



Replacing Sacrifices

“Prayer is greater than sacrifices”

R. Elazar

Rav Shmuel bar Unya said: “Torah study is greater than sacrificing the daily offerings.” (*Megillah 3b*)

Loving actions

Avot d'Rabbi Natan 4:21

Rabbi Yohanan ben Zakkai was once leaving Jerusalem. Rabbi Joshua was walking behind him and saw the Temple in ruins.

Rabbi Joshua said, “Woe unto us for the destruction of the Temple, the place of atonement for the sins of Israel!”

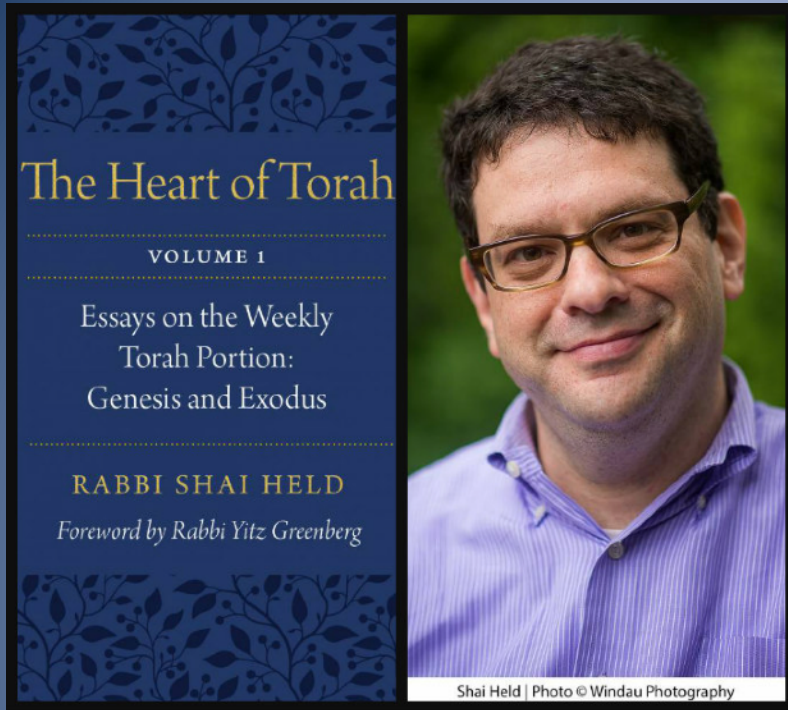
Yohanan replied, “My son, do not worry – we have another form of atonement like it. What is it? Acts of lovingkindness. As it is written: *For I desire acts of lovingkindness and not sacrifice. [Hosea 6:6]*”

“I will praise the name of God with a song; I will magnify him with thanksgiving. This will please the Lord more than an ox or a bull” (Psalm 69:30)

“We will render the calves of our lips” (Hosea 14:2 KJV)

Repentance

“The sacrifice acceptable to God is a broken spirit, a broken and contrite heart” (Psalm 51:17)



We can and we must improve ourselves, but we cannot perfect ourselves. We can and we must improve the world, but we cannot perfect it. That is part of what it means to wait for the Messiah rather than pretend that we *are* the Messiah. Yet the door to repentance is always open, and when we fail, God encourages us to get up and keep going.

In creation, God appoints humans as vice-regents, co-rulers responsible for the creation in ways that enable it to flourish and thrive. Human freedom brings responsibility as well, not only for ourselves but also for others. Torah places great weight on human responsibility but harbors no illusions about human nature.

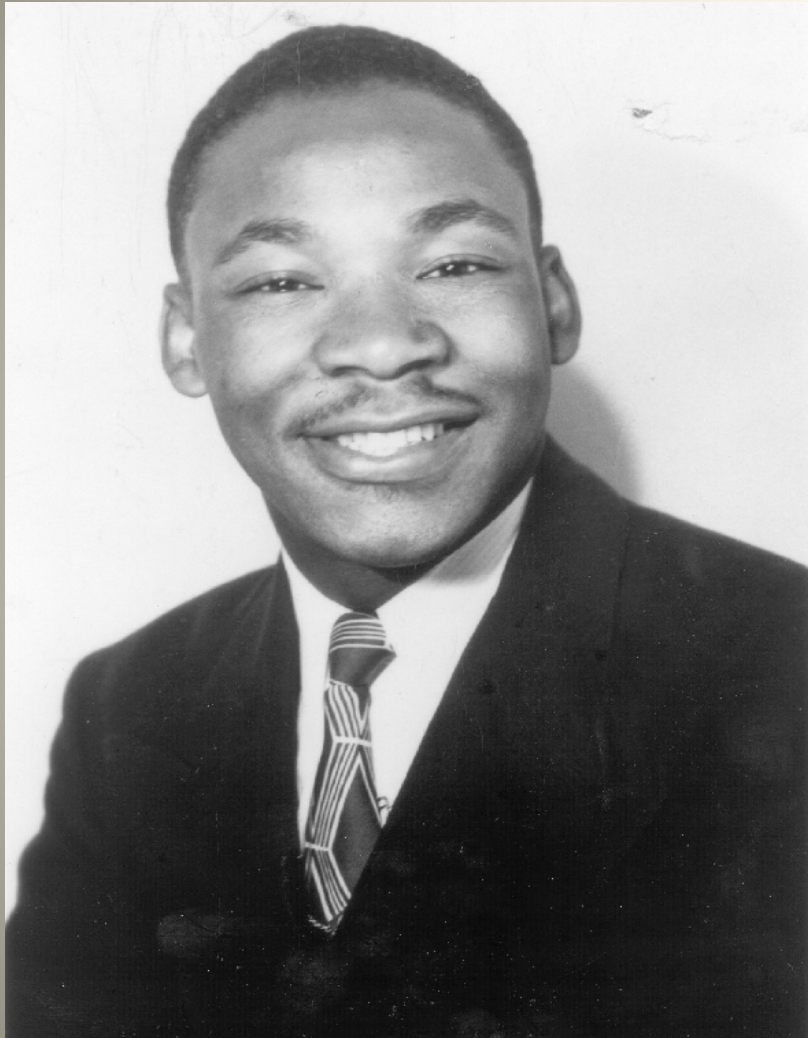
According to Jewish theology, God believes in our ability to renew ourselves and to make real and deep contributions to realizing a more just, decent, and compassionate world. Participating in that grand effort is part of what it means to be human. But we are also asked to live with our eyes open, in full view of just how complicated both we and the world are, and thus of how hard and elusive moral progress really is.

Heschel and King: Two Prophets



Heschel presenting Judaism and World Peace Award to King, 1965

“Jesus Was a Jew”



Crozer Seminary Admissions Photo,
1948

“It is impossible to understand Jesus outside of the race in which he was born. The Christian Church has tended to overlook its Judaic origins, but the fact is that Jesus of Nazareth was a Jew of Palestine. He shared the experiences of his fellow-countrymen. So as we study Jesus we are wholly in a Jewish atmosphere....There is no justification of the view that Jesus was attempting to find [*sic*] a church distinct from the Synagogue. The gospels themselves bear little trace of such a view. Throughout the gospels we find Jesus accepting both the Temple and the Synagogue....It is quite evident that Jesus had profound respect for the law, as did every true Jew. He never opposed it or hinted that it would pass away.”

(1949 “Six
Talks in Outline”)

The Young Hasid

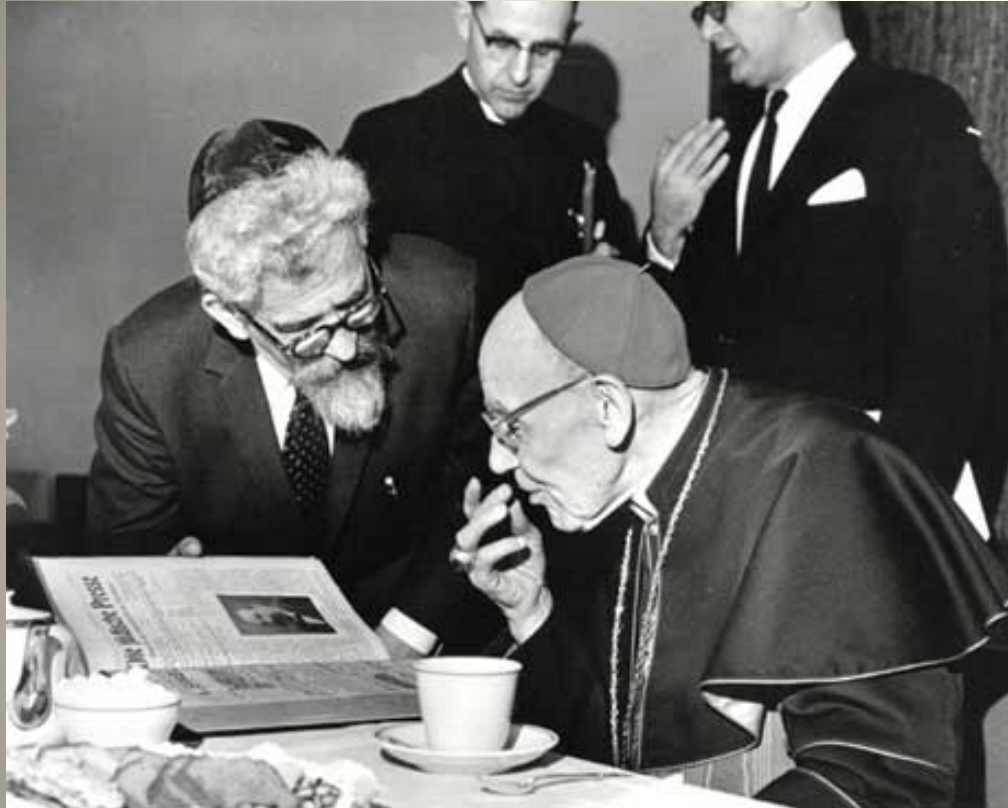


Our goal should be to live life in radical amazement.....get up in the morning and look at the world in a way that takes nothing for granted. Everything is phenomenal; everything is incredible; never treat life casually. To be spiritual is to be amazed.

— *Abraham Joshua Heschel* —

“The whole earth is full of His glory.” (Isaiah 6:3)

“No religion is an island.”

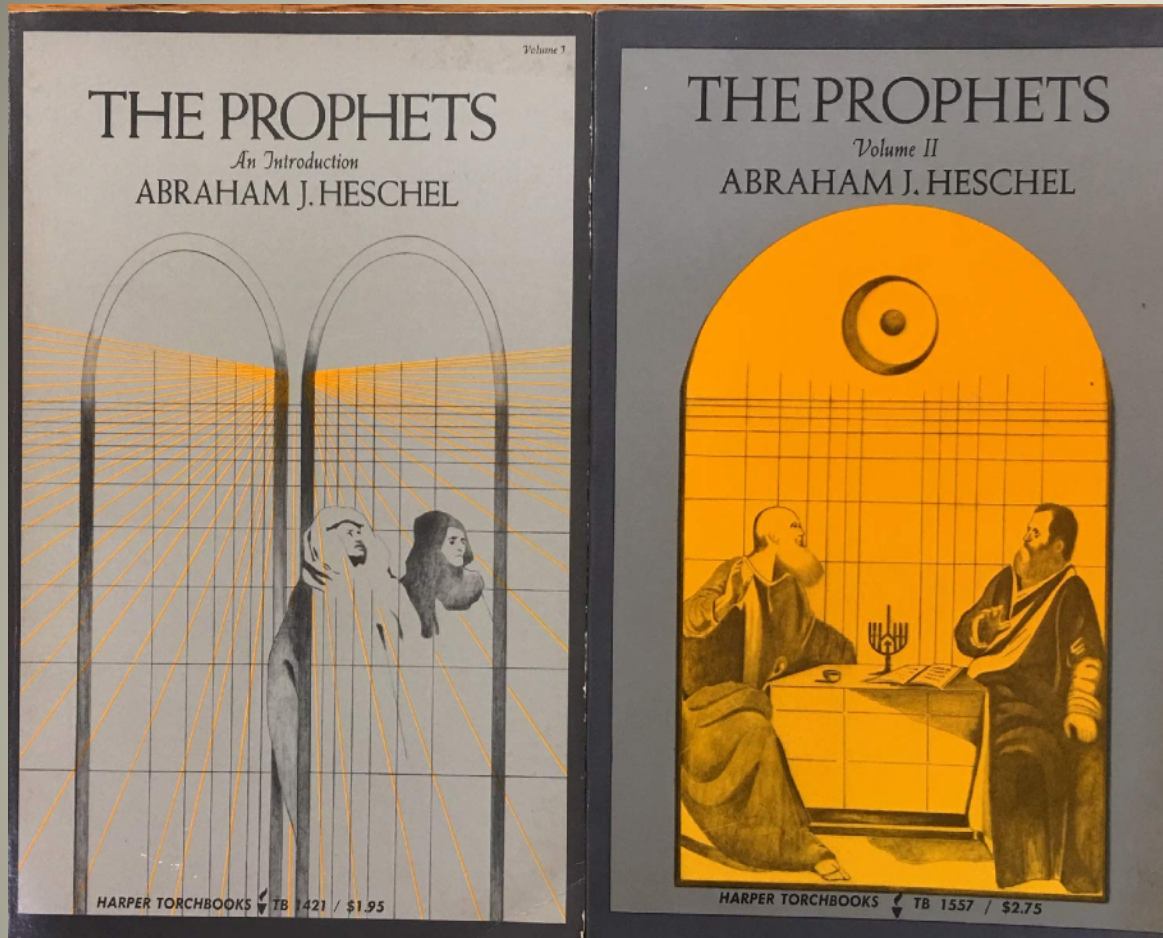


Heschel meeting with Cardinal Bea
Vatican II Council, 1964

“We are all involved with one another. Spiritual betrayal on the part of one of us affects the faith of all of us.”



Protesting the treatment of Soviet
Jews



“A sacred text for civil rights leaders”

Andrew Young

“We died in Auschwitz, yet our faith survived. We know that to repudiate God would be to enhance the holocaust.”

“To the martyrs of 1940-1945”

*All this has come upon us,
Though we have we not forgotten Thee,
Or been false to Thy covenant.
Our heart has not turned back,
Nor have our steps departed from Thy way...
...for thy sake we are slain...
Why dost Thou hide Thy face?*

Who is Responsible?

Without God man is a lost soul, and it is in a lost soul that the demonic comes to life.

Ashamed and dismayed, we ask: Who is responsible?....Let Fascism not serve as an alibi for our conscience. We have failed to fight for right, for justice, for goodness; as a result we must fight against wrong, against injustice, against evil. We have failed to offer sacrifices on the altar of peace; now we must offer sacrifices on the altar of war....Where were we when men learned to hate in the days of starvation? When raving madmen were sowing wrath in the hearts of the unemployed?...Tanks and planes cannot redeem humanity. The killing of snakes will save us for the moment but not forever. The war will outlast the victory of arms if we fail to conquer the infamy of the soul: the indifference to crime, when committed against others.

But all may be guided by the words of the Baal Shem: 'If a man has beheld evil, he may know that it was shown to him in order to learn his own guilt and repent; for what is shown to him is also within him.'

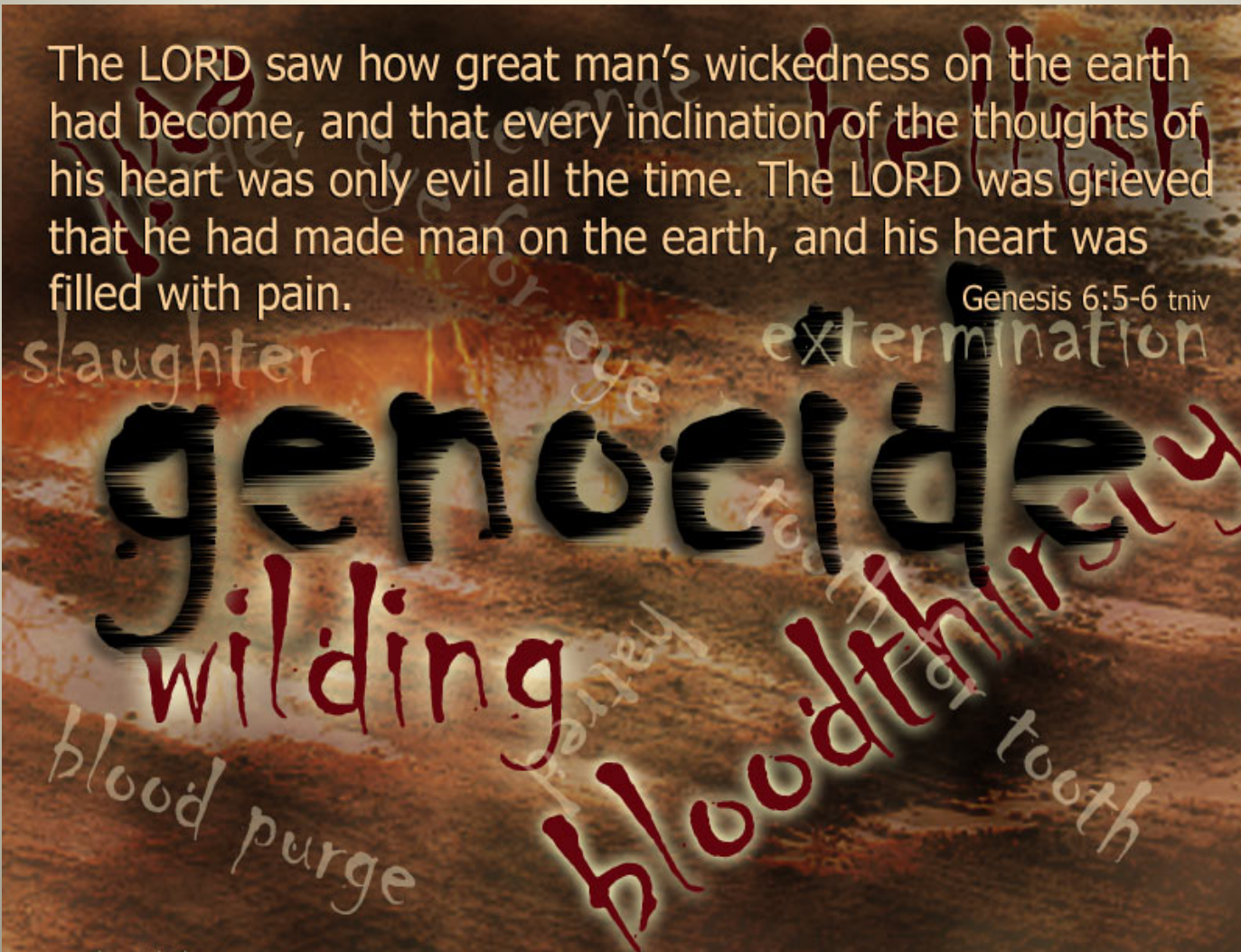
From "The Meaning of This War" (1943)

The Divine Pathos

“Pathos:” from the Greek word denoting emotion, feeling, passion

The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The LORD was grieved that he had made man on the earth, and his heart was filled with pain.

Genesis 6:5-6 niv



The Prophets' Sensitivity to Evil

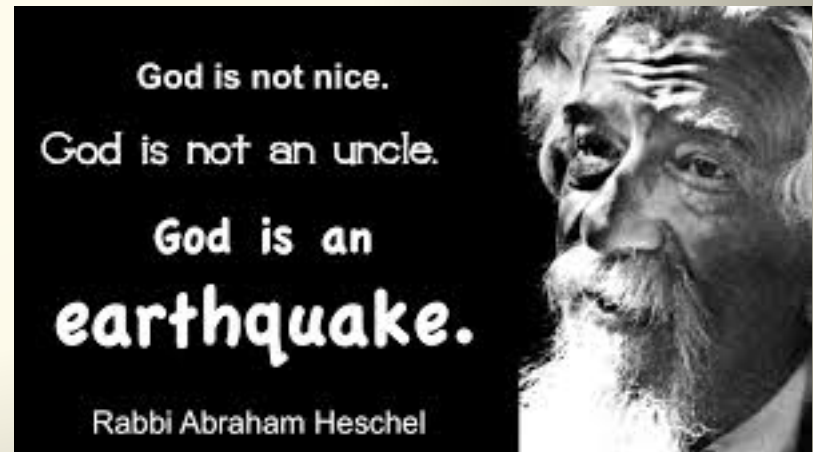


“Indeed, the sort of crimes and even the amount of delinquency that fill the prophets of Israel with dismay do not go beyond that which we regard as normal, as typical ingredients of social dynamics. To us a single act of injustice--cheating in business, exploitation of the poor--is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people; to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.”

~ ABRAHAM JOSHUA HESCHEL

“The prophet is a man who feels fiercely. God has thrust a burden upon his soul, and he is bowed and stunned at man’s fierce greed.

Prophecy is the voice that God has lent to the silent agony, a voice to the plundered poor, to the profaned riches of the world. God is raging in the prophet’s words.”



Since my people are crushed, I
am crushed; I mourn, and
horror grips me. Is there no
balm in Gilead? Is there no
physician there? Why then is
there no healing for the wound
of my people?

Jeremiah 8:21-22

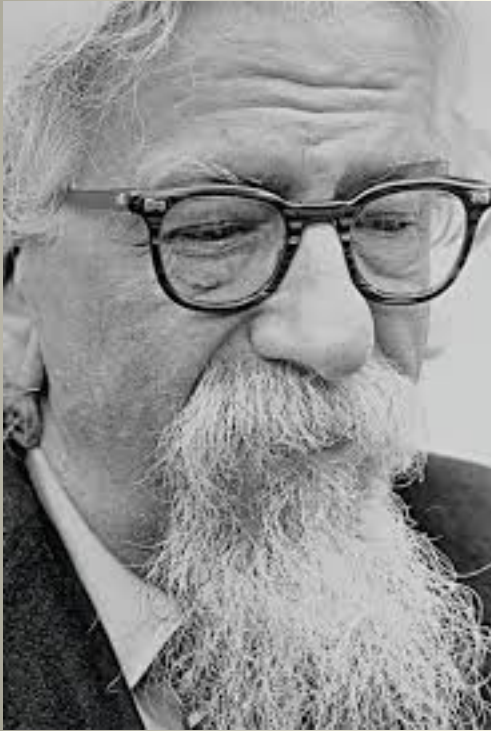
“The Holy and Blessed One
is a partner in the
suffering of His
creatures; He is involved
in the lot of His people,
wounded by their
sufferings and redeemed
by their liberation.”

R. Heschel

“Most people look at God as an ‘it’ and
not a person. They look at God as a
thing, not someone who has feelings,
not someone who can listen to the
radio and weep.”



HOW THEN SHALL WE LIVE?



“To live both in awe and consternation, in fervor and horror, with my conscience on mercy and my eye on Auschwitz, wavering between exaltation and despair”

“Evil is not man’s ultimate problem. Man’s ultimate problem is his relation to God...The Biblical answer to evil is not the good but the *holy*. It is an attempt to raise man to a higher level of existence, where man is not alone when confronted with evil. Living ‘in the light of the face of God’ (Psalm 89:15) bestows upon man a power of love that enables him to overcome the powers of evil.”



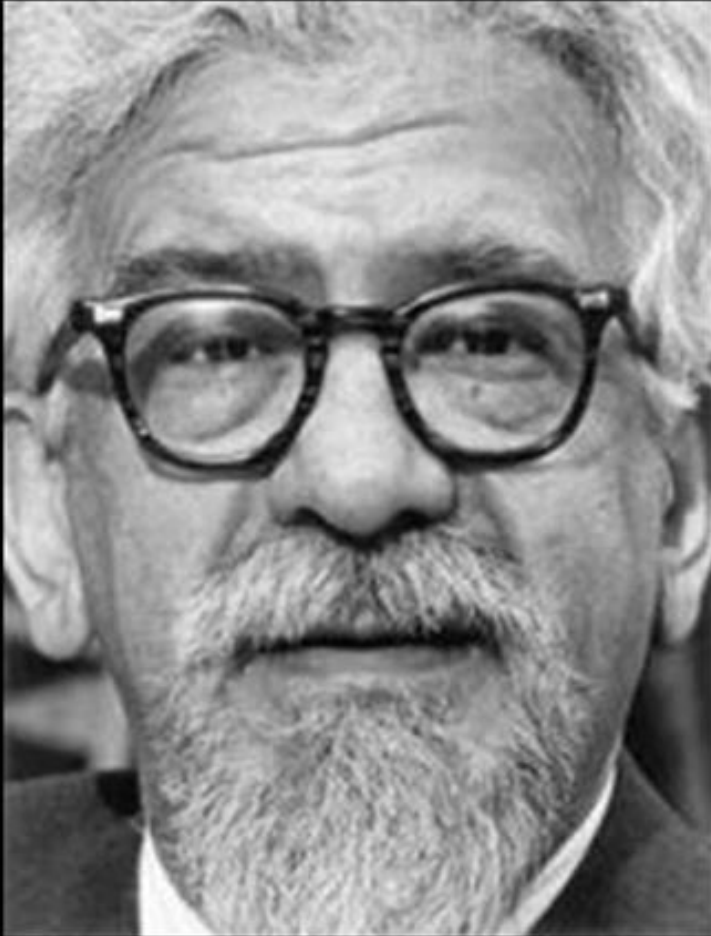
Chicago, January
1963

“At the first conference on religion and race, the main participants were Pharaoh and Moses....The outcome of that summit meeting has not come to an end. Pharaoh is not ready to capitulate. The exodus began, but is far from having been completed. In fact, it was easier for the children of Israel to cross the Red Sea than for a Negro to cross certain university campuses.”

“The tragedy of Pharaoh was the failure to realize that the exodus from slavery could have spelled redemption for both Israel and Egypt. Would that Pharaoh and the Egyptians had joined the Israelites in the desert and together stood at the foot of Sinai!”

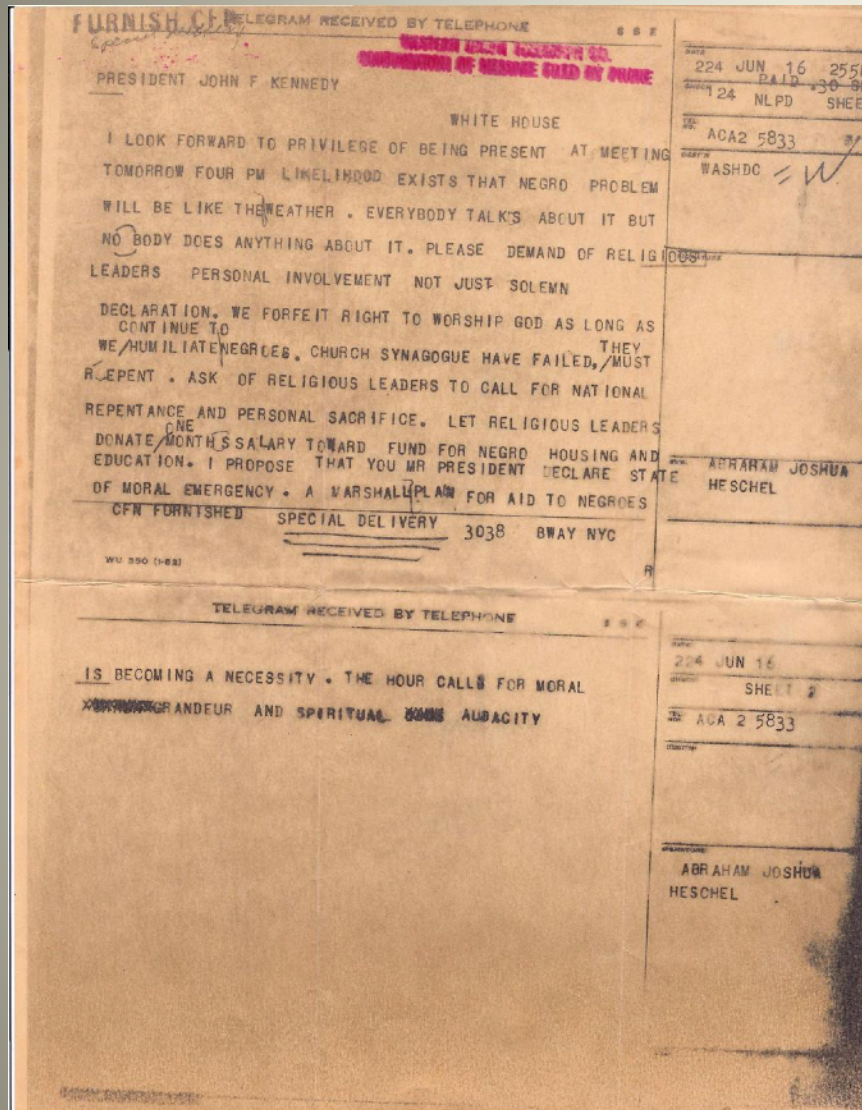
Abraham Joshua Heschel

Tikkun Olam: Repairing the World



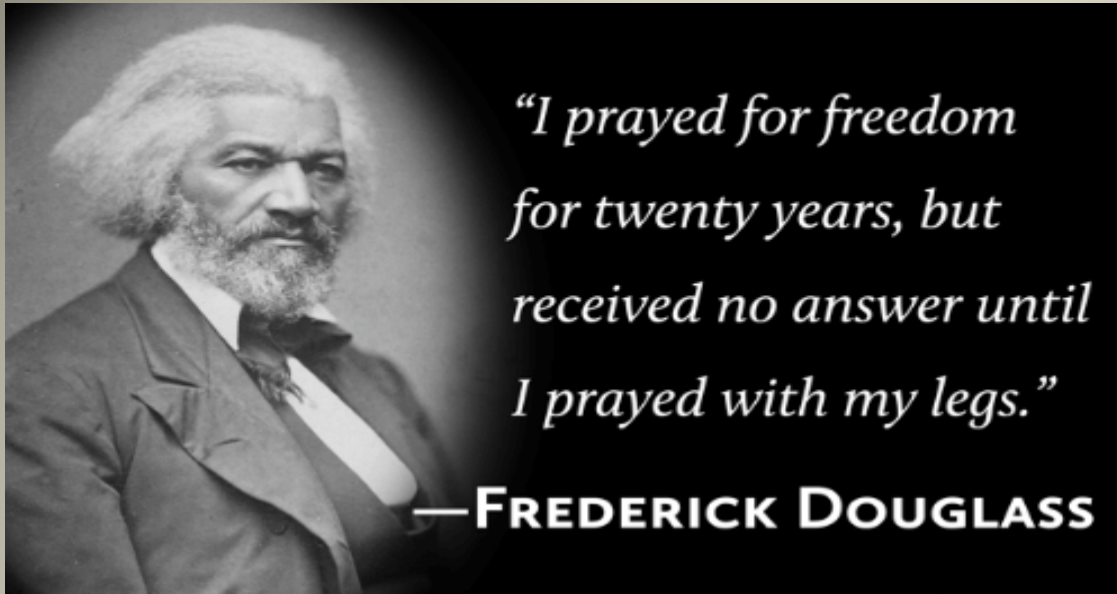
“We must believe that, morally speaking, there is no limit to the concern one must feel for the suffering of human beings, that indifference to evil is worse than evil itself, that in a free society, some are guilty, but all are responsible.”

--Abraham Joshua Heschel



I LOOK FORWARD TO PRIVILEGE OF BEING PRESENT AT MEETING TOMORROW. LIKELIHOOD EXISTS THAT NEGRO PROBLEM WILL BE LIKE THE WEATHER. EVERYBODY TALKS ABOUT IT BUT NOBODY DOES ANYTHING ABOUT IT. PLEASE DEMAND OF RELIGIOUS LEADERS PERSONAL INVOLVEMENT NOT JUST SOLEMN DECLARATION. WE FORFEIT THE RIGHT TO WORSHIP GOD AS LONG AS WE CONTINUE TO HUMILIATE NEGROES. CHURCH AND SYNAGOGUE HAVE FAILED. THEY MUST REPENT. ASK OF RELIGIOUS LEADERS TO CALL FOR NATIONAL REPENTANCE AND PERSONAL SACRIFICE. LET RELIGIOUS LEADERS DONATE ONE MONTH'S SALARY TOWARD FUND FOR NEGRO HOUSING AND EDUCATION. I PROPOSE THAT YOU MR. PRESIDENT DECLARE STATE OF MORAL EMERGENCY. A MARSHALL PLAN FOR AID TO NEGROES IS BECOMING A NECESSITY. THE HOUR CALLS FOR MORAL GRANDEUR AND SPIRITUAL AUDACITY

Heschel telegram to President Kennedy,
16 June 1963



*“I prayed for freedom
for twenty years, but
received no answer until
I prayed with my legs.”*

—FREDERICK DOUGLASS

“A Day of Sanctification”

21 March 1965

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 my legs were praying.

Abraham Joshua Heschel



“Beyond Vietnam: A Time to Break Silence”



Riverside Church, New York, April 4, 1967

“We have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools.”

“A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.”



**Heschel, King, R. Maurice Eisendrath (with Torah scrolls)
leading anti-war prayer vigil at Arlington National Cemetery, Feb. 6, 1968**

Silent March in Memphis

April 8, 1968



Harry Belafonte, the King family, Jesse Jackson, Ralph Abernathy, Andrew Young, Heschel



Civil Rights Memorial, Montgomery, Alabama