

I am not at all sure that "peace" is as much of an ideal in our civilization as we say it is. There is much in our behavior ~~which would~~ indicating that a sound and lasting peace would not be as welcome among us as the adventure, the stimulation, the contest and show of power that constitute ~~war~~ ^{warlike acts}. Perhaps we will not even admit it to ourselves but it would be well for us to know whether ~~most of~~ ^{lies} our faith ~~is~~ ^{+ education} in persuasion or in coercion, ~~in education or in~~ ^{and} forceful compulsion.

Last Sunday our city observed United Nations Week with a public ceremony at Memorial Park.

All of the trappings of a national observance were there: there were flags and music, dignitaries and representatives of patriotic organizations, there were prayers and speeches --- all superficially, at least, dedicated to the ~~pp~~ purposes of the United Nations and to the dream of world peace which would be the result of nations really united. (Everything was there except the most vital and significant component of all: people. The news reporters said that

about 150 people took part ~~in the exercises~~ in ~~exercises~~ ^{an audience of} before ^{and} no more than 45 spectators.

Under such conditions even the most lofty intentions are reduced to farcical proportions. (I dare say that a fist-fight in the street would in five minutes draw an interested crowd of five times the size of the United Nations celebration. Such is our interest in peace.

^{To be sure,}
~~It is~~ It is dangerous to generalize. I do not know ^{if} the planning of the U.N. celebration was good or not. (The time, the weather, the participants, the very idea itself may all or singly have been well considered. But, be that as it may, it is safe to say that under the best conditions we would not have flocked together to declare our ~~our~~ support of the greatest effort in history ^{human} ^{directed to abolish war + to} resolve our human problems thru conciliation and debate.

daily our newspaper headlines scream about war, and conflict and threats of power and the advent of terrible weapons of destruction. (This is the news that captures our interest. With the single exception of the end of a war--- an event hardly to be subdued--- can you recall a single headline

that championed the peaceful resolution of a conflict, the harmonious solution of a problem. These too have happened, but ~~they do not make dramatic news -~~ ~~we are not interested~~

[This is apparently the temper of our times, the mood of our era. (At best, the peaceful pursuit of agreement is tolerated. (And we go right on talking about peace, praying for peace -- and acting *as if toward war were the only final solution.*

This is, of course, not ~~a pleasant attitude~~ to contemplate. [Nor is it always clear where we got it. [Maurice Samuel may be over simplifying but he is surely close to truth when he tells us in his book "The Gentleman and the Jew" that war is the logical extension of violent competitive games, ~~such as~~ *from* medieval combat ~~and~~ *to* modern football. ~~Then~~ [No one will ever prove whether he is right or wrong -- but the perceptive among us will pay attention to the psychological principles involved before it is too late -- if it is not already.

Perhaps we Jews are the most likely of all candidates *to be the* ~~for the role of~~ champions of real

peace. Whether by the chance of history or ~~became~~^{we are} strength motivated by ~~an~~ tradition which exalts the /mind over the strength of the ~~body~~^{or became} and finds in universal peace the goal of the messianic kingdom, we are a people who finds ~~maxxxxxxxx~~ peace the essence of life.

But perhaps just there ~~like~~ lies the most important factor of the lesson. (There is no equivalent for the word "peace" in the vocabulary of the Jew. Our word is "Shalom" and between "Shalom" and "Peace" ^{lies} the difference ~~that~~ ^{which I believe} makes for survival, ^{+ a realistic} approach to living.

^{word} "Peace" both in origin and usage means the absence of war. (It means that a limited agreement has been reached and, for the time being there is no ^{open} conflict. Even were this so, there is no "shalom" — a word and an idea, ^{that} ~~Shalom~~ demands much more. The ^{1st} word means ^{2nd} three things. It means ^{1st} to be safe, ^{2nd} it means ^{3rdly} to be complete and it means to become ~~for~~ ^{for} both good and evil-- ergo : to be just.

This is not just the ^{present} etymology of a word; ^{here} ~~it~~ is the ^{pattern of thought +} ~~lesson~~ for human behavior. Shalom is a word that tells us how impossible it is to have temporary or partial well being. (We are never safe ^{or the most distant conflict} so long as even a remote threat hangs over us, ^{is unresolved.} ^{so tell me} ~~We shall~~ ^{We shall} never have real tranquility until that tranquility is complete for all men and all time. And We shall never be free of the horrors of war until we have learned to apply to ~~ourselves~~ and to all men, ^{universal} the standards of justice and to support those standards with our own efforts. ^{These three objectives are the goals of the U.N. There is the counsel of all people to the effect to reach Shalom, rather than peace - by force, security, allowing toward completion a administrative justice}

The simplest thing in the world is to decry the inefficiency, the ^{weakness} ~~futility~~ of the United Nations. (We can well say that the UN is long on talk and short on action. Indeed. But ~~how many of you have ever visited the united nations in session~~ ^{I have. But personally, I can formally testify} ~~But~~ the several years have passed and with them many defeats and many victories for the UN., I still regard those moments during which I witnessed the General Assembly in session as ^{among} ~~one of~~ the most inspiring of my life. (To that session I brought all of my own prejudices and hatreds and

fears. Before me sat the representatives of nations who, to me, represent all the ~~exist~~ *as well as those for whom my feeling of kinship was real* evils and cruelties of our world. There sat men & women of every race and language imaginable. They differed radically in their views, their goals, their purposes. But they talked, endlessly, it seemed, they talked. The battle was one of ideas, and brains, and ingenuity and cunning and diplomacy--- but they talked. And they have been talking ever since San Francisco in 1945. And in talking no one gets hurt and no one dies and no one loses his dignity as a human being and a child of God. Mistakes, yes, but not the eternally damning mistake of a ^{single} lost life. Face to face: Jew and Arab, German and Communist, *warmer & perfect* Democrat and dictator -- these men talk. And out of their talk has come not the solution of every problem but great victories nevertheless --- victories of health and education and science and art and culture and law and economics, *to say nothing of war, arms & political solutions* -- victories that never reached our headlines and with which even the 45 people at Memorial park last Sunday were probably unaware.

There are always those who clamor for a strong United Nations police force -- an army to make war on behalf of the instrument of peace... to enforce with strength the decisions of democratic agreement. (Indeed, this ^{been needed} has/in the past and may well be ^{demanded} ~~indicated~~ again. But at least let us understand the tragic and inescapable contradiction involved. (Shalom is not peace - a temporary cessation of war- Shalom is the completeness of peace, ~~and~~ total peace in in both thought and action, it is justice universal geographically and spiritually. The instrument of peace cannot make war without ~~losing~~ ^{compromising} its soul.

Fears and threats, displays of staggering power and the shadow of horrible atomic conflict turn our dreams to nightmares and our sober thoughts to frantic irresponsible blunders. The mood of our times ^{is well calculated to bring} ~~may well bring~~ about the end of time as we know it--- unless there be those to ~~not~~ resist. ~~it~~.

~~This was the greatness of that not~~

old-time

This was the greatness of Noah -- whose figure shines forth clearly from the dim ages of the earliest ~~early~~ history of our people.

וְנֹחַ הָיָה בְּדָוָר אֱלֹהִים
וְהָיָה נֹחַ הַיָּדֵיכָה לְדָוָר אֱלֹהִים

Noah was in his generations a man righteous and wholehearted. And Noah walked with God.

And the Midrash comments: "wherever the word eesh-- a man, is used it indicates ^{that just} a righteous ^{but one} man ^{who} warned his generation" Noah was righteous in his ^{time} ~~generation~~, he warned his generation, (admonishing them to forsake the evil of their ways and to save themselves from doom. ^{For} his efforts he earned the contempt of his fellowmen, but the love of his God. "And Noah walked with God". Thru him another more perfect, more righteous generation was born. Let us be the worthy descendants of Noah, rebuking the the mood of our times that reaches only for temporary peace but scorns Shalom -- the universal peace and justice. Let us walk with God - alone or with others, and thru us may ^{future} ~~our~~ generation, be saved.