

11/2/80

Dear Bob,

The enclosed was written in preparation for a discussion with the congregation of the Farmingdale Jewish Center on Friday Evening, January 2nd.

If you could use it, alright. The subject matter may make it unsuitable for you, I understand.

I'm reading the notices about your retirement, meetings monthly, etc. Very good. If I'm not there bodily, I am in spirit.

Best wishes,
Sam



Note the new office in my home.

Suddenly we have become acutely aware of a resurgence of anti-semitism all over the world: in France, with the bombing of a synagogue; in the United States, with swastikas and ethnic obscenities painted on synagogue walls; with arson and vandalism in synagogues all over the country and in our very community. The mid-East situation is now old hat, with the United Nations anti-semitic, and even high United States government officials being suspect.

Dismay and despair afflict the Jewish population. After all, we have tried and tried, decade after decade since the Holocaust, to prevent this resurgence of barbarism, and all to no avail. We have hundreds, or is it thousands, of chapters of B'nai Brith all over the country and the rest of the world, Hadassahs, Men's Clubs, and Sisterhoods. What more can we do? Donate a hundred dollars to the reconstruction of the Synagogue in Paris? How futile.

Could we have been doing something wrong? Is there a possibility of another way, a way that might be successful, or must we resign ourselves to apathy and the inevitability of another Holocaust and the gas chamber?

Our reaction to anti-semitism has been crude and instinctive. When we have been hit we've struck back, tit for tat, blow for blow, an eye for an eye, a tooth for a tooth. For every terrorist attack on Israel, Begin has retaliated across the border. What else could he do?

Now let us conduct a little experiment--a mental one. Let us try to remove ourselves somewhat from the obnoxious scene of anti-semitism and become less subjective; less involved; ~~more~~ objective. Let us imagine we are not Jews, but Gentiles; Catholic, Protestant, Black, whatever. Now let us look at anti-semitism. What do we see now?

Anti-semitism now falls into a host of ills, sins, or crimes. To list some that come to mind: muggings, rapings, burglary, murder, drugs, divorce, juvenile delinquency, vandalism, racial prejudice

of *all kinds*, murders of blacks by whites, murders of whites by blacks, anti-semitism, kidnappings, hijackings, *hostage* collection, terrorism, oil price hikes, obscene oil company profits, utility rate increases, inflation, unemployment, poverty, increasing mental illness, etc., etc.

Buried amidst all these crimes, what is the true and relative importance of anti-semitism to you as a Gentile? It differs from the others in character, intensity, and quality. Students of criminology might be interested in studying this in greater depth, but we need not get that involved.

Is it possible that there is one common underlying factor behind all these crimes? A little thought would show that the annual increase in all these crimes keeps general pace with the annual increase in inflation and with the annual decrease in real wages. Real wages are not measured in actual money, which of course is always increasing due to inflation; but in food, clothing, and shelter, which decrease with the constantly declining economic conditions in this country.

Now, still as a Gentile, let us shift our gaze from anti-semitism to the anti-semite. Do we see here a happy man? Of course not. Happy men are not anti-semites. It is only the unhappy ones. They are the impoverished, frustrated, rebellious people who form the ranks of the anti-semites. Corroboration of this view comes from Rabbi Alexander Schindler, President, Union of American Hebrew Congregations. Dr. Schindler, upon visiting the bombed synagogue in Paris, concluded that the cause of the bombing was economic.

If, as good doctors, we have isolated the cause of the disease of anti-semitism as economic, it behooves us to investigate the subject of economics. This, now, may be an awful let-down to ^{my good} listeners, for now it is not sufficient to fight anti-semitism ^{alone}. We must broaden the

conflict to include no less than solving all the economic ills of the world.

This view, if correct, explains why our efforts to fight anti-semitism have failed, and must continue to fail, no matter how long and hard we fight them; and that to rid the world of anti-semitism, we have to take up the cross of all the ills of the world. To my mind, this is why it is a grand and glorious thing to be a Jew. This may be the true import of the phrase, "the Chosen People". For, to my understanding, we were "Chosen" not only to show the World the One God; but we are forced by The Lash to go on further; to discover for ourselves firstly, and then to impart to the rest of the world, Gentiles included, the knowledge of the existence of Natural Laws of Economics. Since all natural laws, such as the Law of Gravitation, or the law that states that the square of the hypotenuse of a right triangle ^{always} equals the sum of the squares of the other two sides, reveal the presence of the Immutable One, so His Presence is ^{also} revealed in the Natural Laws of Economics; the Law of Rent, the Law of Wages, the Law of Interest. For is not God omnipresent?

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