know this to be true if you have ever tried to argue with a person who is violently opposed to your point of view. He has an emotional reaction against all you say which prevents him from being influenced in the slightest by any arguments you may produce. <sup>we</sup> ~~Doctors~~ call this a mental set or an emotional block. ~~Say, say~~ If you criticize and up-raid a person, he will raise his mental defenses against you, and except for being angry with you for your criticism, it will have no other effect upon him,

however sound your logic. In fact, he may even react negatively; that is, by becoming even more recalcitrant, like a much-punished child who derives some perverse joy from flaunting the commands of his parents. / Indeed, if such a scolding produces any results, they are most likely to be unhealthy ones. For it has a demoralizing and shaming effect on a person. It makes people feel that they are somehow inferior beings, that they have shown themselves to be particularly weak. We say that people who suffer from such emotions have an inferiority complex. This means that they feel they must go through life apologizing for themselves. They feel insecure and so, are often afraid to make decisions, and they are so self-effacing that they sometimes are unable to realize to the fullest their capacities and talents.

It is well, then, <sup>for our own good</sup> when you are taking stock of people, to be sure to see the whole picture. It is well not to be <sup>overly</sup> ~~only~~ critical and to remember that we are all human beings, fallible, certainly, even weak at times; but that most of our impulses are good ones and that if we sin, it is seldom with malicious intent. In fact, whatever others may tell us of our faults, our conscience has usually let us know long before. / This does not mean that where barbarism and brutality and meanness show themselves among men, it should not be pilloried. Indeed, as James Russel Lowell once put it, "The capacity for indignation makes an essential part of the outfit of every honest man." I merely mean to say that with the average person - the normal person - you and I - the only way we can be convinced is through calm, undogmatic reasoning. And a man to be able to counsel and advise a person wisely and with any effect, must have <sup>a</sup> full view of life - one in which neither the white nor the black are out of proportion. / For who of us is so wise and perfect that he will refuse sound advice if it is tendered in the proper spirit? ~~That is why we came here tonight~~ <sup>Today</sup> ~~for advice on how we could lead healthier and better lives.~~ All of us need counsel. All of us need to have charted for us the ultimate goals of life so that we can make our own decisions

in light of this knowledge. All of us will listen to that advice on the art of living which our forefathers, <sup>76 had a right</sup> in their wisdom, drew from 1 life, if it is <sup>and if we are tempted</sup> but presented to us in the right way. <sup>Even God did not immediately appear and say</sup> Indeed, the Bible tells us <sup>and he</sup> even God was <sup>507 2 11 10 1 10 1</sup> wont to begin his admonitions ~~to Israel~~ with the words, Come now and let us reason together.

It is important not only in the art of persuasion, but in all life that we not be predisposed to find fault and indisposed to seeing the better points in everybody and everything. Consider, if you will, how it can affect your work. If, from the first day, you complain about the hours, the drudgery, the routine, you will never derive any satisfaction from it and will go through life surily — working, only because you must, supremely unhappy. While if you withhold judgment until you have experienced the satisfaction of doing or of creating or of putting across a successful idea, the tedium will soon be forgotten and your work, instead of being an unavoidable bore, will become a continuous challenge and a source of real pleasure.

What is true of your work is true also of your associations with men. The ideal way to live is to throw open your world and invite people of many and varied interests into it. You can then delight in exchanging with others ideas and in making new contacts. You will derive the pleasure in doing things for others and having them do favors for you. Through companions you can enjoy a real enthusiasm for living and have 1 life's horizons broaden immeasurably. But a man who can see nothing but the weakness and faults of people, who never takes pains to cultivate <sup>NO ONE</sup> ~~them because they made an unfavorable first impression~~ <sup>CRITIC FOR HIS MEASURE UP TO HIS HIGHEST STANDARD</sup>, will never know these joys. He repels people and they are repelled by him, because his dissatisfaction with life communicates itself to others and no one likes a companion who destroys the enjoyment of whatever is being done.

How can you overcome this tendency to hyper-criticism? The philosopher who wrote: "Never criticize until you have complimented a person," offered good advice. <sup>ALWAYS</sup> Look for something nice to say; it is surprising how easily it will be

found. Then not only will you not hurt others' feelings, <sup>AND NOT</sup> ~~nor will you~~ be what is commonly called a "kill-joy", but you will be surprised how much your own enjoyment <sup>OF LIFE</sup> ~~will be~~ <sup>have</sup> increased. I might suggest also that if you lack friends because you can find no one who lives up to your standards, it would not be a waste of time to set yourself before a long mirror, and pretending that you are meeting yourself for the first time, ask yourself, "Do I possess all those qualities I demand of others?" If I were a stranger, would I cultivate my own friendship?" I think it might have the desired <sup>humbling</sup> effect.

What is true of your life and your work is true also of your relation to Judaism. If you think of membership in our faith only in terms of the disabilities it imposes on you, the minority status with its attendant lack of security, the minor discriminations which hurt sometimes our dignity and self-respect, the extra duties and responsibilities which membership in the Jewish group entails - if you see only the darker side of the picture, you will be predisposed against finding the many values it has to offer. It will but be a constant source of aggravation and dissatisfaction, one from which you <sup>CAN BUT</sup> ~~can~~ desire above all else to escape.

But if you follow the rabbis' advice and get a more complete picture, you will find Judaism a source of great blessing and comfort. You will take pride in being a member of a fine upright, vital people, one as vibrant and creative today as they were thousands of years ago, one which gave the world its God vision, its prophesy and its morality and today sets a noble example of how men should live and by what standards they should govern their lives. It is a source of deep satisfaction to be a member of a people which espouses <sup>and</sup> ~~and~~ bases its existence on the highest values in life, those which deal with personal integrity, personal morality, learning, cultural achievement, family solidarity, communal responsibility. We are part of a people who have enthroned the ideal of tolerance and abide



I was taken the other day to visit the Lincoln Park zoo. As we were walking about the grounds I remember one little shaver plucking on his mother's sleeve and begging, 'Take me to see the Klukas' she showed him raccoons, badgers, and opossums-but none met his specifications as a Kluka. He kept nagging until the mother turned and said, 'Look J'hnnny there just ain't no such animal!

So to I am afraid that we must in part answer to our questions of ~~the~~<sup>to</sup>-night 'Who is the Ideal rabbi and what is the ideal congregation?' ~~there is no such animal extent.~~ 'Oh we all have had our favorite congregations. Synagogues <sup>TOWARDS WHICH</sup> ~~with which~~ we <sup>attach</sup> ~~attach~~ many happy childhood or young adult memories. We all have known ~~certain~~ rabbis whom we admired or respected ~~more than any others~~. But rabbis are human and congregations people and perfection is a divine not a human quality.

Yet I do not think that our topic is wholly specious. If we think over its implications for a moment we <sup>will</sup> realize that before we can even begin to consider the merits of ~~either~~ <sup>any</sup> congregations or rabbis we must have some fixed standard of judgement. By what should a congregation be judged? <sup>By</sup> The magnificence of its building? <sup>By</sup> The quality of its Sunday school? <sup>By</sup> The number of its social functions? <sup>By</sup> Attendance at its services? The cost of belonging? <sup>By</sup> The warmth of its surroundings? ~~One could suggest any other standards.~~ And what about the rabbi? <sup>By</sup> His merit <sup>shown</sup> ~~marked~~ by the brilliancy of his preaching? By his good looks and bearing? By his scholarship and teaching abilities? By his social and civic influence? By his pastoral visitations and personal counselling? By his tact? By his williness not to ruffle our equanimity nor disturb our self conceit?

Which of these standards ~~which we apply to our decisions about a congregation and a rabbi's effectiveness~~ <sup>are</sup> ~~are~~ valid and which superficial? By WHAT CAN WE MEASURE THE YEAR BY YEAR ~~As we build this congregation under God there should be a point and what~~ SUCCESS OF THIS SONG. WE ARE BUILDING? ~~should we expect?~~ What should you expect from our congregation and what

A cong. serves many purposes/For some it is a social center and a means of integrating into the community/ For some it is an opportunity now and again to <sup>secure</sup> ~~get~~ ~~some~~ much needed intellectual stimulation/ For a few it is a way of assuring that their children ~~will~~ have the companionship of others ~~youngsters~~ of their age/ A synagogue serves these functions and many others/ But as a rabbi I should like to take it as axiomatic that the synagogue's prime purpose is to make it possible for each and every one of its members to take part in Judaism's spiritual adventure/ This has been the synagogue's historical role since time immemorial-to be a house of prayer and study for the Jewish people wherever they may have made their homes.

The synagogue's prime purpose is religious not social ~~and~~ <sup>and</sup> cultural. Those who seek other <sup>ends</sup> ~~advantages from its help~~ should realize that the synagogue performs these functions only in so far as they contribute to its program of religious growth. Those who plan the synagogue's activities should keep in mind that however attractive purely social functions may appear they should not be carried out at the expense of the religious program. <sup>any further</sup> ~~indeed~~ that any social program sponsored by the congregation should be infused with religious values and judged by religious standards. →

Our name in this respect is opportune. Beth Torah- the house of w services study and song where ~~wherever~~ young and old alike can seek out answers to their personal spiritual and moral problems and effect a pattern of life designed to provide a firm base for mature and rich living. In a Beth Torah there can be no apathy or indifference-for the Torah- the Jewish way of life- is not simply dispensed like a ~~colorless~~ drugless placebo which if taken before High Holiday services twice a year guarantees ~~a~~ satisfying spiritual relief. The Torah is a life long adventure for the concerned. Its teachings are as broad and deep as life is complex. It has a perfect horror for superficial moralities. ~~Its teachings come only with concern and with a disciplined life dedicated towards the realization of spiritual~~



Its truths are self evident only to the concerned who have <sup>winked with their</sup> sweet-blood  
and-breath to search them out..

That is why the synagogue has from its inception been a participative  
organization. <sup>was needed in opposing to</sup> ~~It historically rejects the traditional pattern of a~~  
service channeled through a <sup>priestly class</sup> ~~single priest~~. All Israel are equal before  
God. Anyone can lead the service and take part in it. There are no qualifi-  
cations of birth or wealth. Everyone in the synagogue wrestles with the  
services <sup>and its</sup> religious truths. What was true of the synagogue of old is equally  
true for us today. Little is gained spiritually if only the rabbi grapples  
with religious problems and dispenses as best he can Judaism's wisdom.  
This is each of our tasks - a task we of both Torah <sup>and</sup> ~~accepted~~ by the nature  
of the program we have adopted.

<sup>IN doing so we endeavor to</sup>  
~~It will be our duty to~~

overcome an obstacle our fathers did not have  
to face. They could approach Judaism's <sup>heritage</sup> ~~traditions~~ from within - sure  
of the language in which they were couched - trained in the ritual cycle  
which made them so meaningful. We are not so fortunate - All of us - rabbi  
and laymen alike - are a bit uncertain of what disciplines are expected  
of us. Because of the spiritual turmoil of the last few generations we are  
approaching Jud. from without not within. Moreover we are not simply going  
back to a past our parents discarded. Rather we are consciously re-eval-

uating that past - discarding the chaff, keeping the kernel - creating new

EXPERIMENTING WITH <sup>THE</sup> WRITING OF ORIGINAL SERVICES - PARTICIPATING IN THE <sup>HEIGHTENED</sup> ~~HEIGHTENED~~  
rituals to express our deepest feelings. We are pioneering in faith and

we suffer ~~are~~ the doubts and uncertainties of <sup>all</sup> ~~the~~ frontiersmen. For it is

hard to reintroduce a ceremony into a home which has <sup>never made a place for RITUAL</sup> ~~had no ritual~~ ~~what~~

~~even without~~ <sup>it seems</sup> ~~its feeling~~ for a while forced and out of place. ~~We find it~~

difficult to express <sup>oneself</sup> ~~ourselves~~ in original prayer when the language of a

our prayer service is <sup>still very slowly</sup> ~~only beginning~~ to become familiar to us. It is also

<sup>as hard as</sup> ~~most embarrassing~~ to participate in a service when the Hebrew is still

unfamiliar to our <sup>PHRASE</sup> ~~speech~~. We find ourselves hard put to even to ask the

intelligent questions at discussion since we often have so little background on which to draw. These are some of the challenges and opportunities which face us in the months which lie ahead-as each of us ind, works to deepen his understanding of his faith and its practice--such is the <sup>however</sup> activity that will make our cong strong. By such activity <sup>shall</sup> ~~we~~ we be judged.

And as we work together along these lines we will <sup>have</sup> ~~be~~ obliterated ~~the gap~~ indifference and ignorance with which <sup>all</sup> many cong. are plagued. No longer will the rabbi alone be concerned with Jud. spiritual mandates, while the congregation thinks only of how every sermon and pronouncement <sup>might</sup> ~~will~~ affect the non Jewish ear. No longer will the enthusiasms for Jud, ceremonial beauty which our children are <sup>made aware of</sup> ~~taught~~ in school be met with parental <sup>apathy</sup> ~~indifference~~. The services will cease to be a monologue with God ~~between~~ and will become truly <sup>between the individual</sup> ~~a communion of prayer and song~~ Jewish cong. joined in prayer and linked in common effort. The beauty of the service will no longer <sup>be</sup> ~~be~~ the external appeal of brick and stone and <sup>of</sup> the melodic cadences of music, but will become the <sup>inner</sup> radiance which makes a cong. at prayer something <sup>almost</sup> ~~more than~~ <sup>divine</sup> ~~human~~.

Everyone <sup>is measured</sup> ~~measures~~ the rabbi by different standards. To some he stands or falls by his eloquence. Other judge his appearance <sup>and modesty</sup> ~~and appearance~~. Others respect organizational ability.. Finally, a few still prize intellectual attainment and scholarship. I am always reminded of a letter one of my professors at the college ~~claim~~ ~~to have~~ received from a small mid western town. It read in part we are looking for a rabbi and I have been made head of the place-mo committee. I wonder if you could recommend someone with these qualification :) eloquent preacher

- 2) capable organizer
- 3) qualified school supervisor
- 4) presentable representative of our community
- 5) proven fund raiser
- 6) a cantor who can sing his own accompaniment until we can afford a choir
- 7) a youth leader
- 8) a mimeograph machine operator
- and (0) a good poker player

He used to chuckle at this point and say-- you know we did have a good poker player and he just cut the bill.

Seriously, this story only serves to illustrate the variety of skills which modern Jewish life demands of a rabbi. As rabbis we often bewail this fact--but it is really not stronger or surprising--For our job is to deepen and buttress our congregations' awareness of Judaism's spiritual values. The classroom and the pulpit only begin the lesson--life presents us many other opportunities to ~~point up Jud. meaning~~ <sup>be of service and to show how Jud. may be used constructively</sup>. Our job is then as varied as life itself--a taxing experience you must admit and one which demands a large measure of understanding on the part of both the rabbi and the congregation.

Probably the most significant feature of the rabbi's functions are those which surround his traditional role as Morenu Harav-- as preacher and teacher. It was for this task of more or less formally imparting Jewish knowledge and stimulating Jewish awareness that our seminaries ~~primarily~~ concerned themselves in our preparation. In the course of these duties we normally preach about 100 times a year in addition to the innumerable bible classes, study groups, and informal get togethers ~~which all use our resources~~. No easy task this alone and one which can quickly sap a man's energies and cause him emotionally and intellectually to run dry. A cong. which expects to draw some measure of insight and wisdom year in and year

out from its rabbi must in return free him of many time consuming trivial matters and thus give him an opportunity to recharge his intellectual and spiritual batteries in private study and meditation.

But our duties do not stop at the door of the synagogue building itself. We are prepared to help people understand <sup>more</sup> fully the meaning of life's challenging moments-birth, manhood, marriage, death. Often we are asked to listen to ~~some~~ more personal problems and help someone through a difficult <sup>situation</sup> ~~time with some moral guidance and increased courage~~. We gladly spend whatever time is necessary with you. But you should expect wisdom and sympathy from us not sympathy. We may not always be prepared to say Yes you were right and the other party wrong. <sup>How are we</sup> ~~We may not~~ always be able to help <sup>if you</sup> ~~for we~~ <sup>people</sup> ~~are not~~ <sup>WE MUST REFER YOU TO THESE QUALIFIED</sup> ~~psychiatrists~~ <sup>not</sup> qualified social workers but rabbis who ~~can~~ <sup>TRAINING IN THEIR DISCIPLINES AS WE ARE IN OUR</sup> bring you the insights of your religion which you will then have to work into the framework of your lives

You ask us further to help raise your children into the full <sup>awareness</sup> ~~meaningfulness~~ of their <sup>faith</sup> ~~faith~~ that they may grow to appreciate its value and be able, because of their faith, to lead ~~fuller and~~ richer lives. You can expect us to know how a school should be organized and run, <sup>what</sup> ~~what~~ courses should be offered. But you must be <sup>prepared</sup> ~~willing~~ to buttress and back up what we begin. Your house must be as full of the Jewish spirit as the school will lead the child to expect. You must not expect education to be completed at bar mitzva or even confirmation <sup>and</sup> ~~but~~ must help us encourage the young adult to take part in youth activities, conclaves, Hillel, and ultimately <sup>in</sup> the young peoples act. of the congregation. Only when such a cycle has been completed can we even have made a real start towards Jewish self realization.

The rabbi also busies himself as a rep. of Jud. in many <sup>as a rep. of Jud. to the non Jewish world he can be expected to work to help non Jewish</sup> ~~civic~~ organizations and interfaith affairs. In ~~such work~~ <sup>his work</sup> he speaks not as a rep. of any one faction or belief but as a spokesman of a

faith and a way of life which has a rich prophetic tradition of  
Judaism has never equated spirituality with  
social justice. He can be xxxxxxxxx otherworldliness. Matters of ethical principles are not unrelated to

what is going about us day by day. he rabbi will and must take a stand when basic moral decisions seemed called for- he should be criticised for making these judgements only if it can be shown that he has erred in terms of moral values--not because some might feel that it was undiplomatic to take the stand he did.

In short if you look for spiritual leadership on all levels and do not find it forthcoming then judge the man severely-but if you are seeking superficial things turn your judgement on yourself and ask the basic question have I a right to judge what that man is doing seeing the aims he has set are not mine.

In this spirit of unceasing dedication to the ideals of our fathers -Beth Torah true ever to its name has a most glorious future and can make itself meaningful in each and every life of its members (When Sol dedicated the Temple-in order that my name shall be there-  
Yiheyeh shemi sham -in the spirit of God's word law etc.

Last Wednesday was Simchat Torah-the rejoicing of the law-when the scrolls which contain the 5 Books of Moses were carried in joyous procession around ~~our traditional~~ <sup>the</sup> synagogues-to symbolize the great happiness which is ours because we have been made the inheritors of the exalted document, ~~and~~ <sup>to which our attention is drawn</sup> to search our unceasingly its meaningfulness and its application to our ~~everyday~~ <sup>daily body</sup> lives

On Simchat Torah Deuteronomy's last ~~chapter~~ <sup>verses are</sup> is read and the first few verses of Genesis are ~~also declared~~ <sup>being</sup>, On the Sabbath ~~xxxxxxxxxx~~ <sup>succeeding</sup> ST - tonight-we read from the first full section of Genesis-the parasha known as bereshith-which includes the account of creation, the ~~story~~ <sup>story</sup> of Adam and Eve and their expulsion from the Garden of Eden, and the tragedy of ~~the~~ <sup>the</sup> ~~murder~~ <sup>murder</sup> ~~between Cain and Abel and the subsequent murder~~

These stories are among the best known of any in the Bible-they are also among the most difficult to understand. They force us immediately to decide whether we shall look on the Bible as containing myth as well as history or whether we shall attempt to defend it all as a quite literal exposition of the word of God. Did creation actually take place on six days or do these days refer to ~~ages~~ <sup>long periods of time</sup> and reflect simply the musings of some Jewish teacher on what probably happened. Is Adam an actual historical figure or is he what Jewish tradition labels him the adam harishon-the prototype of the first man-created out of the whole cloth of man's imagination to explain such matters as how sin and mortality came into the world?

Of the three stories in this section the myth of Adam and Eve and the forbidden fruit in the garden of Eden is perhaps the most important in our western civilisation because it was this story which early Christianity seized upon ~~to maintain~~ <sup>as biblical proof for</sup> its contention that man was born in sin, laden from birth with the insurmountable burden of Adam and Eve's original sin, and permitted to look forward to salvation ~~in this life and more surely in the next~~ <sup>only because of the crucifixion of Jesus and the vicarious</sup>

atonement which is man's by virtue of that act. It was to the orthodox Xian church inconceivable that man could achieve his own salvation by the perfection of his own behavior and of the institutions of his society. As the old New England Primer read 'In Adam's fall we sinned all' and to this day for the orthodox churches salvation depends either on the miraculous efficacy of ritual sacraments as in Catholicism or on the justification through faith in the vicarious atonement as in Protestantism..

As a result the church has not been sincere about the ability of man to develop <sup>in this world</sup> ~~here~~ a better life. It has concerned itself <sup>in its attitude from</sup> ~~primarily~~ with man's inner spiritual needs even <sup>to the extent of</sup> ~~in the case of~~ monasticism <sup>while</sup> ~~to~~ telling man that perfect religiosity consists in separating oneself wholly from this world of the ~~physical~~ <sup>flesh</sup> and ~~insufficient~~ <sup>and by</sup> and looking within ~~through~~ prayer and ascetic practice <sup>a life</sup> ~~towards~~ a life wholly of the spirit. Nor did this attitude of the churches cease with the Middle Ages. Just this summer <sup>you will recall</sup> ~~recently~~ that the World Council of Churches met at Evanston and took as its motto 'Christ the Hope of the World.' The whole tone of these meetings was that the second coming of Jesus alone could bring about this-worldly salvation that man himself has in the last century shown himself too weak to achieve

these ends. ~~Personal spiritual religion precludes social responsibility.~~

~~If we attempt to change to raise the morality of the 2nd half of the century, we are not just filling out another sermon. I understand it until much difference in the interpretation and the practice of a religion. We are dealing with these two great bodies reactions to the Eden story. We are dealing with the interpretation that the synagogue and the church put on the Eden story. We are dealing with these two great bodies reactions to the basic problems of man's weakness and his mentality. Shall we live the active hopeful life or the life of retreat and hopelessness. Does life its a better life for all can be achieved.~~

~~Does the Eden Story prove that the Biblical author wanted to prove the modern Xian contention or the older more hopeful, more optimistic, this-worldly Jewish view.~~



Before we begin to analyse the author's intentions, it would be helpful if we reminded ourselves of what the text actually tells. Adam is created during the sixth day of creation out of earthly dust infused with the breath of God. As a home for Adam God singles out an area known as Eden surrounded <sup>by</sup> ~~xxxx~~ four life giving rivers (notice the importance of water to a nomadic people) and containing all manner of foliage-fruit, grain, leafy trees. The ideal oasis. Adam is asked to watch over this garden and care for it as is told that there is only one restriction that he must observe: there is in the middle of the garden a tree of knowledge and a tree of everlasting life-these Adam must not eat.

At this point God decides that it is not right that Adam alone of all created creatures should live alone-he should have a helpmate and so when all the animals prove inadequate God causes a deep sleep to fall over Adam and takes from him a rib, which he clothes with skin and flesh-beautifies and gives to Adam as his wife. Now both Adam and Eve were naked but knew no shame for as yet men were not troubled with evil thoughts, but it is paradisiacal bliss was not ~~lost~~ lost for long for the villain now enters-the N Nhash-the serpent-at this time still a beast that walked on two feet and could converse with humans. He picks on Eve as the weaker of the pair and entices her craftily to touch and then to eat of the fruit of the tree of knowledge and to give of its fruit to Adam--for the Nhash insinuates that it is only God's jealousy-his desire to retain supreme majesty and power for himself that has caused God to make the original prohibition. Punishment must, of course, follow, and God descends to the garden and seeing that Adam and Eve have become aware of their nakedness-that is have had their minds awakened to the promptings of the flesh-God knows that they have disobeyed him. Then follows a series of blaming the other fellow. Adam puts the onus on Eve -eve of the serpent-and as with all such feeble excuses everyone involved gets punished. The serpent loses his ability to walk and is made the most contemptible and despised of all creatures, Eve is to suffer the

of childbrith and she shall be ever subservient in the home to the husband(Oh boneful male), while Adam must begin to seek ways and means of making a livelihood-there will be no more luxuriating in Paradise-rather by the sweat of his brow he will till the land and make the articles necessary for life. All are driven from Eden and its gates are then shut from all men.

Such is the Biblical account. It is an attempt to give some explanation in parable form of how life came into being, how we came to be living in this world of struggle and how it came to be that men's life are limited to a brief span of years. All primitive peoples have such stories. Possibly the one with which you would be most familiar are the Greek legends of the battle of the Gods with one group being cast down upon earth and limited in size and power.

Two incontestable facts of human experience led the author of the Adam and Eve story to create that Biblical myth-the fact of man's frailty and weakness and the fact of his mortality. We need not accept this story-most of us would be content to leave the questions simply unanswered-as beyond human competence-but we can see how primitive man would be consoled and enlightened by these stories.

He was not attempting however to give a basis for any concept of original sin. Judaism knows little of any such doctrine. We are a much more optimistic, thisworldly actionistic people. The punishment of Adam and Eve is not so much damnation as it is explanation. It explains why reptiles alone of all mammals depend on the movement of their bodies for locomotion. It explains why women have more difficulty in childbearing than do the lower animals. It explains the fact of man's being in this world of struggle and promise-destined to succeed or fail according to his willingness to expend the sweat of his brow.

We might liken this fable to childhood-the protection and love our parents lavish on us during our first months and years--but there comes a



Santayana published a few years back a little book of essays which he entitled Three Philosophical poets. He treated Lucretius, Dante, and Goethe as men of exceptional genius who had been able to perform the difficult task of wedding philosophic speculation to exalted poetry. Job in my humble opinion rates a place with this trio. For Job is a moving poetic experience as well as a profound analysis of one of the basic problems of life and faith.

I should like to introduce Job in a somewhat round about way. I have recently been reading Lucien Price's Boswellian record of the private conversations of the famous British mathematician and philosopher Alfred North Whitehead. During these informal discussions the thinker was often asked about his impressions of America and for the most part he is filled with admiration for our accomplishments and for what he calls our national characteristic of kindness. One of our thought habits does, however, bother him and he returns to it again and again. Let me use his own words:

One of the great fallacies of American thinking is that human worth is constituted by a particular set of aptitudes which lead to economic advancement. This is not at all true. Two thirds of the people who make money are mediocre; and at least one third of them are morally at a low level. As a whole, they are vastly inferior to other types who are not animated by the economic motives: I mean the artists and teachers and professional people who do work which they love for its own sake and earn about enough to get along... The mischief of elevating the type that has aptitude for economic advancement is that it denies the superior forms of aptitude which exist in quite humble people. Who shall say that to live kindly and graciously and meet one's problems bravely from day to day is not great art, or that those who can do it are not great artists.

I read this to you---not only because it exposes a type of unconscious judgement of which we are all at times guilty--but, primarily, because it illustrates the fact that all cultures--especially democratic ones--tend to assume that those who succeed have done so principally because of superior mental and physical equipment and that those who do not must evidence some lack in these respects. We don't like to admit what the problem amounts to in the "Paul-Paul" story.

All societies have tended to be unduly severe in their judgements on those elements of their group who do not measure up to the current criteria of success. Now let us go back to 5th and 4th century BCE Israel where we shall find the same unwarranted severity of judgement but with a slight twist. The prophets had during the preceding centuries taught and history had seemed to confirm that when a society failed to live up to its responsibilities, God brought about its destruction. Only a morally upright Israel could hope to survive. They had held that a rude form of reward and punishment exists in the life cycle of the nations. Later preachers had embellished this idea by adding that this held true for individuals also. Successful living could be achieved only by abiding by God's law. Now for the most part the teachers who developed this theme did so in a most sophisticated manner--thinking of reward in terms of spiritual satisfactions and of punishment as shallowness and mental unease. They always added that in the final analysis God's ways remain beyond full human comprehension--that we should look for vindication of their affirmations in bold outline and not in minute detail. But every religion has its literalists. There were some who taught that God quite tangibly rewarded the good during their lifetime and quite visibly brought about the frustration of the plans of the wicked. Thus for instance we find a particularly fervent psalmist declaring:

I have been young and now I am old, yet I have not seen the  
righteous forsaken nor their seed begging for bread,

To doubt the truth of this affirmation, was to such people rank heresy. This was doubly true since the alternative of having a righting of all wrongs postponed until some other life had not as yet been borrowed from surrounding cultures and Judaism still wrestled wholly with problems in and of this life. This assumption that God's retributive justice was visible to the naked eye was by the way the assumption which led men to try court cases by ordeal. If a man had committed the crime of which he was accused God would take advantage of this opportunity to repay him in

full--if he was innocent it was inconceivable that God should punish him and he would escape the fire or the water unharmed.

This sort of reasoning lasted in Europe down to medieval times. In Israel it was picked up in the very century in which it became current by the courageous author of the book of Job and once and for all examined and refuted--so that Jewish law is singularly free of such miscarriages of justice.

To prove his point our author gains our attention by spinning a story. Please remember this about Job. It was never considered as anything but a fable. Its locale and time are impossibly vague. The author makes his hero a citizen of the mythical state of Uz and strips him even of religion. He is not a Jew--the only Biblical hero of such stature who is not--Nor can we place him in any other fold. He is simply a universalized man of spiritual courage and good will.

I emphasize this point because the antropomorphic God introduced and his court of angels were never considered real. They were literary devices nothing more. The author means for us to meet a man who will affirm 'I know that I am guiltless, who dare gainsay me' despite terrible affliction and against all the usual arguments which can be raised against him. God and his hosts are merely the device which makes this possible.

We are first introduced in our little fable into a heavenly reception chamber. God sits there surrounded by his hosts which include the angel Satan who has charge of supervising the affairs on men (and who is not here or anywhere else in normative Jewish thought the cosmic spirit of evil which he becomes in other theologies). God personifies faith in human nature and human kindness and he is preening himself about the accomplishments of some of his mortals at the expense of his arch cynic Satan who personifies those who believe that people never act in disinterested goodness. This particular day God is particularly proud of one mortal--Job--and chides Satan by asking:

Hast thou considered my servant Job that there is none like him on earth, a whole hearted and upright man, one who revereth God and shunneth evil.

The challenge is not ignored. Satan points out that Job has richly profited from his goodness and has been blessed with riches, family, and many friends. 'Do you think that Job worships you for naught' Before you are so proud of his accomplishments let us test his faith under slightly less idyllic conditions. A pact is made to test the point and Job's fate is sealed --without reference to his deeds and moral character- Satan may test him by destroying his wealth, killing his children, breaking his health, only God stipulates his life must be spared.

The plagues and misfortunes proscribe occur speedily-handled by one or two strokes of the author's pen for they are really incidental to his purpose. Job's cattle are stolen, his vineyards burnt, his home pulled down, and his children slaughtered. Finally, he himself is afflicted by the most dreaded of Near Eastern plagues-leprosy. Then in capsule form we get an interchange between Job and his wife which presages all that will follow. Job's poor wife is besides herself. Bereft of children and home, mourning, her husband an outcast who has not to live in a special compound outside the village. She loses her faith in him. She has no other explanation to offer save that he somehow must have sinned grievously and brought about all this misfortune. In her pain she cries out:

Do you still hold fast to your integrity?  
Rather Curse God and die.

To which Job answers, as he will answer all his comforters.

You speak as one of the foolish women would speak.  
Should we indeed receive good from God and should we not  
receive evil?

He has not lost faith in God nor does he ever- It is a faith deep and moving expressed many times though perhaps never better than in those words with which we are all familiar because they have become a part of the funeral service of our people:



Naked I came forth from my mother's womb  
Naked I will return there  
The Lord has given, The Lord has taken away  
Blessed be the name of the Lord.

But there is much more than unswerving faith indicated in Job's answer to his wife. There is self confidence. Though the world questions his innocence he never doubts his rightness. You will notice that he does not assume that what has happened to him and his family is part of some readily apparent all good purpose of God's- rather he calls it bluntly 'evil' unwarranted. Job challenges here what his age believed to be the method by which God brings moral order into his universe. He goes even further in his attack on the commonly held assumptions enlarging from his own case.

Why do the wicked live, grow old and amass wealth?            them  
Their houses are safe from terror and the rod of God is not upon  
They complete their days in prosperity  
How often is it actually that the lamp of the wicked is put out or  
or that calamity come upon them?

Such assertions of course clash radically with the generally held views of his time and when to his friends amazement Job expressed them before they have even had a chance to offer their words of comfort-for which they originally came-they feel called upon to take him to task. Thus begins the great debate which takes up most of the forty chapters of our book.

Perhaps a word is in order about how we should approach these poetic debates, All too many interpreters make, what appears to me, the mistake that Job has all the better of it. That his views and elutions are immeasurably superior to those of Eliphaz, Bildad, Zophar, and Elihu. This is emphatically not the case, Job is the strongest and most insight-filled protagonist yet there is right and weakness of argument on both sides. When I reread Job I am always reminded of some of the finer dialogues of Plato. He too has several men discuss an issue. He has the right questions asked and sees to it that ill considered presumptions

are punctured. Yet he never leaves you with the feeling that one man alone has the right wholly on his side. You sense the direction of his thinking-true- but Plato knew that in basic questions about life there is ~~xxx~~ no single satisfactory solution. We have basic answers, yet we know that we never can compromise all of reality in any pat answer. So too here in Job the dialogue searches out the question 'How can you account for human suffering in the world ruled by a just God?' Many answers are offered on many different levels and there is some truth in each point of view. You put the book of Job down with the feeling that we understand ~~it~~ better some of the problems raised-not with the feeling we now have a satisfactory answer-for even Job's affirmations are as incapable of logical proof as are the views of his friends.

Job's three friends offer us much practical wisdom but little real vision. They are right when they emphasize that men tend to forget God's great gifts--life, understanding, love, sympathy, selfhood--which remain ours even in the darkest hours.

Because of many deeds of oppression men cry out  
They call for help, because of the strength of the mighty.  
And nobody has said, 'Where is God my Maker,  
Who gives songs in the night,  
Who teaches us more than the beast of the field,  
And makes us wiser than the fowl of heaven?'

They are psychologically correct when they emphasize the educative and maturative function of sorrow. (we talked of that last week) How it teaches us to separate the meaningful in life-love, service, spiritual integrity--from the ephemeral power, position, self. They speak often well of the self defeating and personality wise denigrating scramble of many for wealth and fame at the expense of basic things for 'Let man not trust in emptiness, being misled, His reward shall be emptiness.' It is true is it not that peace of mind will be found not on summits labelled success and fortunes but deep within after the voyage of a spiritually satisfying life.

But these friends are also overly concerned with defending the postulate that the righting of the balance of men's lives in this life can be seen by all. It is just not so apparent to anyone who does not lead his life circumscribed by theological blinders. They are wrong when they assume that to deny this postulate means to deny the moral ordering of the universe. We could forgive them if it was only a matter of misjudging Job-no mortal can be so wholly guiltless as he. All men have their weaknesses. But there are many men who lead magnificent lives-dedicated lives-who yet suffer greatly. It is incredible that their suffering is commensurate with their sins. --so much has to do with the accidents of birth and family-nationality and generation-health and physical strength. This fact the friends never adequately answer-though they add much to our knowledge of suffering.

Job on his part dares to storm the heavens. He challenges God and men convinced as he is of his rightness. We thrill to the dignity of his spirit which is itself a form of truth:

"s God liveth, who has robbed me of my right,  
The Almighty who has robbed my soul.  
As long as the spirit is within me,  
The breath of God in my nostrils,  
Verily, my lips shall not speak untruth,  
Nor my tongue utter falsehood.  
My righteousness, I hold fast.  
And will not let it go  
My heart need not blame any of my days.

Job's is the appeal of character and the fundamental dignity of the human spirit. He wrestles with his existence. His answer to the riddle of human suffering brings us closer perhaps to a final answer, but is again merely an affirmation.

I know that my redeemer liveth  
And that at last he will appear upon earth  
That I may see him a champion in my behalf  
That mine eyes may see Him and not as an enemy.

Job casts aside any belief in the immediacy of God's retributive powers.

There is just no profit for it

A bit too dogmatically, I might add, to be completely true. Yet despite his wrestling and bellowings and cursings of the day he was born he sense that life is not futile and God's power while a MYSTERY tremendous not wholly arbitrary,

What has happened is that his faith permits him to affirm God despite lack of complete proof as to his justice. In his despair he experiences God and affirms him - because he is known and because he is unknowable.

Where is wisdom to be found  
And where is the home of knowledge  
Man doth not know the way of it,  
It is not found in the land of mortals  
God alone understandeth the way to it  
He knoweth its home  
For he sees the ends of the earth  
He beholdeth the vastness of the heavens.

So we end Job as we began with an affirmation of faith - deepened and braced oned ~~then when we began~~ yet no less secure and personal. That is the purpose of the four chapters of conclusion - perhaps the greatest poetry of the book, in which God is made to describe his greatness and power in simple strokes to show Job that the categories of His thought and plans are in part beyond the grasp of man's woefully limited reason. This is the faith and the reasonableness with which the book closes and which makes for its appeal. It reveals to us fully that our theological presuppositions are of limited value - they are finite and can not grasp the infinite yet in searching out their meaning we arrive at their deeper meaning and in our searching they become wedded to faith and thus of an immeasurably higher order.

What is the answer to Job's problem? *Job's problem is caused by an limitation not a divine one - That is, that a man's knowledge is limited by his own experience and not by God's power.*  
Here then is Job's message. Beware of overly simple bald assumptions

about man. Real faith does not need to wear rose coloured glasses when it faces reality. It needs only to remember that what it affirms it must humbly affirm without bigotry, intolerance, certainly not in the spirit that this alone is true.

There is always a borderline where reason leaves off and faith begins-our job is to push this borderline as far back as it will go- but then to remember that faith must take over for the longer journey,

Practically moreover Job has meant no Hell fire and brimstone in Judaism- Job matured us beyond that point BE not as servants who serve your master for the sake of reward. 'Do so lishemah out of faith and good will-that is the higher truth



and so to-day it was not the dialogue on the traditional values which were caught in the process. The Jews had lived quietly, peacefully under Syrian lords for over a hundred years. Until Antiochus enforced loyalty, they had no thought to being dialogue.

But Antiochus chose a 'loyalty oath' they could not in all good conscience accept. Let every citizen be removed sacrificed to Zeus Olympian, by pagan gods, unless his priest son or son-in-law, who will accept this sacrifice - proof of good faith.

The pagans the polytheists could accept. At least they were willing to make good to their gods. The religious Jew could not. At Antiochus the very central core of his faith. Did not the Ten Commandments forbid idolatry? "Thou shalt have no other gods before me. Thou shalt not bow down to them or serve them." All Jewish history was a demand of what Antiochus sought to enforce.

There were, of course, Cohen & their in the day to. men who put personal advantage over security. But most of the people were alarmed & when Antiochus proved unrelenting - the opening with was cut off unless a king offered come to the central Jewish town of Modia to enforce this decree. He thought to have the priest of Modia, Mattathias not be so simple, remembering that if he did so the Jews would soon comply. Let me read to you from the Apocryphal Book of the Maccabees a roughly contemporary account of what ensued.

IN THE MEANTIME THE KING'S OFFICERS CAME INTO THE CITY OF MODIA TO MAKE THEM A SACRIFICE. THEN SAID THIS OFFICER TO MATTATHIAS (THOU ART A RULER AND AN HONORABLE AND GREAT MAN IN THIS CITY. NOW THEREFORE COME THOU FIRST AND FULFILL THE KING'S COMMANDS. YOU SHALL BE AMPLY REWARDED. THEN MATTATHIAS ANSWERED "THOUGH ALL THE NATIONS THAT ARE UNDER THE KING'S DOMINION OBEY HIM AND FALL AWAY EVERYONE FROM THE RELIGION OF THEIR FATHERS, AND GIVE CONSENT TO HIS COMMANDMENTS; YET WILL I AND MY SONS AND BROTHERN WALK IN THE COVENANT OF OUR FATHERS. WE WILL NOT OBEY THE KING TO GO FROM OUR RELIGION, EITHER ON THE RIGHT HAND OR THE LEFT.

NOW WHEN HE HAD STOPPED SPEAKING THERE CAME ONE JEW  
IN THE SIGHT OF ALL TO SACRIFICING ON THAT ALTAR. WHEN  
THAT WHEN MATTHIAS SAW ANGERED HIM GREATLY WHEREFOR  
HE RAN AND SLEW THIS MAN UPON THE ALTAR. ALSO THE  
KING'S OFFICIAL, HE KILLED AT THAT TIME, AND THE ALTAR  
HE PULLED DOWN. THEN HE CRIED THROUGHOUT THE CITY:  
'WHO SOEVER IS ZEALOUS OF THE LAW AND WISHES TO MAINTAIN  
THE COVENANT, LET HIM FOLLOW ME.' SO HE AND HIS SONS  
FLED UNTO THE MTS. AND LEFT ALL THAT THEY HAD IN THE  
CITY.

at least three years of bitter fighting to recapture Jerusalem. The Jews  
were favored by external political events which forced Antiochus  
to turn his attention elsewhere. Yet had it not been for events  
compelling by many & various matters, would have been more. Still  
to-day we think to the point of Judas's guerrilla bands, to the  
slay of the eldest brother Elizer, might hardly attach, & signify  
displeasure, to the years of defeat & discouragement which  
preceded the 25<sup>th</sup> of Kislev 165.

How do we commemorate this day?

With the Memorial and its light. Simply yet suggestively. There  
is joy in our hands, as there was joy in the Maccabean hands - but  
less now and is what a higher purpose. Not only had nothing to  
be done but the Temple must be cleansed of defilement. The Greeks had  
set up near the High of Heli's a statue of Zeus Olympian, the  
Temple of the One God had become a pagan shrine. So v.s. of  
165 was one of continued joy. People were not rushing madly  
to get before the Hellenic Congress in their square, but quietly  
busy disimparting the idol, getting the sanctuary ready for renewed  
worship of God.

The feast of purity & dedication serves to supplant the feast of  
paganism and depravity.

We need not believe in the miracle of the sacred oil sufficient  
only for one day but lasting for eight while new oil could



has proved to approximate the approximation of the symbol of light.

1) Light attack for the above hypoxia that have always come after the darkness period of human history. The resistance for the light kept the nature of the molecules - of the 18<sup>th</sup> cent. before the rev. was absolute non-existence - of survival in the 20<sup>th</sup> cent after the darkness of battle.

Good - much use of the truth of Russell's optimistic hope. A hope born of confidence that you will do a service for the right and mean for themselves - plus - in the light

2) Light comes in of the light of God & reason which we have said  
to be + it is not yet brought out. The light of a belief is one  
that makes plus no further & it is as a man to say now who  
is within the world. The light of a belief is here - dignity and  
capacity which reject all system of right. A man's mind  
held men deep and ready to be ruled. The light of an ethics  
outfitted only with good sense - reasonable, to settle for understanding,  
demands - demands, of social justice - freedom, much if not  
in law. To hold these things and not want to go & be a light  
into the nation

2) L-shed is the equivalent of a pincher - The flame is the one exposed.  
Internally - 50 cells of the wall rather, beyond the group -  
it is impossible to not beyond the group of the mucosa.

toilet is the symbol of our condition - an image - The  
you simply could not along with it was our shells, local,  
washed around. - It is the symbol of our society and a  
man.

Act → a falling argument — int. symbol not an indicator (also den.)  
Chomsky's Tape.

Get to a filling station - ~~unsub.~~ ~~unsub.~~  
On last of week then see Knills in first Channel Tape.

$$1 \rightarrow \mathbb{Z} \rightarrow \mathbb{Z} \rightarrow \mathbb{Z} \rightarrow \mathbb{Z}$$

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पू. २७७

Let me close with a beautiful passage by the American James L. Payne.  
He says we have much to learn on a study of Liberty and Liberty men  
here ~~some~~ <sup>beautifully</sup> placed well it seems to me saying the right,

Our people has always been unexcelled in the art of prayer. In the traditional siddur (or daily prayer book) and the Mahzor (the ritual for the High Holidays) you can find beautifully worded outpourings of the human soul as meaningful for our day as for the men and women who first uttered such words millennia ago. Skimming through the siddur's pages I came across this prayer, written by a Babylonian teacher known to us as Rab, some 1600 years ago. I feel that its thoughts are as apposite tonight as they ~~must~~ have been on a New Year's Day long ago:

May it be thy will, O Lord our God, and the God of our fathers, to renew unto us this coming year for good and for blessing. O grant unto us long life, a life of peace and good, a life of blessing and ~~health~~, a life marked by reverence for Thee and the fear of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of our ancestral faith and a reverence of the God of all men shall be a central part of our very being. A life in which the desires of our heart shall be fulfilled for good. Amen.

Such thoughts are uppermost ~~with~~ with us this evening when the sands of time have again run out of the measuring glass. How much ~~time~~ has changed in 1600 years, yet how constant the basic needs of our spiritual selves. In life the externals change rapidly, but the internals—the basic needs of our personalities (love, friendship, accomplishment, health, a sense of purpose) these do not change.

Rab on his New Year's Day allowed his thoughts to dwell in hopeful expectation on the future. May the New Year O Lord be a good year for us and for our families and a year of peace for all mankind. Certainly our prayers this night partake of this hopefulness. It is fitting and proper that we ~~shall~~ should so pray. Prayer is the expression of the many moods of the human soul—we would be wrong to deny it because of any overstrict theology ~~expression of~~ <sup>THIS DAY - THE EXPRSSION IS A PART OF THE LIFE WE LIVE</sup> ~~AFTER ALL IT IS THIS~~ the life ~~of man's basic~~ optimism—which gives us the courage never to cease our efforts for the better life.

But we also know, as did Rab, that our hopes will not be realized ~~xxx~~ automatically—our dreams will not come true simply because we have expressed them before God on this New Year's Day. Every New Year's is not a bewitching

2

Hour filled with magical potency. It is not important as a propitious moment for wishing but as a propitious moment for stock taking and the redirection of our lives. The First of January marks neither an end nor a beginning-only another twenty four hours in the continuation we call life. If it is at all ~~distinct~~ distinct from all other twenty four hour periods, that distinction is man-made not innate, and man must apply themselves seriously ~~AN UNDERSTANDING OF~~ to its meaning before it becomes evident. Certainly in history many peoples have called other days besides 1 January New Years. As late as the 18th century even our western world following the Gregorian calendar -was celebrating the New Years in late March. In the Orient it will not come for several weeks yet. We are already a third of the way through New Year.

Of what significance then is the New Year's Day? I am afraid that in our American civilization the answer must be that it is still not too seriously celebrated. It marks the end of certain business and fiscal years. It serves as a landmark which tells all students that suitcases will soon again have to be packed and the sound of party going transferred to the campus. It marks the terminus as quem-the end- of the old Twelve Nights winter holiday ~~period~~ when despite winter cold society flowers and liquor dealers and night spot owners make up deficits. It is only recently-within the last five years that the churches in America have been at all successful in injecting a serious note or two into an evening given over hitherto almost entirely to the pagan gods of the dance and love-Bacchus and Dionysius. For it is only in this decade that the Watch Night service has become at all popular- a service at which the spiritual seriousness of passing time is emphasized and the fundamentals (familiar to us from our "osh "ashonah liturgy) of prayer, self evaluation, stock taking, and atonement <sup>are</sup> stressed.

God, I am afraid, was in some ways too good to us. Surrounded by his blessings, as no other people has ever been in all of history, all too many of us lived out our lives selfishly and heedlessly. We passed from one adventure to another, from one excitement to another, and often for no special merit

on our parts from one success to another. <sup>ONLY</sup> In recent years world tensions and <sup>have</sup> the increasing difficulty of leading wholly self sufficient lives ~~has~~ somewhat sobered us and many are now ready to listen as never before to the voices of the church and the synagogue which have always emphasized that self satisfying and adequate living requires serious planning, constant supervision, and periodic reevaluation. Time is too precious to be squandered. We have only the proverbial three score years and ten with perhaps a decade or two more of life-if it is to be full and happy and useful then it must be lead intelligently and there is no better reminder of this truth than the New Year which forces us to think of time-past and future-and which asks us to pause for a moment and in complete honesty think out the implications for our own lives of the single line <sup>prayer</sup> spoken by one of Israel's sweet singer's and preserved for us in the Book of Psalms: 'O Lord teach us to number our days that we may gain a heart of wisdom!

This lesson is as old as civilization itself. It has come down to us in many forms. In the Psalms <sup>which</sup> just quoted. It is contained in Jesus's teaching: 'The eye is the lamp of the body. If then your eye is sound your whole body will be light, but if your eye is unsound, your whole body will be dark. If therefore your very light is darkness, how deep the darkness will be.' It is perhaps most striking set out in that famous <sup>FABLE</sup> tale of La Fontaine called 'The Cigale et Le Fourmi, the Grasshopper and the ant'. You recall it I am sure. How all one summer the grasshopper sang its songs, played its tunes, danced its joy while the ant assiduously built its nest <sup>prepared</sup> for the winter by storing sufficient food against the cold unprovident days. Once or twice the ant remonstrated with the grasshopper-(rebellion speaking to an unheeding generation) but always it was told 'Mind your own business. There is yet time'. Change of scene, enter the winter winds, the cold, there is no longer any vegetation from which the grasshopper can support itself; he must turn to the ant and beg from him food and shelter-and he I am afraid receives a morality lecture in return more valuable to La Fontaine's readers than to the poor grasshoppers.

Truly, it is not an idle nor a meaningless wish, when we ask God to teach us to number our days that we may get us a heart of wisdom <sup>We must</sup> be prepared emotionally and spiritually as well as financially for the inevitable diminution of our strength and equally inevitable falling into disfavor with Dame Fortune.

regularly  
Navigators aboard all ships use instruments and charts to be sure that their vessel is on course and that it will reach the desired port. Men have both instruments and charts ~~which are used~~ <sup>which are used</sup> with similar regularity ~~if they will use them~~ <sup>which will help bring the</sup> ship of the soul safely home. The navigator fixes his position through sextants which tell him his position in relation to certain fixed stars. We can not gain much from looking into the heavens-the macrocosm-but we can look with the delicate instrument of our mind within-at the microcosm-and by using its ~~delicate~~ <sup>delicate</sup> highly accurate calibrations see whether we are truly fulfilling our real needs and desires-our need to love and be loved, <sup>we must</sup> to develop our talents and to achieve a measure of security, to be helpful to those who aided us to grow which <sup>after all</sup> includes all mankind--or whether we are off course and sailing after illusionary goals power, fame, success, acclaim goals which others have told us are important but which even if achieved would give little satisfaction. The mind is the sextant of the soul and its use in this connection (which we call for want of a better word) stocktaking should be a regular routine in our lives.

The navigator has <sup>moreover</sup> ~~power~~ charts as well as instruments. He can fix and has gone and there only a relative but a fixed position showing how far he is from where he has yet to go, whether he is sailing in dangerous waters filled with reefs or on the clear ocean highways. We do not lack such charts. They are the accumulated understanding of the generations that have come before and sailed more or less successfully the same sea of life. We remarked earlier how little the basic needs of personality had changed since Adam's day to ours-this same uniformity of spiritual needs has characterized ~~man~~ <sup>man</sup> since he

became man. Our Bible is such a chart, probably the most valuable of all - for  
hundred generat-

it reflects the accumulated wisdom of not one man but of a ~~XXXXXXXXXX~~

ion of men all concerned with the derech habayim - the way of life. Our tradit-

ion is another, biography a third, philosophy a fourth - there are many others -

No, we are not without charts <sup>which</sup> ~~to~~ tell us of the reefs <sup>and</sup> ~~and~~ shallows <sup>where</sup> ~~to~~ warn us

of where others have run aground ~~of~~ <sup>of</sup> those areas of ~~the seas~~ <sup>where</sup> in which the

weather - ambition - is unpredictable and liable to violent storm. The prophet

Jeremiah understood centuries ago the usefulness of these charts when he

wrote ~~centuries ago~~: Stand ye in the ways and see, which is the good way,

it is a much traveled way, <sup>and will save</sup> and therein shalt thou find peace of mind."

This then is the task which the New Years imposes on us. It is simple in its  
outline but rigorous and demanding in its application. Religion, Judaism, can only  
point to the basics of the human dimension - you must make the decisions, perform

the calibrations, prepare yourself by as full as knowledge as possible <sup>for</sup> life

<sup>I deeply believe</sup> This is the spirit of the new Years - the spirit of the spiritual <sup>its meaning and message for our lives</sup> serious  
~~of men in and must have least the value of numbers in days usually been~~  
~~ness of passing time. <sup>as</sup> ~~our hearts the~~ <sup>be</sup> filled with such thoughts surely~~

not unavailing will be our prayer - Bab's prayer - the prayer of the whole house -

hold of men for the year 1955

May it be thy will, O Lord our God and God of our Fathers to renew unto  
us this coming year for good and for blessing. O grant unto us long life,  
and a life of peace and good, a life of blessing and health, a life  
marked by reverence for thee and the fear of sin, a life free from  
shame and reproach, a life of prosperity and honor, a life in which the  
love of our ancestral faith and a reverence for the God of all men shall  
be a central part of our very being. A life in which the desire of our  
heart shall be fulfilled for good.

Amen

the

he could.



Tonight a year ends, its course has been run. Its waters have passed down-stream and can never be recalled. The seasons have again completed their cycle. What they held for us of gain and of loss, of good fortune and of bad, has all been revealed. The old year holds no secrets; only the bitter sweet memories of fulfilled desires and frustrated hopes - of life and of all the emotions of living.

Tonight a new year begins. Its course is yet unmarked. How we shall fare, where we shall be when next this season returns - only a prophet might foretell. Yet the future stretches before us bright and hopeful - as yet untarnished, as yet unreal.

Rosh Hashonah bridges these two feelings. It partakes of both the spirit of recollection and of the spirit of expectant hope. It is both human and natural to wish that this coming year might be constructed of the rich material of our ambitions and desires - I wish, I hope, I pray - are all very human expressions.

Yet our Rosh Hashonah is also a *יוֹם זִכְרוֹן* *pi'* a day of Remembrance, a day of recollection - when the past passes, as it were, in review. Not to aid us ~~to~~ <sup>to</sup> idly spend a quiet hour but to help us judge and criticize ourselves. For this is also a *יוֹם דִּין* *pi'* a Day of Judgment and resolution, of stock-taking, and forming for ourselves a new outlook on life.

The old year may hold for us but memories; yet our experience makes us wiser - mistakes will not be repeated - what was futile and unavailing will be eschewed. Instructed in this manner, can we not look on the coming year more confidently, can we not do more than piously hope that it will bring seasons of gladness. Idle dreams avail little. Though they touch our life briefly with a bit of romantic color, they disappear quickly. They are basically unreal, ephemeral. Rosh Hashonah would be of little lasting worth if it permitted the worshipper merely to dream of the brave new world that he would live in if he could.

What do we remember? Has not each life followed its own unique course? No two of us, however close, have experienced the same emotions. Each of us has led his own life. Yet, though we have roamed far and experienced much or remained quietly at home, this day marks a milestone. A year has past and can never be reclaimed. Each of us has that much less time to live - for fulfilling our ambitions and our desires. A harsh, sobering fact - yet death awaits us all. Our lives are terribly short. Three score years and ten, or perhaps a decade more. Ceaselessly time changes the days into years, the years into a lifetime. Before we know it, the certain end overwhelms us. Its call none can delay. What is yet undone must be left undone.

Is it not right then that at least this once a year we should be reminded that so much time has passed. This realization makes life more precious. A sense of urgency motivates us to fill our every hour to overflowing with meaning and purpose and worth. Else we would be spendthrift with our most valued possession and sit idly by while the hours unheedingly raced past.

We speak of duty, of ambition, of self-fulfillment, of work done for the common good. Our Rosh Hashonah reminds us that the time is here and now. That ~~indifference~~ and procrastination must be put aside, and that we should cultivate an acquaintanceship with industry and perseverance. There is much work to do, taught our rabbis, and the hours are few, and unfortunately the workers addicted to idleness. The work, if it is to be done, must be started now. But we must work for a purpose - all work must be directed, it must aim at filling some need, at producing some value. I'm afraid we all toil a great deal after goals which, even if attained, would be of little real good. How many of us think that we must achieve what we regard as social success, or that we must have clothes as fine or finer than our neighbors - regardless of how fruitless these pursuits are in themselves. What really is it that we have ~~when~~ <sup>when</sup> we are accepted? Are we any happier? Has any tangible good been brought into our lives? Seeking public approval, we often find that we have so changed that we can no longer approve of ourselves.

There are other ways of working aimlessly. Often we become absorbed by some all-controlling passion or ambition. We must become successful; we must make a lot of money; we must become famous. To achieve these ends we subordinate all else in life. We become ruthless, unfeeling, very self-centered. Love and friendship no longer seem important. Our lives become unbalanced. And even if we were to become as rich as Croesus or as mighty as Caesar, what have we gained? Are we any happier? Can we go to sleep at night any easier?

There is labor that is fruitless, but there is also toil that is productive and lasting. The labor of love and the labor of service. We look at the happy homes we have built for ourselves and decide how much more meaningful this is to us than the most resplendent palace which lacks the comradeship and warmth of ours. We look at our loving mates and our children and see how much more these mean to us than all the world's gold. Friends, comradeship - <sup>if</sup> these we have. How truly wealthy we are.

And we remember what caused us to choose such a life. It was a conviction, a faith that life holds more in store for us than appearance; that happiness and contentment and a better world for all men can be achieved. This was our faith. Faith that freedom could be achieved under God's sovereignty, justice under the mandate of His law, and dignity and happiness in kinship with Him.

It was a faith that did not minimize life's harshness and severity; which told us that <sup>in</sup> this world the rich may become impoverished, the strong weakened, the joyous saddened. That each year claims its toll. But it also told us that we were given life for a purpose; that in the building of homes and the striving for a better world there was to be found true success and satisfaction. That if each man truly lived by his faith, ~~how much better~~ <sup>A BETTER PLACE</sup> the world would be, in which to live.

Sometimes we are called upon to make supreme sacrifices, ~~and~~ these are made possible only through faith. ~~But~~ you remember how, during the last war, before each battle, our generals would compute a probable loss percentage? This many boys would never return - this many would be carried back on stretchers. Such was victory's price. Our soldiers knew this, often that this was their <sup>TORN</sup> ~~time~~. Yet they obeyed and marched out to the lines, and the victory was won. Marched out because they felt it was for the right - it was their duty - because they had faith that even this highest of all sacrifices was not too great a price to pay for freedom and human dignity, and for God.

Do you remember this great poem of Heinrich Heine?

I am the Sword, I am the Flame,  
I have lit you through darkness  
And when the battle began  
I fought in the first rank and led you on.....

Round about me lie the bodies of my friends, but we have triumphed.  
We have triumphed but round about me lie the bodies of my friends.  
Amid the jubilant songs of victory, the dirge of the funeral is heard. But we have neither time for rejoicing nor for sorrow.  
The trumpets are sounding again - there shall be new and holier battles.

I am the Sword, I am the Flame.

What is this sword which guides and inspires men to greater deed of courage in the unceasing struggle for the right? Is it not the bright flame kindled in a human breast of a faith transcendent and majestic - a faith in God and in the God in man? A faith which makes all ~~their~~ sufferings and sacrifices endurable, a faith which makes order and sure design out of what would otherwise be chaotic, aimless living.

There is a faith for which we bear life's outrageous fortune - a faith in the power of truth and beauty and goodness; a trust that there is a higher meaning to our existence; that the struggle for the right and the just is rewarding - nay, bears its own reward.

We remember tonight that man had faith in himself; that out of this faith he conquered nature, built cities, crossed uncharted oceans, tunnelled down into the bowels of the earth, even learned to fly high above the land. One by one nature's secrets were unveiled. Because men had the faith and were never daunted. Setbacks, defeats were temporary. A new attack was soon launched. There were casualties, many fell victim, many struggled a lifetime and never succeeded; but today we are nature's masters as never before. Today we are confident that few of her secrets will long elude us. The casualty list is long of broken and discouraged men; but the struggle was ever renewed and the wounds born unprotestingly. There was success because men had faith and were willing to sacrifice to achieve their aims - to prove their trust.

We remember tonight that men had faith in a just and beneficent God who had a plan for <sup>H.S.</sup> ~~the~~ creation; that out of the faith were fashioned the lofty doctrines of right living, of social justice, of enduring peace, of human brotherhood, of the dignity of the human being and his need to be free, which Israel's great prophets formulated for man ~~out of their belief in God.~~

Such was their faith; such was the trust great men and great nations <sup>ever</sup> have lived by. We remember tonight that when men and nations fought for these ideals, when they were willing to sacrifice to see them achieved, miracles became realities. Out of such faith was our own democracy born. Fashioned out of a vast wilderness, freed from oppression because men had an unshaken trust in the self-evident truths "that all men are equal and that they are endowed by their Creator with certain inalienable rights, that among these are life,

liberty, and the pursuit of happiness". Theirs was a faith in man and in the providence of God which took defeat and disappointment in its stride and emerged victorious. It was called a miracle by men of those days - it was merely the triumph of a glorious faith.

In our own times we have witnessed another such miracle. Here, too, there were prophets of doom and moments when the prophecy seemed to be true. The odds were tremendous. How could a few hundred thousand Jews build a state against such odds? Yet Israel is today reborn and proudly takes her place among the nations of the world. A miracle, say the observers. No, <sup>only</sup> ~~but~~ the slow, yet sure triumph of men firm in their trust in God.

No phase of mankind's struggle to fashion a better world did not demand faith and sacrifice. Whatever exists today of peace and freedom and justice exists because of the nobility of great men's souls.

Though faith, as a prophet once said, can master mountains, it is also simple and direct - speaking to the individual soul, about its individual cares and worries. For faith shows us that "though in life there is sadness and sorrow, there can also be joy and charm and beauty and smiling children and happy homes and hopes that do come true". Of such a faith we ask not miracles, but that life take on a warmth and color and meaning which will cause us to begrudge every passing hour and to see that it is filled with purposeful living.

The Shophar sounds, we are summoned to face the future. Sure in our faith, rejoicing in life's great blessings; what a glorious vista lies before us.

Amen

A book came to my attention last week which suggested the second figure with whom we are going to deal in this quartette of Jewish personalities. It was a modest monograph but it spoke with the voice of great scholarship and answered for once and for all one of the intriguing problems of Jewish history.

Around the year 1125 Jehudah ha Levi, Jewish scholar and poet of Toledo Spain wrote a book of philosophy in defense of his faith which was to win him immortality. He entitled it with the Arabic words Kitab al Khazari or The writing concerning the Khazars. In it he portrayed a debate before the <sup>KHAR</sup> ~~king~~ of <sup>THE</sup> ~~an unidentified~~ South Russian <sup>KHAZAR KINGDOM</sup> ~~group~~ between representatives of the three great western religions on the respective merits of their faith. In it the Haver the rabbi bests his opponents and the kingdom becomes converted to Judaism.

Everyone agreed that H<sup>av</sup> Levi had put his own thoughts into the mouths of the participants-but most ~~non-Jewish~~ scholars were loathe to ascribe any historical reality to the ~~incident at all~~. There was no other record of Jewish missionary activity. <sup>IN THIS AREA</sup> ~~Christianity~~ <sup>OF THE</sup> ~~had won over all the other~~ <sup>OF THE</sup> ~~barbaric tribes~~. It was all a pleasant phantasy of the author-another of his many attempts to make his people more self confident and proud of their faith.

Now Professor Dobson of Princeton University tells us in this volume-A History of the Jewish Kingdom of the Khazars that there is an uncontroversial wealth of Russian, Slavic, and Byzantine sources <sup>MATERIAL</sup> which prove the existence of such a Jewish kingdom (one not unimportant in the Near East for some five centuries) and of such a conversion from Slavic barbarism to Judaism. It all makes an interesting addition to medieval Jewish history-an added refutation to those who say that Judaism never had a missionary movement-and a reason to take another look at the man who immortalized the Khazars. ~~can all times~~.

By way of introduction I should add that I am not engaging in any religious chauvenism <sup>NOT</sup> ~~and~~ inflating a Jewish thinker beyond his real worth. We are dealing tonight with one of history's figures of genius-in two fields-



poetry and philosophy. And if you ask, why then do I know so little about this man-then I must answer that this is a product of the self contained nature of our ~~public~~ <sup>EXTEN</sup> educational which opens to our minds so little of the great <sup>ACHIEVEMENTS</sup> of human intellectual and artistic ~~efforts~~ <sup>GENIUS BEYOND THE NARROW CONFINES</sup> which took place in the East-China <sup>OWN WESTERN CIVILIZATION</sup> and India and in the Near East Jewish and Islam. We all can recite list of American vice presidents and British kings but we know so little about Confucious, Leo Tse, Buddha, Zoroaster among the ancients and of Avicbrnon and Al Ghazali, Maimonides and Ha Levi among the medieval giants of thought.

Our subject was born in Toledo Spain in the year 1085. This happened to be the exact date on which Alphosox the Sixth lead his <sup>X<sup>th</sup></sup> army ~~of the cross~~ back into this cita del of central Spain. He Levi wa then raised partially in three cultures. The government was Christian. There was a chance to see the religion of Jesus at first hand and to learn of its ways-but perhaps of all influences this was the least noteworthy. The culture on the other hand was deeply imprinted in an Arabic mold. Though the central mosque of Toledo became a Cathedral run by monks from Cluny, the market place, the philosophy, the language of the streets and of political discussion, ~~the form of letter and poetic writing~~ <sup>all these forms and artistic style</sup> all were Arabic -testimony of the richness of that culture and of its relative tolerance--It was not to be til later in Ha Levi life that the fanatical Berber would invade Spain in the name of the Prophet and the Crescent and by their brutality and stupidity bring about the death of <sup>a</sup> that great culture. So Ha Levi has an Arabic name, Abu'l Hassan ibn Allawi, he wore arab dress, he was deeply grounded in Arab thought, he wrote many poems along Arab modes-and he felt a kinship to these men he could never feel towards the Christian lords. Ha Levi lived under a Christian government in an Arab culture and he was raised in an intensely Jewish home. Here he was taught Hebrew and the rich Midrashic lore--here he learnt the art of prayer. Here he was Judah the Levite whose poetry was to win him an immortal place in the synagogue and whose philosophy was to make him beloved in the synagogue schools.

Three cultures daily passed before his eyes and he was to contrast these cultures finally in his magnum opus, the Kuzari, but philosophy is a product of reading and experience and Ha Levi-young, eager, alive to all about him drank a ~~dearly~~ <sup>full</sup> of life. He earned his living as a physician. He was apparently talented and successful but he never allowed himself to be overwhelmed by a sense of his own importance-in fact he has left us a physician's prayer which in its humility is quite moving:

My medicine are of thee, whether good  
Or evil, whether strong or weak.  
It is Thou who shalt choose, not I:  
Of thy decision is the evil and the fair.  
Not upon ~~Thy power~~ my power of healing I rely  
Only for thy healing do I watch.

Probably it was his all pervading sense of humor which made him see medicine in its true perspective. Once he tells us he was called to the home of the sultan to prescribe for his sultana. By oriental custom he was not allowed to enter the harem but had to sit on the other side of a silk curtain from his patient while a eunuch supervised the consultation's propriety. On this whole arrangement he has left us these perfectly delightful lines;

They asked me to visit but not to see  
To find without search, where the sickness might be;  
They wanted my skill, but they didn't want me.

The poet in Ha Levi matured before the philosopher. We are the fortunate inheritors of over a thousand poems of his on life and love, ~~wisdom~~ <sup>wisdom</sup> and God, on sorrow and disappointment-Poems collected in a Divan (the Arabic word for anthology) a first rate collection which awaits only the art of a poet scholar to be opened through translation to the non Hebrew speaking world. For Ha Levi was a first rate poet-consider the magnificence <sup>even in translation</sup> of these line from a love lyric-~~lines~~ of which even a Browning might be proud:

Wilt thou yet grant no word, O cruel fair,  
To him whose breast, thy beauty fills with pain;  
Who hath of God or fate, one only prayer--  
To hear love's greetings from thy lips again.

Or if it be decreed that we must part,  
Tarry in pity for mine eyes, that strain  
To see thy face once more; I wot mine heart  
Hath fled my breast to follow in thy train

Now by love's life, bethink thee, how delight  
In me once filled thy day; as I shall keep  
The memory of thy kisses in the night,  
Brings to my longing gaze thy beauteous seeming--  
Ah, would that I might enter in thy dreaming.

In the Divan we see a Ha Levi delighted with life and laughing with it. In a light vein he has left us these lines on his first grey hair:

I soiled a white hair lurking in my beard  
I straightway plucked it thence. 'Thou art brave,' it sneered  
Gainst a lone scout-quite brave. But wilt thou be  
As blucky when my troop comes, seeking me?

Nor was ~~he~~<sup>his pen</sup> incapable of romantic flights of fancy on the glories of nature - an emotion wrongly thought to be alien to the Jewish soul: Listen to these lines of grandeur on the calm after a storm:

The sun descends, and high in heaven,  
" The golden circled moon doth stand.  
" Within the sea, the stars are straying,  
Like wanderers in an unknown land.  
The lights celestial in the waters  
" Are flaming clearly as above,  
" As though the very heavens descended,  
To deal a covenant of love.  
Perchance both sea and sky, twin oceans  
From the same source of grace are sprung.  
Twixt these my heart, a third sea surges,  
" With songs resounding, clearly sung.

To complete our sampling from the Divan these few lines of psychological insight which show Ha Levi to be more than a lyric romanticist.

Love came, I took him on my knee.  
He stood tip-toe, mine eyes to see;  
He kissed mine eyes-Could falsier be?  
His mirrored self he kissed-not me.

Youth, love, life all stream into the stanzas of this gifted talent. In the youth there was precocity, there was also a deeply serious vein. He loved life, because He loved God, and God had said of life 'behold it is good'. He brought his

art to bear on the creation of hymn and prayer-the siddur-the traditional prayer book is immensely the richer because of his contributions <sup>perhaps more than</sup> any man since the last of the Biblical psalmist. Ha Levi added to the movi-

~~some of our services~~: You remember, I am sure

O Lord, where shall I find Thee?  
 Hid is thy lofty place;  
 And where shall I not find Thee  
 Whose glory fills all space.

Oh how shall mortals praise Thee  
 When angels strive in vain  
 Or build for Thee a dwelling  
 Whom worlds can not contain

Yet when they bow in worship  
 Before Thy throne most high  
 Closer than flesh or spirit  
 They feel Thy presence nigh

Dare mortal think such wonder?  
 And yet, believe, I must,  
 That God, the uncreated,  
 Dwells in this frame of dust.

That Thou transcendent, holy,  
 Joyest in Thy creature's praise,  
 And comest where men are gathered  
 To glorify Th ways.

Beautiful poetry, meaningful, good theology all these characterize Ha Levi's hymns. Is it any wonder that another poet of the first rank, Heinrich Heine devoted four cantos of his Romancero to a tribute to Judah, ~~in which he writes~~

And Jehudah ben Halevi  
 Was not only scribe and scholar  
 But of poetry a master  
 Was himself a famous poet

Yes a great and famous poet  
 Star and torch to guide his  
 Light and beacon of his nation;  
 Was a wonderful and mighty

Fiery pillar of sweet song  
 Moving on in front of Israel's  
 Caravan's of woe and mourning  
 In the wilderness of exile.

And truly this fiery pillar of sweet song led Israel through the wilderness of the Dark Ages-as God's pillar had centuries before lead Israel through the unfriendly wilderness ~~when Exile~~-His sweet song gave hope and breathed confidence and pride of faith-It knew Israel's sorrow but also his greatness-  
 past and future:

The sun and moon, that ceaselessly obey  
 The unchanging ordinance of night and day-  
 For you, O Jacob's sons, these signs on high  
 Nations eternal, ye shall not decay.

If with his left hand, He hath thrust away,  
Still with his right, doth he draw you night.  
Say not: 'We languish, We are near to die!  
But know your strength immortal. So shall ye  
Endure till day and night shall cease to be.

Heady wine this during the long unfriendly centuries ~~but~~ In such lines he captures all the vague-before him unexpressed- longings of the ghettoes heart. Even his philosophy exhudes confidence and hope. There is no apology in its subtitle 'A Book of Argument and Demonstration in Vindication of a Despised Faith.' In the Books incidental drama the rabbi defeats his opponents and <sup>convinces</sup> ~~wins~~ over the king-a denouement which must have especially appealed to those Jews of France and Spain who shortly would see their leaders overpowered in religious debates of the relative merits of Christianity and Judaism before judges who were <sup>always</sup> Christian prelates.

The Kuzari from opening to close breathes a love of Judaism and a faith in its meaningfulness and its future. And despite its avowedly pro Jewish bias and purpose (one certainly no more pronounced than Augustine's or Aquinas's) it contains some surprisingly good philosophy. For Ha Levi was one of a small group of medieval thinkers who were unimpressed by Platonic idealism. They felt that there were levels of man's awareness of <sup>REality</sup>~~nature~~ which Platonic logic could not circumscribe and for which it was untrue. These were the thinkers who first pointed out what is becoming increasingly clear in our day - that science and religion deal with different levels of truth - ask different questions of life - and hence <sup>are judged</sup>~~be governed~~ by different <sup>criteria of truth</sup>~~forms of logic~~. It was Ha Levi among the Jews and Al Gazali among the Arabs who first

freed science of the death grip of medieval platonism and their philosophy was ~~considered basic~~ <sup>unduly need</sup> by the humanists who reconstructed western civilization during the Renaissance. He Levi ~~came to this position of attack on idealism~~ <sup>idea</sup> and ~~all it represented because he felt that there was simply no relation between~~ <sup>between</sup> the God of the philosopher-arrived at after long and tortuous reasoning and the God of "brahman whom one could know intimately and personally and not simply the mere ~~of portability of a syllogism or mere far casual gain to the First Cause because there must have been a first cause.~~

Ha Levi was disappointed in the philosopher's God: he was a First cause-a logical necessity-a final link arbitrarily chosen to begin and complete the ~~endless~~ otherwise ~~xxxxxxxx~~ chain of potentiality and actuality. Such a God left Ha Levi emotionally and philosophically unsatisfied-cold-How could you love and obey such a God <sup>with whom ~~you~~ ~~are~~ ~~not~~ ~~connected~~</sup> as Moses and the prophets had loved the God of their fathers? Such a God was adequate perhaps for the classroom, but not for the synagogue. Prayer and commitment to such an abstraction lose their meaning. Here we can offer proof that Ha Levi was right-we have trouble praying because again in our day God is a word used in our reasoning process not a living reality.

Ha Levi then gives the philosophic basis for a belief in a personal God-To do so he was one of the first to show the limits of both inductive and deductive logic-To do so he became an important figure in the field of general phil. and vis a vis his people gave to the seeker reason not to lightly toss over his belief in the God of his fathers. You will find in the Kuzari ideas which are outdated, others with which we can not agree. But you will also find there the right questions posed-and an attempt made at the fusion -the blending- of reason and faith--which has always characterized <sup>Jewish</sup> ~~our~~ thinking. Here there is no glorification of reason such as would deny subjective truth-nor is there a glorification of <sup>mysticism</sup> ~~mysticism~~ and ~~anti-rationalism~~ such as the church has had to wrestle with from Chrysostom's believe because it is absurd' to modern existentialism. For our people reason and insight must blend into something which is both intellectually acceptable and religiously meaningful. Ha Levi has given us one answer, here are others. But we benefit from each attempt.

The poet and philosopher left us another legacy-his life. It was as we have seen not enough for him simply to believe-you must be filled with that belief and <sup>be</sup> willing to act <sup>as it commands</sup> ~~on its behalf~~. Ha Levi believed that in the Holy Land one could be closest to Israel's God-there among the ruins of the past and the ravages of the present, lay the hope of the future. So in 1132 at the

all Israel's hope for such a reunion.

Such are the philosophers of our people-the second of the four string on the violin which plays Israel's sweet music-Like the rabbis men of action and compassion-men of vision and great gifts, men who championed reasonableness and held few illusions, men of faith and great love of people- Truly is it any wonder that this violin plays such sweet music.