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December 1st,1966

To Rebbi Norman Lamm
The Jewish Center
131 W.86th St
New York N.Y.

Dear Rebbi,Shalom:

I hope this letter finds you and your family well in every respect. You will note by the above address that I am in Florida trying to recuperate from the illness and the operation,I do make progress but as yet have not completely recovered but have hope that Hashem will help me.

I was greatly distressed and depressed "mildly speaking" that Dr. Belkin was going to the Synagogue Council who has chosen to honor the heads of our 3 major Seminaries unquote. But I have no words to express my pain reading the following words in the Jewish newspaper(enclosing the the announce=ment):Three Religious Yiddishe Firerers will be honored,and to my great astonishment Reform and Concervative and your being with them,will naturally give status to them,recognition that they are Religious leaders,Vehamaskil Yovin....

So Ani Hakuton Rabbi Lamm's Chosid.Baruch ben Moshe Ber,Ben Shlomoh appeal to you to withdraw your name and declare ~~you~~ why.I am quoting to you what Rav Maimon Zaal wrote to Ben-Gurion in the matter who is a Jew? I quote: "As a friend, I advice,and wish that you, like other great man of Israel,will know how to rise above any considerations of personal honor.

Acknowledge the truth and publicly declare:"as for the word I have spoken,I have made a mistake." This will be your greatness and your glory.

Should you ask yourself what will be the gain? I then will quote again Isaiah chapter 6,verse 9,and on:

... וְהָיָה כִּי יִשְׁמַע ה' וְיָשׁוּבָה וְיָשׁוּבָה וְיָשׁוּבָה

Whether you will look up the Malbim:when G-d tells Isaiah the he will fail

the prophet asks then why should I go? and G-D answers him why he should go. And in the words of Buber on his essay "Plato and Isaiah", in one place he states: Isaiah's failure is an integral part of the way he must take, and finishes his essay: "But when the prophet feels like one who finds himself surrounded by wild beasts, he cannot withdraw to the role of a silent spectator, as Plato did. He must speak his message. The message will be misunderstood, misinterpreted, misused, it will even confirm and harden the people in their faithlessness. But his sting will rankle within them for all time.

In your message: "if I were a prophet" you have reached great heights please do to one who appreciates you more than any one in today's Jewish community. This will be your greatness and your glory, it will be the most memorable act in the history of the American Jewish Community.

Speak the message

הוא עתה ברק
ברק (WIS) פרא