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MS-915: Joshua O. Haberman Papers, 1926-2017.

Series A: Sermons and Prayers, 1940-2016.

Subseries 1: High Holidays, 1941-2016, undated.

Box

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Folder

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Sermons and notes, 1952.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Trenton, Sept 5, 1952

The time of Rosh Hashanah Greetings logical outgrowth of Jewish greeting tradition

Greetings - simple and practical way better relationship

Express Good-will

Avos 4:20 Always be first in extending the greeting of peace to all men

God in heaven crowning letters of Torah, expecting greeting from silent Moses: Wish me success,
Moses: May power of God be great as Thou hast spoken

Jewish System of Greetings

שלום - Peace most common

שלום שלום }
שלום שלום }

Note reversed, answer usually different from salutation

שלום שלום }
שלום שלום }

Good & peaceful life!

שלום שלום }
שלום שלום }
May you too...
from home & wedding

Difference in salutation to avoid impression
greeting has not been answered

Most greetings distinctly religious character
Good luck or vice versa
Good luck or vice versa

...inscribed for a good year

Book - symbol of permanent record
All deeds all events are permanently recorded
& significant. Nothing wasted

May your life leave a good record
in the Book of life for this year

Sending greeting cards - new custom (late 19th century)

May good will be expressed herein itself a
good start for the New Year

Here's something in the way of big business. The greeting card industry will come up with a record \$350,000,000 business in the United States during 1953, according to a survey made by Wall Street Journal. This figure should exceed the 1952 mark by 15 per cent.

Friday

March 28

8 P.M.

) Rabbi Haberman will speak on:

) THE SABBATH, ITS MEANING FOR MODERN MAN

) Based on a remarkable book on this subject by
) Dr. Abraham J. Heschel, Professor of Jewish
) Ethics and Mysticism. This address originally
) announced for March 14th was not delivered at
) that time.

Ex 31.16

THE SABBATH

KEEP SABBATH

—

HOW?

Ceremonies of Sabbath

IT IS A SIGN

—

OF WHAT?

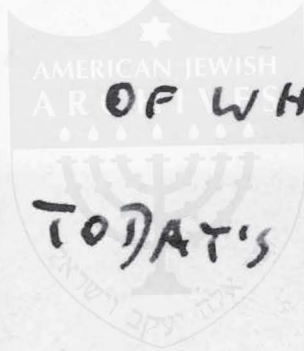
- Meaning of Sabbath

FOREVER

—

TODAY'S CHALLENGE

- Modern Problem
of Sabbath
Observance



Soblek Problem

① We cannot deny to the prohibition
of an action — what counts
is the intention.

② We must reject an appraisal
which would create a Soblek
Talen only for the Synag
but not in normal life. It would be a
dehum to be & credited

Mette

A few ms. de

A man like heylee of
outside

This is crypto-factum.

Trenton, Sept 26, 1952

Sabbath of Repentance

"May this day summon our energies to the fulfillment of the divine plan of our life" U.P. p.84

2210 JPC A MID-WAY STATION between R.HASH. & YOM KIPPUR
ON R.H. WE affirmed our belief that GOD HAS A PLAN INTO WHICH OUR LIVES FIT IN.
Now we see
How far we have fallen short of the purpose for which we were created...

This is Shabba Shuva -- Sabbath of Return --

We have gone far astray, great distance, gap between ~~our way and God's will~~ *what we are and what we ought to be.*

THE PARADOX OF MAN

We were given ^{great} capacity for love, but people live in fear of each other

We -- light of reason, but ...institute governments of violence

sense of justice, but...are robbed of rights

But our greatest crime is that we ^{generally} have no sense of personal guilt about these things.

We are brazenly self-righteous

We do not admit our share of responsibility

At least former generations had fear of sin

but we moderns do not even recognize the word sin any more

We have practically ... from our vocabulary

When we see people act wrong, we say it's the fault of their background, lack of knowledge

^{conditioning, habit, neuroticism}
We blame evil on every possible cause except the most important source of it which is the will to do evil -- the ^{sinfulness} in man.

But Sin, we moderns say, doesn't exist.

It's just like the Buddhist priest with whom Lord Macaulay had so much trouble in India. He & scientists investigated cause of a cholera epidemic.

Discovered bathing and drinking in the waters of river Ganges was responsible for death.....

Tried to convince priest that Buddha's sacred river carried the germs of death in its water.

Drop of water under a microscope to show him deadly germs. Priest looked, then lifting his eyes from the instrument, he said: I CAN DESTROY THE DISEASE ----AND SMASHED THE MICROSCOPE ON THE MARBLE FLOOR.

That's exactly what we have done with the religious doctrine of sin. We pooh-poohed it.

We called it poppy-cock, and superstition and by smashing the doctrine of sin, we thought we had destroyed sin itself.

But it is here and within us ^{& destroys millions of us,} and we cannot cleanse ourselves of it until we open up inwardly in repentance and confession and let the poison flow out of our hearts.

An archeologist called attention to 2 seas in Palestine which are as different as day and night. One: fresh, fish, villages all around. Sea of Galilee fed by river Jordan. Other: farther south --also fed by Jordan, No fish, no leaves no flowers, no song of birds no laughter of children. Air hangs heavy over it Neither man nor beast can drink from it; DEAD S.

Both seas get same water -- only difference is Red Sea has no outlet. All the impurities remain. That is why its waters are poisoned.

is the outlet for our sins. It

Confession is a religious and psychological necessity. We must bring our impurities into our conscious mind and discharge them or else they poison our very soul.

That is why prayers --which always have a confessional element are so wholesome for our inner life ----

And that is also why Yom Kippur, our great Day of confession and atonement is a spiritual necessity for us.

Let us approach ^{YOM KIPPUR} ~~our~~ most sacred day, ready for its cleansing, ready to confess and *repent*, trusting that our ^{repentance} ~~atonement~~ will be rewarded with clean hands and a pure heart.

"God is with you !"

Let me first wish you and all your dear ones everything that is good in the New Year. *אני רוצה לך* May you all be inscribed for life, and strength ~~of years~~, and may God give to mankind the blessing of peace.

Tonight we enter the year 5713, but more than that we re-enter into the fellowship of our people. Our bonds of belonging are strengthened. We somehow feel closer to our family and friends, to our congregation, to our Jewish brothers everywhere. We see ourselves in the shadowy figures of our ancestors, and our ancestors seem to live within us.

Why are we assembled tonight? What brings us together? We are here to proclaim a great principle of faith, the most important of our beliefs, without which there can be no Judaism, nor any other kind of religion. It is our belief in the *אשר* *אשר* the King of the Universe. These 2 words are part of every Jewish blessing; we say these words *אשר* *אשר* many times during the year, but tonight we should not only say but believe, truly believe, that God is the King of the Universe, and that He actually rules and judges our lives.

Now, my friends, it has never been easy to maintain that faith. Our experience and the ways of the world are such as to make it difficult, at times, to keep believing in an all-wise, just and merciful God.

Most of us really want to believe. We wish we could say with all our hearts, all's well with the world. God is with us! But how can we, in this kind of world? How can we keep faith in such a troubled world?

I find this whole problem --and the solution -- in a Biblical passage in the Book of Judges, ch. 6:

And a voice said to Gideon: "God is with you"

And Gideon replied: "If God is with us, why then have all these calamities befallen us? "

Then, God appeared to him and said: *למה את ארעבך כל ימיך*
"Go forth in all your might and save Israel from the Midianites, for I have chosen you "

It is not often that we have a record of the exact turning point in the life of a great man. Gideon had actually broken with his faith. He was getting away from it, and then something happened, and instead of abandoning his religion, Gideon became its savior, one of the greatest Judges and Defenders of Israel, the first Jew in history to be offered the royal crown.

Now, just what was it that changed Gideon's mind, so that instead of becoming an atheist, he became one of the immortals of Judaism?

What our text tells us is enough to ~~explain~~ explain not only Gideon's return to religion, but the whole story of faith lost and found again.

There are 3 distinct phases of development in a person's religious life ---- and the reason why some people lose their religion is because they never achieved religious maturity to begin with.

All of us get more or less the same start in our religious life. In childhood it is the most natural thing to believe in God.

^{first}
The voice that spoke to Gideon, saying "God is with you!" also speaks

to everyone of us in the early part of life.

The world is full of wonder and magic. The child sees God in the image of his parent, guiding, feeding and loving the world, and fulfilling almost his every wish, just like father and mother.

How easy and comforting it is for the little boy or girl to pray: "Dear God, protect mother and father, sister, brother and all those I love, and the kitty-cat too."

The child simply cannot conceive of a world without someone watching over it. It is an instinctive faith.

But as we grow older things begin to happen. We begin to see evil, stark, naked, horrible evil. We see disease, suffering, pain--- and oh, so much of it seems needless, useless and undeserved. We see death and tragedy and can find no reason. Then the faith of our childhood breaks and, like Gideon, we cry out: "If God is with us, why then have all these calamities befallen us? "

With this question we move right into the second phase of our religious development, the phase of wrestling with the angel of religion in the long, long night of doubt.

I read the other day about a young refugee woman in Muncie, Ind. who had 200 relatives in Europe before Hitler. Not a one was left. Why did God permit the murder of these innocent ones?

A medical authority once told me that our public health offices have on record 8000 different diseases and 500 different causes of death. Why did God create life so full of pain? I once knew an old man, a pious old soul who used to say that the main reason why he wanted to go to heaven was that he ^{might} get God off in a corner and ask Him some questions.

Most of us can't wait that long. We want an answer now. If God is with us, how then do we explain the tragic side of life? *Comment on Jewish literature*

Some of our sages have offered some very impressive explanations. They all add up to what we might call the bitter-pill-theory of evil: Our troubles are not without benefits. Many a curse is a blessing in disguise. Misfortune, says a Jewish proverb, improves man's character. The olive does not give its precious oil until it is crushed. Some people are like spices which must be ground to dust before they'll give out their best fragrance. Therefore, explained one of our saints, "never call anything evil; merely say I am taking a bitter medicine which the Eternal Physician is prescribing for my own good."

There is certainly a great deal of truth in this argument. It is supported by the biographies of great men. Greatness is rarely to be found at the end of a smooth road. Nearly always a great career resembles an obstacle course. Demosthenes, greatest orator of the ages, was born a stutterer. Samuel Johnson, was deaf, half-blind and disfigured, and no doubt these handicaps spurred him on to develop his superior mental gifts.

We may not like it that way, but we learn from experience that what tastes worst in life, sometimes helps us most. It's like the little boy who forced down the food he didn't care for, yielding to his mother's argument that the vitamins were good for him. Late that evening, he ended his bed-time prayer: "And please dear God, put the vitamins in pie and cake, instead of in cod-liver oil and spinach."

Unfortunately there are many bitter experiences in life which we must swallow, and to make it worse, there seem to be no vitamins in them; nothing but bitterness, and no visible benefits! Gideon, for example, could see no gain at all in the tribulations of war that had befallen his people. There was just plain suffering, hunger, death, and his heart cried out: "If there is a God, why does He permit such things?"

Now the surprising point in Gideon's story is that his question is never answered. ~~Something~~ something else happens to him. Instead of an explanation of why there is evil, God sends Gideon the impulse to act upon it. A voice says: "Go forth in all your might and save Israel" Don't philosophy about the evil in the world, but do something about it. ~~Go~~ Go forth and fight it.

In the end, Gideon not only drives the Midianites out of the fields and cities of Israel, but the tribes of Israel are reunited and strengthened and the way is opened for an era of freedom and prosperity.

So it is in life. Troubles come. We never know why, but as we go forth ^{meet} to them, and only after it's all over, we discover that something was definitely gained.

A few months ago a colored man, Melvin Minter and his wife and 10 children got into a truck and drove off from somewhere in Louisiana, heading toward the West-coast where Melvin Minter had a new job waiting for him. As they approached the little town of Fruita in Colorado, a car nosed out ^{of} a side road. Braking to avoid a collision, the Minter truck skidded and overturned. Their daughter Margaret was killed, Mrs. Minter was seriously injured, and the other children were badly cut and bruised.

Word of this tragedy quickly spread among the people of Fruita.

A number of them rushed to the scene of the accident and brought the Minters to a hospital. A lady offered them an ^{un-}occupied house she owned: "Here's the key, use it as long as you wish," she said.

Other women brought furnishings and food to stock the house.

Mr. Minter was given a job. While his wife was recovering, women took turns caring for the family. A fund was raised to repair the truck, pay hospital bills and Margarets funeral, at which the City Judge and Police Chief acted as pall bearers.

Then, suddenly someone remembered the town's Jim Crow ordinance. The law specifically denied negroes the right of residence.

When (it was) passed, why? nobody knew.

"We just won't enforce it," declared the Judge. To make sure, the mayor called a special meeting which voted to abolish the law for good. Said Mr. Minter: "I'm staying in Fruita. I never had such treatment in my life."

We'll never be able to account for the tragedy that came to the Minters, we can't justify it, but this we do know: In going forth to cope with the problems created by their tragedy, the people of Fruita gained something. The power for good grew in their hearts. The power of righteousness and of love was mightily stirred in response to calamity.

These things should make us humble
~~The sign of mature faith is humility, realizing that we can't~~
have all the answers, and trust ~~ing~~ that a higher wisdom governs in our life.

Perhaps we can now say with greater strength of faith...
~~Judaism teaches us not to despair.~~ We may never be able to explain the evils in the world, but we have been given power to surmount them. We may ^{keep}wonder about the imperfections of life, but ^{meanwhile} we have been furnished the means of improving our human lot.

some day, we shall know more. But meanwhile let us be assured that in God's world no flesh dies in vain, no wound bleeds in vain, no eye weeps in vain, but they that sow in tears, shall reap in joy.

The Sign of Good Times

This day is known in our religion as ^{by many names . . .} ~~Rosh~~ ^{but perhaps most appropriately} the birthday of the world. ^{Based on most universal idea in world, that all things that exist have common origin.} Our deepest prayer today is that the world may truly be reborn in goodness and uprightness and that God may help us create a new order out of old chaos. This year still belongs into the period of Reconstruction that began 7 years ago at the end of World War II. The terrible damage to the wealth and morale of nations has not yet been fully repaired. ^{Some losses are irreparable - and who knows it better than we who lost so many of our faith aflesh} Some people wonder if it will ever be finished. Will the shaky ~~structure~~ structure of peace ever become strong and firm? when shall we live again in safe and stable times? ^{None shall make us afraid? - times of which according to prophecy}

I find the answer to this question in a rarely mentioned passage in the Bible. It happened in the reign of King Jehoash of Judea that the Temple in Jerusalem had suffered great damage. The building was then already 150 years old. Its foundations were sagging, cracks and wide open breaches showed up on the sacred walls which had been raised up by King Solomon. Now we read in II Kings, chapter 12 that King Jehoash was very anxious to repair the damage. And so he appointed men to take over the work of reconstruction. A great sum of money was raised for this purpose and the years passed ----- and nothing happened. The cracks and the breaches remained, there was no progress, except for one thing: all the money disappeared. ^{in this respect history has repeated itself.}

Now King Jehoash did a wise thing. He dismissed the whole crowd that had bungled the job, and appointed new leaders to take over. The same preparations had to be made as before. Again a large amount of money had to be raised. Once more masons, builders, carpenters and other necessary labor had to be hired. Only this time

take that along and get hot water everywhere I am.

A political instrument, call it League of Nations, or U.N. or World Government, is no more than a faucet, a channel through which *flows* whatever rises up from the depths of the human heart.

The U.N. will give us either peaceful or poison water, according to what's inside of people. That's why the emphasis on

Rosh Hashonah is on nothing else but the restoration of faith, on the need to teach people to deal faithfully with one another.

If you really want to help in the renewal and rebuilding of the world, build within.

Now, what do we mean by ^{faith} the kind of faith which is involved in dealing faithfully?

The first meaning of faith is, of course, faith in God.

But I mean faith of a deeply personal nature. If you think of God only as a vague generality or a figure of speech, you have a theory but not religion.

Our rabbis preferred to call God *נִצְחָה* "the Presence" to stress His reality. But, where can I find Him? asks the doubter.

Our rabbis were very patient & tolerant but this is one question for which they had neither understanding nor patience
The question itself ^{was} is peculiar.

Said rabbi Levi, He who asks, "Where is God?" reminds us of the experience a father once had with his little boy whom he was carrying into town. When they came to the market, the boy still riding on his father's shoulders, saw something he liked. His father got it for him. This happened again and again. Then the boy saw a man coming the other way. Said the little boy to the man:

Tell me, have you by chance seen my father?

This greatly angered the father: You fool, you have been riding on my back all along, and whatever you wanted I got for you, and now you ask, Where is my father?

Spirit even the spirit of doubt and inquiry
So is the skeptic. God keeps him in life and sustains him, *and gives him*
and he asks, where is God?

Don't look for God in the distance. He is near and He can be found ~~anywhere~~ in vital personal religious experience---if you really seek that kind of experience.

But faith means also something else. It is having a sense of purpose in life. I doubt if there can be happiness without that.

Our rabbis tell us that when the Temple of Jerusalem was being built, King Solomon used to go down to the Temple area every day to check on the progress of the work. One day he noticed 3 masons doing exactly the same kind of work, but each doing it some distance away from the other. Solomon walked up to the first mason and asked, "What are you doing?" "I am working for my livelihood," said the man with a rather glum expression. Solomon walked on to the second mason. "What are you doing?" he asked. "I am cutting this stone in half" said the man, and there was neither joy nor bitterness in his face. Solomon walked on to the third man, who was singing and working and apparently having a great time of it. "What are you doing?" asked the king. The man proudly raised himself up and said: "I am building a Temple!"

~~What a difference it makes to believe that~~
one's life is being fulfilled in a larger purpose!

People often speak of the loneliness, barrenness and emptiness of old age. Actually there is a greater tragedy earlier in life. That is when, in our prime, we are overwhelmed by a sense of life's emptiness and lack of meaning.

Old people sometimes are forced to give up life-long interests and purposeful activities, and that is a hard blow.

But it is worse in middle age or earlier in life to suddenly realize that one is without ideals, that there is nothing one particularly cares about, without faith in anything.

A chemist once figured it out that purely as a body of chemicals man represents a value of $6\frac{1}{2}¢$ *-and in this time of inflation we may be worth a dime.* Human life is cheap and expendable

if ~~not~~ not seen in the service of a Higher Being with a larger plan.

It is our larger task and purpose, explains Moses Maimonides, which the sound of the Shofar should remind us of.

Awake ye sleepers. Examine your way of life, and do not fritter away your years in pursuit of trifles!

Perhaps the sweetest meaning of faith is hope in the possibilities Godimplanted in the human creature.

An African proverb says: An ordinary fool can count how many apples there are on each tree, but all of our ~~human~~ wisdom cannot predict how many trees are in each apple.

Could anyone have predicted millions of years ago that in the dark and primitive mind of the cave-dweller, at the very dawn of time, there already lay imbedded all the wonderful achievements of man that were to come? all the inventions and discoveries, the harnessing of power, the magic of music, poetry, philosophy, and science?

In the mind of that primitive cave-dweller there ~~was~~ was already contained, as in a seed, all the flowering civilizations of the future. Had he reasoned by what he could then see, as he stood outside his cave clutching his stick, he would have been justified in a total and complete pessimism about the future of mankind.

It should be a little easier for us to have faith in our destiny, looking back on the great strides made by our species. A plan ~~like~~ too marvellous for us to understand is being worked out in the long march of centuries. Despite everything that has happened, our own time is not without great achievement and still greater promise. Dozens of new nations have awakened into freedom. Whole continents are rising out of shame, illiteracy and misery.

Arnold Toynbee, regarded by many as the greatest living historian, was recently asked to give his judgement about the 20th century. He said: My own guess is that our age will be remembered chiefly neither for its horrifying crimes, nor for its astonishing inventions, but for its having been the first age in which people dared to make the ideal of welfare for ~~all~~ a practical objective instead of a mere utopian dream.

The only way the welfare and peace of all ^{mankind} will some day become a reality, is for us to preserve the dream, and the hope and the faith.

Let us then greet the New Year, trusting in God, and His plan, and the man He created.

Some day the human race will be one family, ~~they~~ shall ~~mean~~ have welfare and peace for they shall deal faithfully with each other.

This is an extraordinary holiday [in our faith]. [We Jews enter into it with high expectations. We want this day to make a great big difference in the way we feel about ourselves and about life.

I hope you will get the religious experience you want and be spared the kind of disappointment of which my grandmother, may her soul rest in peace, once told me. I asked her about her earliest childhood memory. She answered: When I was a little

girl, my father went on a long trip and when he returned, I ran up to him and hugged him, and asked: What did you bring me?

But my dear father had forgotten. So he let go of me and said:

"Nothing this time."

When Yom Kippur is over, our souls will be like a little child asking us: "what did you bring me?"

I hope none will have to say: "Nothing this time."

I hope that you will immerse yourself in this great religious day from beginning to end and return with some gift, with something gained as a result of this day's experience.

Now this day of Yom Kippur is an exception among our holidays! On all other holidays, the gifts we receive are obvious.

Rosh Hashonah restores us in hope. Pesach puts the emphasis on freedom. Succos reminds us of the harvest for which we owe thanks. Moreover all those holidays bring us the pleasure that goes with symbols, ceremonial and special foods. But it is different on Yom Kippur. There are no ceremonial attractions. There are no colorful symbols. There is no food.

Nevertheless this day has the greatest hold on the Jew. Why has Yom Kippur, out of all holidays, become the most important one? What gift does it bring us?

The experience we are to receive on Yom Kippur is the most important in religion: it is the experience of sacredness itself. This is the one time when we expect to come face to face with the Highest, with the Purest, with the Holy One Who is of Eternity.

In Biblical days only the High-priest was considered worthy to have such an experience. He alone -- and only on Yom Kippur -- was permitted to enter into the Holy of Holies, the inner sanctum of the Temple of Jerusalem. There, in that dark, square room he was to feel the very presence of God.

Now the functions of the Highpriest have been taken over by the whole household of Israel. We have no intermediaries any more. *become spiritually sensitive.* All of us are supposed to enter into the most secret recesses of our soul, our own inner sanctum, and experience at least once during the year that which is most sacred.

I believe that this supreme spiritual experience in life can best come to us if we follow the 3 things the Highpriest used to do on this day.

To begin with, the Highpriest took off the luxurious and dazzling robes of his exalted office, all the ornaments of gold and purple and scarlet, all the glittering jewels and covered himself with a plain, white garment --- the garment of humility. *[We change our Torah covers to white for the same reason - to express the mood of humility in which celebrate this sacred day.]*

How seldom do we see ourselves in our plainness, unadorned by social position and possessions.

Here we are, each of us a tiny human being in an endless world wherein we are but a momentary incident.

We think of ourselves as creators and doers. It tickles our pride to count off what we have achieved: the houses we built, the goods we manufactured, the cases we won, the cures we prescribed, the money we made. But what does it all matter?

There is a famous painting by Rembrandt, showing King Saul, the melancholy king, wiping his tears with the fold of a luxurious curtain. This painting shows the human weakness amidst material strength. When we get to the top and become a success and have all we want, we discover how little there is to it all. What good is all this grandeur when our spirit is darkened. Remember the old radio sets? Every few minutes the pretty music would be interrupted by whistling signals. Life is the pretty music spoiled again and again by the truthful voice that *whispers* vanity of vanities: "Naked I come out of my mother's womb, and naked shall I return....the grass withereth and the flower fadeth... dust returns unto dust." Can all our diversions and amusements make us forget that our existence is a mere shadow for which we ~~can~~ find no reason, no explanation, no purpose?

Rabbi Aaron of Karlin, who lived about 200 years ago, was once asked what he learned from his teacher the great Maggid, the wisest Jew of his time. Answered Rabbi Aaron: "Nothing at all" When they urged him to explain what he meant by that, he added: "I learned that I am nothing at all." The meaning of human life is not in what we are, nor in the things we make, but in the God who made us.

Humility prepares the way for faith. And so the Highpriest dressed in his simple garment which expressed humility, was ready to seek God in the inner sanctum.

I have often wondered what went on in the mind of the Highpriest as he stood all alone in that mysterious place, empty except for the small ark with the tablets of the 10 commandments inside. Did he feel something he had not felt before? Did he see something he had not seen before? We can be sure of one thing. He knew as well as we know that God was everywhere and not just in that little room. Why then did he go in with such ceremony and solemnity?

It was a symbolic way of expressing his active search for God. It is for us human beings to seek God even though we cannot see Him. We must make the first move and approach Him and only if we seek and search and try to come near Him in thought, in imagination, in prayers of the heart and of the lip, shall we some day penetrate into the inner secret of religion and know God as a certainty, as the ה'נוכח the real Presence that carries us.

At least my personal feeling about God is the presence that carries me. 17 years ago when I was a high-school senior, I would have ridiculed such words. But I have found out that

living without faith is like being thrown into a stream of water without knowing how to swim. You thrash around like mad in order to stay up in the water --- and the more you exert yourself, the more you feel like drowning. The real swimmer rests on the tide and it carries him. The person of faith knows that worrying, thrashing around and fighting like mad is useless---- real faith is the ability to trust in the carrying powers of God, for He is the element that carries you.

Now it is a fact in human nature that whenever we experience something that's perfect, we right away think of our own imperfections. We read a beautiful letter and remember how poor we are in the art of letter writing. We hear the voice of Caruso and immediately recall that we can't carry a tune. Now, it is an invariable fact of the religious experience that when you have caught a vision of God in His perfection, you can't help but think of your own short-comings.

There is an old prayer called the *שְׁמַחַת מִצְוֹת*. It was the very first prayer with which Jews approached God on KolNidre night. It goes somewhat like this:

O Lord, you have made me, but what did I make of myself? You have given me eyes to behold Thy wonders , but I have looked for temptation. You have given me ears to hear Thy commandments, but I have defiled them with idle chatter; you have given me a tongue to speak truth, but I have abused it for falsehood. You have given me a brain to seek the good, but I have abused it to seek evil. *That is the human tragedy - he turns his power for good to evil* Similarly, the Highpriest, when he entered the Holy of Holies and contemplated God's greatness and His gifts to us, he instantly thought of man's sinfulness and could say no more than:

I have sinned, and my people have sinned.

And so, just because we feel closest to God on this day, we make our longest confession of sins ---it is long enough even in the abbreviated version of the Reform Prayerbook which has omitted some substantial sins. The *YicGne KGN So*

is the most characteristic prayer of Yom Kippur. I am tempted to say that those sins mentioned there are as ^{valid} good today as when they ^{were} first reduced to writing. I read the other day of a typographical error which appeared in the social column of a certain paper which reported that a gentleman was taking a cruise accompanied by his wife and 4 sins.

It seems mankind is cruising through history accompanied by the same flock of sins. I wouldn't remove any sin now listed, but I would add a new one, and I believe a most substantial one:

I would call it "the sins which we have sinned against Thee, O God, by ^{destroying} starving our souls."

Never have we had so many Jewish organizations keeping us busy with this or that, and at the same time never have Jews felt so empty inside. The intelligent faith, the inspired confidence, the calm and wisdom and sense of mission is no longer typical of the Jew. You hardly dare mention a Biblical figure outside of Abraham, Isaac and Jacob for fear of talking over the heads of a Jewish audience. I believe we Jews of the 20th century have somehow managed to save the Jewish body and lose the Jewish soul.

In his picture of ^{the} Dorian Gray, Oscar Wilde tells of a young man, whom a great artist painted in the full splendor of his youth. When the man beheld the finished master piece, he burst into tears, "How sad it is," he cried, "that I must grow old. My face shall become wrinkled, my eyes dim and colorless, but this picture shall remain ^{always}

always young. Oh, if it were only the other way! If the picture could change and I could remain always what I am now." His wish was granted. Throughout the succeeding years his picture ---his dream world that is, --- changed with the changes that came over him, while his physical self remained the same. Through various stages of degradation and shame, through sin and vice, he remained the same, young and radiant, but his picture --- the mirror of his soul --- took on all the ugliness and distortions which were his. At last the horror of the picture --- the mirror of his ugly inside drove him to madness and to self-destruction.

Physically, we are still a rather vigorous people of over 12 million, but the spiritual image of Israel has shrivlæd and withered. Our soul is ^{impoverished} distorted. Self-doubt and fear dwell in our hearts.

Oh let us repair the damage we have suffered internally. Let us save our souls from disfruction. Let us return to the purifying, cleansing and soulrestoring fountain of holiness. Let us place ourselves at the mercy of the King at this night of mercy. Let us not plead merit nor contend with ^{lane} excuses but let us return to Him Who shall renew our days as of old, saying

We are ^hy people, Thou art our King
We are Thy children, Thou art our Father
We are Thy flock, Thou art our Shepherd
We are Thy vinyamd, Thou art our Keeper
We are Thy beloved, Thou art our Friend.

A JEW IN THESE TIMES

YOM KIPPUR MO

1952

my dear friends,

We shall read this afternoon about one of the most fascinating characters in the Bible, the prophet Jonah. The book of Jonah ^{is} traditionally read in the afternoon of Yom Kippur ^{it} tells us how ~~and~~ the prophet ^{is sent} on a mission to Nineveh, but Jonah, in typical human fashion, does what he wants, ~~not what he ought to do~~, and so he takes a ship in the opposite direction, a ship bound for Tarshish. But Jonah cannot really escape the divine commandment. A storm breaks out ~~upon the sea~~, the ship is tossed ~~about~~ ^{up & down} by the mighty gales and ^{is} about to be swallowed up. The captain calls ~~together~~ the frightened crew. ~~But~~ ^{now} where is Jonah? There is no time ^{now} to look for him. The ship appears to be sinking. The captain hurries down ~~to~~ below deck to inspect the bottom of the ship --- and behold --- there lies Jonah ~~and~~ --- ~~the baggage~~ --- and fast asleep. This ^{is} the situation in which the captain gets hold of ~~the prophet~~ Jonah, ~~and~~ and shouts:

נע גל לא דיא דיגלד
 קיבן דיא דיגלד

WHAT MEANEST THOU THAT THOU SLEEPEST? ARISE CALL UPON THY GOD!

Jonah 1.6

And as Jonah awakens, ~~the men~~ he finds the crew of sailors, who had followed the captain, standing about him ^{and} asking ~~questions~~:

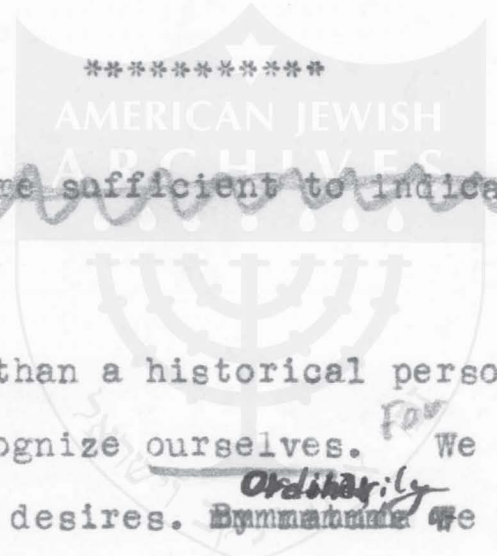
WHAT IS THINE OCCUPATION
WHENCE COMEST THOU
WHAT IS THY COUNTRY
AND OF WHAT PEOPLE ART THOU

יהוה אלהינו
אני יהודי
אשכנזי
אני יהודי

Jonah 1.8

And Jonah, now fully awake, answers all these questions with 2 words
I AM A JEW.

אני יהודי



~~These words, I am a Jew, are sufficient to indicate our country, our origins and our occupation.~~

The prophet Jonah is more than a historical personality --- he is a symbol. In his features we can recognize ourselves. We too go about satisfying our own ~~personal~~ ^{Ordinarily} urges and desires. ~~By~~ we pay little attention to tasks other than ~~those having to do with~~ our personal interest.

And so we go our own way, and fall into ~~a~~ ^{a deep} sleep of indifference toward those higher ~~things~~ ^{purposes} for which ~~man has~~ ^{human beings have} been ~~created~~ sent into the world.

But soon troubles rise like the waves of the ocean. We are caught in a raging storm of war and calamity to remind us of the way we should have chosen. Disaster after disaster breaks loose, telling us that we cannot escape God's commandment --- yet we are asleep.

or some such occasion
Then, Yom Kippur, ~~the~~ day of soul-searching ~~has~~ ~~acts~~ like the captain
in the story, ~~and~~ rouses us from our spiritual slumber. And all kinds of
questions come to our minds:

What is your occupation?
Whence do you come?
What is your country
~~And of what people are you?~~

OK.

tells

And the way we answer these questions ~~decides~~ what kind of Jews we are.

~~On the proper answer to these questions, I believe, will give us a clear
definition of what it means to be a Jew in these times.~~

~~WHAT IS OUR COUNTRY?~~

~~WHENCE DO WE COME? What is our origin? I think it is just common sense
you know which
that before you know where you are going, you must be sure ~~which~~ way you
came from. It is impossible to speak intelligently of the task ~~mission~~
or the mission or the function of the Jew in the present world crisis
without an understanding of our origin as a people.~~

Whence do you come? How would you answer this question? Would you say
you come from Trenton, or ~~Manhattan~~ Philadelphia, or New York? Would you
say you come from the old country? or can you see farther back?

Would you say your ancestors dwelt in all countries of the world,
Spain, and ^{still} neither of these places was our
but especially in/Babylonia,/Palestine; ~~Egypt~~ ^{But not even that would - is}
~~original home.~~ ^{we} ~~any place ever south of the Jordan and~~
~~reveal your true origin.~~ Before we settled in Palestine, ~~the manama people~~ we
lived as slaves in Egypt --- and before we came to Egypt, we were a ~~nomadic~~ ^{wanderer}.
tribe in the deserts of the near East ^{Arabian desert.}

~~And now open your Bible and do you remember what the Bible tells us about~~
~~our origin~~ And before that, we lived in an ~~endless chain of~~ generations ^{of thousands}
 going back to the beginning of time; Whence do ~~you~~ you come from?
 The Bible answers it on the first page: ~~Man came from~~ Our origin was
 a thought and a command in God's creative mind. And God said: Let us
 make man in our image.

I think it is well for us to remember ~~in times of trouble~~
 when we are beset by all kinds of problems, when we ~~are thinking of~~
~~the noise of war and the crashing of~~ empires that after all, these ashes and pains, ^{and} ~~that all this~~ tumult, and
 turmoil, will pass away in the ebb and flow of the ages and all that shall
 remain will be He who gave us the breath of life, ~~who~~ ^{was} the first and ~~shall~~
^{be} the last.

Do you want ~~the~~ peace of mind ~~which~~? You won't find it in
~~the concerns of this world~~ life and labor, be your life ever so long or
 your labor ever so ^{great} ~~successful~~. But you will find the peace and ~~the~~
 serenity ~~which is~~ life's supreme joy and happiness if you keep your
 eye on the source whence ~~you~~ came.

I believe Bertram Russel once said:

A child lives in minutes

A man lives in years

A historian lives in epochs

But a ~~Spannoza~~ Jew lives in eternity

Religious ~~men~~ always live in eternity.

Whence do you come?

They ~~remember their origin in the words of the psalmist:~~
the Jew answers with

O Lord Thou has been our dwelling place in all generations,
Before the mountains were brought forth or ever thou hadst formed
the earth and the world, even from everlasting to everlasting....

And now ask: What is your country?

~~Part of the Jew is in every country and every country is part of
the Jew.~~ Edmond Fleg, a patriotic Frenchman ~~and~~ some time ago

wrote a deeply personal book, entitled: Why I am a Jew. ~~The book was~~
~~written~~ In it he says: "At times when I go through a museum and stand
before the pictures, statues, coins and jewels gathered from all places and
all times, now classified, numbered and labeled, I dream that some one
of my ancestors may have seen, touched and admired some of these things

in the very place, ~~in the very~~ ^{and the very} time when they were made"

What is your country? Part of the Jew is in every country, and every country
is part of the Jew.

ndyet I venture to say that though we Jews have loved and served many a land, we have not felt completely at ease anywhere. The country we love most dearly and long to be in, is a country yet to be, a country of the future, --- it is that distant time and place when the messianic dream of righteousness and peace will be fulfilled and men shall recognize that they are brethren.

It might be said of the Jews what has been ~~told~~^{said} of Alexander the Great. When he gave away all his treasures and distributed them to the captains of the army before the invasion of Asia, someone said to Alexander: Sir, ~~what do you keep for yourself?~~ He answered: HOPE.

The one thing we Jews have always kept is HOPE. What is your country? We are citizens in the land of future dreams and hope.

And now the most personal and decisive question of them all: WHAT IS YOUR OCCUPATION? What is your job, your purpose in life?

There can be no doubt about it that most people today are leading a meaningless existence, and that it is this lack of realized purpose which is the cause of ^{much} discontent and world-weariness.

Are we here on earth only to eat, drink, grow strong, then weak, then old and die? Is it life's purpose to get more and more of the things which mean less and ~~less~~ as we ~~grow~~ older?

Leo Tolstoi ~~was~~ ~~through~~ ~~this~~ ~~vanity~~ ~~of~~ ~~vanities~~, this striving after wind, in one of his famous legends, entitled HOW MUCH LAND DOES A MAN NEED? There was a russian muzhik, a peasant, who was not rich but had enough to live on. One day he visited a rich relative and returned with envie. | His few acres were no longer enough. He wanted more. So he took his savings of a few hundred rubles, sold a horse, put his son out as a laborer and with borrowing the rest, he succeeded in buying some more acres. He sowed land and prospered. He thought he knew now how much land a man needs.

But soon the rumor spread that people were moving to new places, down the Volga, where there was rich fertile soil ~~free~~ for the asking.

The peasant reasoned: "Why remain here? I can sell my house and land, and buy many more acres down in the Volga region and together with the free land

I shall get there, I can have a ^{big} ~~man~~ estate". And so he did. He settled in the new place and again he prospered. Now he knew how much land a man needs. |
on a larger scale.

I cannot forget the penetrating remark ^{2u} ~~one of my most~~ esteemed Christian friends once made to me. She happens to be a brilliant teacher/in a private school. She said: "Jewish children are not only more alert but more restless than others. They seem to be driven all the time from one place to the other. From school to the piano lesson, to dancing instruction, to ~~entertainment~~ ^{parties} a drama rehearsal, to scouts and to ~~amusement~~ with friends. I wonder how often these children may enjoy just a quiet evening at home. I wonder ~~how~~ if their parents take time out to spend a few hours with them, listening to music or playing chess or just sitting and reading. ~~these children~~ ever go out just with their parents. I wonder if ~~they ever pray together~~ ^{and have} or go out for a few quiet hours by the lake side and seeking as a family the beauty and peace of the open sky." also
I think ~~we~~ not only our children, but we adults ~~too~~ need a few quiet hours of peace and meditations/ for our selves.

Keep going - we say but
~~What is all this rushing~~ ^{rushing} Where is it getting us?
 just

How long can a man
 If we are just going to keep on eating drinking hurrying aging ~~and~~
~~and~~ without ~~ever~~ stopping long enough to think what this whole life is
 all about, ² ~~if we aren't~~ ^{think or concern ourselves} going to ~~pause for a question~~
 about the aims and purposes of our life --- naturally we aren't going to
 have much religion.)

Lord of all pots and pans and tins, I have no time to be
A saint by doing lovely things, by watching late with Thee
Or praying in the dawnlight, or storming Heaven's gates.
Make me a saint by getting meals and washing up the plates.

Warm all the kitchen with Thy love, and fill it with Thy peace,
Forgive me all my worrying and make all grumbling cease.
Accept this service that I do -- I do it unto Thee.

This girl who may still be carrying on her unglamorous work, found the only
way to dignify drudgery: ^{Regard} ~~consider~~ yourself as an instrument in God's hands
and offered ^{up} your work as a service to Him!

Basically, this is the light we can get from the story of Jonah the
prophet. ~~The~~ main point ~~of that story~~ is that life is a mission, an
assignment, a task given us by God ---- and woe to ^{him} ~~the man~~ who forgets
it. He must drown in the ocean of boredom and meaninglessness.

You know, my friends, we can sometimes learn a great deal of wisdom from a very common ~~and~~ simple person. *And so* It was a plain English ~~servant~~ girl - *a servant girl* who discovered for herself that what matters in life is not that you do great things, but that you do --- however little --- for a great purpose. She put her discovery in these prayerful words:



This then is our definition of Judaim:

Whence do we come? ^{We come from the eternal past -} From God, the giver and receiver of life
 --
 What is our country? ^{We live in the distant future} ~~Not~~ the world ~~which~~ is but ~~the world which brought to mind~~ as it ought to be
 What is our occupation? ^{We are under} ~~To live and labor in~~ the employment of God

Recently Professor Braden of Northwestern University asked 2000 persons in a carefully prepared questionnaire, ^{what} ~~why~~ they ^{attended} ~~attended~~ religious ^{Religion} ~~services~~. The most common reply ^{that} was, They expected ~~of~~ Religion to GIVE MEANING TO LIFE.

This is what Judaism will do for you. ^{join us} Come to ~~Temple~~ in the weeks and months ~~before~~ ahead because ^{I believe that} you need the Temple, ~~because~~ you need faith, you need prayer, you need ~~the commandment with my commandment with~~ to be more with yourself and with God --- ~~commandment~~ to escape from futility and meaninglessness --- and may you find here ^{your} ~~the~~ summons to life's true purpose!

Wonderful to see so large a congregation again enabled here. As I look around I see businessmen who left lucrative businesses, doctors who are here this day despite busy practice, attorneys who chose this day in the court — of one Lord — at the same time my heart is hurt that some who should be here aren't. In former times even the apostate Jew would return to synagogue on bonded knees & on this day what a challenge for us to bring them back

- This is the day, my friends, when we see the greatest concentration of the forces of Judaism in the entire year.

The massing together of our people in such impressive numbers is reminiscent of the time when King Ben Hadad of the Arameans gathered all his host to make war against Samaria. Ben Hadad and 32 kings of the East marched at the head of a tremendous army with innumerable horses and chariots. Standing outside the gates of the city of Samaria, Ben Hadad despatched a messenger with the demand for immediate surrender: The victory is ours; now open up, and turn over everything you have.

The message was considered by the king of Samaria and his elders and finally this reply was agreed upon: Let not him that puts on his armour boast as he that takes it off.

In other words, the time to boast is not at the start but at the end of the struggle.

Soon enough the enormous army of the Arameans disintegrated, scattered all over and was soundly defeated.

I can see ourselves in the Arameans. We too are gathered as a tremendous force dressed in the shining armour of religion. We are all set to conquer the citadel of evil. But beware of boasting. Tomorrow millions of our faith will be scattered, back to normalcy, back to indifference, back to forgetfulness.

This is the tragic weakness of organized religion. A tremendous High Holiday assembly with proud visions and then the scattering and the hoped for victory turns to defeat.

I believe a rather timely question for us to consider is how organized religion can win its victory? When and how will the power and the glory and the victory really go to the cause of religion?

Take our own faith, for example, what has really kept it alive in critical times?

We are so used to pointing to the pure religious teachings and high moral tone of our faith, that we entirely forget a still more important factor ~~wh~~ ~~Judaism~~ ~~is~~ ~~here~~ ~~today~~ ~~not~~ only because there is so much truth in it, but because zealous and devoted men and women put their heart into it.

This is brought out in innumerable incidents like the story of brave Eliezer. He was one of the leading scribes and a man of venerable age and appearance who lived at the time when the Maccabees were battling against the Syrians. The Syrians, as you know, were trying to stamp out the Jewish faith. Eleazar was brought before a crowd and commanded to eat pork, or be killed. The old man, right away and on his own accord, went up to the torture wheel. Now, it so happened that the Syrian officer personally knew and greatly esteemed Eleazar and wished to save his life. So he took him aside and privately urged him to eat any kind of meat to be secretly fetched from his own household and merely pretend that he was obeying the order to eat pork. But Eleazar rejected this scheme although technically he would have broken no commandment. Says the 2nd book of Maccabees: Eleazar would not pretend and so he chose death. Was it really just a piece of pork for which Eleazar laid down his life? I read on, and then I came to the passage which reveals what Eleazar really died for:

Said the old man before he was put to death: It is not fitting for a man of my age to lead our young people to suppose that Eleazar when 90 years old has gone over to hethenism. By giving up my life now, I will prove myself worthy of my years and leave to the young a noble example.

A noble example, an example of loyalty, of being personally committed, of taking your religion so seriously that every part and portion of it becomes precious ----that is the thing that gives power to religion. Eleazar was especially concerned about the impression his example would make upon the young in whose hands lies the future of our faith.

What kind of example do we set to our young people today? Oh, we are great ones in boasting. We keep saying to our children: ~~We~~ should be proud to be Jews. We are the people who gave the world its Bible and the 10 commandments. Can there be a finer religion than the one described by our prophet Isaiah in today's Haftorah --- a religion to break the fetters of wickedness, to let the oppressed go free, to deal bread to the hungry, to treat the poor as our brother, to clothe the naked and build the foundation of peace for many generations. We say to our young people, isn't that a great statement. Let's be proud of ~~man~~^a religion that wants to teach mankind to do these things. ---- But what happens then? "here are these proud parents during the year? What kind of example is that of claiming boastfully our heritage this one day and than forsaking it 364 days of the year? What right does any Jew have to boast of membership in a faith which he deserts and neglects and forgets about the greater part of ~~the year?~~^{his lifetime.} He isn't in - he is out!

But some will say: I can be a good Jew without going to Temple. I practice my religion in my home and in my heart.

You would imagine that people using this excuse for their absence the year round are really models of learning and saintliness; that their homes are miniature sanctuaries, that they are so occupied with their private devotions to wisdom and ethics and philosophy

that they cannot possibly spare the few hours a week they are expected to give to our Torah.

But what are the facts?

They are busy, but not necessarily with the company of great minds and great books, but they are really busy, busy with entertainment geared to the mind of the 12 year old, with party-going and abundant diversions which more than satiate the stomach but do not fill the void and emptiness within.

Oh they are bored, so bored with prayer, with ceremony, with services, with religion ---- I find that they who are bored ~~mm~~ with their faith are bored with everything else in life. They suffer from the chronic boredom which is the symptom of an empty life, an undedicated life, a physical existence which misses its goal, and for which they pay the penalty ~~which is~~ of tedious, dreary boredom.

A gentleman once visited an art gallery not because he wanted to but because a friend asked him to come along. He was having a terrible time. The classical master pieces made no impression on him and he could hardly wait to get out. Finally, he walked out the door and as he left he said contemptuously to the man in charge: I DO NOT CARE FOR THESE PAINTINGS. Sir, was the reply, It is our visitors and not our paintings that are on trial.

The disinterested, absentee congregant, no matter how well-intentioned he may be, passes his own verdict. *גיא בן עיראן סי*

Do not separate thyself from the congregation is one of the soundest Jewish principles. That kind of separation is as fatal to the religious life of the individual as it is ^{destructive} to the synagogue itself.

It is a matter of common sense that every type of battle has its peculiar weapons. You cannot fight a naval battle with horses, nor win control over the air with tanks. The battle of religion calls for spiritual weapons----prayer, study, visionary enthusiasm, the glow of fellowship ---- If we do not become experts in

these weapons of faith, we have no power and no influence. ~~Minima~~ ^{of religion in this struggle}

~~WANTED MAN AND WOMAN POWER ALL YEAR ROUND~~
A big treasury and a big building are strictly secondary assets.

^{We need man power and woman power - and we need it here!}

If I were to choose the noblest Jew in American History, I would choose a man who was a trader and butcher and came over to America about 300 yrs ago.

Asser Levy van Swellem --- A Dutch Jew settled in New Amsterdam.

Fought for right to stand guard. Refused to pay a substitute fee. ^{If not for him we}

^{might have become 2nd class citizens in this country.}
Wonderful example for us. Our duty is not to pay fees to the Synagogue and let others defend it and stand guard over it. That is not honorable.

THE SYNAGOGUE IS NOT A PLACE TO SUPPORT BUT TO OCCUPY. It is not another charity, but a battlestation ---- our watch-tower, our strategic height the place we need for vision.....

The fable tells us of an Indian chieftain who once commanded his three sons to climb a certain mountain, a steep and difficult mountain and to bring back some object as a token of the highest point which they reached in their climb. Explained the father that leadership of the tribe would go to the son who returned with whatever object could be found on the highest level of the mountain. Towards sundown, the 3 returned. One had climbed half-way up the dangerous slope and brought back a cluster of rare flowers, growing on that level. The second had gone farther and reached two-thirds up the mountain side, and brought back some rare stones which he had discovered there. The third, bravest of them all, had climbed to the very top, but he had found nothing there to bring back with him. The peak of the mountain was above the timberline so that nothing grew there and it was one solid rock from ^{which} he could not break off any portion.

"And what did you bring back," asked the father.

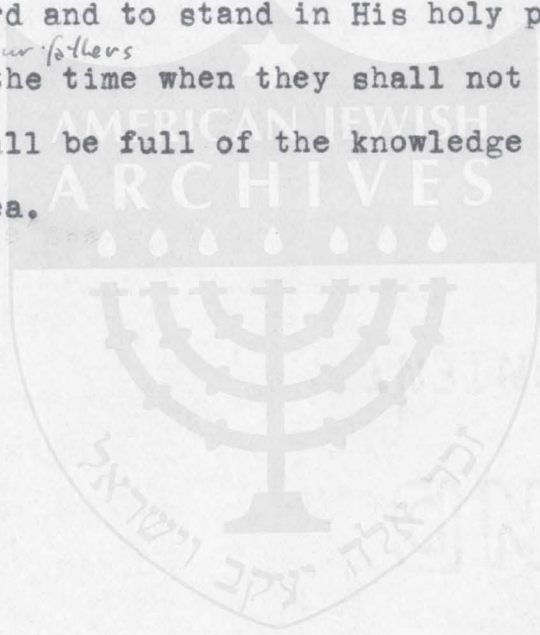
Father, said this young man excitedly, I have brought back nothing. But from the heights I reached I caught sight of the sea! I caught sight of the sea!

No achievement is greater than the achievement of vision.

To see a hope that can be realized ^{when no one else sees it} --- that's what we need to lift us up these days. We Jews have stayed in the forefront of civilization because we faithfully climbed the mountain of the Lord, ^{we ascended} and from that height, time and time again, we caught sight of tremendous possibilities.

~~We became an optimistic, a hopeful and a visionary people because we flocked to our synagogues to rise above the everyday problems.~~

^{into our synagogues} Let us make it our sacred habit ^{LET US PUT ON THE ARMOR OF RELIGION AND KEEP IT ALL YEAR} ^{Let us pledge to each other} to ascend together into the mountain of the Lord and to stand in His holy place --- the place whence we can ^{as did our fathers} see the time when they shall not hurt nor destroy, but the earth shall be full of the knowledge of the Lord as the waters cover the sea.



ENDURANCE

Memorial Service
Y. Kippur - Trenton 1952

WINDOWS ON ETERNITY

Presided Aggan Oct 1, 1974
Y. Kippur

"THE DAWN HAS COME"

It was a wise woman, the Bible says, a woman of Tekoa, who pointed out to King David that the moments of life "are spilled on the ground like water which cannot be gathered up again." We all know that to be so. We know only too well that we cannot recapture a single moment of our life, --and yet we are mystified by our powers of remembrance. Not in reality but in remembrance we can skip over the years and decades ^{and re-live them} and see ever so clearly beloved faces and hear familiar voices, faces that have vanished and voices that have been silenced long ago.

Is it all in our mind? Is all that remains of ^{our} life ^{mere} a thought, ~~a shadow~~, a ~~picture~~ picture in someone else's mind?

Though we keep repeating that all life must end and that our days are limited, and keep saying all flesh is grass and all the goodness ^{thereof} is as the flower of the field, ^{we} we still wonder, we still question ^{what} ~~whether there is~~ the end to end it all? *Is death the end?*

We have had many a dream. How did we know that it was only a dream? Only by ~~waking~~ ^{waking}. Could not life also be just a dream and death ~~(not a falling asleep, but)~~ an ~~awakening~~ ^{awakening} to greater reality, and a more perfect consciousness?

Does anyone know the exact point at which life begins? Birth is not the beginning of our life --- birth is merely a stage at which what is already alive emerges into our kind of existence. Our real ^{origin} ~~beginning~~, ~~precedes~~ ^{precedes} birth and conception and we may surely trace ourselves not only ^{back to} ~~to~~ parents and grand-parents but all the way back through the chain of generations, back ~~into~~ ^{ultimate} the ~~infinite~~ beginning of all things. ~~and just as~~ ^{if} No man really knows the ^{true origin} ~~beginning~~ of his existence, ^{how} ~~could he even begin to~~ ^{know} ~~about~~ his real end.

Take a piece of paper and watch it burn. Slowly it wilts in the flame and turns to ashes. Our eye tells us that the paper is gone, but the elements which constituted paper have not disappeared.

They have changed, they have been transformed, partly into ashes and partly into ^{smoke and gas} invisible form. And the chemist tells us that there was no loss at all, only transformation.

May we not also say that death does not devour ^{the elements of life ---} ~~but merely terminates~~ ~~that there is no termination but merely transformation?~~

~~We may learn that from the~~ ^{is told} parable of ~~two~~ two brothers who lived in the city behind great stone walls and never had seen field nor meadow. But one day they decided to pay a visit to the country. As they went walking along the road, they saw a farmer at his plowing. They watched him and were puzzled.

What on earth is he doing that for? they wondered.

"He turns up the earth and leaves deep furrows in it. Why should anyone ^{spoil} ~~a smooth piece of~~ ^{ground} ~~land~~ covered with nice green grass, and dig it up?"

Later they watched the farmer sowing grains of wheat along the furrows. "That man must be ^{confused}!" --they exclaimed. "He takes good wheat and throws it into the dirt."

I don't like the country! -said the ^{younger} brother in disgust. Only queer people live here. So he returned to the city.

His ^{older} brother who remained in the country saw a change take place ~~several~~ several weeks later. The plowed field began to sprout tender green shoots, even more beautiful ~~than~~ than before.

This discovery excited him very much. So he wrote to his ^{younger} brother in the city to come ^{back} at once and see for himself the wonderful change.

His brother came and was delighted with what he saw. As time passed ^{both} ~~they~~ watched the sproutings grow into golden heads of wheat. Now they thought they both understood the purpose of the farmer's work.

But ^{as soon as} the wheat had ^{ripened,} the farmer began to cut it down. At this the ^{young} impatient brother exclaimed:

"The farmer is out of his mind! How hard he worked all these months to produce this lovely wheat, and now with his own hands he is cutting it down! I'm ^{fed up} with this idiot. I'm going back to the city!"

The older brother, being patient, held his peace and remained in the country ^{a while longer.} He watched the farmer gather the wheat into his granary. He saw him skillfully separate the grain from the chaff. He was filled with wonder when he found that the farmer had harvested a hundred-fold of the seed that he had sowed. Only then did he understand the logic ^{reason and purpose} in everything the farmer had done.

We mortals see only one single phase of God's work, — — ^{the segment} and ~~what~~ we see, we cannot understand. Why should we be cut down in the midst of our years? But God who sows the seed of life knows how to reap His harvest. The event in which we see only loss, may be another step nearer to ^{end gain} profit ^{higher plan} in the ^{of God.}

Death is not a cut-off, but another phase of life and inseparable from it.

This earthly life is only a small portion of a long and winding road. We do not know what lies behind the next turn. We cannot see that far. But we may ~~gather something~~ get an idea about the length of man's journey by considering the extraordinary equipment which we carry around with us. Man, someone ~~said~~ ^{wisely} said, is over-endowed.

~~Everywhere else in nature~~ The endowment of the lower animals is ~~just~~ sufficient to enable them to meet ^{the needs related to} their environment. The equipment of the fish meets the conditions of the watery element. The squirrel has been given no more and no less than is ~~needed~~ needed for life upon the tree tops.

x To the living, death is a wound, its name is grief. Its companion is loneliness.

But man is endowed with far more than he ^{needs} for life upon the earth. He has been given baggage for a much longer journey, so to speak:

Our capacity for love beyond the separation of death; our inborn discontent with earthly existence; our dreams of perfection that can never be realized in this life; our unquenchable hope, our insistent longing for eternity, our capacity for faith in things unseen --- these gifts are our over-endowment. ^{There is so much more to him each of us than we can ever develop in a single life-time.} And just as a world of vision corresponds to the eye, and a world of sound corresponds to the ear, shall we not say, with good logic and faith, that our strange longing for permanence must correspond to an environment that is permanent, and that our ability to conceive of eternity must correspond to a reality which is eternal?

Human reason and logic can ask the questions but cannot give us all the answers. In the final analysis we shall willingly allow faith to lead us. Those ~~of us~~ who believe that, with wisdom, God created the world will also trust that, in wisdom, He gives life and ordains death.

Not by our light but in Thy light do we see light. ^{Ps 36.9}

For the widows on high are opened unto us, opened unto the eye of faith.

God, Thou hast placed ^{1s 24.18} man upon the earth, bestowed upon him a mind to seek truth, a heart to perceive love and beauty, and Thou wilt not crush it all forever. Our life is more than a watch in the night, more than yesterday when it is past.....In Thy presence we shall find fulness of joy, and in Thy right hand bliss forever more.

* Victor Hugo said "For half a century I have been writing my thoughts in prose and verse, but I feel I have not said one-thousandth part of what is in me."

We're equipped for a longer journey. Our most permanent over-endowment is that of imagination. ^{By imagination we can rise to heights no human being can ever scale.} In the vision of the human

mind persistently asserted them the millennium - a spiritual after
life is an absolute certainty.

Everyone knows in their bones that something is eternal," says
 Thornton Wilder in "One Town"; "and that something
 has to do with human beings."

2000 years ago Cicero ~~said~~ ^{gave} virtually the same testimony
 of faith:

There is in the minds of men, I know not how
 & certain foreboding of a future existence
 and this takes deepest roots in the greatest
 geniuses & most exalted souls."

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Death is not a cut-off, but another phase of life and inseparable

from it: To the living, death is a wound,
its name is grief.

Its companion is loneliness.

Whenever it comes, whatever its guise,

Even when there are no tears

Death is a wound.

But death belongs to life ---

As night belongs to day

As darkness belongs to light

As shadow belongs to substance.....

As the fallen leaf to the tree

Death belongs to life. *Why do we have no real, direct perception of the hereafter*

A mysteriously suggestive line may be found in the 36th psalm:

In Thy light we shall see light

What does it mean?

For each phase of existence we have different means of perception.

In this material world, our physical senses are appropriate to the objects to be perceived.

In a different kind of existence, we shall be given different means of perception. God will give us the light we need:

In Thy light we shall see light.

Death is not the end of all perception but the beginning of a new kind of vision. The renowned ⁴¹Indian philosopher poet

Rabindranath Tagore put it this way:

Death is not extinguishing the light,

It is putting out the lamp because the dawn has come. Amen.

Aug 22, 1952

File

R.H. Holiday

This Sabbath - R.Chodesh Elul

Last month before Rosh Hashonah - *Very fish in the stream shiver with foreboding of the Day of Judgment.*

Preparations: 1. Attend service

2. More fervor in prayer and study

"Do not make prayer a mechanical routine"

3. SHOFAR - RECITATION OF PS. 27 daily

4. Visit graves -- "Measure the field "

Use at Cemetery Sermon

women pace about cemetery with spool of cotton --take cotton to candle maker for wicks of candles to be donated to synagogue. "LIGHT FROM DEAD PAST"

High Holidays are a heritage of the past --- light a flame of religious fervor in our hearts

World-wide religious awakening among Jews is now beginning:

ELUL PREPARATIONS are still observed with some modifications
Return to synagogue -- time for unaffiliated to join
Greater readiness to pray from heart
Intensification of Jew.education ---Rel.School open
Visit cemeteries to commune with souls of departed
and for their sake are prompted to deeds of charity

Daily recitation of psalm 27: neglected but should be restored.

Not as popular as Ps 23