

Resnick (continued from Page 54)

you still maintain this belief post-9/11?

Yes, well, the world is forever an ambiguous place and things never come quite as black and white as we'd like to have them.

America has come to represent in many parts of the world forces of secularism and hedonism. And when I spoke about Latin America, Africa, Asia, the Middle East, my sense was that these people are closer to the natural sacred rhythms of existence than Western Europe and North America.

On the other hand, obviously the danger of any firmly held belief system – be it secular liberalism, Islam, or Judaism – if held without mitigating moral and ethical considerations, can yield horrific results. So as [the British rock group] The Kinks sang, "It's a mixed up muddled up world."

What do you mean by sacred rhythms of existence?

One of the deadening effects of what used to be called technocracy is that it shuts a person off from a sense that the world is a place of great holiness and that human existence is a place where there can be great sensitivity to that holiness if we just open our souls to it. Industrial liberal capitalist societies often deaden that apprehension which we can all have. People in the third world, I think, have much greater sensitivity to this than we do.

In other words, a pious Mexican farmer might be closer to God and closer to natural morality than a business executive on Wall Street.

Do you have plans to write any more books?

There are several books dancing around in my head that I hope to get out some day.

I think one of my main concerns is how to really implement *Torah im Derech Eretz*, *Torah Umadda* in a real yeshiva setting and in one's life. I also want to write a book about Orthodox Jewish relationships with the non-Jewish world, which I think is an area where we have much to improve. And of course the autobiography, which at some point I want to sit down and do.

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