

ISRAEL BONDS SPEECH

⑩ - This noon Jewish Theological Seminary, Dr Finkelstein
Honorary Doctor of Laws degree

We meet tonight to honor the men and women who have contributed to the remarkable success of the Israel Bond Organization.

~~If the success of freedom - the success of a small nation - Good news!~~

17 yrs of independence
14 yrs of Israel Bonds

In the short period of only 14 years, Israel Bonds

have helped transform an arid and barren land into an amazing beehive of progress and development.

The more than 1,000,000 subscribers to Israel Bonds have shared in an enterprise of truly historic significance for the survival of the Jewish people. They have helped provide the pioneers of Israel with the tools to rebuild

their homeland in peace and understanding. They have helped construct a nation where freedom flourishes.

{ And where freedom flourishes there is a friend of America! }

Israel Bonds have helped finance the expansion of industry. They have helped in the irrigation and reclamation of desert areas through a nationwide irrigation system. They have also aided in the construction of housing for immigrants, and the exploitation of the great mineral resources of the Dead Sea.

The success of freedom is good news -

⑪ You are helping to build a nation - a personal chapter in history.

Dead Sea.

Exciting Period!

L The many subscribers to Israel Bonds have demonstrated their faith in the ability of mankind to construct a just, prosperous and compassionate society.

But this is the

Day of big power - big nations.

There is an old Hebrew legend that God created many worlds before He was finally satisfied with the one in which He placed Man. As God had many opportunities to create different kinds of worlds, so do men have different philosophies and ideologies -- different visions -- of what our own world should be. But the American tradition and the tradition of Israel have always agreed, not only on the possibility of building a Society which men might call Great, but also on the social and ethical foundations on which that Society must rest.

~~President Lyndon Johnson has demonstrated his concern~~

~~The~~ social and ethical principles which are the core of

our Common heritage, *bind us together as one family -*

Pres Johnson has

He has set before the people of America the following

list of priority items *these are the common objectives of U.S + Israel*

-- We must secure civil rights for all our citizens.

Yes. Human Rights - Human Dignity is our cause.

~~One hundred years ago the Negro was freed from slavery.~~

~~Today he must be guaranteed the freedom of full citizenship.~~

~~We must correct what has become a "citizenship gap" in this~~

~~country -- the gap between the promise and the fulfillment~~

~~of our Constitution and the Emancipation Proclamation; the~~

~~gap between the promise and the fulfillment of our great~~

~~free enterprise system.~~

-- We must destroy poverty. There may always be a lower

third or a lower fifth on the vertical scale of some impersonal

computer -- but one-third or one-fifth of our people should

never live below the level of decency. People are not

statistics. They are human beings.

America + Israel respect human kind.

-- Our economy must grow in all parts of the country.

It must develop in the great heartland between the Alleghenies

and the Rockies as well as on the crowded shores of our sea coasts and the Great Lakes.

So with Israel, its economy must develop not only in the north, but in that half of Israel the Negev.

~~L -- Automation and technology must create new jobs, not~~

~~more jobless. It must make boom towns, not ghost towns;~~

~~build new factories, not retire idle plants.~~

L -- Old age should be welcomed with serenity and lived in dignity. The ills and infirmities of old age are not a fault, not a shame. But the shame and the fault will be ours if we leave the elderly in neglect -- unwanted, and uncared for, living from day to day, hand-to-mouth, in some lonely rooming house, dreading the day when illness will rob them of both their money and their dignity.

Israel respect for the elderly

L -- We must make education, which has become a necessity for all, a reality for all. And we must make sure that education is not just an interlude of leisure for youth but is a challenge that prepares them for the joy and experience of living.

Love of Education in Israel Fairer love of Educ.

build
L -- We must rebuild our cities, revitalize our rural

areas and broaden the base of our economy. — So as with Israel and her growing popul

~~L -- We must provide for wholesome leisure-time activities and recreation and make it available to all~~

L -- And now more than ever we must conserve our natural resources. The press of population and industrialization places a new, even more urgent emphasis on conservation.

Develop
marshes
drained
renew

Desalting sea water -
LBS - ap
at the
Westman
institute

L -- We must explore the unknowns of outer space expand the frontiers of science and technology with a massive effort on our own part and in a cooperative effort

with other nations. We must defend our freedom, and encourage the growth of freedom

L -- Above all, we must preserve the peace of this world

The days when peace can be used as just another propaganda word are gone. The harsh conditions of a new age demand constructive action, not mere lip service.

Peace is action / creation

The Prophets of Ancient Israel believed that each man, as a Child of God, possesses inherent worth and infinite potentialities for moral growth.

→ We stand for Peace - we abhor war
→ We believe in Freedom & Independence, - detest dictatorship & conquest

→ Shared nation & shared responsibility for peace, as well as
the struggle

↳ The Bible asks, "Have we not one Father? Hath not one
God created all of us?"

↳ It is this belief in the essential dignity and equality
of all men in the sight of God that underlies President
Johnson's vision of the Great Society, ~~and this is this~~ and Israel's
Democratic Promise:
~~democratic promise in Jewish history "where Judaism differed" --~~
~~and where America differed. this is our common bond.~~

↳ In recognition of the importance of these differences,
President Johnson has launched with boldness, determination
and courage his quest for the Great Society.

↳ And in recognition of the importance of these differences, you
have supported faithfully the State of Israel in her quest
to build a democratic and free society.

↳ If we sustain this belief in the essential dignity and
equality of all men, we can make our moment in history one of
honor and glory.

↳ We can make a mark upon our society and upon our age
worthy of our common heritage.

Sea View
ON THE OCEAN



9909 COLLINS AVENUE · BAL HARBOUR 54, FLORIDA

Like Lincoln -

{ With malice toward none,
we wish charity for all,
but with firmness in
the right as God gives
us to all the right.

This is our policy in the
middle East + elsewhere!

2. ~~The scope of its accomplishments in human engineering as well as in the creation of dynamic and thriving economy has attracted worldwide attention. For centuries, religious pilgrims have visited Jerusalem. Going to Jerusalem was ~~always~~ regarded as primarily a religious pilgrimage. But today that phrase has acquired a broader meaning.~~ Today Israel has many pilgrims, but their mission is one of learning the ways of scientific and technical development, of learning how an oppressed people returned to their ancestral home and how through superhuman faith and courage, they built a nation with farm settlements and schools and laboratories and universities and electric power stations and irrigation systems and harbors and factories and libraries. All of these things they did to establish a land of freedom in keeping with their traditions of liberty and social justice.

The program of the Israel Bond Organization in enlisting individual Americans as investors in the development of Israel may be compared to the program of our Government in extending assistance to new and underdeveloped countries in various parts of the world. Americans feel a sense of pride and accomplishment for having shared in bringing the State of Israel into being. Israel has put American governmental support and economic aid to highly productive use. Israel's impressive progress offers an outstanding example of the effort to reinforce the spirit and vitality of democracy in every corner of the free world.

In an interdependent world, the success of a small country that has overcome many serious problems and difficulties can have considerable importance far beyond its borders.

Success of a small country - good news

Peace is everybody's business
Peace is the responsibility of the small nation
as well as the large
Peace is sharing, helping, building - Israel!
helps!

It is significant that out of more than 50 countries that have come into existence since the State of Israel was born, the great majority are today receiving some form of technical assistance from Israel. Whether on the African continent or in some parts of Latin America, Israeli teachers, irrigation experts, medical specialists or engineers are helping the inhabitants solve problems of agricultural development, health and economic growth. This army of trained and skilled personnel that has come out of Israel uses the weapons of human progress and social welfare and strongly resembles our own Peace Corps.

Israel
wages
war.
Israel's
Army
7th
Division
Program

The world is made up of big countries like ours and small nations like Israel. There are ~~rich~~ rich countries and ~~not~~ poor affluent and have-not countries. Today the United States is embarked on a dual program to build the Great Society at home and to promote the well-being and prosperity of less fortunate countries in order to promote the peace of the world.

The question frequently comes up: Is there anything that the smaller nations can do to share in this program?

Israel has already taken an important step toward providing an answer that challenges the notion that only the big powers can play a decisive role in shaping the future.

Desalting This is illustrated by the project for the use of nuclear energy in the desalination of sea water which was initiated by President Johnson as a cooperative effort with Israel. This project is now in the planning stage and a feasibility study is engaging the talents of a joint committee of American and Israeli technicians. It is an undertaking which provides a good example of close partnership for progress between the United States and little Israel. It also offers to the rest of the world another demonstration of our concern for the peaceful use of atomic energy for the welfare not only of both countries, but for all of mankind.

Sea
water
to
Sweet
Water

new source of water!

The realization of this historic enterprise in supplying a new and plentiful source of water and power would go a long way toward eliminating poverty and hunger in a world whose food supply must keep pace with the population explosion.

Until this program is realized much work remains to be done in pioneering and development in Israel. There is one half of Israel that is as fully developed as any part of these United States. But there is another half that still has the primitive aspect and emptiness of the days of the Exodus.

It is the task of the Israel Bond program to help convert its desert and waste areas into populated and prosperous settlements. To this end Israel has just embarked on a five-year plan of industrialization, which envisions the establishment of new industries in the less developed areas of the country, primarily the Negev and the Central Galilee. The aim of this plan is to enable Israel to absorb an expected population increase of 500,000 by 1970, at least two-thirds of whom must be settled away from the fully populated urban centers.

As part of the industrial development of various parts of the Negev region, a new deepwater port is now nearing completion at Ashdod as an outlet for its products. The Ashdod port, located on the Mediterranean south of Tel Aviv, is scheduled to be completed at the end of this year and will also serve Jerusalem and its environs.

The Israel Bond Organization has helped pave the road to economic self-reliance for the people of Israel. In playing a role of major importance in Israel's progress, the more than 1,500,000 subscribers to Israel Bonds have shared in an enterprise of historic significance for the survival of the Jewish people and of the spirit of human freedom and dignity to which it is dedicated.

Settle
500,000
more
by
1970

Mr Rothberg - Mr. Doyan
Abel Zemelberg

Sea View
THE OCEAN



Distressed
& worthy
Rabbis.

Deputy Prime Ministers

- Abba + Bevy Eban

Deputy Prime Ministers

Lehman + M. Uziel
Vice President

④ Sir Isaac Wolfson +
Lady Wolfson

(Bank of Jerusalem)

Democracy is the worst possible
form of Govt, except all others!

ISRAEL BONDS SPEECH *Feb 21, '65*

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Dead Sea.

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There is an old Hebrew legend that God created many worlds before He was finally satisfied with the one in which He placed Man. As God had many opportunities to create different kinds of worlds, so do men have different philosophies and ideologies -- different visions -- of what our own world should be. But the American tradition and the tradition of Israel have always agreed, not only on the possibility of building a Society which men might call Great, but also on the social and ethical foundations on which that Society must rest.

President Lyndon Johnson has demonstrated his concern for the social and ethical principles which are the core of our Judeo-Christian heritage.

He has set before the people of America the following list of priority items: (quote)

-- We must secure civil rights for all our citizens.

One hundred years ago the Negro was freed from slavery.

Today he must be guaranteed the freedom of full citizenship.

We must correct what has become a "citizenship gap" in this country,-- the gap between the promise and the fulfillment

of our Constitution and the Emancipation Proclamation; the gap between the promise and the fulfillment of our great free enterprise system.

--We must destroy poverty. There may always be a lower third or a lower fifth on the vertical scale of some impersonal computer -- but one-third or one-fifth of our people should never live below the level of decency. People are not statistics. They are human beings.

-- Our economy must grow in all parts of the country.

It must develop in the great heartland between the Alleghenies

and the Rockies as well as on the crowded shores of our sea coasts and the Great Lakes.

-- Automation and technology must create new jobs, not more jobless. It must make boom towns, not ghost towns; build new factories, not retire idle plants.

-- Old age should be welcomed with serenity and lived in dignity. The ills and infirmities of old age are not a fault, not a shame. But the shame and the fault will be ours if we leave the elderly in neglect -- unwanted, and uncared for, living from day to day, hand-to-mouth, in some lonely rooming house, dreading the day when illness will rob them of both their money and their dignity.

-- We must make education, which has become a necessity for all, a reality for all. And we must make sure that education is not just an interlude of leisure for youth but is a challenge that prepares them for the joy and experience of living.

-- We must rebuild our cities, revitalize our rural areas and broaden the base of our economy.

-- We must provide for wholesome leisure-time activity and recreation and make it available to all.

-- And now more than ever we must conserve our natural resources. The press of population and industrialization places a new, even more urgent emphasis on conservation.

-- We must explore the unknowns of outer space with a massive effort on our own part and in a cooperative effort with other nations.

-- Above all, we must preserve the peace of this world. The days when peace can be used as just another propaganda word are gone. The harsh conditions of a new age demand constructive action, not mere lip service. ~~(end of quote)~~.

The Prophets of Ancient Israel believed that each man, as a Child of God, possesses inherent worth and infinite potentialities for moral growth.

The Bible asks, "Have we not one Father? Hath not one God created all of us?"

It is this belief in the essential dignity and equality of all men in the sight of God that underlies President Johnson's vision of the Great Society. And it is this democratic impulse in Jewish history -- "where Judaism differed" -- and where America differed.

In recognition of the importance of these differences, President Johnson has launched with boldness, determination and courage his quest for the Great Society.

And in recognition of the importance of difference, you have supported faithfully the State of Israel in her quest to build a democratic and free society.

If we sustain this belief in the essential dignity and equality of all men, we can make our moment in history one of honor and glory.

We can make a mark upon our society and upon our age worthy of our common heritage.

Chancellor Professor, Dr. Rabbi Finkelstein
Scholar, leader, spiritual leader

Remarks by the Vice President

on Receiving Honorary Doctor of Laws Degree

Sam Friedman

agreat institution
of learning -

Jewish Theological Seminary

Miami Beach, Florida

February 21, 1965

⊕ Dr. Mandelbaum

Distinguished
& worthy
Rabbi

Calbert Hancy -
A. Roy Chalk -
Lou Stein -
Sen. Pepper -

V.P.
"Paying his
respects to
Jewish Theological
Seminary"

When Dr. Finkelstein wrote me of the Seminary's desire

to confer upon me an honorary degree, he was generous enough

to associate some of my own efforts as Mayor of Minneapolis

and U.S. Senator with the "ideals of the Prophets".

He could not have paid me a higher compliment -- or struck a

more responsive chord.

I have long believed that ~~the best we have been able~~

~~to create in this country~~ -- the most enduring aspects of

our accomplishments -- the noblest aspects of our aspirations --

bears a striking kinship to the vision of the Prophets of

ancient Israel.

There is an old Hebrew legend that God created many

worlds before He was finally satisfied with the one/in

By chalk

Start

in western civilization

which He placed Man. As God had many opportunities to create different kinds of worlds, so do men have different philosophies and ideologies -- different visions -- of what our own world should be. But the American tradition and the Hebraic tradition have always agreed, not only on the possibility of building a Society which men might call Great, but, also on the social and ethical foundations ^{upon} which that Society must rest. To a remarkable degree, that similarity -- that common vision -- can be traced to the teachings of the Prophets.

The Prophets articulated the belief that, for an individual to "know" God, his own life must exemplify those qualities which God himself exemplifies -- ~~that~~ as God is merciful, so must man be compassionate -- ~~that~~ as God is just, so must man deal justly with his neighbors -- ~~that~~ as God is slow to anger, so must man be tolerant of others.

For a man, so too for a nation: This Nation's domestic

and foreign policy rests, as surely as does your ancient religion, upon the moral and practical imperatives of mercy, justice and tolerance.

↳ The Prophets taught us that the rights a citizen enjoys do not come from the hand of the State, but from the hand of God -- and that a State must not seek to substitute its will for that of God, as God's will is revealed to the hearts

and minds of its citizens.

This is the heart - the essence of the Democratic ideal.
~~The moral justification of democracy.~~

The Prophets taught us that no society can survive which does not recognize the supremacy of moral law.

↳ And it was the people to whom God gave the Ten Commandments on Mount

These same people throughout the ages
Sinai, have faithfully reminded a forgetful world that a

government of laws, not of men, provides the surest road to peace and tranquility for all peoples.

↳ The Prophets believed that, as a Child of God, each man has inherent worth, and infinite potentialities for moral growth -- that the "righteous of all nations are

worthy of immortality". The Bible asks, "Have we not one Father? Hath not one God created all of us?"

↳ The "self-evident" truth that all men are created equal was not really self-evident at the time the Founders of this Nation recorded that belief -- nor, indeed, has it ever been self-evident at any time in the history of mankind.

↳ But that belief in the equality of all men in the sight of God has been a truth fundamental to ~~our~~ religion over the ages. That democratic impulse in Jewish history is, really, "where Judaism differed" -- and where America differed.

↳ So it is that our Nation and your religion must share outrage at unequal treatment of equal human beings.

↳ As President Lyndon Johnson has observed, "When any citizen denies his fellow, saying 'His color is not mine' or 'His beliefs are strange and different' -- in that moment he betrays America though his forbears created this Nation."

↳ The Prophets taught us that, in a sense, each man is responsible for every other man. The Prophets first gave us that urge toward social justice which has long characterized your faith -- and has long been one of the most ennobling aspects of the American experience.

↳ The Prophets came forth as advocates for the poor and oppressed, and became the first leaders in social reform, admonishing your ancestors, "Justice, justice shalt thou pursue." ↳ And thus this Nation, like your own faith, is determined that man, being made "but little lower than the angels" must not be degraded or defiled, but rather must be treated as what he is -- the handiwork of a Divine Creator.

↳ The Prophets taught us to respond to the ancient command of Deuteronomy: "The poor shall never cease out of the land; therefore, I command thee saying 'Thou shalt surely open thy hand onto the poor and needy brother in thy land.'" The Hebraic tradition teaches that "Blessed is he that considereth

the poor; the Lord will deliver him in time of trouble."

↳ It hardly seems accidental that there is no Hebrew word for charity. As I understand it, the same term which is sometimes used for charity is used interchangeably for justice and kindness -- and, indeed, for righteousness itself.

↳ And it is significant that "good deeds", those deeds which stem from the heart, were not to be directed solely at one's co-religionists. Your forbears were told that "We are required to feed the poor of the Gentile as well as our Jewish brethren."

↳ The Jewish social outlook resulted in the development of distinctive institutions and arrangements to help the poor become self-supporting rather than to subsist on charity -- *this is* the same conviction which characterizes the President's War on Poverty *↳* Jews -- who knew at first hand the devastating effects of growing up in ghettoes, in homes broken by war or po gumm by pogrom -- gave special emphasis to the age-old sanctification of home and family. *↳* And surely there ^{//} can be no finer

precedent, no finer model for aid to the needy in foreign lands than the private programs which the American Jewish community has conducted so fervently and so successfully over the years.

↳ This Administration and this generation ^{has} have come to recognize that without education there can be no social

progress. ↳ This recognition also finds an echo in the fierce

love of learning inculcated in your ancestors by the Rabbis

of old, who were fond of saying that the entire world is

poised on the breath of school children. ↳ To encourage

learning, they gave youngsters honey cakes shaped in the

letters of the alphabet to associate learning with sweetness.

↳ Our children and our children's children will in generations

~~there~~ ^{that enough of us} have reason to be grateful for a President who be-

lieves that "Wisdom is the principal thing" -- in the

America of the ^{70's} 1960's as in the Palestine of ancient days.

Man's oldest dream and man's newest hope is that of peace -- a world in which "nation shall not lift up sword against nation, neither shall they learn war anymore."

Isaiah said, "Come now and let us reason together," and the sages reminded us "How good and how pleasant it is for brethren to dwell together in unity."

*The guiding principle
7
LBS 5*

This age-old hope, this vision of the Prophets, finds its most ardent response and its most determined support in the America of the 20th century. ~~The~~ ^{The} greeting "Shalom" means not only "peace", but also implies a certain completeness and sense of well-being. We ~~can~~ ^{know} believe that a lasting peace must be secured before man may expect to pursue his fondest hopes and aspirations.

So we share much, your ancient faith and our young
 Nation. We share a belief in the fatherhood of God and the
brotherhood of man -- a dedication to the supremacy of law --
 a moral commitment to social justice and equality of
 opportunity -- a belief that mankind's best hope lies in
education, and a knowledge that God's ^{most} precious gift is
 the gift of peace.

delete

Later this month
~~Next~~ month, when you celebrate the Feast of Purim, you
 will be retelling a tale which is woven with many of these
 common threads:

PURIM

- L* -- the right of a man or a people to choose to be
 different, as did Mordecai and his people;
- h* -- the obligation of one who is safe and secure, as
 was Esther, to risk that safety for those less fortunate;
- the refusal to bow before evil, even if that evil
 has -- as did ^{*Haman*} ~~as did Haman~~ -- the imprimatur of the state;
- and the centrality of the family and the social

responsibility of the individual to those in need of help.

delete
L It is a thoroughly Jewish holiday -- but Americans of all faiths might usefully reflect upon its meaning to this nation in these difficult and challenging times.

start
L We live today in an America richer, stronger, more secure, more hopeful than any nation in all the history of men, Surely, this is a land of milk and honey to rival the Promised Land of the Old Testament. L The American Jewish community, like America itself, has learned to live with a set of delicate balances as important to our society's structure as the balances of nature are to the creatures of God.

L We have learned that in diversity there can be unity. As the President said, "Throughout the veins of America flows the blood of all mankind" -- and Jews, like people of all religions and all races, have made their special contribution to the America of yesterday and today.

L ~~We have learned that in freedom from a state-decreed religion there is the surest path to freedom of religion.~~

L We have learned that unquestioned, unqualified loyalty to
this country is wholly consistent with strong spiritual
and emotional ties to Israel.

L We have learned that organized religion can have
secular concerns without rejecting its spiritual underpinnings.

A ~~that clergy as well as laity can look outward without
neglecting the view within. And we have learned that he
who ignores change is most likely to be swept aside by it
when it comes, as inevitably it must.~~

L But 20th century America is today faced with a historic
challenge -- a challenge which we must meet if America is to
survive and prevail *in these perilous times* ~~And there are challenges as well to
the American Jewish community -- challenges which, if not as
perilous as those which you faced in Spain's Inquisition or
Hitler's Europe, are perhaps as fateful for your survival as
a people and as a religion.~~

L Can we in America maintain a course of moderation and

And there are challenges as well to the American Jewish Community -- challenges which are fateful for your survival as a people and as a religion.

unity without becoming what the President has called the "captive of a comfortable consensus"?

This faith + Tradition or

Can the American Jew continue to "assimilate" without *sacrificing* risking an atrophy of those qualities of heart and mind which were the genesis of the distinctive Jewish contribution to the American experience?

Can America stand prosperity as it has stood adversity?

Can the American Jew -- no longer spurred onward by the chaos of the ghetto, ~~the indignity of the ghetto~~ *or the the whip of intolerance*

~~the terror of the ghetto~~ -- maintain the remarkable pace of his drive toward a more just, prosperous and *meaningful* ~~fulfilling~~

life? Will he continue to speak out for liberal, humanitarian, progressive causes, as he has so often in the past -- or will he value his new-found acceptance above his age-old duty?

final
No man can give us the answers to these questions. WE

have no cloud by day, no pillar of fire by night, to lead

us to our Promised Land. We have only the precepts of our own hearts -- the ^{//}precepts of the Prophets, of the Judaeo-Christian tradition and heritage.

A thousand years in God's sight are but as yesterday, as a watch in the night. We are companions together on this earth for but a fleeting moment. But I believe that if we hold fast to those precepts we can make our moment one of glory. We can make a mark upon our society and upon our age which is worthy of that common heritage -- and worthy in the "sight of the Lord."

In that spirit, in that determination, and in that confidence, I gratefully accept your honor.

Remarks by the Vice President
on Receiving Honorary Doctor of Laws Degree
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When Dr. Finkelstein wrote me of the Seminary's desire to confer upon me an honorary degree, he was generous enough to associate some of my own efforts as Mayor of Minneapolis and U.S. Senator with the "ideals of the Prophets". He could not have paid me a higher compliment -- or struck a more responsive chord.

I have long believed that the best we have been able to create in this country -- the most enduring aspects of our accomplishments -- the noblest aspects of our aspirations -- bears a striking kinship to the vision of the Prophets of ancient Israel.

There is an old Hebrew legend that God created many worlds before He was finally satisfied with the one in

which He placed Man. As God had many opportunities to create differend kinds of worlds, so do men have different philosophies and ideologies -- different visions -- of what our own world should be. But the American tradition and the Hebraic tradition have always agreed, not only on the possibility of building a Society which men might call Great, but also on the social and ethical foundations on which that Society must rest. To a remarkable degree, that similarity -- that common vision -- can be traced to the teachings of the Prophets.

The Prophets articulated the belief that, for an individual to "know" God, his own life must exemplify those qualities which God himself exemplifies -- that as God is merciful, so must man be compassionate -- that as God is just, so must man deal justly with his neighbors -- that as God is slow to anger, so must man be tolerant of others.

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and foreign policy rests, as surely as does your ancient religion, upon the moral and practical imperatives of mercy, justice and tolerance.

The Prophets taught us that the rights a citizen enjoys do not come from the hand of the State, but from the hand of God -- and that a State must not seek to substitute its will for that of God, as God's will is revealed to the hearts and minds of its citizens.

The Prophets taught us that no society can survive which does not recognize the supremacy of moral law. And it was the people to whom God gave the Ten Commandments on Mount Sinai who have faithfully reminded a forgetful world that a government of laws, not of men, provides the surest road to peace and tranquility for all peoples.

The Prophets believed that, as a Child of God, each man has inherent worth, and infinite potentialities for moral growth -- that the "righteous of all nations are

worthy of immortality". The Bible asks, "Have we not one Father? Hath not one God created all of us?"

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As President Lyndon Johnson has observed, "When any citizen denies his fellow, saying 'His color is not mine' or 'His beliefs are strange and different' -- in that moment he betrays America though his forbears created this Nation."

The Prophets taught us that, in a sense, each man is responsible for every other man. The Prophets first gave us that urge toward social justice which has long characterized your faith -- and has long been one of the most ennobling aspects of the American experience.

The Prophets came forth as advocates for the poor and oppressed, and became the first leaders in social reform, admonishing your ancestors, "Justice, justice shalt thou pursue." And thus this Nation, like your own faith, is determined that man, being made "but little lower than the angels" must not be degraded or defiled, but rather must be treated as ~~what~~ he is -- the handiwork of a Divine Creator.

The Prophets taught us to respond to the ancient command of Deuteronomy: "The poor shall never cease out of the land; therefore, I command thee saying 'Thou shalt surely open thy hand onto the poor and needy brother in thy land.'" The Hebraic tradition teaches that "Blessed is he that considereth

the poor; the Lord will deliver him in time of trouble."

It hardly seems accidental that there is no Hebrew word for charity. As I understand it, the same term which is sometimes used for charity is used interchangeably for justice and kindness -- and, indeed, for righteousness itself. And it is significant that "good deeds", those deeds which stem from the heart, were not to be directed solely at one's co-religionists. Your forbears were told that "We are required to feed the poor of the Gentile as well as our Jewish brethren."

The Jewish social outlook resulted in the development of distinctive institutions and arrangements to help the poor become self-supporting rather than to subsist on charity -- the same conviction which characterizes the President's War on Poverty. Jews -- who knew at first hand the devastating effects of growing up in ghettos, in homes broken by war or by pogrom -- gave special emphasis to the age-old sanctification of home and family. And surely there can be no finer

precedent, no finer model for aid to the needy in foreign lands than the private programs which the American Jewish community has conducted so fervently and so successfully over the years.

This Administration and this generation have come to recognize that without education there can be no social progress. This recognition also finds an echo in the fierce love of learning inculcated in your ancestors by the Rabbis of old, who were fond of saying that the entire world is poised on the breath of school children. To encourage learning, they gave youngsters honey cakes shaped in the letters of the alphabet to associate learning with sweetness. Our children and our children's children will ~~in generations~~ ~~to come~~ have reason to be grateful for a President who believes that "Wisdom is the principal thing" -- in the America of the 1960's as in the Palestine of ancient days.

Man's oldest dream and man's newest hope is that of peace -- a world in which "nation shall not lift up sword against nation, neither shall they learn war anymore." Isaiah said, "Come now and let us reason together," and the sages reminded us "How good and how pleasant it is for brethren to dwell together in unity."

This age-old hope, this vision of the Prophets, finds its most ardent response and its most determined support in the America of the 20th century. Your greeting "Shalom" means not only "peace", but also implies a certain completeness and sense of well-being. We also believe that a lasting peace must be secured before man may expect to pursue his fondest hopes and aspirations. Thus we will bear any burden, assume any responsibility, to assure that nations which desire to live peacefully will not be threatened by those who wish them ill -- and this means the Middle East as it means Southeast Asia.

So we share much, your ancient faith and our young Nation. We share a belief in the fatherhood of God and the brotherhood of man -- a dedication to the supremacy of law -- a moral commitment to social justice and equality of opportunity -- a belief that mankind's best hope lies in education, and a knowledge that God's most precious gift is the gift of peace.

Next month, when you celebrate the Feast of Purim, you will be retelling a tale which is woven with many of these common threads:

-- the right of a man or a people to choose to be different, as did Mordecai and his people;

-- the obligation of one who is safe and secure, as was Esther, to risk that safety for those less fortunate;

-- the refusal to bow before evil, even if that evil has -- as did Haman -- the imprimatur of the state;

-- and the centrality of the family and the social

responsibility of the individual to those in need of help.

It is a thoroughly Jewish holiday -- but Americans of all faiths might usefully reflect upon its meaning to this nation in these difficult and challenging times.

We live today in an America richer, stronger, more secure, more hopeful than any nation in all the history of men. Surely, this is a land of milk and honey to rival the Promised Land of the Old Testament. The American Jewish community, like America itself, has learned to live with a set of delicate balances as important to our society's structure as the balances of nature are to the creatures of God.

We have learned that in diversity there can be unity. As the President said, "Throughout the veins of America flows the blood of all mankind" -- and Jews, like people of all religions and all races, have made their special contribution to the America of yesterday and today.

We have learned that in freedom from a state-decreed religion there is the surest path to freedom of religion.

We have learned that unquestioned, unqualified loyalty to this country is wholly consistent with strong spiritual and emotional ties to Israel.

We have learned that organized religion can have secular concerns without rejecting its spiritual underpinnings -- that clergy as well as laity can look outward without neglecting the view within. And we have learned that he who ignores change is most likely to be swept aside by it when it comes, as inevitably it must.

But 20th century America is today faced with an historic challenge -- a challenge which we must meet if America is to survive and prevail. And there are challenges as well to the American Jewish community -- challenges which, if not as perilous as those which you faced in Spain's Inquisition or Hitler's Europe, are perhaps as fateful for your survival as a people and as a religion.

Can we in America maintain a course of moderation and

unity without becoming what the President has called the "captive of a comfortable consensus"?

Can the American Jew continue to "assimilate" without risking an atrophy of those qualities of heart and mind which were the genesis of the distinctive Jewish contribution to the American experience?

Can America stand prosperity as it has stood adversity?

Can the American Jew -- no longer spurred onward by the chaos of the ghetto, the indignity of the yellow arm band, the terror of the pogrom -- maintain the remarkable pace of his drive toward a more just, prosperous and fulfilling existence? Will he continue to speak out for liberal, humanitarian, progressive causes, as he has so often in the past -- or will he value his new-found acceptance above his age-old duty?

No man can give us the answers to these questions. WE have no cloud by day, no pillar of fire by night, to lead

us to our Promised Land. We have only the precepts of our own hearts -- the precepts of the Prophets, of the Judaeo-Christian tradition and heritage.

A thousand years in God's sight are but as yesterday, as a watch in the night. We are companions together on this earth for but a fleeting moment. But I believe that if we hold fast to those precepts we can make our moment one of glory. We can make a mark upon our society and upon our age which is worthy of that common heritage -- and worthy in the sight of the Lord.

In that spirit, in that determination, and in that confidence, I gratefully accept your honor.



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