



Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

Reel
65

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1349

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

Tells us how for ^{answers} ~~the~~ briefly rather than for thorough description of the material covered. This is true of both the title of Dr. Silver's book & the heading of the last of the book 'Difference & rendering things' which is our subject to-night.

Generally 'Where Judaism Differed' ^{might} ~~should~~ have concluded with ~~the~~ 'from other religions' while chapter 16 might have read 'Difference and rendering things between religions'.

It goes without saying that his frame of reference throughout is a comparison of the great systems of rel. thought & practice which man has devised. Interestingly, Dr. Silver makes no attempt to define this term, he accepts their existence rather than to become involved in the difficult - and for his purposes ~~unjustified~~ - task of definition.

Yet in dealing with the question of the unity and diversity which exist between faiths the matter of definition is not ~~unusually~~ without interest and I would turn your attention to it as evening. If we understand the inherent similarities between the world religions it may help us to discriminate as to the effectiveness and meanings.

It is interesting that the attempt to describe and define religion came long after religions have been developed. The Hebrew language, for instance, had no word ^{which} ~~which~~ is synonymous with religion until after 1000 years of creative spiritual life had run their course. The Hebrew word is ^{אֱלֹהִים} 'El' its first occurrence is in the book of Daniel last of the Biblical books.

Generally, the belief is ^{being} ~~not~~ ^{concerned} with problem of definition. And even when put forward as a discussion - the ~~real~~ necessity of formulating a definition of religion makes you look for common factors. The existence of common factors makes you realize that there is value and merit in all faiths. It lastly shows how paradoxical which all too often religions have ~~existed~~ ^{existed} between themselves.

2) The many another commonly used generic term "religion" (2)
 is difficult to define. I suppose that most generally held definition
 in our culture is that religion is a belief in God or in divine
 powers. This definition has two main drawbacks. Firstly that it
 leaves one major historical faith - Judaism ^{plus Islam} ~~out~~ of life and
 salvation for man without help of God. Secondly, religion
 implies much more than just belief as they have developed in
 history all religions have included also a system of worship or
 ritual and a moral and social code. In addition to ~~these~~
~~the~~ world religion includes a cult of worship, an organized
 community of believers, and a code of conduct.

As one studies the wide variety of rel. systems which mankind
 has developed, it seems impossible to ^{synthesize} ~~synthesize~~ ~~from~~ ~~any~~ ~~adequate~~
 brief and inclusive description. For an adequate descriptive
 definition must include

- the exclusive domain of the deity / the ideal communion of a
 divine spirit
- the cosmic modification of a man / the Baconian objects
 with good faith and
- the elaborate system of the moral / the strict simplicity of worship
 in a Zen Buddhist monastery
- the individual person of the god / the evidence of ^{divine} ~~revelation~~
 in the scriptures
- the provision of Buddhism / the harmful this worldliness of
~~the~~ ~~provision~~ ~~of~~ ~~Buddhism~~ ~~the~~ ~~harmful~~ ~~this~~ ~~worldliness~~ ~~of~~ ~~Buddhism~~
- polytheism / monotheism
- fixed ritual acts / and priest class

This list could be continued indefinitely. as you ^{can} ~~see~~ ~~under~~
 through the plethora of faith, we realize that descriptively religion
 can never achieve comprehensive definition. There will

always be loose and undisciplined manifestation. Even if a full description could be set down, it would be so encumbered and involved as to be useless.

We must tackle the problem of definition from another angle. Modern students of religion have sought to define religion by defining its use in man's life. They call such definitions functional - or seek to uncover the role that ~~fact~~^{faith} plays in man's life and in society. It holds that religion exists because of certain basic human needs. The magic spells and creeds which man has developed are only dissimilar in form. They exist for the same purpose. They answer the same need. Thus the ^{human} sacrificer of the Aztec, the ~~ancient sacrificer~~^{silent religious} of the Hindu, the prayer of modern man are all simply attempts to relate to the power beyond ourselves which man experiences. The trance of the shaman, the magic spells, the recitation of incantations are all attempts to receive the will of that power.

I How much might we owe to tradition. Reform answer is none, unless trad. practice, beliefs, customs, affirmations can have positive spiritual meaning to man & woman in our own day & age.

What is entrusted let us discard - ~~that~~ Moral -

What is no longer believable let us cast aside Dismiss - 183.10 Ps 11/10

What is superfluous let us purge - 74. Get -

In Reform we start with our spiritual needs and attempt to build from there. This does not mean that there is no ritual or sense of God - ~~but~~ but every belief & practice must be tested in the crucible of reason

II How much are we willing to experiment with practice and rel. form?
Reform answer is as much as necessary as long as it is in keeping with our tests, basic spiritual values, & seems to fill our ~~longstanding~~ need.

Thus ① Late Friday Night Services

② Confirmation - Ritual - Youth Conference

All of which have now become exp't. in C.R.

III Should we keep the insights of modern psychology & sociology at arm's length or welcome them as help to put us on a new - Reform
answer - when they are honest insights not just bad - to all means let us welcome them & use them to best advantage -

Thus
① ~~new modern educational psychology to change the~~
~~IPD into a progressive~~ - attitudes altered & broad
② ~~used modern~~ ^{beliefs} ~~psychology~~ ^{used} in Key to Bible's real meaning rather than as opponent of our rel.

IV Is rel. a matter of group survival of an ind. need? - Reform
has tended to emphasize ① the survival of our rel. present - discovery
② contribute to others as well as self -
③ committed rather than social code -
though not at the ^{total} expense of the latter -
but all means to an end.

B/ What next?

- 1) Original story triumph
- 2) Approach prove a meaningful one!

Constant
rule in
mindset

Reform it seems to me needs to grow in depth

grow from sentiment - a dead dead matter to uninterrupted
discipline (intellectual + emotional)

- ① Develop org. groups to put social justice into practice
- ② Redefine the meaning of prayer + responsibility its actual
virt.
- ③ See just. as completely permissive but as an intellectual
discipline which demands an active interest in
all that leads to the better life.

Spiritual
Discipline

Intellectual
discipline

1) Home discipline - family

2) Regular temple attendance

3) practical discipline in
family home, temple

Wanda's grandfather began softly to answer "no it is neither" but
he began to move his hand to point the thought out "but completely
out of the apartment - so completely that he did not have the grandfather's
completed sentence "no it is neither but completely out of the apartment
a word of a movement"

Our work can be right or wrong, two-fold - we write to be reconciled with God and we seek to write the most notable news of a movement of spiritual men on earth.

On other concerns in house fold - see a cover page. An example see all Diners
Farguano and ~~not a page but a page~~ ^{needed from place} ~~of an~~ ^{insert} ~~series~~ ^{of an} ~~series~~ ^{series} - for confusion
is the first step in the building of a better life.

Each of us has already written many lines in the annals of our life. We have accomplished many things and failed at some. We have strong points and we have weaknesses. But we cannot forget before our eyes again. We cannot decide to consider ourselves and indeed we do not have. After a while he lost every certain piece from his bloody robe. It can never be replaced. It is a matter of life. We are not in the same way. But we can protect a rough surface in our way of producing edge - feeling. But on our hands we can see not show what we have on our way - but what we have accomplished - if it had not been for our efforts or our efforts or our efforts - and our efforts will be knowledge of our feelings - we can never understand until adopting new and ^{higher} steps for life.

So it is that we pay the right of ownership on of inferior.

Finds our robot machine served against ~~very much~~^{these} ~~performance~~^{operational record} ~~is~~ⁱⁿ ~~stability~~^{stabilization over time}

For all α sets α and β of fragments α and β , $\alpha \cup \beta$ is a fragment.

A friend successful in business and at the time of my request and
invited, please once advised to me that his mind rebelled at making
the story of confession. He did not honestly believe that I had any need
to confess. Some in doubt have - but I have been tried much
more. I have shared the law and made honestly and lived for my
neighbour. I have been faithful to my duty, loyal to my family and
long with the affairs of my Temple, my community, and my country.

Intelligence and personal manner - I was careful 2 hrs - but I do not feel myself a saint and can not bring myself to compare with the things I see.

This self awareness includes perhaps ^{was} ~~involuntary~~ ^{careful} not dishonest. Honest, responsible, law-abiding, considerate these were the adjectives by which this man was most generally described by friends and neighbors alike.

He asked or requested if I could substitute a ~~false~~ ^{false} ~~letter~~ ^{letter} from Jimmie for the one for the judge. For ~~an~~ ^{an} ~~entire~~ ^{entire} ~~letter~~ ^{letter} of a man whom even the right of person believed to be ~~real~~ ^{real}.

When he died, the judge on high prepared to receive him into Paradise. But ~~the~~ ^{the} ~~proceedings~~ ^{proceedings} had to be ~~altered~~ ^{altered}. The record of his ~~death~~ ^{death} must be read in open court and the command must be made - as always - and vigorously had ~~discreetly~~ ^{discreetly} ~~and~~ ^{and} must be kept under pain of divine displeasure.

The following day, ~~the~~ ^{the} ~~judge~~ ^{judge} ~~read~~ ^{read} ~~for~~ ^{for} ~~many~~ ^{many} ~~hours~~ ^{hours} the ~~chronicle~~ ^{chronicle} of this man's accomplishment. The ~~reading~~ ^{reading} ~~proceedings~~ ^{proceedings} ~~to~~ ^{to} ~~every~~ ^{every} ~~citizen~~ ^{citizen} - There was ~~attending~~ ^{attending} the ~~annual~~ ^{annual} ~~court~~ ^{court} ~~to~~ ^{to} ~~be~~ ^{be} ~~present~~ ^{present} of the ~~court~~ ^{court}, ~~represent~~ ^{represent} ~~with~~ ^{with} ~~the~~ ^{the} ~~law~~ ^{law}, and ~~admitted~~ ^{admitted} ~~anyone~~ ^{anyone} ~~with~~ ^{with} ~~authority~~ ^{authority} ~~to~~ ^{to} ~~appear~~ ^{appear}.

To anyone ~~concerned~~ ^{concerned} ~~one~~ ^{one} ~~said~~ ^{said} ~~can~~ ^{can} ~~be~~ ^{be} ~~found~~ ^{found}. I ~~trust~~ ^{trust}, the ~~will~~ ^{will} ~~begin~~ ^{begin}, and because I have so ~~been~~ ^{been} ~~ordered~~ ^{ordered}. I have ~~not~~ ^{not} ~~yet~~ ^{yet} ~~recovered~~ ^{recovered} and respect for the ~~defendant~~ ^{defendant}. His ~~character~~ ^{character} ~~is~~ ^{is} ~~not~~ ^{not} ~~even~~ ^{even} ~~as~~ ^{as} ~~you~~ ^{you} ~~have~~ ^{have} ~~been~~ ^{been} ~~told~~ ^{told} - but this must be ~~repeated~~ ^{repeated}. During the ~~months~~ ^{months} ~~of~~ ^{of} ~~the~~ ^{the} ~~last~~ ^{last} ~~year~~ ^{year} - the ~~seven~~ ^{seven} ~~months~~ ^{months} ~~of~~ ^{of} ~~the~~ ^{the} ~~last~~ ^{last} ~~year~~ ^{year} ~~before~~ ^{before} ~~he~~ ^{he} ~~died~~ ^{died} ~~he~~ ^{he} ~~was~~ ^{was} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~hospital~~ ^{hospital}, I ~~found~~ ^{found} ~~it~~ ^{it} ~~necessary~~ ^{necessary} ~~to~~ ^{to} ~~approve~~ ^{approve} ~~the~~ ^{the} ~~man~~ ^{man} ~~as~~ ^{as} ~~the~~ ^{the} ~~head~~ ^{head} ~~of~~ ^{of} ~~the~~ ^{the} ~~community~~ ^{community} ~~and~~ ^{and} ~~needed~~ ^{needed} ~~food~~ ^{food} ~~and~~ ^{and} ~~clothing~~ ^{clothing} ~~for~~ ^{for} ~~my~~ ^{my} ~~family~~ ^{family}.

My ~~audience~~ ^{audience} ~~was~~ ^{was} ~~not~~ ^{not} ~~included~~ ^{included} ~~and~~ ^{and} ~~unexpected~~ ^{unexpected} - ~~to~~ ^{to} ~~start~~ ^{start} ~~over~~ ^{over} ~~being~~ ^{being} ~~a~~ ^a ~~lawyer~~ ^{lawyer} ~~and~~ ^{and} ~~judge~~ ^{judge}. This man was ~~believed~~ ^{believed} ~~into~~ ^{into} ~~the~~ ^{the} ~~case~~ ^{case} ~~of~~ ^{of} ~~a~~ ^a ~~man~~ ^{man} ~~and~~ ^{and} ~~business~~ ^{business}, ~~he~~ ^{he} ~~was~~ ^{was} ~~advised~~ ^{advised} ~~at~~ ^{at} ~~his~~ ^{his} ~~home~~ ^{home}, and ~~difficult~~ ^{difficult} ~~with~~ ^{with} ~~a~~ ^a ~~government~~ ^{government} ~~and~~ ^{and} ~~types~~ ^{types} ~~with~~ ^{with} ~~he~~ ^{he} ~~was~~ ^{was} ~~blamed~~ ^{blamed} ~~for~~ ^{for} ~~the~~ ^{the} ~~road~~ ^{road} ~~block~~ ^{block} - ~~and~~ ^{and} ~~needed~~ ^{needed} ~~new~~ ^{new} ~~than~~ ^{than} ~~money~~ ^{money} ~~to~~ ^{to} ~~settle~~ ^{settle}. Yet ~~the~~ ^{the} ~~man~~ ^{man} ~~believed~~ ^{believed} ~~that~~ ^{that} ~~he~~ ^{he} ~~was~~ ^{was} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~right~~ ^{right} ~~place~~ ^{place} ~~before~~ ^{before} ~~here~~ ^{here}, it was ~~understandable~~ ^{understandable} ~~that~~ ^{that} ~~he~~ ^{he} ~~heard~~ ^{heard} ~~my~~ ^{my} ~~and~~ ^{and} ~~needed~~ ^{needed} ~~really~~ ^{really} ~~settling~~ ^{settling}; and ~~that~~ ^{that} ~~he~~ ^{he} ~~was~~ ^{was} ~~forced~~ ^{forced} ~~to~~ ^{to} ~~sign~~ ^{sign} ~~the~~ ^{the} ~~newspaper~~ ^{newspaper} ~~and~~ ^{and} ~~settling~~ ^{settling} ~~the~~ ^{the} ~~newspaper~~ ^{newspaper}.

Yet it must be said that it was a small before I gave my country for no
supplies - and most of my life's work - a small thing indeed but
my family suffered.

Here the play breaks off. We have seen the dependence of the man, but
the point has been made. The best of men - motivated by the best of
intentions sometimes act - ^{and the best of men motivated by the best of intentions} and in always have found building their
character.

Confession is proper not only for the ~~the~~ flawed character but for all men -
for the imperfect is a man - and machines is a man - or a machine of
language, and, technology, and philosophy, that is an
to have a new - a new way of
to have a freedom of thought and action
to have a suggestion of a new way of
to have a new way of thinking and feeling as called for
to have an opinion without the influence of the past

And it is of an awareness of character as much as of the character and of
guilt and doubt and mystery that we are called to pay attention and
remove from our way of living. And, indeed, just as the character
we are to give weight and measure to a man's act in his action -
only he knows the full effect of ^{his} act for a man's action - only he
knows whether he is ^{truly} toward of - good or evil part of a soul
without all effect in which place the character is a reflection of self-interest
and honesty - only we know whether the man's action is a reflection
of a man's character of which we are all part and we are
to be happy ^{to be} that man in his - only we know whether the
character is a reflection of a man's character or a reflection of self-interest
reminiscent of a man's character to the joy of men. The man
no man has

Our confession is a confession for all. It is not a confession that we
can find character and virtue of our own life as it is - so we are.

For the man who has served a just character is the man who
opens a new way
in his life and in the

For all that are of the world of freedom and justice, peace and
justice.

Such as ^{essential} the rear of each main leg.
On your legs - to prevent that bulging - particularly - to have a lot
of low muscle

The solder is not too strong for use - if used one must be careful with soldering.

my ~~as~~ spirit of Y.K. move out to honest confession

my speed of 4.4. under us to send resolution

may be opened & K.K. indicate us to send resolution
may " " " " may go as Dennis forgiveness & a month report
asent to fulfillment in lot -

consent to fulfilment in lot -

—

the Tenth and of the rightness and appropriateness of the mid-oriental
ness of its content.

We are proud of our Bible, proudest perhaps of it than of any other contribut-
ion which we make to the well-being of mankind during 2,000 years of
our religious history. We hold it its almost universal acceptance as one
of the greatest and most meaningful of classics. Moreover, its deep truth
the stories and ~~poems~~ ^{aphorisms} and pluckily and even ^{the} phrases of our Bible
have become part of the warp and woof of our culture. Every one of the Bible
is not read year-could hardly grow up in Twentieth Century America
without knowing of Adam and Eve, of Moses and his law, of Joseph and
his brothers, of David and his battles, of Joshua and his battles, of
Samuel, of Samson and his Delilah, of David and his harp and his
banishing Bathsheba, of Solomon and his proverbial wisdom, of
Isaiah and his prophetic words, of Jeremiah and his lamentation, of
Job and his trials. We use literally thousands of Biblical phrases
in our common speech:

AM I MY BROTHER'S KEEPER
THE MARK OF CAIN
HE SOLD HIS BIRTH-RIGHT
MANNA FROM HEAVEN
SLAVE BOAT
JUBILEE
A PRINCE AMONG MEN
THE APPLE OF HIS EYE
PRIDE COMES BEFORE THE FALL
IT IS A GRIEVOUS BUSINESS
TWO ARE BETTER THAN ONE
EAT DRINK AND BE MERRY
A DANIEL HAS COME TO JUDGMENT
MAN DOES NOT LIVE BY BREAD ALONE
HOW THE MIGHTY HAVE FALLEN



to its long life. Our society is at many ways a Biblical society —
impregnated with its legend and lore, still more important our
society keeps before its eye the vision of the One Ethical God and
the Brotherhood of Divinely Powered men and the obligation of
eternal living and self-fulfillment which the Hebrew mission
perceived and formulated so long ago. We have elaborated on these
subjects but have not mutually advanced beyond them. We have
developed new institutions to help us achieve ^{more} our far goals,

under education possible but offering that the church universal is the only agency which can carry their promises about. Possibly, I should add that some read the Bible only for its literary beauty and historical importance - indeed, there may be other reasons but these examples are sufficient to indicate that the Bible itself is often not the document which missionaries have in mind when they see a beautiful large folio with gilded edges opened before them in church or synagogue.

A recent Broadway play highlights the difference between these Bibles. It is a drama called Reup the World in which Mr. Paul Muni plays the title role in a dramatization of the famous John Scopes Trial of 1925, an irony of fate that you the Legislature of the State of Tennessee in a moment of un-politic pity sought to save the honor and dignity of our Bible. It had come to the attention of these gentlemen that some Quakers and others were actually giving evidence to the value of a certain Englishman Charles Darwin which held that mankind evolved from certain species of monkeys and was not in fact the subject of a special creation as the First Chapter of Genesis seemed to imply. This was obviously not what they wanted their children to hear. It would undermine their faith in the whole Bible - its religious and all morality. As a law was passed forbidding the teaching in the Term Public Schools of "ANY THEORY WHICH DENIES THE STORY OF THE DIVINE CREATION OF MAN AS TAUGHT IN THE BIBLE".

John Scopes was a young teacher of biology in the backwoods hamlet of Dayton. To test the constitutionality of the law, which violated the provision ~~of the~~ the First Amendment of our Bill of Rights, he volunteered to teach the story of evolution and was indicted. His trial which lasted from July 10-21 1925 is one of the most dramatic events in recent American history. It filled ~~the~~ ^{colorful} pages against one another. For the Prosecution Mr. William Jennings Bryan, the great orator, 4 Times 3 times successful Candidate for President on the Democratic ticket, one of the most powerful orators we have ever known. For the Defense; Mr. Clarence Darrow, one of the most brilliant lawyers we have ever had, Mr. Arthur Garfield Hays who contrived his championing of civil rights down to the middle of the present period of reaction down to his death but a month ago, and the glitzy tactician Mr. Dudley Field Malone of N.Y.C.

A hot occasion really to read the N.Y. Times coverage of the trial. It is a wonderful bit of Americana. A deep background to our present situation could not be found where Henry

This book seems much to high-light a cardinal principle not to forget and fail to understand. The protagonists each claimed to believe in the Bible and to live by its teaching. Each felt himself thoroughly honest in the report. There were many points on which they could agree - on some - on issues of ethics and on most human values - ~~but~~ but as philosophy and theology there was only dis-agreement.

I have often heard it said that it does not matter what a man believes, just so he believes. A belief that statement to be false and even pernicious. Hitler's Jugend believed honestly. The Shinto believers believed honestly. Belief is fanaticism only if you happen to disagree.

Even if we were to qualify that statement to mean that it refers only to those who believe in God and the Bible, I suggest there are grave difficulties. Inquisition and Inca, holy wars and crusades, anti-enlightenment policies and brutal burning have all been held by those who honestly believed. It is one of the eternal paradoxes of religion that it must ever stand itself against those who believe sincerely & sincerely in its most sacred values.

Let us be quite sure then of what we mean when we say "I believe in the Bible" and with whom we associate ourselves in our belief. And concerning let us not repeat the Bible because other men say it in their conviction. That the Bible is not prophetic - that it does not promise a second coming does not make it false.

Let us remember always what is the nature of that truth we seek in the Bible. Is it not knowledge for our part - primarily some insight into the moral and spiritual problems of life. It is not a solution we seek or some all knowing magical formula - as deluded religions are. It does not even seek assurance of heaven - rather we turn to the pages for comfort and counsel, enlightenment & enthusiasm as to the purposes & practice of our life and the values we should seek.

Here the Bible is particularly valuable. For it for centuries in depth and breadth any other Western Classic. It is not the work of one man and one age as the Koran. Nor of a small group of men in one age as the New Testament - but of

literally thousands of prophets and priests, poets and philosophers,
sages, and scholars, and common men who searched earnestly
for God ~~and~~ for the good life for one a thousand years. It reflects
every mood and feeling men have known in that search. Out of
a primitive past still reflected in its earliest section it organizes
a vision of One God and One World such as mankind never
felt before and has been struggling to accomplish since. It speaks of
eternal and of its limitation, of prayer and its difficulty, of moral
responsibility and of the sense of overwhelming duty men sometimes
feel. It speaks in song and myth; in page and aphorism, in
prophecy and philosophy - gladly & sadly - hopefully and pessimistically.
It is great and moving, because in it everywhere you can find the
mirror of your own soul and a moral reflecting, your own.

It is not easy reading. Nothing worth-while is simple and it would
be superficial - but on the whole it is worth reading, because of
its profundity & responsibility which brings us back to reality -

26 tongue

70 nation

Israel alone

We must read it ~~only~~



with understanding,
discrimination
perception

① The ^{in which} ways the Bible has influenced world literature are ~~many~~. Take ~~Exodus~~, Eccl., the book and are ~~to be discussed~~ to-night. All of are recognized in texts phrases that have become ~~common phrases~~ part of our everyday language.

— There is nothing new under the sun

— It is a striving after the wind

— The wheel can not be made straight

— To everything there is a season and a time to every purpose under the heaven. ~~Give us the sun and a time to die. A time to sleep and a time to laugh. A time to weep and a time to dance etc.~~

— ~~It is a pleasure business~~

— Two are better than one

Sleep is sleep to the laborer, ~~whether~~ he sits little or much, ~~but the satiation of the soul allows him no sleep.~~

— Do not be righteous ~~inward~~

There is no man so righteous that he does good and never fail

— Eat, drink, and be merry

— The race is not to the swift

— Time and chance happen to all

— He who digs a pit will fall into it.

— Many answer all things

— Cast thy bread upon the water

— The dust returns to the earth as it was and the spirit returns to God who gave it

— Of the making of books there is no end

unwillingly to a deed. And then the lower
highly like furnace, with a ~~woeful~~ ^{WOE}ful blood
made to his master's eye-brow. Then a soldier
Full of strange oaths, and riddled like the panther,
Jealous in honor, sudden and quick in quarrel,
Seeking the subtle reputation
Even in the cannon's mouth. And then the
justice,

In fair round belly with good capon ~~the~~ ⁱⁿ him,
With eyes severe and beard of formal cut,
Full of misadventures and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipshod pantaloon,
With aptitude of more and more on side,
His youthful head, well covered, a world too
widen

For his shaven shank; and his last manly
voice

Turning again toward childish titile, a pain
and minister to his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion;
Sane ~~titile~~, sane eyes, sane talk, sane ^{every} ~~the~~ ^{thing}.

Shakespeare's source for the literary device of disintegration
lip into 7 stages wherein the end is like the
beginning - childlike futility - goes back not
to ~~beginning~~ ^{beginning} but to a 2nd Century

teacher named Samuel ben Elough who one time
when he wanted to listen on ~~the~~ and ^{to} capture
its spirit went to the trouble of counting up the
number of times the word ~~is~~ - vanity is used
in the text. He found one hundred and ~~one~~ that ~~was~~ a
2 type of ~~is~~ - vanity mention indeed, as he continues
correspond to the 7 ^{stages} ~~stages~~ a man is likely to
~~go through~~ ^{appear in his}. At a year old he is like a king seated
in a covered little, fondled and kissed by all, at two
and 3 he is like a pig, sticking his hands into the
mud of the city gutters. At 10 he skips like a kid.
At 20 he is like a neighing horse, a domineering
person and looking for a mate. Having married he
is like an ass munching long hours for a livelihood
without much reward. When he has begotten
children, he grows bigger like a dog to supply
their food and gain rewards. And when old age
comes, he ~~changes~~ ^{reverts} into the shape of a lame
monkey.

~~The amazing fact is that~~ ^{not so in S. from the aged man had from}
~~at the framework has not changed to~~ ^{from the original brought}
~~times. Indeed, both stages of life must have been~~
~~a familiar theme for poet and thinker.~~

This essay introduced to the literary world a framework of
which S's construction is only the most famous
re-iss - in such ways have we brought to an
old rabbinic sermon.

Vanity of Vanities all is vanity
no more seems at first glance to be any thing
~~which is also its true character~~ - ~~a fastidious young lady~~
life ~~is a dream~~ - of gentle ignorance by a village spirit
which has seen life's impermanence and the curse of
fate and wars ~~against destiny~~ ^{specter} ~~too much too soon~~
~~material things~~ living too hopelessly - on time & fate
strikes all men.
rescued from his mother's womb,
he came.

This ended in a
and what profit was he in that he tailed for
the mind
and spent all his days in darkness and
mourning! and as for

One much would, as I mean,
 We might be tempted to call K. the philosopher of life
was to make to accept any day
as the place of all
and too small
or, it is to bitter
there were as much as
than a.
effort was any more
the mind

For the first time we feel that a country in which we live is sincere in its avowed love of freedom and ^{of} equality and opportunity. We have been the recipients of too much good will to feel otherwise. Anti-semitism has never had governmental sanction in the United States and despite outbreaks of Klu Klux Klanism and ~~seminary~~ ^{inspired} Fascism there is a general feeling that the problems of discrimination will be effectively disposed of ⁱⁿ ^{the} near future. Thus the bonds of support which tied the ^{members} frightened individuals to the protection at least of his fellow minorities is dissolving. We have reached and passed that point where we next to matters ^{and because as it is so it is wrong, serious} on the basis "So it goes for us Jews?" ~~Matters are~~ our gigantic organization of defense and philanthropy ^{have now} quite satisfactorily answer to ~~some~~ questions "Why am I a Jew?" "Why should I remain a Jew!"

America is tolerant of religious indifference and religious change. If our ^{parents} ~~people~~ could not pass over smoothly, our children can. Christian Science, Ethical Culture, Buddhism, Unitarianism. The Institute for Pay Discriminology have seen many couples pass from one religion to their religious children new generation. It is no longer economically or politically or socially necessary to remain in the Jewish group. Inter-marriage has increased the number of social contacts increased and there is no reason to assume that it will not continue to do so.

The survival of Judaism in America rest on no longer on external pressures but on certain internal regulation - ~~these~~ ^{these} ~~will~~ ^{will} ~~personnel~~ ^{personnel} or ~~amateurs~~ ^{amateurs} in spiritual benefit which we shall come to see by ~~removing~~ ^{removing} Jews. To meet the challenge an important change has been taking place in Jewish life. A generation ago community leadership concerned itself with philanthropy, ^{with} ~~maintain~~ ^{maintain} separate communal facilities, ^{social services} ~~with~~ ^{with} anti-defamation work, Zionism, Americanization, ^{educational} ~~educational~~ ^{educational} ~~community~~ ^{community} Center ~~Programs~~ ^{Programs} and vocational programs - in short with any and every activity which would make possible the greatest amount of physical well being and peace and comfort for the American Jew.

Correct service was rendered. Many of the standard of community
services were provided by the general institutions. American also

and integration were speeded up. What measures of help could
be made available to the 8,000,000 caught in the Nazi holocaust
was tendered. Many of the pioneering studies in reducing racial
and religious tension were carried out and financed. Social
work made financially ^{possible} and American aid was given for
her. The forces of the night - of hate and bigotry - were in large measure
uncovered and ^{unmasked} ~~unmasked~~. I am not advocating that these
levels of service be kept up. The millennium is not yet
with us. A ^{present} period of reaction contains appreciably more
than that America will unhappily be rendered along lines of
religious affiliation and then we again will need the supporting
arm of ~~self~~ ^{spiritual} ~~interest~~ ^{interest} ~~interest~~ ^{interest}.

But we had appeared as we in a pleasant land. The eternal
presence have been relaxed and we have found ^{to our surprise} that only in
part was judgment and judgment prepared and able to show its
constituent which benefit might be there if they remained in the
fold. In our concern with economic need and family loyalty
we had forgotten that it was a religious faith alone which was
at the core of our common basis and which justified our
on going. When I think of the ~~disappointment~~ ^{disappointment} with
which American young ~~men~~ ^{men} ~~and women~~ ^{and women} are losing the
stream of its spiritual life I am reminded always of a man
England flower merchant who wanted to sell his mill. His was
a stark, practical building, in good condition. The prospective
buyers were troubled by only one item after inspecting the
premises - the unshakable lower part of the mill. They felt there
must be some feature definitely wrong. Finally, one of his friends
went to him and said, "John I have explored the mill. The building
seems to be in good condition and the machinery seems to be in
good shape. What is the trouble with it that you are unable
to sell it at this price?" "Well," was the answer, "you are right, the
building is in good shape and the machinery is in good condition.
There is only one trouble. The mill wheel stands just one foot
above the water."

So a mill of Jewish organizational life stood up to quite
recently one found alone the note of faith which alone
could give life giving strength to its programs ~~programs~~.

The new way we have chosen is fraught with danger. There is the possibility that we will become so lost in religion that we will be indistinguishable and that we will continue on just along the line as to criticize any real understanding of the significant different "road to salvation" which Judaism espouse. There is the danger that we will demand too little of ourselves. That we will settle down insularly and cease religiously or ethically to demand any but a minimum commitment. Such an attitude would be a tragedy. There is the possibility that we will become overly concerned with appealing to all our people and that we will tailor our spiritual message to the least common denominator - blending an religious part of 99% and sociality and one part moral and spiritual challenge. This concern with too slow and the under-developed in a national by-product and a wonderful proof of the survival of our American dream. Yet in its all pervasiveness - in education, in art, in creativity, in politics, in religion it has if we had a broad a distribution but of mediocrity. There must be temples which do not community values - which have not all the answers - which offer something more than solutions. Such a job is the ultimate role of our reform movement - to speak always the message of mutual concern, prophetic challenge, spiritual demands. To evidence always the unsimplicity of the moral and spiritual equation. To demand the most and bring out the best in people - this is not the way to most popular acceptance. It is the way, a firm belief, to a creative and personally meaningful faith.

The road ahead is not easy - yet never before have any of our ~~populists~~ ^{people} had an equal opportunity. What we do and we will not only secure our own salvation and survival - but will be of value to our country which will have our contribution and possibly, we pray, to the peace of the world. If we are honest in our planning. If we keep a challenging spiritual faith central - we can become not only an affluent and politically accepted creative minority - not only in artistic and hyper-creative creative component, but happy contented individuals as seen in the good intentions, ^{in the right way} good deeds, and ^{in a thoughtful, intelligent way} good faith.

One of the words I like least in the vocabulary of the modern Jew is gay. It smacks of bitterness and insecurity. It is our way of hitting back at a world whose much professed religion of love has all too often brought tears of pain to our eyes.

A truly gay in Hebrew means simple nation - people. In the Bible Israel as well as all the Kingdoms which surrounded are called goyim. Indeed Israel's special and most sacred mission is expressed by the words "And you shall be unto me a goy goy goy goy goy - a Kingdom of priests and a holy nation." In time every ethnic group develops a word which implies with a measure of division and superiority - all who are not in the inner group. In the Roman world it was ALIENUS or ALIEN a person who was simply not a citizen of Rome. Christianity took the word PAGAN originally simply one who tended flocks or farmed and lived outside the city proper. In the Jewish world goy became the all embracing title of apostasy one who was like alien and pagan were applied especially to saint and sage; boy and girl and Kuffar,

When we use gay to-day it usually has the meaning of having inferior values and inferior ways of life. We are now apt to think then to be goyim goyim goyim goyim goyim, less educated. SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY. We fill our children with this stereotype - making to wear them off from any unwanted relationships - SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY. We are guilty of sowing the seeds of prejudice as any mother who tells her child that the Jews are SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY, SHIKKOR AS A GUY. We teach our children to judge men and women by their backgrounds or rather by our highly impressionistic views as to what that background must mean rather than to what they stand for and are as persons.

An SHIKKOR AS A GUY among ourselves we actually generally mean little harm - how much harm does a SHIKKOR AS A GUY mean when he sees truly, or just a Jewish friend in his job - It is our way of saying "I'm proud of being what I am. Let's let our self satisfied world know that they are not the kebab and end all of creation - that so they restrict us socially and economically; so we can restrict them from the existence of world culture." We use the word gay as a means of maintaining our self respect in a world which is very insidiously to the need of our. In a word we are saying, what possible voice answered a knight he held in the House of Commons, "Sir, remember that my master more polished aristocrats, learned teachers, capable artists while yours were carrying fish-skins and walrus blubber through Europe's great forests."

It is not difficult to imagine ourselves being on our thoughtless and unkind name, We who expect that of others should begin by practicing it ourselves.

I am proud of being a Jew. I would be nothing else. I take satisfaction in the grandeur of our past - in the increasing sense of the Jewish people for truth and right I feel intense bonds of loyalty because of this past - all their effort and sacrifice must not have been in vain. But my pride, as I hope, is mature and tempered one. We have given and done much, but we are not powerless. We have lived by and for certain values, but as have many others. Talent does not exhibit itself from appearing in those of other faith. Furthermore, my pride in the past leads me to do certain things now. If I respect talent, then I must teach my society to patronize it and make it possible. If I respect learning, then I must begin myself to make not only the physical but the economic necessities available to such people. If I respect love and the family then I must live by certain high standards and never allow the influence of the moment or machines to destroy them. If I respect Judaism then I must never allow its wonderful preachment to be debased by the standards of the market place - such are the responsibilities - the knowledge - the past - ~~the present~~ - the future.

The reports speak of the future. You can not live on the past. I think it is high time we Jews grew out of the "MY FATHER IS BETTER THAN YOUR FATHER STAGE". In an ever changing world that is hardly given a permanent revelation. If we must compare - let us compare you and me - the living - the present - Judaism's future.

Everytime I hear a person talking proudly of the inordinate ~~number~~ of Jewish scientists or artists or jurists that spring from my PRE ADOLESCENCE mind through my mind "MY FATHER MAKES MORE MONEY THAN YOUR FATHER." - True, but I might become a president and you a thief. ~~What is gone, is gone - it is a matter of history not life.~~

Let us learn to accept ourselves for what we are and can be, not for what our ancestors were. If we are proud of the father then NOBLESS OBLIGE - this place of the father and responsibilities on us. We must do more and be more. If we content ourselves with priding about the past or what others

we ought to be proud of our past and sanguine of our future. Jews and Judaism have been among the world's most fecund and stimulating groups. But let us find ways of living by & expressing these loyalties which are less degrading and debasing. We lose nothing but our sense of dignity when we resort to this type of cultural stereotypes. We lose also our sense of perspective and discrimination - we overestimate what we are and underestimate our neighbors and friends making friendships more difficult and making in-grouping more inevitable.

We attack defecation and are so conscious of class to ourselves that we are a people - despite the many provocations - ought to be thankful to engage in such practices. I am reminded of a discussion I was in recently at a community. We were seated in the common room of Swift Hall waiting for a class to start and the subject got around to the teaching of religion in the public schools. The young ministers who were there felt it was necessary. Protestantism today lacks sufficient competent teachers, funds, class rooms, and parent interest to do any real job of Sunday School training. There seems to be no hope of a major change in sight - only the schools can provide all the necessary requirement, hence there has developed a rather fervent advocacy of some such program - an advocacy not too concerned with civil rights or the separation of church and state. I listened to this for awhile - somewhat agitated & admit - and was just about to interject that I did not think it the government's function to make good the inadequacies of the church, when another who had been silent burst in: "How wonderful is our inevitability to any but our own interest when we are a majority. My wife, headed teacher school being a religious minister's wife she thought that her class should experience some of the Kule spirit, but sensitive to the presence of a Jewish child or two she decided to make her project a joint one. They would decide on a Chanukah menu and a Xmas menu and print these up on decorated cards which could be taken home. Chanukah came first and each child took home a self-colored Jewish menu with the words 'Happy Chanukah on the top. Well you should have heard our phone rings. What's the idea teaching my child religion in public school?' Would anyone have called if only a Xmas menu had gone home. The Jewish mothers might not have liked it but what could they do? To the others this wouldn't have meant teaching religion in the school at all."

or being - which was one glorious result then to order and the present
into be grey, the future black

NOBLEST OBLIGE - Why, indeed, a lady told me the other day that of
all the world famous atomic scientist and medical people, scholars
and artists, performers and authors who are Jewish. She had asked
Aunt the Jewish contribution to civilization complex. If you could prove
that Columbus was a moranna or that Montaigne had a Jewish mother -
it made what they did more precious in her eyes.

Now it is true that America and the world full measure of our
talent and our brains for values received and it is historically true that
every country which has permitted the Jews access to the universities
and a modicum of rights has profited handsomely by the talent as But
will we continue to develop and give to the world such talent

Now many mothers discourage to-day their children from testing
their energy fully in the world of hard work and hard knock -
how often do the allurements of money and leisure - the initiative
destroying comfort of our middle class kids almost real talent -
which my advice granted or fail utterly.
A man a friend - bright, able - he wanted to travel down - to
write. He did brilliantly at school - when it came time to
choose between - \$2000 a year fellowship and a much more
lucrative practice the practicality of his wife and mother won,
out "after all," he told me "I can always stay in the evening
Original scholarship is not made of such high measure.

NOBLEST OBLIGE - Most of us are proud of what we might call
"THE STANDARD OF JEWISH FAMILY LIFE". We feel and it is close
knit, protecting, high minded, prone to be vitally interested in the
problem of each of its members, willing to sacrifice for the good of
any of its members. Time and again people point out to me with
pride our lower divorce rate, our unwillingness to separate, our
desire to do things together as a family unit.

What are your doing to always attempted to only to see that these
higher standards of family life are maintained. There may be comfort in
statistics, but they tell only part of the story. For years slowly but
perceptibly the index of Jewish family solidarity over centuries - our
divorce rate is rising - our delinquency and crime rate is rising -

How many of our Jewish families think nothing of exposing
their children to love and sex through the apparatus
laughable which follows a smelly joke. How many detail

the friends' personalities with which nurture the child's hearing.
How many think that they can have one set of family values
and another of smart sophisticated values and that the
child will not sense what is behind the KINDS & STEPS.
How many spend the dinner hours reacting to one another with
vicious pleasure the observation of the latter CONFIDENTIAL
and spend little or no time working out with the children
the concept of family living and the ever present question of
sexual interest. Do many go around looking for the source
for a wonderful party, and instead of parent - relation sample
some of us sit for our children with our bemused perfunctory
visits

The Talmud says that Israel is known to three things 1) composition
2) cholestan, and 3) unity. We approve these values, but what are
we doing to realize them? Your life must revolve either about
the honey the family, and on society and show - you can not have
both -

MOBESSE OBLIGE

Another similar intention has to do with our personal character -
We are not prone to alcoholism, to drug addiction, to delinquency, to
crime - or so we are told, and as with all the other statements; this
is also not measure true - True because counter-german struggle
and fought to make it so.

Here again statistics can be deceiving

- 1) comp. ec. ed. group
- 2) no intake record
- 3) growing

But certainly the whole direction of Jewish family life was so oriented - Our
parent wants to maintain those values and the more positive values
of across plished yet most of them are caught on the horns
of a dilemma - They WANT THEIR CHILDREN TO BE THE
SAME YET DIFFERENT.

1) Eds more than time is short (Comm., Jud, dance, language) yet
unwilling to say.

2) ~~not talented~~ attracted young people ~~to spend time to have~~

I suppose all of us have known children write by mean years through a why stage. During the month conversation about ~~the~~ house has a singular epithetial quality.

Johnny came home right after school - why?

joining you must be in by 10 o'clock. Why?

Many put your name on it Wb?

Generally, this 'Why not?' simply means ^{and} an attempt by the child to assert his independence. He is challenging his parents to recognize his right to an independence of judgment. For a child wants not so much to have the order justified as he does to have his right of participation in planning recognized.

But Americans, unlike all other children of light in primitive times who want everything to be explained and justified to them. Their conversation is ^{the} staccato of usage, but they are asking for information not recognition. ^{TV} ~~radio~~ set is brought into the house and held with us by a radio which can be transmitted through open space, only the sound waves do not travel at a defined speed over the distance. Perhaps his curiosity will not be satiated until the set is in place on the floor and all parts have been examined. He remembers taking such a youngster to a zoo along with some of his friends. These asked about where the animals came from and what they were fed. He was concerned with only such facts as colored the ring he wore, only some head bands and other jewelry, only in some species the male was more colorfully plumaged than the female while in other cases it was the female whose fur or plume had the greater magnificence.

Let be honest about it. Such a child can be extremely disconcerting. Hill and Albert got inside long since forgotten and theories we accept but could not begin to prove. How many of us at that moment could give off hand some adequate explanation of such items as Miller's nested rings, the distance involved in light years, or the life cycle of ~~from~~ ^{full} water fish. How many of us could explain why we as right ought to be as many as 20 percent of the vote against the 80 percent of the hypothesis.

Because he is often embarrassing to an adult eye - such a child
to someone advised and not heard, we try to turn his interest
from questioning to acceptance - we told him to draw two multiple winter

take and not ask me such silly questions as why time time is
fast. We tell him to reject the pledge of allegiance to the flag of the
United States and not believe in by asking if he must obey all laws,
and why he should obey bad laws, or even why there are any laws
at all. Religious ^{after} my tell him believe - accept - it is the will of God
when he honestly tries to answer his questions why he should go
to church, why he should pray why he should believe in God.

If he should be come man without knowing that religiously - society
will probably enter into a conspiracy to silence his question. We do
not like to have such a man believe in challenge. We do not like to
be made uneasy why regarding question. Of the why and about almost
nothing of faith or belief or loyalty there may even be great danger involved.

Yet we must never forget that progress has come to man only because
certain men shall have honest commitment with the humanism of
ideas. ^{Before} ~~Before~~ Socrates day it was generally simply held that the just
is always the law of the state, the good living, a dignified and quiet life,
the power increasing the rule of the state go. With really no other goal
save a free independent mind and a question - why - is never challenged
these common sense concepts and in so doing laid the basis foundation
of modern thinking. Read up of Plato's dialogues recording an intimate
and thoughts of his great teacher - You will see that he touches by
questions - by challenging men to think - by asking why The Republic
also answers other things ^{altogether} what is justice - One of Socrates' colleagues says
justice is not to cheat and to speak always the truth. Why, Socrates -
why do you say that? Is the definition adequate. What of the man who
leaves his neighbor with no when he is gone and returns for it
when he is not used much, would it not be better for me to sell to
such a man and say that I do not have ^{his} sword - then to
return it to him and perhaps endanger man. Another then told his
definition. He told Socrates that to act justly meant to render to each
man his due. Again Socrates asks why is adverse but is a universal
truth. Is it man's duty always to render each man his due?
What of the doctor who is called in to save a badly wounded
man? Is his duty should probably be no more than doing all that
to do - Yet the doctor is duty bound to try with all his skill
to save such a man and in saving such a man he is
acting justly.

So the dialogue goes on - Soante's way of forcing the concept of 'just action' to be even more precise and correctly defined - and when we are through we have no final answer but a much deeper and more satisfactory idea of what justice consists than before.

Now is such definition and understanding of words and ideas sufficient? Let us take a modern and troublesome example. Patriotism. We would probably define it offhandedly as loyalty to and love of the United States. Why do we use these words? What do they mean? Does it imply that we must agree with and obey every decision of our government? Are we obliged when we work politically to make the mischief of a measure worse? Is the conscience altogether guilty of disloyalty - is he unpatriotic - when he refuses on principle to wield a weapon in his country's defense. Is patriotism my country right or wrong? May not love of our land lead many of us at times to actually seek a change of policy and government. And we are told that the true patriotism and it is the way ^{leading} ~~through~~ thought about changes it right. It grows from American feeling running into a sort of civil rights and the right of dissent. It is transmitted from censorship and an imposition of conformity from above into a belief in the ^{relatives of the} decisions made and collected by the citizens. We learn to see the principle behind the Flag and the 13 stripes fireworks and be loyal to these rather than to the symbols taken superficially.

The mark of the mature man is ~~the~~ history of having so examined and analyzed the ideal and institutions and goals of his society.

On June 20, however, you would not always be giving the acceptance of your neighbors. So Plato taught his pupils to think and ^{dispute} ~~and~~ ^{in power} ~~and~~ to not always submit unthinkingly to judgment among their subjects - So when an oligarchical tyranny presents itself after a particular series of ^{sort of} defeats to Sparta - and when he was spoken out against the tyranny and injustice of the regime - he was first ordered

I When the end of the patriarch is so close to die the Bible reports that he summoned his many offspring together with these words:
"GATHER YOURSELVES TOGETHER AND I WILL TELL YOU WHAT SHALL BEFALL YOU IN THE DAYS TO COME"

At that moment, an rabbi commented, the spirit of prophecy which had sustained the progenitor of Israel through his long life departed from him. No man by added is entitled to know what the future holds in store. Only God has access to the secrets of eternity.

Normative Judaism asked its people to set no faith by the fortune tellers, and of the world predictors, astrologers, palmists, necromancers, and all such who make a science of the unknown and a livelihood of the unknowable. Prophecy is itself so true because it is independent of the future. It is inspired by seeds of the future lie - but even ~~the~~ prophecies portend the future. It is a guide to the future. If you seek to know the future, you must look to the future. It is not long coming. ~~It is not long coming.~~
The search for knowledge which can not be man, who seek to know what life's wheel of fortune holds in store.

No one can foretell an individual or a people's future. The most we are allowed is reasonable conjecture. If you put your hand near fire you will be burnt. If a nation is concerned with its spiritual foundation and moral purpose, it will set every at its moral fabric and eventually better itself. The most we can do is assure ourselves that we are building according to plan - to secure our progress from time to time - we have then at least a chance of our being successful and if our history is any indication - God will be good and do with us that which is for the best.

We can not then secure our future. In every day there are fate depends on so many factors. Russian war and Russian ruin; the fate of the Western alliance and European economic recovery; American civilian control of the military and a continuing means of passing up our industrial production, Eastern devastation difficulties and the manner in which imperialism will take its defeat. In such a world the wisdom of the rabbi takes on increased meaning "You CAN NOT HOPE TO ^{CURE} ANY LARGE SEGMENT OF THE WORLD'S ILLS BUT NEITHER CAN YOU BELIEVING IN GOD CEASE AND DESIST ENTIRELY FROM THAT STRUGGLE!"

One area in which we can be effective and in which our labor will count lies in ~~teaching~~ building the edifice of Reform Judaism as securely and as effectively as we know how. Not for ourselves alone but also for our children into, God willing, many generations, not for our children alone but for all men that the world may profit by the labors of those mentioned in our tradition of prophetic idealism and may be inspired even to refine and purify its various faiths by our example.

It is in the spirit of humble reappraisal that we turn to our question of the evening: WHAT THEN OF THE FUTURE OF REFORM JUDAISM.

II There is a ~~view~~ rather widely held today in many quarters that there could be in the only one general form of American Judaism and that such an occurrence ~~must be~~ ^{is} not only historically inevitable but organizationally imperative.

Broadly speaking, those who advocate this position point to what they call the gradual but inevitable drift by most American Jews to a practice which is parting between the excessive traditionalism of Reform and the excessive tradition-boundness of Orthodoxy. They point to similar ecumenical movement within Protestant Christianity which without doubt year by year the denominational lines are weakening. They say that without unity the Jewish community will lose effective spokesmen in the arena of public affairs; without unity the Jewish community will continue to hesitate in unity as unending and at the momentary as at present; without unity the Jewish community will maintain, in an age of consolidation and centralization, if it is to be secure in the new age of industrial democracy the synagogue like small business people everywhere can find this desideratum only with impossible size.

Their argument has two faults: one is sociological, the other political.

Sociologically, they point to the increasing homogeneity - sameness - of the Jewish community. Each year, thanks to the kindness of the various immigration laws, we have fewer and fewer new arrivals and consequently fewer and fewer "melting children" of the first generation. Common economic, educational, and social opportunities have done their share to loosen the ties of the past and to condition the community of the present. Educationally, aesthetically, socially most American Jews they claim adhere to the same standard. For proof they point to what they happily call "the return to ritual" on the part of reform and the abandonment by neo-orthodoxy of separate seating, the wearing of wig on the part of its men, and the increasing use of a sermon and English in the service.

Politically, they point to what has been called the "OVER ORGANISED CHAOS OF THE JEWISH COMMUNITY". They point to the undoubted organizational overlapping and unhelpful competition; to the imbalance in the allocation of funds between educational and recreational activities and such highly questionable expenditures as the various defense budgets. They speak of the undemocratic difficulty the American Jewish community experiences whenever it seeks to speak out on any social issue from the protection of our civil rights to the rearmament of Germany.

For these reasons they ask us to hasten about the feel in institutions. In return we are promised more efficient communal organization, more real value for our charity dollar, better and more responsible leadership, and a generally higher standard of institutional responsibility.

There is something to be said for this program. Without doubt the organizational weakness of the Jewish community need reevaluation and a more careful delineation of activities and scope - important surveys such as that done by Professor R.N. M. L. VON of Yale University have made the abundance

clear.

1957

Yet I submit that there is much more to be done by seeing to organize the American Jewish community in such a non-discriminatory manner.

In the first place such a plan seems to me to put it in place in the wrong place. In America the only reason for Judaism continued existence is as a community of BELIEVERS - of men and women who are sincerely and earnestly seeking to serve God according to their conscience.

I recently came across a phrase which I found very much. It appeared in an article by a Mr. Walter GOODMAN entitled THE HASIDIM COME TO WILLIAMSBURG. In this article he describes with sympathy and insight the forces at work in this section of Brooklyn just across the river from N.Y.'s famous East Side. This is one of those areas which has been for many years the last way station of the new immigrants seeking to find a way of life in this wonderfully fertile new land. Since the 1840s it has become home and haven to the latest and possibly last group of our people to escape the European holocaust the bounded and Kaptaned Hasidim - the latter day disciples of Israel Ben Shimon Tov - whom one described one night under this season.

Their trouble and torment are not relevant at this point. If you are interested you will find this article in the current issue of Commentary Magazine which is a well put together, if sometimes overly superficial magazine of the American Jewish Community. Quote the article because in discussing the inevitable money issue by the younger members of the community its author speaks thus:

IN FACT, HOWEVER, EVEN IN THIS STRONGHOLD OF ORTHODOX MOST OF THE YOUNG PEOPLE SEEM TO BE DRIFTING AWAY FROM TRADITION, NOT INTO CONSERVATIVE OR REFORM JUDAISM TO BE SURE, BUT INTO THAT LARGE AND ILDEFINED MASS OF JUST JEWS.

If I may borrow the happy phrase, this seems to me to be precisely the problem of an American Jewish community to be organized religiously for the "just Jews" or for the believing Jews. Do we stand to gain organizational influence at the price of religious impoverishment.

It is today over half of American Jewry is unaffiliated. Many of these may be revolving door Jews "in the synagogue on R.H. out on Y.K." but so are many of those who go regular Shabbat. Are these persons of the indifferent to disaffiliate for the growing thousand of the consecrated?

There is an old story of the Jew who was ship-wrecked on a South Pacific Island. When he was found his rescuers noticed that he had built this building. "What are these things?" "One is my home" he answered "the other two synagogues." "But why two synagogues?" "One is the one I don't go to."

This story may be a tribute to Jewish argumentative partisanship. It is also a tribute to the conviction with which some of us approach our various ways of serving God. To the sincerely Orthodox Jew and his disciples must be wholly served according to his honored practice. He derives satisfaction and inspiration and a sense of communion with God from so doing. To the sincerely Reform Jew and his disciples must be wholly served according to his honored customs rebuilt and redefined by the plans which our reason and our spiritual search reveal to us. We derive satisfaction and inspiration and a sense of communion with God by so doing. Neither of us would gain spiritually by compromising our conviction.

I fail to see what benefit would accrue to American Judaism - to the community of believing by seeking to ~~establish~~ ^{part} at one time all of us under one umbrella. If we lost a sense of the rights of our members, our faith would be weakened - I can not utter ~~myself~~ I do not believe in a ritual which I do not find meaning in. In a broad middle way I would be a functioning; now in Reform, I like you, am a participant in an earnest sincere search - I for one, would not have it otherwise.

There is every reason then to continue building Reform Judaism and working to secure its future. Religion has a matter of ^{individual} spiritual commitment given little from the counsel of uniformity. What is right for us may be wrong for another. I would not have him impose his way on me; nor would I impose mine on him. That does not mean ways of serving God is a

basic principle of every cultural fight. It is the blending of democratic education and religious affirmations - we must work to maintain it so.

Indeed, jud. is strange ~~with~~ ^{when} it offers the scholar a variety of approaches than when it lays before him only one. The plural cultural and religious groups feed the many talents born of various life experiences into the common good; so a plurality of organized Jewish life ^{alone} maintains and fortifies an ongoing meaningful Jewish religious development.

Historical structure has not assured to Jewish people survival

① Characteristics

1) Synagogue

2) Defense

Original ~~was~~ Jewish life has ~~made~~ ^{made} a red. central & unbroken that the phil., defense, & community were one unit, but peripheral has it been meaningful & survived

THE NATIONS OF THE WORLD ENTERED BEFORE ONE OF THEIR MOST INDUSTRIOUS SAGES. THEY ASKED HIM, HOW LONG WILL ISRAEL SURVIVE AMONG US. HE COUNSELLED THEM

GO AND PASS BEFORE THEIR HOUSES OF STUDY AND HOUSES OF PRAYER. IF YOU THERE HEAR CHILDREN CRYING, YOUR MOST INGENUOUS PLANS WILL NOT UPROOT THEM, BUT IF YOU DON'T HEAR CHILDREN CRYING, THEY CAN BE EASILY OVERCOME.

Our union must be with the less dramatic - in many - almost off the Jewish scene - personal study & prayer and the passing on of a sense of consecration to the oncoming generation - to consciousness with all matters of the world desecrated -

That this is the meaning the only looser, unstated
from their study of Ecc. is illustrated by a ~~notable~~
brought by 2nd and popular teacher. Abba ben Kadura
nearly taught that K. might be defined to an old man
who sits always at a cross-roads. Before him
stood two paths - one well paved as far as the
eye can see, the other rutted and ~~overgrown~~ with
thistles and briars. This old man, ~~however~~, knows the
fact impressions may mislead the traveller, so he sits
here to advise all who pass by to take the more
uninviting path because they will find as they go
further that it will widen and become easier to
travel while the other way becomes narrower and becomes
impassable.

Ecc. comes to correct some of our first impressions
in life and to tell us of its more complete reality. We
need not accept his every statement, certainly we would
want to be more active in rectifying gross wrong than
Ecc. might have us to. Yet we would all wish and
collectively live under him if we can strip our
thought of any illusion as to the difficulties which
will confront us and of any delusion as to our
own importance. Certainly, much of what P.I.
is advocating adumbrates in a stilted manner the
wisdom of modern psychology which sees mental
health as a by-product of honest self awareness and
continually emphasizes the necessity of acknowledging
one's limitations as well as one's strength and of
learning to accept reality rather than illusion.

Ecc. ~~can~~ teach us that account of rel. truth
which has to do with the great expectations -
Honest Expectation. As a teacher of ~~the~~ he deserves a
honored place in our scripture and careful study
by all who would have full measure.

plan our lives in the realization that every joy may
be counter-balanced by pain and every strength by
weakness. Ecc. admonishes us to be aware and be
prepared for the bitter as well as the sweet. To use
his own words.

Rejoice, O young man in your youth
let your heart be glad in the days of your vision
walk in the ways of your mind and in the
sight of your eye
But know that for all these things
God will bring you to judgment
Remember, therefore thy Creator in the days of
thy youth

Before the evil days come.

Ecc. pleads for intelligent life planning which permits man
no denial of any facet of reality. He asks for supreme
self honesty about our ambitions and goals and for
above all else a full awareness of the meaning
of life's transience. In his concern with living
this point he sometimes uses hyperbole and neglects
to balance every pessimistic observation with some
admonition of a more positive nature. But as you
revere the short book his faith in God and
trust in the ultimate truth of God's promises become
I believe, the more apparent. and you begin to
realize that Ecc. does not advocate a debilitating
fatalism but rather seeks to express a word of
necessary caution to fellow believers who are
not sufficiently honest about life's hardships
and unpredictability.

Mr. Norman Vincent Peale, pastor of the Marble Collegiate Church in New York City has written ^{extremely popular book} ~~as best-seller~~. For over a year now the Power of Positive Thinking has lead the non fiction best seller list. It has sold over three quarter of a million copies. It is being serialized by the daily press. That a minister could write a book with such appeal in our scientific age is reason enough to glance twice at its contents. This is doubly true since the book avowedly deals with things spiritual and does not seek to hide its teachings under the currently popular guise of fable ~~and~~ ^{on} historic fiction.

Mr. Peale is concerned, as we all should be, with the mounting tensions and unease of our age, especially in so far as ~~this~~ ^{of our} cultural malaise, tends to reduce our level of self confidence and weaken our ability to derive meaning and happiness from life. He is soreled, as we all are, ^{by} the steadily mounting rate of mental breakdowns ~~by~~ the increasing number of men and women who are having serious difficulty adjusting themselves to the routine of life ^{and by} the ~~growing~~ ^{day by day} number ~~of~~ ^{who} manifest the tension ~~is~~ ^{one} born of insecurity and loneliness. As Mr. Peale points out-when ~~he~~ ^{one} is told that 12 million sleeping tablets are needed to keep Americans from tossing about ^{and} ~~at~~ night-he knows that ~~there is some unhealthy social~~ ^{some ~~new~~ approach to our social life} ~~is needed~~ ^{goals built into our cultural fabric.}

Peale feels that the answer to this psychological devastation ~~is to~~ ^{is to} be found in religion-more particularly in Christianity-more especially in New Testament that fundamentalistic ~~centered~~ ^{centered} faith which he preaches. He contends that if men and women would only take more seriously the teachings of their faith and make a ^{determined} ~~serious~~ effort to build its disciplines into the pattern of their lives much could be done to stop this mental carnage. In part, most of us would, I feel, go along with him in his claim that men and women who have integrated their values ~~and life outlook~~ ^{and life outlook} through some system of religious belief are less prone to be attacked by despondency

and feelings of insecurity when the wheel of fortune turns against them.

The ~~believer~~ ^{believer} man has ~~Such the~~ ^{and a broad outlook} deep roots ~~and ties~~ ^{which work at such moments towards} ~~the~~

~~giving him a longer perspective and~~ towards lessening the shock of failure ~~by convincing that there is meaning and purpose even then--while~~ ^{and towards himself, he slides to rebuild and new life} the loner--the man who meets life supported only by his abilities and strength--lacks any safe haven in which to ride out the storm. ^{Of his broken one} ~~is broken for life.~~

Faith and religion have tremendous--all too often unused--sustaining powers--but Mr. Peale claims even more in religion's name. He affirms that its techniques and teachings ~~contain~~ ^{are intended to} ~~in~~ ^{as to yield} predictable and inevitable ~~results for~~ ^{main physical & spiritual health. It can help the} ~~believer overcome~~ ^{power which can help the} the believer not only accept but overcome any and all trouble. It is in this all too confident extension of the powers of religion that I think most of us will part company with the author.

What are Peale's underlying contentions and presuppositions? Actually these are difficult to analyse for they are never clearly stated. The book is not a logically developed and reasoned text on faith but to use the author's own words 'a practical, direct action, personal improvement manual'. It does not develop a major theme from chapter to chapter except in so far as any of our newspaper 'advice to the distraught' columns change from day to day as they move from the over simplified troubles of Mr. B.D. to the heady confession of Mrs. M.M.

If I were to characterize this little work I would say that it is not so much a book as a mental pep talk on the general theme--and here ~~again~~ I use Peale's own oft repeated phrase 'faith power can work wonders'. Its style is enthusiasm not reason. Its force is afflatus not logic. His technique is to bring case after case ^{from his magazine} ~~which seem~~ to prove that truly faith does work wonders, until you are willing to say 'Dayenni, I have had enough, I'll adopt this way ~~too~~. ~~Who~~ Who can afford to pass up ^{any opportunity} ~~a~~ ^{which} promises the ~~in~~ ⁱⁿ ~~inner~~ relief from worry, increased self confidence, social acceptance, increased ~~business~~ health and even business success?

Mr. Peale claims vast powers for faith and it is true that faith power does at times work wonders (if we mean by wonder something unexpected rather than something miraculous). We know ^{now} that faith healing stories which dot the pages of all religions ^{caused by} ~~are~~ are more than the overly credulous reportings of simple people. There are illnesses which are caused by the mind and these can be cured by the mind. We now know that anxiety plays a role in ^{my disease} hypertension, ^{and even} ~~and even~~ ^{arthritis} That guilt feelings can produce rashes, even paralysis. ~~That~~ Almost all our emotions produce actual physical changes in the body's composition. The mind, the subconscious, and the body are somehow marvelously interrelated and it is the fact of their mutual interdependence which has paved the way for the believers to Lourdes, Fatima, Christian Science and New Thought.

We are discovering the renewed truth of a phrase written by some ancient Hebrew ^{sage} ~~xxxxx~~ in the book of Proverbs 'often as a man thinketh in his heart, so is he.' A hypochondriac can believe himself sick and develop actual symptoms. Conversely, if a man has confidence and real self reliance he can do more physically and mentally than he could when plagued by doubt. ~~And~~ there are men who destroy for deep inner reasons their every chance for achievement and men who will succeed and ^{gain} ~~achieve~~ it. Truly men's thoughts, and feelings, and emotions are as much a part of the actual physical energy of this universe as are electricity or gravity.

The power of faith and belief is uncontested and deep--but this whole field is still beclouded with mystery. Psychiatry is just beginning to explain some of the mechanisms of self punishments and release and fulfillment. ~~But~~ ^{always} We ought to remember that psychiatry and psychology, and all the disciplines which deal with the mind and ~~with~~ its relatedness to the body are just in their infancy. They have some insights but ^{vast areas of} ~~much more~~ unexplored territory; some valid techniques many more which need ^{years of} ~~much more~~ study. It will be generations ^{perhaps} ~~many~~ centuries before we shall

~~has~~ scratched the surface of this new discipline ~~of the study of man,~~

Now along comes Mr Peale. He has few doubts. He fails to mention the tentativeness with which the best psychologists hold many of their theories. He recognizes only the urgency ^{born of need} with which we are all awaiting the development of this new knowledge and he is ready to supply us with answers. Church and couch; prayer, confession, and the discipline of faith if honestly practiced can assure successful living, release from worry, increased happiness, renewed vitality, even business success..

Can religion assure man his fondest heart's desire? I must answer no - nor is that religion's purpose - yet listen to these phrases culled from our book:

Optimistic visualization combined with prayer and faith will inevitably actualize achievement.

By the full and proper use of your power stimulated by God power you can make your life successful. You can make just about anything of your life - anything you will believe or will visualize, anything you will pray for or work for.

Hard work, positive thinking, fair dealing, right treatment of people and the proper kind of praying always get results.

To assert such predictability is to me irresponsible. It ^{is a definite sign} ~~anticipates~~ ^{out of religion for it makes rel. promise things which} ~~anticipates~~ ^{valid for} most of them will never achieve. For when Peale speaks of achievement, success, results he is not thinking of acceptance of life, religious calm, ^(as we might) ~~enriched~~ ^{enriched} horizons - but of better health, higher wages, a greater degree of social acceptance, the solution of family problems. His stories all promise such bonanzas.

Peale says somewhere that Xity is 'an exact science for the understanding and treatment of human nature' - ^{From which it would seem that all any} ~~the~~ troubled man need do is ^(the) ~~bring~~ ^{bring} his difficulties to a spiritual expert (the new name for a minister) ^(the) ~~bring~~ ^{bring} unburden himself to a conveniently located mind doctor, get the proper medication ^(a few Bible phrases usually) ~~take~~ ^{take} the cure, - and then all is possible.

That Xity is such an exact science It is not my place to dispute. Although it has always seemed to me that the ^{are so} ~~dimensions~~ ^{are so} which religion concerned itself ~~with~~ ^{with} defied being reduced to predictable mathematical

probabilities which I was taught ~~was~~^{was} the ~~earmarks~~^{marks} of science--But that faith and prayer and even therapy can obviate any of the very real-very tangible obstacles which face men ^{in life} and can guarantee ~~the~~ success ^{over} every ~~situation~~^{such obstacle} ~~time~~ I categorically deny.

Let me illustrate what I mean. Peale tells a story which might especially interest our "Wednesday golfers." It seems that one day he pushed a drive off into the rough and while walking to his ball began complaining to his partner about the difficulty of the next shot. It seems the golfer turned the good reverend's preachments back in on him. For Peale reports that he told him 'But Dr., didn't I read something about positive thinking in your books? Why not apply those techniques even on the golf course? All right but how? Well why do you think it easier to hit a ball from the fairway than from the rough? Because the grass is shorter and the ball gets away better. Fine now let's examine your lie. See your ball is relatively as high as it was on the fairway the only difference is that it is covered with six inches of grass. Touch the grass. It's tender, your iron will cut right through it--all you need is to have confidence. As far as making the shot more difficult the rough is only mental.

Any golfer will tell you how many easy shots he has missed because he was nervous or tight about it. Confidence helps. But you golfers will also I am sure agree with me that there are places on our courses where no amount of self confidence will ~~help~~^{save only when we wonder in the} lies next to trees, under stones, deep in brooks. We can not imagine away the hazard-the impossible hazard ~~sometimes~~ which such shots represent.. Peale never really acknowledges that such hazards exist ^{- he has no place in his thinking for} ~~is not only~~ death and maiming disease ^{for} but severe poverty, war, ~~and~~ broad economic dislocation, social pressures which are too much for even the strongest and most able among us. All these exist and many more. We can not shut our eyes to them. We must be prepared for them and no amount of self deluding faith will ever be long pullenable us to say that they just did not exist.. Indeed as I read along I kept wondering if Mr Peale would be so sanguine about business success if we were not in

a period of economic boom.

I have not time here to point up all those areas in which caution
should be exercised while reading Mr. Peale. Certainly
not in the medicine cabinet where he
put it but in the law for it is

not in the medicine cabinet where he
~~XXXXXXXXXXXXXXXXXXXX~~ put it but in the law for it is
 not a mild cathartic nor a layman's approach of self hypnosis but a
 method of relating ourselves to the larger universe of which we are a part
 Now would I recommend that anyone who is seriously disturbed practice
 Mr. Peale's mind cleansing techniques where he asks us to visualize
 a basin full of water whose drain has been clogged and see in our minds
 the water turn into froth of care and worry. Such catharsis can provide
 temporary relief--but it is no cure for the underlying pathology if things
 have proceeded to that stage. If you or anyone near you is seriously

distributed as an expert in the field. ~~As with medicine in the~~
~~field to the lady with the~~ ^{You must not fail to get} ~~book~~
~~Some you could get it as well. First aid, so with~~ ^{and} ~~medicine~~ ^{you need}
~~more expert care than you will get from any such book of self help.~~

It is a shame that because of its superficiality I have had to take the subject of faith and its meaning to each and every one of us separately. Judaism like Christianity is not reticent to claim that sincere

faith ^{has} in some measure increased our willingness to
accept it, and our understanding of it. We now that it has meant
much to many and maintained their lives by daily labors.

But we are willing to say, as men have always had to say when they are honest - that there are things hidden from the eyes of man - and we have

not yet the ^{message} ~~right~~ to subject to our ~~theories of reason~~ -- that all we can
say is that God's ways are mysterious, ^{while} our duties are not -- that we
will accept the ^{benefit} ~~absolutes~~ of ^{on faith} ~~faith~~ in terms of right action-moral
responsibility - self fulfillment and ~~enough~~ ^{in terms of duty} will believe our God --
and trust in his reward ^{without needing to} ~~though no man can comprehend~~ ^{faith} his ways now tell
us how it will come.

Time involved
Order of
process and
method of application

Probably the most famous passage from our Bible is that which contains
the Ten Commandments. Almost every school child knows it. Certainly
every informed man had to memorize it. Among the ~~many~~ ^{signless} tablets decreed
any one of you is sure to find a replica of the Two Tablets of Stone
on which Moses is said first to have inscribed these immortal words. The
armed forces when it had to choose a distinguishing emblem for its ~~tablet~~
emblem could find none more appropriate than a gold-encrusted set of
tablets ^{inscribed by} ~~with~~ the numerical representing the Decalogue laws.

The early Hebrews had no ^{separate} ~~numerical~~ system of numbers. They made the
regular alphabet do double duty. Thus if you wanted to express the digit
I - you used the first letter of the alphabet A - for the second B
and so on. If you add up the letters of the Ten Commandments you would find
that there are 620 of them. E - being a number system you would
have to use the letter G H I to represent 620. If you do so a strange
thing happens G H I is nothing the symbol for 620 but in Hebrew
word G H I means - and our rabbis delight to think of the Ten Com.
as the crown - the begemelled gey - the high maintenance of all Jewish
thought and practice

It is the acquisition of our Commandments which are ~~the~~ ^{the} crown,
our Shalmanukh holiday. How important these laws are is self-evident -
Judaism would be unthinkable without them. They represent a happy
starting point which is also a magnificent synthesis and the fountain
head from which ^{the} Jewish thought has taken its life - 50 imp. in
fact that the Jewish community of 50,000,000



A great teacher once said that nothing fails in religion like success. The
struggling congregation is more alive and aware than the congregation
patronized by a rich few - and needs more sacrifice for which it
is attempting to build. A friend of mine recently graduated from
the Hebrew Union College spent 4 yrs. in Bombay -

Personalized - Joseph Potomac

What I want to say to-night is that we are in danger that we have over-
emphasized the role of theologians and led people to feel it represents the
sum & substance of faith - Despite the fact that it is only a beginning, it
needs to be published and in many ways to a broader and more complete
judgment. After all it was written before the product had taken shape,
the phil. thought, and the theologian's thought. It has a high note -
Yah! It really emphasizes basic truths. But ~~what we are~~ ~~trying~~
to say that rel. like all culture - grows & evolves - ~~never~~ ~~and~~ ~~as~~
of those who feel that 2,000 years of thinking & studying can ~~be~~ ~~added~~
~~nothing~~ to the rel. insight of ~~the~~ ~~ancient~~ ~~community~~ of long ago - ~~and~~
must be ~~re-evaluated~~ ~~and~~ ~~it~~ ~~is~~ ~~a~~ ~~challenge~~ ~~to~~ ~~us~~ ~~as~~ ~~students~~ ~~of~~ ~~the~~ ~~rel.~~

But it is not the whole & end of of Jewish thought. Simply to say "the
rel. is 1000 c's" - as a ~~method~~ ~~to~~ ~~see~~ ~~some~~ ~~years~~ ~~back~~ ~~is~~ ~~not~~ ~~enough~~ -

Custom - Jud. not to be reduced to ~~too~~ ~~simple~~ ~~phrases~~ - ~~simple~~ ~~because~~ ~~the~~
are so simple

① Rule also documents machine changed our mind on 10 c's - There is
at least 1 phrase which we believe have ~~outgrown~~ ~~and~~ ~~which~~ ~~are~~
a former product & ~~there~~ ~~is~~ ~~an~~ ~~idea~~ ~~as~~ ~~found~~ ~~in~~ ~~spiritually~~ ~~dead~~.
You remember in the 2nd commandment God prohibited the making of
images, & says in ~~the~~ ~~10~~ ~~commandments~~ for us to say "I am Lord your God and
a jealous God, visiting the iniquity of the fathers upon their
children unto the 3rd & 4th generation of them that hate me" We
have here the last remnants of a primitive belief that God is such
a thing as bad blood - that a child can not escape the contamination
which ~~passed~~ ~~on~~ ~~from~~ ~~parent~~ ~~to~~ ~~child~~ ~~and~~ ~~which~~ ~~may~~ ~~have~~ ~~been~~ ~~passed~~ ~~on~~. It was this belief that
permitted the fathers of the Church to feel that when they married
the ~~daughters~~ ~~of~~ ~~ancient~~ ~~members~~ ~~of~~ ~~a~~ ~~clan~~. They were fully justified
in ~~their~~ ~~own~~ ~~generation~~ ~~for~~ ~~an~~ ~~actual~~ ~~apostasy~~. Was it not
such a similar long ~~lasting~~ ~~growing~~ ~~distance~~ ~~was~~ ~~Montague~~ &
Capitol that gave ~~the~~ ~~background~~ ~~for~~ ~~Rome~~ & ~~Julius~~
X¹⁵ look over the idea of at least one form "In Adam's Field
we arrived all" and to the day the anthropologist prove that
man is not ~~achieved~~ ~~from~~ ~~ancestral~~ ~~substance~~ because the
first man ate of the forbidden fruit and put us all under
some penalty - ~~namely~~ ~~under~~ ~~the~~ ~~impossible~~ ~~load~~ ~~of~~ ~~an~~ ~~inheritance~~
- ~~of~~ ~~sin~~ ~~and~~ ~~death~~ ~~and~~ ~~now~~ ~~we~~ ~~are~~ ~~free~~ ~~from~~ ~~apart~~

superior delusion.

Inclusion rejected but do it.

100's already qualify it only 3-4 generations compared
to the "many" had until about 1,000 years ago
of whom we know some, some have.

~~Excluded~~
~~from~~ ~~rejection~~ ~~quite~~ it is a narrow reason here.

'WHAT MEAN YE THAT YE USE THIS PROVERB IN THE
LAND OF ISRAEL, SAYING

THE FATHERS HAVE EATEN SOUR GRAPE
AND THE CHILDREN'S TEETH ARE SET ON EDGE?

AS I LIVE, SAITH THE LORD, YE SHALL NOT HAVE
OCCASION ANY MORE TO USE THIS PROVERB IN ISRAEL.
BEHOLD ALL SOULS ARE MINE, AS THE SOUL OF
THE FATHER, SO ALSO THE SOUL OF THE SON IS
MINE, ONLY THAT SOUL WHICH SINNETH, SITHAL - DIE

WRHS
The soul shall be punished and none other. Men must free himself of
taints, of suspicion (into a race or tribe or families of inferior men &
judge men. as does judge them as is. - by which they may
be saved - not by their friends - how much would progress & order
be lost then -

So we must free ourselves of leveling of the 100's as just fruitful foundation
the "class" from too early accepted, accepted these principles -
without consideration of how they were implemented + expanded as
later found to be -

Line of study makes us forget that man did not come immediately down,
40 days with God - During those days he created the basic laws of
practice and the laws which fall by the way - The laws which fall
down on the ground.

The 10 Commandments

What does such a simple thing like this mean - "Thou shalt not
murder"?

Does it mean? That we can not protect ourselves in self defense

That we must be peaceful

That we must avoid capital punishment?

What can it imply for accidental manslaughter?

That we should not kill animals for food

By itself we would not know answer - Because of 2' DDP's
follow - one to days of education we know

1. 1st DDP - protection of accidental homicide

2. 2nd DDP - law of self defense - no killing

3. 3rd DDP - self defense

4. 4th DDP

5. 5th DDP - animal life

It is the emphasis + practical reasonableness which makes good - And we
understand application of general rule - the 10 - but keep simple,
practical -

Hillal - Golden Rule - "as you study" borrowed from
ancient of Confucius - and only one -

When the script is designated

Just no dogmatic law cases life simply must be for a whole
logical syllogism - Tendency of law to its logical man
script then abstract

generally it is not good to grab after molars + erupt foundation without pausing, deeply + considering their implications -

It is not only with few but emotional words together which
keep our world in such a mess

It is rel. dense & to some rubber tree material diff. but keep
the same volume rel. high

It is when a gift from the Lord steps into a man's life and
clears away the intellectual mist. - I am not
sure a man is when the new day is unclouded
with the sun and the soil is - and how far you get

for 2 greetings in "bo + laan"

$\varphi'_{11} \circ \varphi_{12} \circ \varphi_{13}$ - the condition superadditive

120 fathoms in depth

the new ~~model~~ with sub O new expanded O developed

it looks of more rather than solid & formal when

10 C's init, first principles - but of art - each must be analysed - ~~worked out~~ - ~~related~~ called upon

ע' א' י' ח' ג' ד' ה' ו' ז' ט' י"א

the deeper borders of Tissue - the marginal note - the very
red. but no so as for not red light.

No one here stood at Simcoe when Moses brought down the law.
None of us saw the Red Sea split in two or walked on dry land between walls of water.
None of us has ever used holy rollers or a round trip ticket to the land of the Once Dead.

In the first three lectures, I attempted to point out some rather basic & acceptable
first hand evidence as to the lack of revelation, occurrence of miracles, and
the fact of immortality. In other areas we can not dogmatize, because no
one knows the facts. And I hope we have seen the importance of a healthy
uncertainty where uncertainty exists. How much religious superstition
could be avoided if men did not bubble over doctrines which can neither
be proven nor disproven.

Our subject to - night prayer is another matter.
It exists.

Some of us might even admit that we have prayed.
All of us have seen men and women perform prayer.

The fact of prayer can not be doubted. That men pray can not be doubted.
When we question prayer, we do not deny its reality but its admirability
and admissibility. Is it a meaningful spiritual experience or a product
of self illusion and auto suggestion in the power of auto suggestion? That
is only most of the question that a public hears about prayer. Can we
its correct form, its relevance, its effectiveness, not its occurrence.

Actually, most of the questions about prayer concern its form. One
age has a predilection for private rather than public prayer - for the
silent mind rather than the spoken response.

Why do I need to come to Temple to pray?

Couldn't I pray as well in my bed - in the quiet of my room?

Aren't most public prayers spoken with the lips rather than from the heart?

If prayers are to help us become better people, why are so many of the
churches regulars - of its fellows - congregations to be found among the most
narrow minded of a community?

These questions evidence an admirable concern for religious honesty -
a quality all too rare in any generation - a quality all the faith
or religious workers to encourage.

Prayer must be hearty, suggestive, sincere, fresh honest - & much more. Prayer presents many problems. It is not easy to pray. The closer we get to our inmost thoughts the harder it becomes to express them. It is not easy to know when to pray & when to stop when we do pray. But let us put all these questions aside for the moment. They ask How should we pray. We want to answer to with another question entirely. Why should we pray? What is prayer and why is it important for us to want ourselves to learn to pray.

What is prayer?

If you visit the ancient summer capital of Japan at Kamakura, the guide will take you to the great Koto-in Shinto Temple. To see the shrine you must climb a magnificent stone stair - one of many hundred steps. The place is one of great beauty - beautiful oriental gardens & budding off in a direction into great formal garden. To the right and left of the main entrance you can notice two strange trees. They are of the undeciduous plane variety. Their branches seem to cover a vast amount of ground. There are no leaves or blossoms, but thousands of tiny paper slips flutter from its branches. Gentler breezes fan them. Each has a small paper inscribed on it (like a letter and needs, and brought it here to this shrine where the gods would be sure to notice it. These are prayer trees. The wind stays close to the gods even after the sunshower has gone home. The wind always turns the paper sheets & its rustling calls the gods attention to the petitions. The prayer is nothing more than a list of necessary particulars addressed to the gods.

Such were the ways of men in the childhood of our race. Does it not still happen among our children when we encourage to list the toys that they want for X-mas and address them to Santa Claus at the North Pole or whisper them into the ear of a paid Red haired baby sitter in some department store.

Men have always wanted more than they had.

Men have always seen fit to call their lack to the attention of the gods.

Men usually called this divine & known prayer.

That understanding philosopher William James said that man often speaks to God
as if he were a comic bellhop - always ready to answer our every and
every no anything, even heart desire. He goes on to wonder if our tapping with
a bit of guile - from the New England in which he was born -
these more nerveless angels endowed. (I believe though
said No!)

When we read the bit of philosophy in a college class some years ago, a fellow
student was deeply angered. It isn't true any more, he cried out. In America
to-day we make a distinction between wishes and praying. When we toss
a coin into a fountain, we are only lightly and casually, a wish. If we
cross our fingers while we look at an opponent and mutter the incantation 'I
wish I could, I wish I could ~~be~~ ^{have} the wish I wish to - right' - again
this is not prayer. The same is true with breaking a chicken's neck bone -
Once all these acts may have had magic powers or been part of
popular worship. No more! They are harmless illusions. I still
remember the instructor's reply - true, but wait until you really need
help - then I wonder if you will be so sure that you are speaking to
a star or light-headed god.

Whatever we think of the ^{social studies} ~~theory~~ behind prayers, prayer without hope with and
still largely involved as an expression of human needs as that God can
make good our claims.

Some have even tried to validate prayer on the correct formulae set out for us
Christ and hence to make for the standards to which Louis Pasteur
has been clinging too. If we want goods returned or repaired, changed or
credited this is the correct mode of procedure.

Some years ago, you will recall, that Mr. Elmer Reichenbach was
on a plane which was downed during a heavy Pacific blizzard. He and
his fellow crew were spent many days adrift in a small life raft. Finally
their food supply began to ~~run out~~ ^{be exhausted}. There was almost no water
left when in his widely published recollections, Mr. Reichenbach
tells us he began to pray. Shortly after his prayers were completed
some sea gulls descended into the raft. They were caught &
their flesh provided enough food & liquid to last the few days
until they were found.

Instances may be multiplied endlessly of men looking on paper simply as a comic teletype into which they put the text of their needs, so that higher authority can begin the work of rectifying, its even of organization.

~~Mr. Ridenbach's experience was well quoted in sermon to prove the
importance of prayer. He said that these sermons right the hundreds of
millions of prayers which have been uttered and not answered. If
they were answered as they would be said or did, there would
be no poverty or unhappiness, no loneliness or misery, no sorrow
but, however, tempting it may be all can not prove the value of
prayer from a few isolated instances in which distress gave to the
prayer the appearance of coming true. Of such belief is the ^{practical} efficiency
of prayer than attend we must to exclude among our prayers request
that the divine postal system be made more efficiently run.~~

Prayer machine is connected.
At spring end of runner rod.
What is test used?

It is the mechanism of the realization of life.

have no doubt

Deals in inventables

Peace is hard on open my soul

W. ~~with~~ and ~~from~~ and ~~have~~ with

16444 is a continuation

In the daily course of events there is much that we want to do, but cannot; there are accidents we can not forestall; illnesses we can not prevent; expenses we cannot avoid; decisions we must make; even that we allow us to slip on the new. These find ourselves often in situations which we can not control - Depressions and configurations - multitudes and heightened passions.

We must face them alone - somehow - but to do so we

need help. To whom can we turn? If we are ill, we turn to a doctor, to whom can we turn if he does not help us. Or we turn for shelter, to whom can we turn in the moment of silent waiting? Faced with grave decisions we feel cornered of the wise & the knowing. But when the moment of ultimate choice is on us to whom can we turn for help.

It was Lincoln, a brilliant, noble soul, "I have been drunk to my knees by the overwhelming conviction that I had nowhere else to go - my wisdom & that of all around me seemed insufficient for the day"

We pray then because life often seems too much for us. This was a time of earliest man as it is today. We can understand how the earliest man struggled to ask for specific things. His God was tangible - in trees, in idols, in the sun - he could grant tangible gifts and for these he prayed.

As religious advanced and God became less enlarged men sitting on richly bedecked thrones & more common in proportion to more commercial & spiritual in their values. The enlightened few began to see that God does not answer the prayers of men with any directness - That prayers do not have tangible physical results - but that a spiritual level man prays spiritually by helping, moving greater powers, mingled & undividedly.

First step

(Int. developed man
unaware of him)

① Do it yourself

a) Moses at Red Sea

"Wherefore wilt thou make me, O Lord, to be the head of Israel and they go forward"

b) Basil on YK. tells, children of family gone to Tarsus

② Verbalisation of prayer "Take with you words & come with the Lord"
Basil of Poitiers - make men aware of their

Can't give name to P.B. - part of human nature - only help in long range

① We must first learn to look at life with plain ~~eyes~~ ^{in long range}
rose colored glasses - see its frustration as well as its
glories - its dangers as well as its promises.
Display self completely

~~There is no personal satisfaction in this~~

Life is a serious business - P.B. is a serious
part of life

② We must make it a rigid discipline - ^{can depend on God /} accept ~~God's~~
at Temple - will not always succeed - but to
learn must study & apply ourselves - do it & do it
over & over

③ PRINCIPLES ^{WRHS}   Resurrection of God

④ Study of P.B.

for $\longleftrightarrow$ research
private $\longleftrightarrow$ public

Study of P.B.

Prayer has many forms - none are wrong
Some are inelegant

Prayer releases of human pent up emotion - unconsciously
release the pressure of frustration taking place - Release
an emotion & gives us new strength -

True prayer, truly understood, can be man's greatest power

JOYCE KILMER

~~WELLS MUSEUM~~

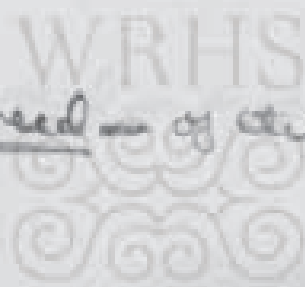
THE ROAR OF THE WORLD IS IN MY EARS
THANK GOD FOR THE ROAR OF THE WORLD
THANK GOD FOR THE MIGHTY TIDE OF FEARS
AGAINST ME ALWAYS HURLED
THANK GOD FOR THE BITTER AND CEASELESS STRIFE
AND THE STING OF HIS CHASTENING ROD
THANK GOD FOR THE STRESS AND PAIN OF LIFE
AND OH, THANK GOD FOR GOD

This story and many like it are often quoted to prove the efficacy, the value, of prayer. People are encouraged to believe that God will listen to their needs and satisfy them. Seldom do these sermons ^{ask} that hundreds of millions of prayers which have been uttered and not answered. If every prayer were answered there would be no illness or death, no poverty nor unhappiness, no loneliness nor worry. I am afraid that, however, tempting it may be, we can not prove the value of prayer by citing a few isolated instances in which stories given to the public the appearance of being answered. [2 Boxes]
~~The value of prayer as its effectiveness shall soon be demonstrated~~

If prayer is not a meaningful form of human petition - what is it?

I would answer with a paradox. Prayer is precisely the expression of the needs, aspiration, hopes, necessities of our life. It is a breaking out of what we need to give up. It is an attempt to strengthen us for life.

Prayer is our expression of need - of that need which is life's center -



W. prayer because life seems too much for us & we want to make the most out of life.

Prayer is not - did this carefully - with so much order & gift & with much love & material need

Prayer has helped man advance beyond this world - led us to a deeper man, because that force beyond ourselves which makes for righteousness - led man into it all his children will be not only our own - man had to learn to accept the given - not expect the impossible - Finally, it was a spiritual strength which was the only great gift we sought of God.

Bible begins with direct statements

Prayer for man - prayer - of God to God by God

Prayer for man

But prayer moves beyond

help to be able to better God - to be able to move forward - STABILITY
but to be in a doing

Almonst at the end - "Wherefore exist Thou unto me, Speak to the children of Israel that they go forward"

2) 1862 - Time for prayer - house

3) But prayer for children of our people to 18

Prayer is not a denial of man's responsibility to God - ~~not~~

concern, but Rashi would not hear of it. "You are no soldier in religion. Divided though we are by our religion, we are united in charity, which each of our religions enjoys upon us as a duty. I am sure that you would have acted for a concordance of rules under similar circumstances."

The same night, Onkenberg, back from Israel Rashi visits the city of Prague. His name has preceded him and he was welcomed into the city by an enthusiastic group of well-meaning under-landed the streets to greet him. The local ruler, the Duke Vratislav, was amazed by this reception. He felt such enthusiasm should have been reserved for his royal personage. Piqued and angry he has Rashi arrested and brought before him to be shown as one of those public debaters - which so often occurred in the market-places - in which Jewish leaders were forced to argue the merit of their religion against clergymen and before a jury of Catholics who had long since prejudged the whole cause. Usually these debates resulted signal for an attack on the whole local Jewish community whose spokesmen were then given a semi-legal trial. Not much hope could be held out for Rashi who must under these circumstances be held out as an unpunished thief for ransom; but others to be held the clergymen chosen to oppose him turned out to be the most unlearned he had the honor and on the whole plea, Rashi is freed and the community saved from a most unjust and already horrifying death in the ghetto walls.

There is, of course, not a shred of truth in this tale. Rashi never left the vicinity of his home. His life was that of a scholar not a pariah. Yet such stories are told - and may be the source and attack Rashi's piety & knowledge somehow at fault - testify in an unmistakable fashion to the renewal, effort, & protest which Rashi was persecuted by his co-religionists.

What high legacy did Rashi bequeath his people and so endeared him to them? His mind of Israel's medieval times was a achievement of the spirit rather than of the flesh. His life was one of every day goodness rather than of moments of accomplishment.

Rashi was born in a fortunate age. France in his day was medieval but not bigoted. The many restrictions on movement, residence, occupation, and conduct which afflicted for so long European Jewry had not yet come to this land of sunshine.

error unless the lawyer began to interpret Bible text for himself. It
would be just as true from Rashi's day before ^{Rabbinical} ~~the~~ ^{Rabbinical} ~~the~~
would again ~~as the~~ Bible for the people of all, Judaism has
always avoided and abhorred any doctrine which makes the Bible
the sacred promise of an individual Jew. Our Bible is a ^{spiritual} ~~spiritual~~
spiritual ^{spiritual} ~~spiritual~~ - an inheritance - a possession of every Jew. ^{It}
could & should be read by all. This is true also of the Talmud.

Judaism is a common sense not an imposed discipline. It is
by nature democratic - resting on an educated citizenship; rather
than authoritarian - imposing its will on a citizenry that needs only
guidance.

But the average reader - even if he knows Hebrew and on occasion
needs a guide into the world of the Bible and the sea of the
Talmud. Without such a guide, despite itself, the Bible & the Talmud
become dead books. Rashi provided such a help and by
so doing brought Jewish sacred texts that were close to the
heart and under the hands of his fellow Jews.

His method is simple of itself. There are no long introductions.
He does not paraphrase. He lets the reader read along merely
noticing an error or a mistake after those words or phrases on
which he felt it important to comment. If you are troubled by
the meaning of this passage, you simply glance down at the comment;
if not you simply read on until you come to some difficulty. In this
way he illustrates & explains the text without substituting his own
interpretation. ~~His~~ His comments deal with problems of translation,
problems of interpretation, problems of exegesis, and sometimes
include some remarks designed to increase our pleasure in
reading the Bible prose.

Let me attempt to illustrate his method - as that difficult since you
do not have Bible text before you. I have chosen a story from the Pentateuch which
you all know - the story of the Tower of Babel - but I have it in Hebrew
& arranged and can be handled in the space of the time at our
disposal. Let me read you then the English Text:

NOW THE WHOLE EARTH USED ONE LANGUAGE AND ONE DIALECT
ON THE OCCASION OF A MIGRATION FROM THE EAST, MEN
DISCOVERED A PLAIN IN THE LAND OF SHINAR, AND SETTLED
THERE. THEN THEY SAID TO ONE ANOTHER,

"COME, LET US MAKE BRICKS, BURNING THEM WELL."

THEN THEY SAID:

"COME, LET US BUILD OURSELVES A CITY WITH A TOWER
WHOSE TOP SHALL REACH THE HEAVENS, THUS MAKING
A NAME FOR OURSELVES, SO THAT WE MAY NOT BE
SCATTERED ALL OVER THE EARTH."

THEN THE LORD CAME DOWN TO LOOK AT THE CITY AND THE
TOWER WHICH THE HUMANS WERE BUILDING, AND GOD SAID:

"BEHOLD, THEY ARE ONE PEOPLE AND THEY HAVE ALL ONE
LANGUAGE, AND THIS THEY BEGIN TO DO; IF THEY SUCCEEDED
NOTHING THEY RESOLVE TO DO WILL BE IMPOSSIBLE TO THEM.
COME LET US GO DOWN AND CONFOUND THEIR LANGUAGES
THAT THEY WILL NOT UNDERSTAND ONE ANOTHER'S
SPEECH."

SO GOD DISPERSED THEM FROM THERE ALL OVER THE EARTH, ~~AND~~
~~THAT THEY WOULD~~



This story is apparently designed to explain how men and women all over
ancestral Adam - which is a fact but there are a
multiplicity of tongues and dialect spoken by men. Kishi helps
us to understand the fact even more completely.

Among other comments Ruskin has made to make. Seeking to explain why it was that these people wanted to attempt such a stone and mortar bridge in building, a house which would reach the heavens he says "The Lord fell down with one plan, saying, 'God has no right to select the heavens exclusively for himself; let us divide up to the sky & make us a crown Him.'" The whole story then becomes a moral illustrating the kind results of man's natural arrogance - the inevitable calamity which befalls every little Caeser.

Of another kind, but illustrating of his technique, is his comment on the actual plan to use bricks instead of stone. A criticism on his day was remembered - everything substantial was built of stone. So to the puzzled reader of his words Ruskin patiently explains that Shinar was in the sandy deserts of the Tigris river where no stone was available and these people simply had to make do.

You find religious truths stated and practical problems solved, Ruskin was not unwise also in giving high needed & valuable advice to the people in power in his day. You will recall that the old picture had a coming down from heaven to make sure that what had been reported to him about this project was true. Turning aside for a moment from a distant explanation Ruskin pointed out that "God, of course, really did not need to do this, He already knew, but He built this tower of God to teach judges how they should act - That they should never ^{present} a defendant guilty before they had heard all the evidence and thoroughly examined all the testimony & relevant law."

Finally, Ruskin is not alone pointing out the dramatic and literary quality of the tale. For he points up the fact that the Shinar was not just knelt on knees to prevent their being scattered over the face of the whole earth and that he had with a feeling for poetic justice meted out precisely the degree of discipline for their crimes. Ruskin is satisfied with the story's well rounded ending and does not resist to add how much this tale illustrates the maxim which is included in the Book of Proverbs "WHAT THE WICKED FEARS WILL COME UPON HIM!"