



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

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, 1953.

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

Translation 1953 SHADIMAT SHUVAH

"MEN WHO RETURNED"

Return Hafforah ^{ה'תש"ח} ^{ה'תש"ח} ^{ה'תש"ח} ^{ה'תש"ח}
Hos 14.2 RETURN O ISRAEL UNTO THE

(LORD), (MY GOD)

[HOSEA'S PRIVATE LIFE]

PENITENTIAL SEASON - TIME OF RETURN

literally true: Many Jews return to fold.

THE 2 MOST REMARKABLE JEWS OF 20th Century:
were returnees

HERZL: TO LEAD MASS CONVERSION TO CATHOLICISM
DREYFUS TRIAL - ANTISEMITIC MOB SCENE

SAT UP ALL NIGHT & WROTE
"JEWISH STATE"

FOUNDER OF ZIONISM

FRANZ

ROSENZWEIG AT 26 decided conversion
Appointment with Lutheran Pastor

1913, visited Berlin Synagogue

Resolved to "Return to where I have been elected
from birth"

1 YEAR of intensive Jewish study in Berlin

ENLISTMENT GERMAN ARMY

WROTE "THE STAR OF REDEMPTION"
ON POSTCARDS

HE CAME TO OBSERVE SHABBATH, ADVANCED TO
DAILY PRAYER & FESTIVALS & KASHRUT

"MAN'S UNDERSTANDING GOES ONLY AS FAR
AS HIS DOING."

RELIGIOUS CONVICTIONS MUST BE EXPRESSED
IN RELIGIOUS ACTS — CEREMONIES
THE LANGUAGE OF FAITH

FAITH TESTED : AT 35 CREEPING PARALYSIS
COULD ONLY MOVE RIGHT THUMB

TAPPED OUT A STEADY FLOW OF
RELIGIOUS WRITINGS FOR 8 YEARS UNTIL
DEATH AT 43

BOOK PUBLISHED BY NAHUM GLATZER ^{novelistic} ^{& Canton}
STRANGE HEZL LED RETURN TO ~~HOME~~ ^{LAND of Fathers}
ROSENZWEIG " " FAITH of Fathers

Both men experienced return in our life
MAY THIS SEASON LEAD ALL OF US
TO A SPIRITUAL REUNION WITH OUR HERITAGE

SOUNDS OF SHOFAR

Text Ps 89.16 Happy is the ^{people} person who know the sound of the shofar

What kind of message or satisfaction are we to derive from it
Why would the knowledge of the blowing of shofar
make us happy?

Masmeides Awakening from Apathy
Call out of apathy

"Awake, ye sleepers, from your sleep"

Who cares? Jewish people
World
G O D

Why this ^{physical} mess of arousal?
Sefer ha Chumot - Mitzot # 405 - man as a physical
creature needs to be stimulated physically?

Be Concerned! Over what?

Generally, a concerned person is one who worries about
injustice in society, high crime, poverty, starvation, War etc
Shofar's blowing is focused on you! your own moral
delinquency. Tonight is a time to ask
yourself some questions:

How are you treating your family
your friends
your lover
your partner

How are you handling
your money?
How are you spending your
time?

The enormous reduction of KODs

Grade 6 or 7
(2) Shofar reminder of election

like the ^{renewed} former following proclamation of King

oan own suggests that we, the children of God, need to be carriers of creative power

We can change our life

Each person can be renewed. — not only cosmetically
in weight, facial appearance

You crown God by remaining yourself according to His
will — by obedience, by conducting your life according
to His commands:

613 commands in Torah. Which &
How many of these are you conscious of observing?

Response must be from Conscience
ie CON — Science — knowing with

Shofar must be sounded from place of Torah
reading — re assoc. with authority of Torah

3. DIRECTNESS

Immediacy - Both in sound & lyrics
No mouth piece - in form & song

No echo - but the original sound itself
must be heard.

④ אורח חיים - the long sustained signal to action



Sam Volkman

Alert, became
Judaism is

a battle for a spirit

Justice etc

ר' דן

פאפא

Jew. history unfolds a succession
of battlefields, from Egypt

AMERICAN JEWISH
ARCHIVES

Broken notes - denote

Self. doubt & perplexity

The int. thesis of self assertion

ר' דן

- eg. Abrah. wondering if he'll have a son
Moses doubting himself
Amos quest.ing himself
I'm not a prophet

The call to liberation

ר' דן

Israel - Zionism
American Jewry

Shefa

No mouthpiece — directness, personal involvement
no dispute
genuine, sincere

Not to be made from horn of ox or cow to avoid
embarrassing Israel with reminder of golden calf
Don't keep hooping

Alum — cheer for
Concern
Arousal } therapy

Prompting — Conscience
Who prompts you?
Who's your inferno?

100 Shefa Sound to represent the souls of
Mutter Soud when Isaac was bound
on Altar — COMPASSION

Can we still weep (?)

The Shefa Sound is a Call to Rally — to bring us together

January 1953

-5- Rabbi Samuel M. Silver, Editor

(GAVE THIS AT END) OF ROSH H. MORNING SERVICE 1953

A New Year Prayer

Bless Thou, O Lord our God, this year and all of its harvests for good. Set Thou a blessing upon the face of the earth. May it be Thy will to extend a peace, great and wondrous, in the universe.

Let all the inhabitants of earth realize and know the innermost truth: that we are not come into the world for quarrel and division, nor for hate and jealousy, contrariness and bloodshed, but that we are come into this world to recognize and know Thee.

O God, be Thou blessed forever.

--Rabbi Nathan of Bratslav, selected by
Rabbi Solomon E. Starrels, Savannah,
Georgia

I am greeting you, my friends, with that special feeling of brotherhood which unites all Jews tonight. This is a day of renewal for all of us; not only do we enter into a new year, but we experience a renewal of pride in our faith and in our ancestors, we renew and strengthen our family bonds, and we even renew friendships which have been weakened by neglect and loss of contact. This is also the day when we have the deepest sense of congregational unity. In this connection, we are happy to see Har Sinai growing so much in strength and number. *127' / 2*
So may all Israel multiply! --Let me also point out that with these double services, our critics can no longer argue that Reform Jews pray less than their orthodox brethren. The only difference that remains is that the orthodox keep Rosh Hashonah 2 days, while we observe 2 Rosh Hashonahs in one day.

We are ushering in the years 5714 in a mood of thanksgiving. Although truce in Korea does not yet mean peace, we are grateful that bloodshed has ceased, we joyfully welcome back into our midst those of our sons who with God's help have come back with life and limb, and we share the happiness of those who after long and weary years of imprisonment and illness are now returning to their anxiously waiting families. We hope and pray that the new year might stop the terrible drift into another world war and that mankind will wisely use this opportunity, maybe our last chance, to build a stable peace.

It is only natural that we should meet the new year with speculations about the future. Predictions have always been risky business, but never more so than now. Anything seems possible.

The current world situation is full of the best and worst possibilities, very much like that time of crisis, 170 years ago, when the American and French revolutions changed the whole course of history. "hat Charles Dickens said of that critical time, applies to our own age:

It was the best of times, it was the worst of times,
It was the age of wisdom, it was the age of foolishness,
It was the season of light, it was the season of darkness,
It was the spring of hope, it was the winter of despair....

You can see signs of hope and signs of despair in our civilization.

Some weeks ago, I motored to New York City and as I came closer, I was tremendously impressed, as I always am, by the Manhattan skyline rising into the blue sky; there were steamships moving slowly to their destination, and long lines of cars and fast trains speeding along the bridges and skyways that spread like an umbrella over the industrial heart of our country. Here was poetry in steel and cement, the glory of our age, all the signs of progress, power and productivity; here was the wealth of the nation --- and what was possible here was possible everywhere ---the promise and hope of a better living standard for all humanity by means of peaceful commerce and industry.... but then, I saw the sign which, I am sure, all of you have also seen, the sign that spoiled this beautiful dream, the sign that said in big black letters: THIS HIGHWAY WILL BE CLOSED IN THE EVENT OF WAR! ---- and herein, my friends, is the tragedy of our age, so advanced in material achievement, so backward and retarded in the things called moral and spiritual, the things on which decent human relations are based.

Is not this the greatest problem of our time, perhaps of all time --- how to gain mastery over that ferocious, vicious impulse, man's inhumanity against man, which expresses itself in organized mass-killing,

made legitimate in time of war???

One of our greatest social scientists, Professor MacIver of Columbia Univ. once said:
 "When force is much in evidence, it is a pathological symptom."
 There is enough force in evidence today to make us question the sanity of the human race; 2 world wars and a 3rd one in the making within a single generation!

Isn't there a way out? Isn't there a way for nations to get along peacefully? We are not the first to ask --- 2600 years ago, people watching Babylonia and Egypt tearing at each other like wild beasts, asked the same question. Won't it ever stop? How can we get away from war? Which way leads to peace?

And Jeremiah the prophet answered:

Handwritten Hebrew text:
 וְעַתָּה עֲמַדְתֶּם בַּדְּרֹת וּבַחֲזֵק וְשִׁירְתֶּם לַיהוָה אֱלֹהֵי יִשְׂרָאֵל
 וְשִׁירְתֶּם לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְשִׁירְתֶּם לַיהוָה אֱלֹהֵי יִשְׂרָאֵל
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STAND BY THE ROADS AND LOOK, AND ASK FOR THE ANCIENT PATHS,
 WHERE THE GOOD WAY IS; AND WALK IN IT AND FIND TRANQUILITY
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"Stand by the roads and look" -- that means go look over all the philosophies current today; "and ask for the ancient paths, where the good way is" -- that means: the good way, the way to peace is one of old, ancient paths; it is a well-known though rarely travelled road. It is the way marked by the 10 commandments, the way of good neighborliness, the way that says: Thou shalt not take vengeance nor bear any grudge, but thou shalt love thy neighbor as thyself..... remove not thy neighbor's landmark, follow not a multitude to do evil, pervert not justice, inquire diligently, if thy brother is poor thou shalt surely help him.... one law for the homeborn and the stranger ---- that is the way of mutual help, of forgiveness, of fairness, of justice.

From Jeremiah the prophet to Walter Lipman, the dean of modern political experts, is a gap of 2600 year. I do not know of a single thing these two men have in common, except that they agree on which is the way to peace. Jeremiah said: it's the good old way, the way of Torah. Walter Lipman said virtually the same in the following words: "There is no use looking into the blank future for some new and fancy revelation of what man needs in order to live. The revelation has been made...the principles of work and sacrifice and duty... of truth, justice and righteousness, and the grace of love and charity, are the things which made men free. Men can keep their freedom and reconquer it only by these means"

Mark these concluding words of Walter Lipman: Only by these things, by moral and not military means, there is no other way.

the greatest idea Judaism gave the world
This day is known as Yom Hazkaron, Day of Remembering. We remember that God has stored up the greatest power on earth not in the atom, but in the soul of man --- it is the moral and spiritual power which has been released from time to time with awe-inspiring effect in men like Moses, the prophets, the saints and the sages of many creeds and many races.

We believe that this same power is stirring mightily in the hearts of countless people all over the globe even in our day. We cannot believe that man, scientifically known as homo sapiens, has changed into homo sap! that the image of God will revert, after millions of years of development, to the image of the monkey.

Whatever the signs of despair, we see still greater signs of hope! Arnold Toynbee, greatest living historian, was asked what he considered the outstanding characteristic of the 20th century. He answered: Not the horrifying crimes that have been committed, but the fact that this has been the first age since the dawn of civilization which dared to make the welfare for all a practical

objective instead of a mere utopian dream."

If Toynbee is right, then this is not the winter of despair, but the springtime of hope. And indeed, how can we not marvel at the tide of freedom which has swept over the globe since 1945? In those 8 years alone fully $\frac{1}{4}$ of the earth's population, more than 500 million people were freed from foreign domination and gained political freedom. One has to be blind not to see the mighty will astir in all nations to improve the conditions of the common man, his health, his education, to protect him against unemployment and the insecurity of old age.

I read the other day an amazing story of what difference our Point 4 program made in the life of a 14 year old Iranian girl. The American Point 4 program, as you know, offers technical assistance to backward countries. According to the story I read, this girl, Zahra Hafezi, until recently was compelled to spend nearly all her life either fetching water or using it. Her religion requires that she wash her face and hands before her prayers, that's 5 times a day. She also carries the family wash for 7 people and dishes 3 times a day to a stream about 3 miles away. Until recently, Zahra, like most of her countrymen, got her drinking water from the gutters and stagnant pools in the village. That's why in the Iranian language, the word for water translates: "The liquid of sickness." The biggest thing in her life was the completion last year of a deep well and pump-house by American Point 4 technicians. Now, the villagers have the first clean drinking water they had ever had. Health officials say, that it will add ten years to the average life span of the villagers. Zahra will not only live longer but she will want more of the good things of life. She knows now that beyond her little village there are countries where water flows from faucets right into the kitchen, where babies do not regularly die of measles,

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Now, what is this whole Point 4 program? Is it not the good old way: I AM MY BROTHER'S KEEPER?

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WE AND OUR ENEMIES HAVE BEEN SEEKING SECURITY BY PILING UP ARMOR AND MORE ARMOR. It is time to begin building moral backbones into the nations. ~~The whole world is dragging too much armor around...~~

~~we must strip most of it off, before we break down under its crushing burdens.~~

~~Of course, force is still needed to keep order in the world, the same way we need a police force in every city. But to depend on police force altogether is impossible. Ultimately, it is not~~

~~police power that keeps peace in the city but~~ ~~it is~~ our moral standards maintained by our schools, by our synagogues, and churches and other agencies ~~which keep us peaceful and reasonably cooperative, and in the final analysis,~~ the peace of the city rests upon the moral backbone of its citizens. And so, the peace of the international community will depend on its moral backbone.

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Let us stand by it, the good way, the way of Torah.



A few minutes ago, we pointed out on this program that a very ancient musical instrument, the Ram's Horn, known in Hebrew as SHOFAR plays an important part in our High Holiday ritual. It is really a very fitting symbol if we consider it as a sort of alarm or signal that calls us back to our faith.

The great Spanish Jewish philosopher Moses Maimonides ~~interpreted said~~ the Shofar ~~in this sense~~: *tells us:*

AWAKE YE SLEEPERS, IMPROVE YOUR WAYS AND RETURN TO GOD

But not only the sound, also the form and design of the Shofar has a message for us.

It is a ~~strict~~ rule that the SHOFAR must not be a straight horn, but bent. This, our teachers explain, is a symbol of the heart bent in humility.

Pages 1-4
were used for
Rosh Hash
Radio Broadcast
Talk took 9'

over WTTM

Trenton
Sept 6/1956

R. HANSHAW DAT
Trenton 1953

THE SHOFAAR

THANKS TO BOB KAHN FOR SOUNDING SHOFAR - FAMILY TRADITION: His great grandfather blew Shofar at Har Sinai - In my family, a tradition of listening to Shofar.
Wonderful to consider how many perceptions of you had that same experience - Christ's friend said: Shofar must give Jew awesome feeling and pride in dignity of his faith.
As we all could hear this morning, the Shofar plays an important part in the Rosh H. ritual

It is especially fitting symbol if we consider it as a sort of alarm or signal that calls us back to our faith -- ~~for that is exactly what these highholidays are doing for so many of our brethren whom otherwise we might never see have very often~~ around. Already Maimonides, some 8 centuries ago, interpreted

the "hofar in that sense: LOOK TO YOUR SOULS AND MEND YOUR WAYS!
Not only the sound, but the design of the Shofar (Ram's Horn) also has a message for us.
[More specific instructions can be drawn from the Shofar itself.]

3 strict rules --- each represents a major challenge to us on this day:

- 1. Shofar must not be a straight horn, but bent

Heart bent in humility

Dozens Bible passages God cares less about prayers, songs, gifts than HUMBLE HEART

"The sacrifices of God are a broken spirit
A contrite and humble heart, Thou wilt not despise." Ps. 51

But, Like all beautiful and ~~valuable~~ precious things, humility has its cheap imitations:

I had Teacher who would pose as a humble person by

- speaking softly
- folding hands
- humbly lowering head and tilting a little to the side
- but could be mean and tyrannical with students.

Humility we are talking about is not a ceremonial gesture but fundamental attitude to life -- the essence of religion:

Not making yourself smaller than you are, but raising yourself up to full height, and seeing ^{Someone still greater} something bigger at your side!

I find an example of that in King Solomon:

After building a Temple, the biggest and the best, (over 150,000 laborers and craftsmen worked on it 7 years,) and dedicating it with splendid ceremony, he was justly filled with great pride to see life's dream fulfilled ----but then he also saw something bigger:

But will God in very truth dwell on the earth?
Behold, heaven and the heaven of heavens cannot contain Thee; how much the less this house that I have built.

King had humility to recognize that his immense wealth and splendid Temple were, after all, an empty shell compared with the living God.

That kind of humility which sees greatness outside ourselves, is not only a mark of religion, but a condition of mental health:

Gordon Allport, Harvard Professor of Psychology, revealed that Every neurotic that ever came his way suffered from the sin of pride. Somehow at the bottom of the neurosis was an inflation of his own importance, an exaggerated sensitivity, exaggerated resentments, all growing out of an exaggerated self! Such patients could not really get better until they found something or somebody outside themselves of supreme importance.

The story is told that during the decisive Battle of Waterloo, an officer rushed into the headquarters of the Duke of Wellington and exclaimed: NAPOLEON'S FORCES ARE UPON US.

Wellington: Calm down young man, get yourself a bigger map and you will see we have won the battle.

There are a lot of us who see themselves defeated in life, because they are going through life with too small a map, too narrow an outlook.

The self-centered person who in his pride thinks that he is really running the whole show of his life, who ~~does not~~ acts as though the whole world were resting on his shoulders, that kind of person must break down, he must be defeated; ~~because~~ ~~when he~~ Admiral Byrd must have been such a man before he went down to the South-Pole. As he confesses in his personal *diary*, account, he went down to the South-Pole not only to collect scientific data, but to settle his restless, uneasy mind. He simply had to be alone to find ^{new} ~~the~~ meaning for his life ~~which seemed to have gone out of it.~~ *which seemed so empty and vain.*

One day the revelation came to him: It was one icy afternoon.

"I had never known such utter quiet" he wrote in his diary.

I paused to listen to the silence. The day was dying, the night was being born -- but with great peace. Here were the forces of the cosmos, harmonious and soundless. Out of the silence came a gentle rhythm, ...harmony...it was enough to catch that rhythm, momentarily to be myself a part of it....The conviction came that there must be purpose to the whole and man was part of it...."

Admiral Byrd had caught a glimpse of God's greatness, an experience which humbles us, but also makes life more precious. A single human life, all by itself, does not seem to have any purpose. But if we see the greatness of God's design in the whole world around us, and we are part of it, then the importance and value of our life grows with ^{enlarged} ~~our~~ field of vision.

This is what ^{Hillel} Hillel must have meant when he coined the proverb:

'תפלה היא גאון

My humiliation is my elevation: When I put myself under God, I am not pushed down, but raised up to a greater meaning and purpose.

The High Holidays are a time when the Jew looks for the great design in the Universe, and seeing it, puts himself humbly under God.

With humble hearts we shall acknowledge God as the Supreme King.

We shall adore Him as the Giver of Life Who remains in control of it, and brings us to Judgement. And we shall be hopeful that He is

a merciful Judge who may cancel the evil decree if we appeal to Him *with*
~~in the form of~~ Repentance, Prayer and Charity.



2. Shofar may not be painted, but designs may be engraved on it

This stands for life's central task; the building of character. Character -- a greek word -- literally means ENGRAVING and it suggests those qualities which are not merely on the surface like a veneer, but are actually part of us.

I remember a young lady, meaning to marry a young man, but not quite sure about him. "How can I tell that what I like about him is really his character and not just something put on? "

We might answered ~~by telling her~~ ^{with} the parable of the two balls, typical of two types of people. One ball was covered with a very thin layer of gold; the other was solid gold. They were put together in a box without any wrappings to protect them.

The gilded ball was very careful of itself. But the solid ball did not care if it bumped against its neighbor or was bumped by it. It was sure of itself. It needed to take no precautions.

The gilded ball, however, soon grew terrified and said to the solid gold one: YOU HAD BETTER BE CAREFUL HOW YOU KNOCK ABOUT OR THAT STUFF WILL ~~RUB~~ ^{RUB} OFF. *** "Rub what off? -- asked the other ball.

Those who are true gold all through do not need to fear. Only those who have a cheap veneer of gold are full of worries. They are continually protecting themselves, always fighting for their privileges, making a nuisance of themselves by constant carping, criticising and complaining. The real ones, on the other hand, have such a sense of power and assurance within themselves that they have no need to prove that they are better than other. They do not have to step on someone else in order to be raised up another inch. The character that's solid, has no uncertainty, he doesn't change; he is himself, more or less consistently, the same.

A striking example of the consistency of character has been reported during the visit of Professor Albert Schweitzer. Dr. Schweitzer has an international reputation as a theologian, philosopher, musician ~~and~~ writer and physician. Many years ago he turned his back on our civilization and went down to the heart of Africa to devote his life to the supervision of a hospital for the natives. He is one of the true saints of our time. His visit to the U.S.A. recently resembled a march of triumph. In every city he was met by delegations of dignitaries. In one particular place Schweitzer arrived by train and ^{there he could see} standing ceremoniously on the station platform ~~was~~ a delegation of professors, doctors and public officials, hoping to catch a few pearls of his wisdom as he got off the train. Schweitzer saw them, and exchanged a few greetings with them -- then he saw something from ^{the} corner of his eye. An old woman further up the station platform with six or eight pieces of luggage. No porter was around. "Excuse me gentlemen," Schweitzer said, as he left the dignitaries and went over to the old lady to help her with ~~her~~ luggage. Somewhat shamefacedly the whole delegation followed, each picking up a suitcase with Schweitzer in the lead.

~~How~~ Lovingkindness, considerateness ~~are~~ not a veneer to be shown on special occasions, but qualities engraved into ~~the~~ ^{our} very hearts, ~~of~~

~~the way~~ and visible in every day life.

~~CONSISTENCY IS THE TEST OF CHARACTER~~
Life is full of inconsistencies and veneer virtue:

I know a gentleman who will be a model of courtesy toward every stranger and politely open the door of his car for them, but he won't do it for his own wife. Why impress her? seems to be the silent argument.

There is a lot of that sort of phoniness and pretending in all of us.

I did use it!

The saintly Rabbi Apt, a few days before his death, offered up prayers after his meal and then he got up from the table and walked back and forth in his room, sunk in deep thought. All of a sudden he stopped by the table and said: "Table, pure table, you will testify in my behalf that I have properly eaten and properly taught at your board." Later, he left orders that his coffin be made of the table.

If we are not as kindly in the office, as at home, ~~making behind the wheel of our car~~ ~~in our home~~ --- then kindness is not part of our character.

If we are not as thoughtful to ^{our}subordinates as to ^{our}superiors then thoughtfulness is not part of our character.

If we are not as courteous behind the wheel as at the dining room table, then courtesy is not part of our character.

If we do not feel as Jewish at home as in the synagogue, then Jewishness is not really part of our character.

This leads us to the 3rd rule about the making of the Shofar which says that there must be no mouthpiece between our lips and the instrument. The Shofar must not be remote but in close, direct contact with us.

This suggests the most wonderful characteristic of the Jewish religion: the immediate, direct relationship the Jew is ^{encouraged} ~~taught~~ to ~~seek~~ seek with God.

Sirmay: Catholic priest: Without your synagogues and rabbis, what binds you to Jewish faith?

Another Catholic Priest Aime Palliere discovered the answer when by chance he visited a synagogue service on Yom Kippur in Lyons. It was the decisive experience of his life and made him want to become a convert to Judaism. Says Palliere:

"What revealed itself to me at that moment was the Jewish people.

I looked all about me at the faithful bent over their ritual.

On seeing the prayer shawls worn by all the participants in the service I thought that in a way they were all officiating."

...In the synagogue service all Jews are equal, all are priests, all may participate in the holy functions..."

My friends At least until now, the Jew did not need an intermediary.

He always found his way directly to God. *But, I am afraid this is*

YOU ARE BUILDING UP A JEWISH CLERGY!! etc...
changing. *^* Many of you have become very remote from your faith. *To some of you*

Judaism is almost something strange and puzzling. More and more *Jewish* laymen are literally lost in their own religion-- they are unfamiliar with the most elementary facts, ~~and~~ beliefs and practices of Judaism.

I saw some queer smiles this morning. You may have wondered why we had this little procession with the Torah this morning. This my friends, is an old tradition, an

old symbol which we have good reason to revive: It expresses the thought that the Torah is to be brought down to the people. The

Torah is not the rabbi's property or concern exclusively. It is ~~as~~

~~such yours even more so yours, than it is mine.~~ *You must receive it.*

We're going to take the Torah down every Sabbath and I hope you'll be there!
~~the new means no intermediary between yourself and God~~

This then is your faith -- and the Shofar's very form symbolizes a challenge to you, to approach your faith with hearts bent in humility to shape your character in the light of Jewish teachings and to ~~make~~ allow nothing to separate you from your people and your God, but to make this House a regular meeting place with the God of your fathers.

Return to
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FORGIVENESS

Kol Nidre -1953
Trenton, N.J.

Our sages long ago taught us that there is one thing which is more important than all of the solemn ritual of Yom Kippur.

They warned us not to regard Yom K. merely as a day of prayer, despite the many long prayers we recite; and not as day of sacred music, despite the stirring chant of the Kol Nidre; nor to consider it as a Day of Fasting only, despite the universal practice of self-denial on this day. All these things, prayer, songs, fasting --and you might add confession of sins and repentance, are merely the means, not the end and purpose of Y.K.

The real purpose is in the name Y.K., usually translated DAY OF ATONEMENT, but a plainer and clearer translation would be DAY OF FORGIVENESS.

Now the thing to worry about is not whether God will forgive; no Jew doubts the mercy of God; the thing to worry about is whether we shall learn to practice forgiveness ourselves.

An old Talmudic proverb says: The gates of prayer are not opened on high, until we forgive our fellowman --- and so it has been an old established though now neglected Jewish custom of patching up quarrels at all cost before Yom Kippur.

I think the most pitiful and miserable person is he who cannot do that. The saddest characters are those who cannot forget and forgive. Among them was Heinrich Heine, brilliant German poet, who all his life kept a blacklist of the names of persons who, he believed, had injured him at one time or another. I heard about the proprietor of a bookstore in Boston who, some years ago, returned to his publisher a case of President Roosevelt's collected speeches with the curt note that he would sell them only IF BOUND IN THAT MAN'S SKIN. Or, how pathetic a creature must have been a certain Leon

Norden of Savannah Georgia, who at his death in the 1790ies declared in his will: NONE OF THE SHEFTALLS NEED BE PRESENT AT MY FUNERAL.

But by pleasant contrast, some people, wise people, do forget and forgive. George Washington Carver, the great scientist who was in a class with Thomas Edison, was asked at the height of his fame by a newspaper reporter which University had accepted him as a student and later, upon discovering that he was a Negro, refused to admit him. Dr. Carver refused to answer that question. Nobody could ever get that information out of him. He had the genius of forgiveness that made very offense slide off his back. Someone said, Dr. Carver had the peace that passeth misunderstanding.

Now, I know a great many people, fine, idealistic people, who are, what you might call crusaders against racial and national hate. They want to cleanse the world from those old grudges and resentments. But it is always very ~~maddening for me to find that some of~~ ^(distressing for me to find that some of) those same people cannot sweep the very same evils out of their private lives. I knew a man who belonged to $\frac{1}{2}$ a dozen organizations for international understanding, but would not talk to his own brother.

Such persons the Midrash had in mind when it said:
IF A MAN SIN AGAINST HIW OWN HOUSEHOLD, HE WILL INEVITABLY SIN AGAINST STRANGERS. "Hide not thyself from thine own flesh" was Isaiah's message to a Yom Kippur congregation !

Therefore the biggest challenge for us tonight is this:
How can we grow in the power of forgiveness? How can we learn to make peace and live again with those who shamed us, who abused us, who wronged us, who transgressed against us?

The first major step is to realize that most resentments begin with a misjudgement of our fellowman. George Bernard Shaw once illuminated a universal truth with this remark: "The only man who behaves sensibly is my tailor. He takes my measure anew every time he sees me, whilst all the rest go on with their old measurements, and expect them to fit me."

It is tragically true that we have fixed opinions about pretty nearly everybody we know. Why, you are almost considered unintelligent if you don't rush forth with sharp opinions about someone else. Often these opinions are based on contacts and experiences of long ago. How painful an experience it is in life to be judged by old acquaintances not for the person we are now, but for the immature character of incompetent beginner we were in our chosen field, years ago. Sometimes parents are the biggest offenders, not realizing that their children are no longer silly little children, but young adults entitled to respect as grown persons. A famous preacher once received a letter from an 80 year old woman in which she started: "Dear Willie, I remember you as the little 7 year old boy, sitting high up in an apple tree, who spit on me when I passed under that tree."

I think we all want to be judged not by what we have been, but by what we are today. And indeed, one of the most delightful personal experiences is to see again, after some 10 years of separation certain classmates with whom I lived at the dormitory in the Hebrew Union College at which time they seemed to be so obnoxious, egotistical and repulsive, and to whom I may have appeared likewise; --yet how they mellowed and changed in so short a period of time!

The point to remember is that even when we accurately size up a man's character, we are still not judging him right if we do not take into account the wonderful though unseen possibilities that are latent in every man.

A certain Thomas Crocker who for many years had been a notorious derelict in Detroit's skid-row, a hopeless, alcoholic and delinquent, almost over night changed into a different man. He is now Captain Crocker of the Salvation Army and was recently chosen from 100 civic leaders of Chicago as that city's MAN OF THE YEAR --because he helped rehabilitate more than 5000 derelicts in the last 5 years. An unforgiving society could have written off that man as a total loss, but some folks were able to forget and forgive and put faith in the possibilities in ^{Thomas} Crocker--and their faith and forgiveness brought out the better man he was.

Have you ever heard the poem:

In men whom men condemn as ill
I find so much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot
I hesitate to draw the line

Between the two, where God has not.

[This is one of the famous American poems.] 20 years after the author wrote it, he changed one word. Instead of saying I HESITATE TO DRAW THE LINE, he wrote: I DO NOT DARE TO DRAW THE LINE.

It was a tremendous change which the wisdom of the years had taught the poet. The greatest obstacle to forgiveness is a fixed opinion. Who knows the inside of another man? Who dares to judge another human being unworthy of forgiveness?

I think you'll agree that this is not a theoretical matter, but something we meet up against all through life. How to make up with difficult unlovely/people, how to conciliate those against whom we have justified resentment. Let's give our discussion a practical turn and consider a typical case. There are 2 partners in business; while one is out, the other takes a telephone call for him, but forgets to write out the message and then can't remember a thing about it except there was a call for his partner and he tells him so. Thereupon the partner explodes and says: THAT'S JUST LIKE YOU--- WON'T YOU EVER PUT YOURSELF OUT FOR SOMEONE ELSE?

Both now get into a rage ---they hate each other now and in the days to follow resentment grows from bad to worse. Actually both were wrong. One careless, the other tactless --- those things happen in business, at home, wherever people live and work together there are inevitable errors, frictions and conflicts. How shall we treat a person who blows up and offends us?

One of our great rabbis made it a rule for himself never to express his anger on the same day that he was offended. He would wait a day and then say to the man: I was hurt by you yesterday. The first rule, then, is silence at the moment of disgrace.

It was a wise father who said to his son about to hit back another boy because of an insulting word:

"Insult," said the father, "is like mud; it wipes off easier after it is dry." Time not only draws the poison out of anger, it also heals the pain of the insult.

When young General McClellan arrogantly kept Abraham Lincoln waiting at his tent, the Wise President just smiled and said to his aides: "Let him only win battles. I bear no hatred or ill-will toward him." Of course it took self-control, lots of it. It took poise, which someone

defined as the ART OF RAISING THE EYEBROW INSTEAD OF THE ROOF ---
all of it boiling down to
~~the same as the Biblical proverb:~~ the Biblical proverb:

A soft answer turneth away wrath. Prov. 15.1

The second rule in the art of forgiveness is to make the first move toward reconciliation in the form of a kindness.

One of the greatest Jewish statesmen, Samuel Hanaggid, prime-minister of the Arab kingdom of Granada many centuries ago, was once walking with the king, when an Arab in the street hurled a shocking insult at the Jewish official. Said the king: "Don't forget to have his tongue cut out." That evening, Samuel called the Arab to his office and after speaking to him kindly, dismissed him with a gift. A few days later, the Arab saw Samuel again walking with the king and this time he bowed low and most respectfully saluted the prime-minister. Why, asked the king, haven't you cut his tongue out?

I did, answered Samuel, I cut out his evil tongue and replaced it with one that is gentle and friendly.

It was a literal application of the Biblical passage:

"If thine enemy be hungry, give him bread to eat
and if he be thirsty, give him water to drink" Prov. 25.21.

The third rule for the peacemakers on earth is the rule of patience and faith. Forgiveness is always rewarded, but nobody knows when.

Let me illustrate with the most amazing true story I know. It happened in North Africa in 1942. The press reported the heroism of a certain adjutant Ernst Tessier of the French Foreign Legion and reporters went there to investigate. They found Ernest Tessier to be a tight-mouthed man of about 39 who didn't mix with his fellow Legionnaires and their type of recreation. One day, he ordered 4 newly enrolled Jews to report to his quarters. They were first

fearful & nervous
 terrified, but when face to face with him, they were charmed by his warm friendliness. He said to them; softly: "I love all Jews, I think they are the most civilized people I have met." As friendship grew between them so did their curiosity about the background of Tessier. One night, again at his tent, they were interrupted by ^{the arrival of} a new recruit:

I am Legionnaire Rathenau! ~~he introduced the stranger.~~

At this Tessier leaped from his chair. Rathenau did you say? Are you related to the late German minister by that name?

"His nephew, sir!" replied the new-comer.

(Let me interrupt by recalling with you that Walter Rathenau was one of the most brilliant Jewish statesmen of Europe. He was the first and the last Jew to hold high office in German --- and the first of his people to be murdered by the Nazis in 1921. Over a million Germans lined the streets of Berlin at his funeral. The police only caught one of the 3 assassins -- 2 committed suicide. The one they caught got 15 years in prison.)

Now, when the new-comer ^{identified himself as a relative of Rathenau} in ~~Ernst Tessier's tent~~ said:

"His nephew sir," ^{Ernst} --- Tessier grew pale and then said: Rathenau, I am the man who murdered your uncle. My real name is Ernst Werner Teshow

With these words he drew from his pocket a faded scrap of paper, carefully unfolded it --- a letter in German written to Teshow's mother by the mother of the murdered Rathenau:

In grief unspeakable, I give you my hand, you of all women, the most to be pitied. Say to your son that in the name and spirit of him he has murdered, I forgive, even as God may forgive, if before an earthly judge he make a full confession of his guilt and before a heavenly one repent. Had he known my son, one of the noblest men earth bore, he had rather have turned the weapon on himself. May these words give peace to your soul. Signed : Mathilda Rathenau.

Tessier weeping like a child now revealed the rest of his story.

How he was released after only 5 years in prison; how ^{in Germany} he enlisted in the French Foreign Legion; how, in prison he had read the writings of Walter R. ^{following his release he fled to France} thenau... studied Jewish history and learned the Hebrew language to read the Bible in the original.. Said Tessier:

"I discovered what barbarians the Nazis really were and so I devoted all my energies in the last 15 years to suppress the evil in my soul, just as mother Rathenau had conquered herself when she wrote this letter to my mother. In all these years I did all I could to help the Jewish people."

The correspondents were able to verify that in 1941 Ernest Tessier, disguised as a dock-worker in Marseille, had risked his life smuggling some 700 Jews out of ^{Nazi} occupied France into freedom.

Could any statement on forgiveness say more than this strange incident out of World War II?

Forgiveness -- is a form of giving --- the highest form of giving, the giving of love to those who strictly speaking are not entitled to love. **BUT IT IS LIFE'S CROWNING VICTORY.**

^{Four} steps lead to it:

1. Not to judge our fellowman, lest we misjudge him.
2. Self-control when anger rises within us
3. Making the first move toward reconciliation -with an act of kindness
4. Above all; faith that forgiveness conquers all evil.in man.

Ben Zoma said: Who is a hero among ~~men~~ the common man?

He who controls himself.

But another rabbi added this question: Who is a hero among the heroes?

HE WHO CAN CHANGE AN ENEMY INTO A FRIEND.

FORGIVENESS

What is meaning of Yom Kippur?

Meaning of Y.K.

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The real purpose is in the name Y.K., (usually translated DAY OF ATONEMENT, but a plainer and clearer) translation would be *Day of covering up* DAY OF FORGIVENESS & RECONCILIATION

Now the thing to worry about is not whether God will forgive, no Jew doubts the mercy of God, ¹² the thing to worry about is whether we shall learn to practice forgiveness ourselves.

The Challenge talks
The Difficulty,
An old Talmudic proverb says: The gates of prayer are not opened on high, until we forgive our fellowman --- [and so it has been an old established though now neglected Jewish custom of patching up quarrels at all cost before Yom Kippur.]

3/4 I think the most pitiful and miserable person is he who cannot do that. The saddest characters are those who cannot forget and forgive. Among them was Heinrich Heine, brilliant German poet, who all his life kept a blacklist of the names of persons who he believed had injured him at one time or another. ^{He was the unhappiest of men} [I heard about the proprietor of a bookstore in Boston who, some years ago, returned to his publisher a case of President Roosevelt's collected speeches with the curt note that he would sell them only IF BOUND IN THAT MAN'S SKIN. Or how pathetic a creature must have been a certain Leon

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Norden of Savannah Georgia, who at his death in the 1790ies
declared in his will: NONE OF THE SHEFTALLS NEED BE PRESENT AT
MY FUNERAL.

But by pleasant ^{yet other} contrast, some people, wise people do forget
and forgive. George Washington Carver, the great ^{negro} scientist who was
in a class with Thomas Edison, was asked at the height of his fame
by a newspaper reporter ^{to name the} which University had accepted him as a student
and later, upon discovering that he was a Negro, ^{which} had refused ^{him admission} to admit
him. Dr. Carver ^{would not} refused to answer that question. Nobody could
ever get that information out of him. He had the genius of
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But it is always very ^{distressing for me to find that some of} ~~amazing~~ those ~~same~~ people
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make peace and live again with those who shamed us, who abused us, who
wronged us, who transgressed against us? ^{and against whom we}
^{bear resentment?}

The first major step is to realize that most resentments begin with a misjudgement of our fellowman. George Bernard Shaw once illuminated a universal truth with this remark: "The only man who behaves sensibly is my tailor. He takes my measure anew every time he sees me, whilst all the rest go on with their old measurements, and expect them to fit me."

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7 year old boy, sitting high up in an apple tree, who spit on me when I passed under that tree." ^{We must not let unfavorable images of the past influence our judgment of a man to try}

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But aren't we all that way - remembering forever all the unfavorable aspects of others which they may have undergone long ago?

~~In fact, we must give people the benefit of doubt~~

The point to remember is that even when we accurately size up a man's character, we are still not judging him right if we do not ~~take into account~~ ^{reckon with} the wonderful though unseen possibilities that ~~are latent~~ in every man.

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civic leaders of Chicago ^{has} that city's MAN OF THE YEAR ^{and now as Capt} because he ^{has} helped rehabilitate ^{thousands of} more than 5000 derelicts in the last 5 years. ^{that of great city}

An unforgiving society could have written off that man as a total loss, but some folks were able to forget and forgive and put faith in ^{his} possibilities in Crocker and their faith and forgiveness brought out the better man he was. (5) (6)

The broader most often crossed over is the line between good & evil

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I hesitate to draw the line
Between the two, where God has not.

This is one of the famous American poems. 20 years ^{later} after the author wrote it, he changed one word. ^{The word} Instead of saying "HESITATE TO DRAW THE LINE," he wrote: I DO NOT DARE TO DRAW THE LINE. ^{between the two, where God has not}

It was a tremendous change which the wisdom of the years had taught the poet. ~~We must wipe out our fixed opinions of type.~~ The greatest obstacle to forgiveness is a fixed opinion. Who knows the inside of another man? Who ^{dares us} dares to judge another human being unworthy of forgiveness?

I think you'll agree that this is not a theoretical matter, but something we meet up against all through life. How to make up with ^{difficult} unlovely/people, how to conciliate those against whom we have justified resentment. Let's give our discussion a practical turn and consider a typical case. There are 2 partners in business; while one is out, the other takes a telephone call for him but forgets to write out the message and then can't remember a thing about it except there was a call for his partner and he tells him so. Thereupon the partner explodes and says: THAT'S JUST LIKE YOU--- WON'T YOU EVER PUT YOURSELF OUT FOR SOMEONE ELSE?

Both now get into a rage ---they hate each other now and in the days to follow resentment grows from bad to worse. Actually both were wrong. One careless, the other tactless --- those things happen in business, at home, wherever people live and work together there are inevitable errors, frictions and conflicts.

But, How shall we treat a person who blows up and offends us? *react to fresh offenses*

One of our great rabbis made it a rule for himself never to express his anger on the same day that he was offended. He would wait a day and then say to the man: I was hurt by you yesterday. The first rule, then, is silence at the moment of disgrace.

It was a wise father who said to his son about to hit back another boy because of an insulting word:

"Insult," said the father, "is like mud; it wipes off easier after it is dry." Time not only draws the poison out of anger, it also heals the pain of the insult.

When young General McClellan arrogantly kept Abraham Lincoln waiting at his tent, the Wise President just smiled and said to his aides: "Let him only win battles. I bear no hatred or ill-will toward him. Of course it took self-control, lots of it. It took poise, which someone

defined as the ART OF RAISING THE EYEBROW INSTEAD OF THE ROOF ---
~~all of it boiling down to~~ the Biblical proverb:

A soft answer turneth away wrath. Prov. 15.1

The second rule in the art of forgiveness is to make the first move toward reconciliation in the form of a kindness.

One of the greatest Jewish statesmen, Samuel Hanaggid, prime-minister of the Arab kingdom of Granada many centuries ago, was once walking with the king, when an Arab in the street hurled a shocking insult at the Jewish official. Said the king: "Don't forget to have his tongue cut out." That evening Samuel called the Arab to his office and after speaking to him kindly, dismissed him with a gift. A few days later, the Arab saw Samuel again walking with the king and this time he bowed low and most respectfully saluted the prime-minister. Why, asked the king, haven't you cut his tongue out?

I did, answered Samuel, I cut out his evil tongue and replaced it with one that is gentle and friendly.

It was a literal application of the Biblical passage:

"If thine enemy be hungry, give him bread to eat

and if he be thirsty, give him water to drink" Prov. 25.21.

The third rule for the peacemakers on earth is the rule of patience and faith. Forgiveness is always rewarded, but nobody knows when.

Let me illustrate with the most amazing true story I know.

It happened in North Africa in 1942. The press reported the heroism of a certain adjutant Ernst Tessier of the French Foreign Legion and reporters went there to investigate. They found Ernest Tessier to be a tight-mouthed man of about 39 who didn't mix with his fellow Legionnaires and their type of recreation. One day, he ordered 4 newly enrolled Jews to report to his quarters. They were first

terrified, but when face to face with him, they were charmed by his warm friendliness. He said to them; softly: "I love all Jews, I think they are the most civilized people I have met." As friendship grew between them so did their curiosity about the background of Tessier. One night, again at his tent, they were interrupted by a new recruit:

Legionnaire Rathenau saluted the stranger. At this Tessier leaped from his chair. Rathenau did you say? Are you related to the late German minister by that name?

"His nephew, sir!" replied the new-comer.

(Let me interrupt by recalling with you that Walter Rathenau was one of the most brilliant Jewish statesmen of Europe. He was

the first of his people to be murdered by the Nazis in 1921. Over a million Germans lined the streets of Berlin at his funeral. The police only caught one of the 3 assassins -- 2 committed suicide. The one they caught got 15 years in prison.)

Now, when the new-comer in Ernst Tessier's tent said:

"His nephew sir," --- Tessier grew pale and then said: Rathenau, I am the man who murdered your uncle. My real name is Ernst Werner Teshow

With these words he drew from his pocket a faded scrap of paper, carefully unfolded it --- a letter in German written to Teshow's mother by the mother of the murdered Rathenau:

In grief unspeakable, I give you my hand, you of all women, the most to be pitied. Say to your son that in the name and spirit of him he has murdered, I forgive, even as God may forgive, if before an earthly judge he make a full confession of his guilt and before a heavenly one repent. Had he known my son, one of the noblest men earth bore, he had rather have turned the weapon on himself. May these words give peace to your soul. Signed: Mathilda Rathenau.

Tessier weeping like a child now revealed the rest of his story.

How he was released after only 5 years in prison, enlisted in the French Foreign Legion

~~_____~~ ^{how} In prison ~~he~~ read the writings of ~~_____~~ Walter Rathenau.... studied Jewish history & learned Hebrew in order to read your holy books... ^{Said Tessier} I discovered what barbarians the Nazis really were and so I have devoted all my energies in the last 15 years to suppress the evil in my soul, just as Mother Rathenau conquered herself when she wrote this letter to my mother. In all these years I have done all I could to help the Jewish people ^{the correspondents} and ~~_____~~ verified that in 1941, disguised as a dock-worker in Marseille, Ernest Tessier had smuggled 700 Jews out of occupied France into freedom.



AMERICAN JEWISH
ARCHIVES

Could any statement on forgiveness say more than this strange incident out of World War II?

Forgiveness --is a form of giving ---the highest form of giving, the giving of love to those who strictly speaking are not entitled to love. BUT IT IS LIFE'S CROWNING VICTORY.

4

Some steps lead to it:

1. Not to judge our fellowman, lest we misjudge him.
2. Self-control when anger rises within us
3. Making the first move toward reconciliation -with an act of kindness
4. Above all: faith that forgiveness conquers all evil in man.

Ben zoma said: Who is a hero among ~~men~~ the common man?

He who controls himself.

But another rabbi added this question: Who is a hero among the heroes?

HE WHO CAN CHANGE AN ENEMY INTO A FRIEND.

Exordium

Some thought that last night's service was a little too

dramatic. I can't agree.

A great many of our people are so snug, so self-satisfied that nothing real is too much to wake them up & stir them up.

They don't seem to know that the life they are clinging to is only a tremble and all the things they adore ^{are} no more than a whisper in the night. We pray not from strength but from a position of weakness

YOM KIPPUR
DAY - 1953

LEARNING TO PRAY AGAIN.

My subject this morning is LEARNING TO PRAY AGAIN -- and for very obvious reason. *Prayer is what we are here for today.* ~~This is the day in which prayer is the most prominent activity.~~ At no other time do we pray so much --- but how much does praying mean to you? Is it something you are doing, because there is nothing else for you to do here? Or is it something that springs out of the depth of your heart and gives you a great sense of satisfaction and fulfillment?

- What is prayer ?
- What does it accomplish ?
- How can you learn to pray effectively?

My friends, it is easy to be confused by the variety of ~~forms of~~ prayer forms

In Tibet, prayer is turning a wheel with all kinds of inscriptions on it

In Catholic homes, it is fingering a rosary

For many orthodox Jew it is strapping the Tephillin on head & forearm.

With some, prayer is kneeling, with others it is standing

With the Quakers it sitting in silence, with the Baptists it is singing hymns

With us it is reading from the prayerbook and thinking and chanting ancient tunes.

Which of these is the right kind of prayer?

Our sages tell us the answer by way of a little story.

There was an ignorant shepherd who did not even know a single one of our customary prayers, but it was his custom to say every day:

Lord of the world! Please let it be known to you that if you had cattle and gave them to me to take care of, though I take wages for tending the cattle from all others, from you I would take nothing, because I love you.

One day, a scholar overheard the shepherd and said to him: How can you be so ignorant and pray that way? and he taught him all the

blessings and the Shema and many of the psalms, so that henceforth he would pray more intelligently.

After the learned man had gone, the shepherd forgot quickly all that had been taught him, and did not pray.

That night the scholar had a dream, and in it he heard a voice saying: "Know that you have robbed heaven of a precious prayer." Instantly, the scholar returned to the Shepherd and said:

Pray as you did before, tell God that if he had cattle, you would tend it without charge ---

הקבה ראה בדי

FOR THE ALMIGHTY ONLY DESIRES THE HEART.

All our words, gestures, deeds become prayer as soon as we put our heart into them a heart filled with the love and eagerness to serve God and all his creatures.

~~When biggest argument against~~

Prayer without sincerity is like the kiss of an enemy, the most repulsive thing in the world. It enraged our prophets. Said Isaiah:

When you spread out your hands, I will hide my eyes from you
Though you make many a prayer I will not listen.

Your hands are full of bloodshed ----

Our lips cannot wash clean hands soiled with treachery, with dishonesty, with greed; --there has to be a conversion of the heart.

הקבה ראה בדי

The Almighty desires the heart.

The story has come out of a Jewish village in Poland that a special day of fasting and prayer was proclaimed when the rabbi of the community fell ill and was at the point of death. When the entire congregation made its way to the synagogue, the village drunkard went to the tavern for a schnapps. But another Jew saw him and rebuked the poor fellow and made him go to the synagogue instead.

So the drunkard participated in the service and prayer.

in the service and prayed: "Dear God! please restore our rabb~~b~~ to good health so that I can have my schnapps!"

The rabbi recovered soon afterwards and it was considered a miracle. He explained ~~it~~ ^{to his congregation} the following way: ~~My~~ God please let our village drunkard live until he is 120 years! Know ye people, that his prayer was heard by God, when yours were not! For He really put his heart and soul into his prayer.'

All sensitive people have been disturbed by the obvious lack of sincerity of many a ~~person who prayed~~ person saying prayers. Abraham Lincoln in the greatest speech he ever delivered, his second Inaugural when the Civil War was slowly drawing to a close expressed a thought which has bothered a lot of decent people in times of war. Deploring the necessity for the conflict, Abraham Lincoln pointed out:

Both sides read the same Bible, and pray to the same God; and each invokes His aid against the other...

It may seem strange that ~~any~~ men should dare to ask a just God's assistance in wringing their bread from the sweat of another men's faces;.....

It would have gladdened Abraham Lincoln's heart had he known of our saintly Rabbi Onias who laid down his life for the sake of sincere prayer. It was during a civil war in Judea that Onias was seized by one Jewish army fighting against another Jewish army. The commander asked Onias to pray for God's help in victory. Onias was killed as soon as he finished the following prayer:

O God, King of the whole world, since those that stand now around me, are Thy people, and those that are on the other side, are also Thine, I beseech thee that Thou wilt neither listen to the prayers of those against these, nor put into effect what these pray against those.

The reason why Onias would rather lay down his life than make an insincere prayer was that he believed prayer to be a real power.

How much does prayer really accomplish in your opinion?

Dr. Alexis Carrel was one of the greatest modern scientists. He won the Nobel prize in medicine and in the course of his 33 years of research on cancer at the Rockefeller Institute he won the highest medal for cancer research. After spending many weeks at Lourdes and other sacred shrines, he came to the conclusion that miracles of healing are possible. Before his very eyes he saw a cancerous sore shrivel to a scar following a sustained exercise in prayer. What he saw made him, the scientist, say:

Prayer is the most powerful form of energy ~~manam~~ as a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws-of-nature."

The well-known psychiatrist Dr. William Sadler, says that in neglecting prayer we are neglecting the greatest single power in the healing of disease." Dr. Sadler refuses to take a patient who does not believe in God. He says it is impossible to get patients straightened out unless they have something to tie to and love beyond themselves.

People ~~manam~~ in all walks of life supply us with ~~manam~~ testimony about the power of prayer. Ezio Pinza told a reporter that on the night before South Pacific opened, Mary Martin could not sleep because of nervousness. So I told her, he said, to do what I had found best --- get up, dress and go to the nearest place of worship. "Just sit there, and soon all your nervousness will vanish. God has been good to me...I turn to Him all the time." Mary martin did as told, and

her performance the next day helped to establish South Pacific as a milestone in the history of the American theatre.

A certain Fred B. Snite Jr. made history in a different way 17 years ago. He was afflicted with Polio in China, and returned home in a crude Iron lung accompanied by 23 skilled medical technicians, ^{During} on his 12,000 mile journey, ~~it was a dangerous ordeal, because~~ death was certain if the iron lung stopped functioning even for a few seconds. Fred Snite Jr. recently celebrated his 43rd birthday, surrounded by wife and 3 daughters. ^{Doctors call his survival a miracle} He is a prosperous businessman and enjoys life to the fullest although he still may ~~not~~ ^{not} leave his iron lung for more than a couple of hours a day. He told reporters at his birthday party that he would pass on to his children the secret of his happiness and peace of mind.

"I found it in prayer --- when I delivered myself into the hands of God my life became more enriched than ever before."

Do you too want to double and triple the power of your mind and the strength of your well-being?

~~I, like most of you~~ I am among those who for the greater part of his life did not know how to pray. Until about 10 years ago, prayer had no meaning for me --- I have since learned to practice it as medicine for my soul. If you want to learn how to pray, and I mean not mechanically, but effectively from the heart, 3 steps are necessary:

First, is Concentration, or what our forefathers called Kavvoneh:

~~But before you can turn your mind with concentration on the Greatest Power there is in the world, you~~

^{only if you} ~~must~~ turn your mind away from everything else. It is a form of brain-washing, a cleansing of the mind from the ~~immense nonsense~~

the enormous amount of trifles that clutter up our lives. A keen observer who returned to America after spending some 30 years in Asia was asked to indicate the greatest change in American life since he had left. He answered: You have ~~and~~ you need- so much larger waste-baskets.

The essential blessings of peace, contentment, happiness have not nearly increased as much as the myriad of things we can do without. Deliberate turning away from our ordinary petty concerns is not a spiritual luxury; ~~but~~ it is a life-saving device, a way of ~~subverting~~ saving your sanity and mental balance in these bewildering days.

The British Navy has a special disaster signal known as the STILL. It enforces a moment of absolute quiet. When the STILL SIGNAL is blown, few aboard ship know what the wise thing is at that very moment. But during the enforced calm, they find it. Each man calculates his position and checks his resources, and overcomes ~~the~~ confusion ~~minimizing~~ the source of catastrophe. So it is with our personal emergencies -- and some such emergency arises every week in one form or other. ** Don't cry, if only I knew what to do! ---Give yourself the STILL SIGNAL in the form of concentrated prayer moments at home or in the synagogue. Fresh insight comes, when all feverish activity is stopped.

The second step toward effective prayer is ~~find your~~ ^a proper place, and by that I mean, do not belittle the importance of a specific House of Prayer to help you pray effectively. Nobody doubts it that a change of place is the essential element in a good vacation. Do you realize that a visit to the synagogue is emphatically a change of place in the sense that it totally removes you from your normal setting and all the problems that hang on to it?

On a certain night, over a year ago, at 11 o'clock, someone knocked at the door of the Lincoln House in Springfield, Ill. The sleepy eyed custodian opened up and outside stood Governor Adlai Stevenson. He had just returned from the convention which nominated him for the Presidency and with all that tremendous burden of new responsibility weighing on his mind, he wanted to commune with the spirit of Lincoln. No one is quite sure what Adlai Stevenson did there all alone until midnight, but word leaked out that for a long time he just sat in Abraham Lincoln's rocking chair and meditated.

Historic places evoke historic memories --- sacred places help us concentrate on sacred things.

The third step is the one which many of you, for one reason or the other, least appreciate -- it is the necessity of making prayer a habit if it is to be an effective force in life. Someone once told me I PRAY WHEN I REALLY HAVE TO! I answered, "I doubt that you'll have the prayer to pray when you have to! Prayer is not a pill to swallow. It is an art to master. It's like the little boy who went into the music shop to buy a harmonica which he had seen in the window with a sign that it could play the Star-Spangled Banner. 10 minutes later, the boy came running back and returned the harmonica: There is no Star Spangled Banner in this harmonica! We just as foolishly believe that we can have ready-made results from ~~one~~ a single prayer attempt. If you don't make it a habit, ~~then you just mean well but you don't know~~ ~~what you don't know~~ you don't know what powers there are in prayer.

In many congregations this is the time to scold and rebuke the membership for their spritual negligence and coax them into more regular prayer-habits. I think all such appeals are futile. We are not going to imitate a Congregation in Hattisburg, Miss.

which awards goldstars to children whose parents come to Friday night services. I know that sooner or later everyone of you will be led to the sanctuary by his own need --- and for the good of your soul and the peace of your mind, and the strength of your mental and physical health I pray that you will try to learn how to pray -- sooner rather than later.

- ① The method is a deliberate turning away from everyday cares
- ② Visitation of the proper place, ^{which for you is the synagogue} ~~with power~~ to stimulate your mind in the direction of prayer
- ③ Making prayer a habit, a part and parcel of life.

Then you will find ^{many} ~~your~~ needs wondrously answered and ^{many} ~~life's~~ cares miraculously eased as ~~at the moment found in whom we have described~~

~~in~~ these lines of an unknown author ^{testify} :

We mutter and sputter
 We fume and we spurt
 We mumble and grumble
 Our feelings are hurt;
 We can't understand things,
 Our vision grows dim
 When all that we need is
 A Moment with Him!

1.

In this hour of mystic reunion, somehow the past is reborn. Years of long ago, melt into the present. People who have gone, are here again in spirit. We remember their features, their expressions, what they did for us and what we did for them. ---And we wonder how there can be so much tender feeling in our hearts ~~for people for them~~ as though they were still alive.

It would be untruthful to deny that in thinking of our departed, we are not also thinking of ourselves. The human mind is strange that way. We cannot think of the death of others without thinking of our own destiny. ~~There is no subject in the world more important than death~~

~~throughout the world~~ I doubt if a day passes in anyone's life when ^{one} ~~he~~ does not think of death--- at least for a ~~single~~ moment. No subject in the world has been thought through as much as this one. The other day I ^{received} ~~received~~ a book of quotations and was amazed to find that the longest topic, fully 45 pages, dealt with death. *But what fool is it?*

~~Yet, my friends, as well you know,~~ All the thoughts of the ages have not penetrated the mystery, the great unknown that awaits us beyond the portals of this life.

~~Then, you might ask,~~ What is the use of speculating about this subject? Why does Jewish tradition insist that we take time out on this holiest day of the year to think [not only of life, but also] of the end of life? It is an old custom, still observed in some orthodox congregations for all worshippers to be dressed in white shrouds on Yom Kippur -- Why all this emphasis on death in the midst of life?

The answer is simple. Yom Kippur is a day when we must shake off all the small petty concerns and really get down to the essential business of life.

Under aspect of eternity - also mortality
Repent one day before

As k a young man what he wants to do with his life, and he'll have lots of different ideas--- maybe this or maybe that; he'll be in no hurry to decide. But suppose you have just come out of the doctor's office. Suppose you have been told that you have just one more year to live, 12 months and no more, --- you are not going to keep drifting and frittering time away. You'll decide the purpose of every day; you'll plan for every hour, and even budget the minutes.

My death only day

Knowing that we are under the sentence of death --- and we all are -- gives to our thinking, planning and praying the kind of urgency and sharpness of decision we ~~must announce~~ ^{ought to feel} this day.

A few minutes ago, we read in our prayerbooks a sentence which has that sense of urgency: SO TEACH US TO NUMBER OUR DAYS, THAT WE MAY GET US A HEART OF WISDOM.

How would you spend your days with only 365 days to spend? Would you give 10, 12 or 14 hours a day to your business? Would you keep doing it on the theory that "now is the time to build yourself up professionally or commercially so that you might relax and enjoy it all later. " But how many tomorrows can you be sure o f?

* Dr. Habain, on the staff of Mayo Clinic, reported a conversation he had with the head of a large Corporation. Said the genettleman to the doctor: "When I hire an executive, I pay him \$100.000 a year on the theory that he'll kill himself working --in ten years.

A'e you learning wisdom from the number of your days? What kind of wife, husband or parent would you be, with just one year to be it? Would you tell your child: Go away, I can't play,

I'm too busy now. Would you drag out quarrels by crying over spilt milk? Would you want to fill the few precious moments of life with endless nagging and faultfinding? What kind of memories would you want to leave with your children and dear ones?

There was a woman who had everything. Her husband provided all the material things she could want, and arranged for her every comfort. Suddenly she found herself alone, a widow, and so she wrote these lines:

Because you taught me where to walk
I followed in your ways...
And by the compass of your mind
I measured off my days.
You should have taught me also,
Who now am numb as stone,
How to walk without you,
How to walk alone.

Shall we not make this one of the most important tasks in our life, to lead our dear ones into such thoughts, experiences, beliefs and prayers which could teach them to walk alone?

A friend showed me his stamp collection. Which is the most valuable stamp? I asked. He turned to the first page in his album, and proudly said: this one! And why this one?

Because it is rare, he answered. There are very few of them.

The thought of death gives ^{our years} ~~them~~ a rarity value. There are so few of them. Some day, I shall read a certain book of which I know only the title, but it says so much. The title is SO LITTLE TIME.

It reminds me of
~~I cannot forget~~ the poem I once read:

Around the corner I have a friend,
In this great city that has no end;
Yet days go by, and weeks rush on,
And before I know it, a year is gone,
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were younger then,
And now we are busy, tired men;
Tired with playing a foolish game,
Tired with trying to make a name.
"Tomorrow," I say, "I will call on Jim,
Just to show that I'm thinking of him,"
But tomorrow comes -- and tomorrow goes,
And the distance between us grows and grows.
Around the corner! -- yet miles away....
"Here's a telegram, sir....."
"Jim died today."
And that's what we get, and deserve in the end;
Around the corner, a vanished friend.

In a ^{few minutes} ~~moment or so~~ we shall commence the Neilah service which literally
means the ~~closing~~ ^{This service refers to the moment at the Temple in Jerusalem} of the Gates, when at the end of Yom Kippur
in the last rays of the setting sun, the golden doors of the Temple
were closed. As we contemplate the gates of life inevitably
closing in upon us, let us remember the following words which a wise
preacher spoke to his flock:

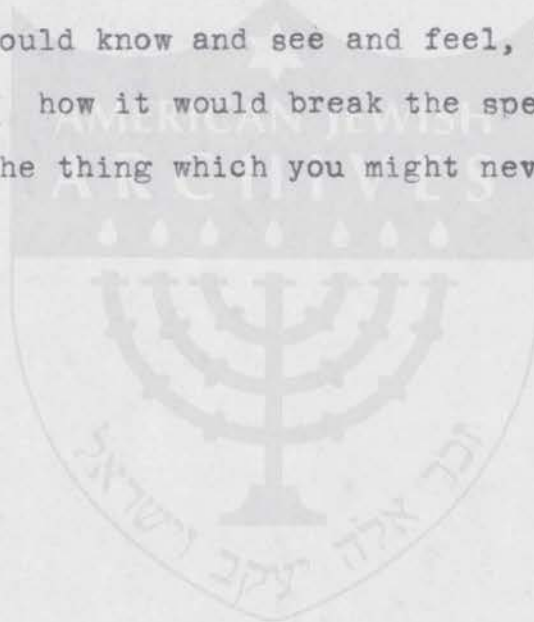
You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day;

You who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride ~~mmmm~~

You who are passing men sullenly upon the street, not speaking to them out of some silly spite....

Or letting your friend's heart ache for a word of appreciation or sympathy, which you meant to give him some day;

If you ~~mmh~~ only could know and see and feel, all of a sudden, that the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.



MEMORIAL

June 1953

An ancient Greek philosopher once observed: You can not put your foot into the same stream twice. For the swiftly flowing waters never let the same stream remain the same. New waters restlessly spill over the shore and ere the moment passes the stream is no longer quite the same.

So it is with the stream of life. Change is rapid and continuous. Every fresh breath adds something new to us, and now, this very second, we are no longer quite the same that we were a moment ago. And not only our bodies but also our inner life, even our personality, is in this state of fluctuation.

Have we not appetites that come and go, desires that grow strong and diminish? Scarcely have we registered a certain mood, and it turns into another one. And within a few heartbeats, we may grow indifferent to the very thing to which we thrill this moment. In vain do we bemoan the

change of heart; ^{how often do} we note the cool gesture, sadly remembering the warm handclasp of yesterday; ^{how often do} we seek the friendly glow in our friends' eye, yet find instead the cold stare of indifference. And as we note the feelings of others change toward us, we cannot prevent the change in ourselves.

And yet that the current of life might not entirely sweep us away, man has been favored with a peculiar gift: the power to remember. This capacity to gather up experiences in the scrap book of memory helps us steady our course through the mad current of life's winding stream.

Memories are like footsteps in the sand of time; they build an unbroken path which leads us back to early years. In the maze of memories, there arise the shadows of dearly beloved people amidst the hazy outlines of places long abandoned and half forgotten. A soft wind seems to bring back the echo of familiar voices, laughters, sighs, scattered words, the rhythm of a walk, the tune of a song that once was on the lips of those who sleep now in the silent soil. We wonder what their journey was after they left us here in this world. We wonder what they would say could they see us now.

As we think of them, the beauty of their livesh opens up to our wondrous eyes like a flower in the spring. Strangely we seem to have forgotten the evil they did like all other human creatures. Only the beautiful remans in our memories. (We wish we could honor them by living nobly and doing right. May God give us strength to carry out our finest intentions as we think of our dear beloved ones who have departed although in spirit they are still with us:)

WHERE ARE THEY
NOW ?



THE PEARL
IS NEVER REALLY
LOST

LET US THEREFORE BE CALM