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And now, Israel, what does *Adonai* your God require of you, but to fear *Adonai* your God, to walk in all His ways, and to love Him, and to serve *Adonai* your God with all your heart and with all your soul, To keep the commandments of *Adonai*, and His statutes, which I command you this day for your good. [Deuteronomy (*Dvarim*), 10: 12, 13.]

Seek good and not evil, that you may live, and that the Eternal God may truly be with you as you think. Hate evil and love good, and establish justice at your gate. [*Amos*, 5, 14, 15]

What need have I of all your hands, I will turn my eyes away from you. Though you pray at length, I will not listen. Your hands are stained with crime—wash yourselves clean. Put your evil doings away from my sight. Cease to do evil. Learn to do good. [Isaiah, 1:11, 15, 16]

With what shall I approach God, do homage to God on High? Shall I approach God with burnt offerings, with calves of a year old? Will God be pleased with thousands of rams, with myriads for streams of oil? Shall I give my first born for my transgression, the fruit of my body for sins? God has told you, mortals what is good, and what God requires of you: Only to do justice and to love goodness and to walk humbly with God. [*Micah*, 6: 6 - 8]

The word which came to Jeremiah from God: Go down to the house of a potter and there I will impart my words to you. So I went down to the house of a potter and I found him working at the wheel. And if the vessel he was making was spoiled as happen to clay in the potter's hands, he would make it into another vessel; such as the potter saw fit to make. Then the word of God came to me. House of Israel, can I not deal with you like this potter? Just like clay in the hands of the potter, so are you in my hands. At one moment I may decree that a nation or a kingdom shall be uprooted and pulled down and destroyed. But if that nation against which I made the decree turns back from its wickedness, I change my mind concerning the punishment I planned to bring on it. [*Jeremiah*, 18: 1 - 8]

You shall love your neighbor as yourself. *Rebbe Akiva* says: this is the greatest principle of Torah. [*Midrash Sifra* 89b]

All these commentaries and works I wrote after I had left my country. Before that all the time that I had was in the courts and palaces of the kings, engaged in their service. I had no leisure for study and looked at no book, but spent my days in vanity and my years in trouble, in getting riches and honor; and now these very riches have perished by evil adventure and the glory is departed from Israel. It was only after I had become a fugitive and a wanderer on the earth, from one kingdom to another and without money, that I sought out the book of God...I have limited myself in my old age to the contemplation of The Guide of the Perplexed (by Maimonides) and to the exposition of the Bible. These are the sources of all knowledge and in their wisdom all doubts and perplexities are dissolved. [Isaac Abravanel (15th century Spain)]

Some people have faith because their ancestors taught them to believe. In one sense this is satisfactory, no philosophical arguments will break their belief; in another sense, it is unsatisfactory, since their belief does not come from personal knowledge. Others come to belief through conviction after research. This is satisfactory in one sense, they know God from inner conviction, in another sense, it is unsatisfactory: if others demonstrate to them the fallacy of their reasoning, they may become unbelievers. The best believers are those whose beliefs are satisfactory in every way; they believe because of tradition and also through their own reasoning. This is what we mean when we say: 'Our God and God of our ancestors.' [*Baal Shem Tov*, 18th century Poland]

As one carrying responsibility for more than 7,300 boys and girls, I venture to address myself herewith to the leaders of the Jewish community in Palestine. Intolerance bids fair to prevail. Men who express views at variance with those of a presumed majority are exposed to bodily harm. Political scores are settled with bombs. Liberty of conscience and freedom of speech threaten to slip away from our guardianship. Our hallowed ethical standards are in danger of declining. These are evil things of which our camp must be cleansed. The young warrior builders fulfilling our behest to fight against totalitarianism and the mothers of our future; hosts of peace, freedom and justice demand of us to be mindful of the teaching of our people's history. The Jew and his cause have persisted through the ages not by might of the fist, not by brute force, but by the spirit of divine law and love. [Henrietta Szold, 19th - 20th century US; reflecting on the teaching of the

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Prophet *Zehariah*: 4:6 'This is the word of *Adonai* to *Zerubbavel*, saying, Not by might, nor by power, but by my spirit, says *Adonai tzvaot*, in a talk to the *Yishuv*, Jerusalem 1942.]

In this hour all Israel stands before God, the judge and the forgiver. In His presence let us all examine our ways, our deeds and what we have failed to do. Where we transgressed, let us openly confess: 'We have sinned!' and determined to return to God let us pray: 'Forgive us.' We stand before our God. With the same fervor with which we confess our sins, the sins of the individual and the sins of the community, do we, in indignation and abhorrence, express our contempt for the lies concerning us and the defamation of our religion and its testimonies? We have trust in our faith and its future. Who made known to the world the mystery of the Eternal, the One God? Who imparted to the world the comprehension of purity of conduct and purity of family life? Who taught the world respect for man, created in the image of God? Who spoke of the Commandments of righteousness, of social justice? In all this we see manifest the spirit of the prophets, the divine revelation to the Jewish people. It grew out of our Judaism and it is still growing. By these facts we repel the insults flung at us. [Leo Baeck, 19th - 20th centuries England, Communal prayer written for *Yom Kippur*, 1935. Later banned by the Nazis]

It is important that you and I, in our humble way, even as Isaiah did, in his great way, recognize that we have work to do through our affiliation with the community and that work is part of God's charge to each of his children. Like Isaiah, we recognize our limitations and our weaknesses. Even as we dare to say these words: 'Here am I: send me,' we know ourselves to be unworthy of our glorious privileges. But this very knowledge, painful though it may be, is at the same time immensely stimulating and encouraging. At this moment, we are what we are, but in contact with God, our Teacher and Friend, Master and Leader, we can each become a true servant. We can feel our kinship with God and let it raise us to new heights and infinite possibilities. 'You shall be holy for the Eternal your God is holy.' (Isaiah 6:9)

[Lily Montagu 19th -20th century England: Orthodox Jew who cared deeply about creating a spiritual awareness in Judaism.]

The Educator's Hymn

Be yourself and seek your own path. Know yourself before you attempt to get to know children. Become aware of what you yourself are capable of before you attempt to outline the rights and responsibilities of children. First and foremost you must realize that you too are a child, who you must first get to know, to bring up and educate. Children are not the people of tomorrow, but are the people of today. They have a right to be taken seriously, and to be treated with tenderness and respect, they should be allowed to grow into whoever they were meant to be. The unknown person inside each of them is our hope for the future. [Janusz Korczak 19th - 20th century Poland; an educator and children's rights campaigner. He was the head of the Jewish Orphanage in Warsaw who was given permission to escape from the Nazis but refused to abandon the children. He went with them into Treblinka, August 1942.]

The Jewish redemption is here and it is now. We are very privileged to live at a time when we are not forced to survive culturally on mysticism and dreams. It is not next year in Jerusalem but today. And I am sure that as we are home again, we shall once more be creative as a people. We have already begun to be so. Today we are in the process of writing a new Torah not only with scribes but also with pioneers and farmers, artists and scientists, architects and engineers, legislators and collectivists, citizens in every walk of life. All speak the language of Moses and even the freethinkers among them study deeply in the Book, the source of inspiration, provider of a past and of a vision for the future. Our new Torah is being written but its best chapters are still to come. [David Ben Gurion, first Prime Minister of Israel. From 'The Bible is our Mandate,' a presentation to the British Royal (Peel) Commission, 1936.]

'For many of us the march from Selma to Montgomery was about protest and prayer. Legs are not lips and walking is not kneeling. And yet our legs uttered songs. Even without words, our march was worship. I felt like my legs were praying.'

'Let them remember that there is meaning beyond absurdity. Let them be sure that every deed counts, that every word has power, and that all we can do is our share to redeem the world, in spite of all the absurdities and all the frustrations and disappointments. And above all let them remember to build a life as if it were a work of art. You're not a machine. And you are young. Start working on this great work of art called your own existence.' [Rabbi Abraham Joshua Heschel who walked with Martin Luther King, Jr. in 1965, 20th century Germany and US.]