



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

1

Folder

8

Sermons and notes, 1954.

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

speech, they would say don't repeat our
mistakes / DAVID - SINNER & SAINT Memorial Simon

David would be my nomination for King of the
"Sinners & Saints" - a bloody, violent conqueror

Purged of sin only by profound suffering
at death of Soma Jonathan says his beautiful laugh but
David ~~was~~ ~~immediately~~ proceeded to snatch
the throne of Judah ~~by force~~ by having himself
crowned in Hebron & forcing, Soma's only surviving
son, the rightful heir to crown to flee across
Jordan to MACHAVAIN —

Years later, by strange course of justice,
David himself, pursued by Absalom
fled to Achish. — — — and nearly
Absalom got killed. — — — — —
Glueck p. 95/6

Absalom is a symbol of our dreams,
somehow in pursuit of mean ambition
the noble dream, the beautiful vision of youth
gets killed - hanging there, up in the air a stabber
to death by us. — This day recalls us
to ourselves — how much longer do we have —
why do I speak of those things? Because of your departed could

Memorial Service 1954

The greatest parallels, the most profound lessons, the most amazing tales are not in books but in the lives of men:

My son, my son

A few moments ago we read Ps 23, The Lord is my shepherd. I shall not want. He leadeth me - he leadeth me.

As you know the man who wrote these words was David - King David but we do not know when - at what time in life he wrote it. ~~allow~~ though ~~Ps 23~~ ^{Psalm 23} is filled with memories & images of David's youth as a shepherd, ^{I want to explain to you why I am} ~~at~~ certain that he wrote it late in life perhaps in those brief moments of serenity which came at last at the end of a turbulent life ~~in the valleys of the mountains~~. You thought I walk through the valley of the shadow of death, I shall fear no evil - all foes all terrors which had followed his footsteps and filled him with tension and violence - all vanished as the thirst for power and mean ambitions left him in the sunset of his life and he philosophically contemplated the final state we are all destined to share in perfect equality with our neighbors: Even though I walk through the valley

I shall fear no evil. // Psalm 90 speaks of life "as a tale that is told". I know of no life that can tell a greater tale of wisdom & warning than the life of David. The lesson of his 70 years ~~is summed up in 2 dramatic moments~~ ^{Let me dwell for a moment on the 2 turning points of his life, ~~of David~~}

The first occurred when David was in the very prime of life,

only ^{1 year old} years old. He was then a national hero. etc. King Saul, Jonathan

Death - ^{David} David led the nation in his beautiful lament: "quote"

was David's chance show his devotion to royal house of Saul, ~~and~~

but instead of offering his service to legitimate rulers of Israel

he rushed to Hebron & had himself proclaimed king of the south, fulfill

the life long suspicions of Saul of thus, David in his ambition ^{enough to} ~~in~~ ⁱⁿ a mockery of the noble lament for Saul & Jonathan.

In fact David forced Saul's only surviving son Ishbosheth to flee for his life ~~across~~ ^{to} Jordan to Achish.

What follows was a ~~series~~ ^{cycle} of conquest & blood

Scene shifts 30 years later: Rebellion of own son Absalom - As David fled Jerusalem

as a thief by night, he alone understood his rebellious son. Was he not desirous of the very same power for whose possession David had sacrificed every thing, peace, friendship, honor - the acorn had become very like the father ~~or~~ ^{the} father's ^{life time example}

of greedy lust for power had produced a filial disciple in Absalom.

David lifted his eyes in the dawn of day he could see a city
 "There is Machinism — Machinism — the name instantly
 recalled from memory David's own grab for power ... years ago
 which had forced the unhappy Ishboshet, Saul's only son to flee to ~~to~~
 Machinism — and now — what irony of fate —
 what cruel course of retribution — had compelled David to
 tread the same ^{sad} path of his former victim.

Thus David's ambitious career had closed a full circle
 up the heights of success down the depth of despair
 and he who had risen from poverty, it was seemed was returning
 to obscurity & oblivion.

But the ^{real} tragedy to make this second turning point ^{in David's career} complete ~~was yet to come~~
^{factory which} convinced him of the futility of his action ^{Ironically, it was David's last great} patched life ~~was yet to come~~

With dramatic suddenness the rebellion came to ~~an~~ an end and turned
 into a triumph for the aged monarch. Young Absalom ^{vid. the}
 Jesse forests of Gilead was caught up by his long flowing hair on a
 low hanging branch and helplessly dangling in mid-air the
 rebellious youth was stabbed to death by David's general Joab.

The news stunned David. In words ^{of bereavement} never surpassed
 by any living man David expressed his grief: "O Absalom, my son —
_{his favored son}

Now Absalom was not only flesh of his flesh but in a sense he was
 as my child is to his parent — a symbol of his dreams & hopes
~~the noble self~~ the mirror of his rebel self —

Do we not all in later life suffer the agony of David. Somehow, our beloved
 Absalom pits killed — Somehow we ^{lose} the ^{strength} of our own dreams
 in the hard struggle & contest of life.

My Son, My Son

Somehow idealism evaporates from our life - unless it is replenished day by day.
There is danger that we lose the joy of our work as than each day becomes drudgery.
We know that after Absalom's death the contest for power no longer
really mattered. ^{to David, he was a changed man} His old friends probably commented
"David has lost his ambition"

It was, then, I believe, that David composed the 23rd Psalm, surrendering his own ambition and at last ~~fully~~ content to follow the guidance of God:
"He leadeth me"

Perhaps we too may see at this hour the futility of much of our life's work - the vanity of most our ambitions and experience that turning point in life when we ~~stop~~ instead of seeking self-satisfaction we learn to dedicate ourselves to whatever purpose God has for us.

When we see that there are higher goals than our own ambitions

see: Butler "The Way of Man"
p. 35/36

Glueck Jordan - p. 95-101

Comments and Opinions

By TRUDE WEISS-ROSMARIN

INSCRIBE US IN THE BOOK OF LIFE!

TO MODERN sophisticates lacking sensitive understanding the prayer, "Inscribe us in the Book of Life," bespeaks primitive superstition. But those attuned to the tenor and the mood of Judaism know that, when we intone this time-hallowed petition on the most solemn days of our calendar, we harbor no thoughts of an actual book or of a Ruler of the Universe taking the part of a bookkeeper-accountant. They know that we mortals must perforce speak in the language of our human limitation.

The quest for life is man's most agonizing desire, for the dark realm of death is stark and terrible. On the animal level life is its own *raison d'être*. The law is "Life for Life's sake." Animals have but their instinct to help them in the fight for life. But man, who ate of the fruit of the Tree of Knowledge, has discriminating intelligence as well and so, since his first timid gropings on this earth, he has applied his mind to the pursuit and to the securing of life.

Archaeology has uncovered the fascinating and harrowingly tragic record of man's pursuit of life throughout the aeons of his pilgrimage from cave-dwellings to skyscrapers. Black magic and weird superstitions, callous brutality and horrendous selfishness, despairing fear and searing anxiety speak to us from the ancient graves opened by the spade of modern research. These graves, the primitive caves in the rocks as well as the imposing Pyramid sepulchres to the building of which the Egyptian kings devoted the bulk of the resources of their country, tell the identical story: man's fear of death, his lust for life, and his determination to cling to life even when life casts him away.

It has been correctly stated that no man can imagine that he will be dead some day... Indeed, we know as we look into the fresh grave of one whom we have accompanied to his final resting place that, some day, others will gaze into our grave. We know that we must die; we know that we shall die—but we refuse to believe it. The reality of death is so stark and frightening that we hide ourselves from it by seeking refuge in the illusion of Life Eternal. All men and all cultures have taken this road of escape—but they have paved it in a variety of fashions. All men feel the compulsion of running away from death, of pretending that death is an illusion and not real; that life is indestructible and permanent, although its forms may vary; that the moment and the

hour are part of an eternity which is irrevocably pledged to each and every one who knows the moment as moment and the hour as hour...

It is in this fashion that men deluded themselves into believing that death can be cheated; that life—individual life and existence—can be salvaged and prolonged indefinitely. This illusion made primitive men bury their dead with all the implements they used in life, not excepting food and drink. This illusion caused the highly cultured Egyptians to live for death, as it were, by devoting their best efforts to preparing graves equipped with all the amenities for comfortable living. Only the other day we beheld a glimpse of the extent to which this illusion led the ancient Egyptians when one of King Cheop's funerary boats was discovered.

Together with all who are born of woman Jews want LIFE. The pages of the Hebrew Bible give eloquent testimony of the ancient Hebrews' love of life and of their eagerness to cheat death of its prey. But the Hebrew Bible also gives testimony that, unlike their neighbors in the Ancient Orient, the Children of Israel had not become deluded into believing that LIFE was synonymous with personal existence—with individual, personal continuity—and thus they did not fall under the sway of the illusion that personal existence can be prolonged indefinitely.

The ancient Hebrews accepted personal death. They were able to do so because they came to consider death not as the end of life but as the organic, natural and logical ingredient of life. Once, however, death is seen as part of life, and not only as the end of life, it loses much of its sting. It becomes a link in the chain of life and subservient to it, so that it can be accepted as a form-and-process of life and therefore acquiesced in. This does not mean that the ancient Hebrew died readily and gladly. Moses' touching prayer for a bit more of life, when his hour of death had come, proves how reluctantly Jews take leave of the Land of the Living. Although, in a mood of depression, some ancient Hebrew philosophers might sigh that a man's day of death is better than the day of his birth, the conviction which guided and suffused Jewish life, from Biblical days to the present, is that a living dog is better off than a dead lion.

The ancient Hebrews and the generations upon generations who followed them had to come to grips with death—as all men must. They did it by proclaiming the unlimited sway of life. They did not pretend that death—

physical, individual death—is not real; they did not pretend that death—physical, individual death—can be avoided. They faced death, in all its grim starkness—and saw LIFE. It remained for Newton and modern science to prove that in a closed universe, like ours, there is no loss of energy. No particle of life is ever wholly lost. There is but change and transformation, but no extinction. All that is will always be, although matter and its forms may, and will, change. Life is absolute and all-inclusive; it is sovereign and supreme, holding sway over everything in existence for all eternity. For the scientist, therefore, death has only subjective meaning but no objective reality, for death—in a closed universe—is but a form of life.

The ancient Hebrews had no instruments with which to measure energy, in its various forms, and thus to see that it remains constant. They knew nothing of science, but they intuitively knew that only life is real—and so they conceived of death as a form of life—an inevitable phase of life, which must be accepted. And accept it they did, in all its tragic, irrevocable finality. They harbored no illusions about individual death. They knew that death is the end—the absolute end of personal existence, but of personal existence only, not of LIFE. They knew, as Hezekiah's prayer so forcefully expressed it:

The nether-world cannot praise Thee,
Death cannot celebrate Thee;
They that go down into the pit cannot hope
for Thy truth.
The living, the living—he shall praise Thee.

They were convinced, with the Psalmist, that

The dead praise not the Lord,
Neither any that go down into silence.

For, they asked mockingly, likewise with the Psalmist:

Wilt Thou work wonders for the dead?
Or shall the shades arise and give Thee thanks?
Shall Thy mercy be declared in the grave?
Or Thy faithfulness in destruction?
Shall Thy wonders be known in the dark?
And Thy righteousness in the land of
forgetfulness?

Therefore Ecclesiastes counselled: "Whatsoever thy hand attaineth to do by thy strength, that do; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Although, in post-Biblical days, Jewish teachers projected eschatologies in which other-worldly reward and punishment, as well as the revival of the dead, played an important part, the Biblical assumption that this life is all the individual has accompanies these eschatologies as

a basic melody. Judaism through the ages has known life for what it is and death for what it is not. This is why Jews gave life its due. They did not futilely pretend that death is not real, providing their dead with the amenities of life in their graves. In contradistinction to their neighbors, the Israelites of the Biblical era buried their dead without pomp. They consigned them to the corruption which is the lot of all mortals. On the other hand, however, the ancient Hebrews did not accept that death is the end of all the living associations of the one snatched away by the grim reaper. They felt very certain, and this certainty speaks eloquently from the pages of the Hebrew Bible, that life is stronger than death and, therefore, cannot be totally annihilated by it. Indeed, man dies and is buried, but what he wrought on this earth lives on. He is not just carried away without leaving a trace. "He is gathered unto his people" and he leaves behind sons and daughters who continue "to build" (the Hebrew words *ben*—son and *bat*—daughter are derived from a root signifying "to build") the generations.

While the ancient Egyptians attempted to mask death with the pretension of the continuity of physical life after the heart has stopped beating, the ancient Hebrews and those who are descended of them boldly denied the very existence and reality and validity of death. They refused, as it were, to recognize death as such, to wit, the traditional Jewish designation of the cemetery as *beth ha-hayyim*—the House of Life. In keeping with the same trend, the Jewish mourning ritual emphasizes life and guides the bereaved to concentrate on life. Thus the *Kaddish* is no prayer of grief and sorrow. It makes no mention of death. Instead, it hallows God the Ruler Supreme of life.

Life has been the perennial fascination of the Jew—life on this earth, here and now, the good life which one can taste and feel with one's senses, and in the course of which one can fulfill the Commandments. Authentic Jewish teachers never resorted to chastening and frightening their flock with the horrors of Hell, nor did they attempt to lead them on the paths of righteousness with the promise of Paradise. "The reward of a good deed is the good deed; the punishment of sin is sin," the Sages taught. Indeed, the Prophets threatened with doom and destruction if backsliding Judah and Israel would not mend their ways. But the doom was national disaster and the destruction was the realistic cataclysm of war, defeat at the hands of a stronger enemy and exile.

The natural wonder of Jewish survival is woven of many strands. Not the least important of these is the affirmation of life, which is fundamental in Judaism. Indeed, life for the Jew of yesterday was more often than not a dog's life, but this only strengthened his

WE LIVE IN DEEDS NOT IN TIME

Parable of the Rose

The man sweeping the synagogue paused for a moment. He looked at the flowers lying about in disorder. "What waste!" he said to himself. These roses had adorned the pulpit at a wedding the hour before. Now it was all over for them and they were waiting to be discarded.

Leaning on his sweeper, the attendant was lost in thought, when suddenly he heard a strange sound. One of the roses talked back to him!

"Do you call this a waste?" the flower protested. "What is life anyhow? To live is but to serve. My mission was to create some fragrance and beauty. When I have fulfilled my mission, then my life has not been wasted. And what greater privilege then to adorn a bride's way to her beloved?"

"Roses," continued the rose, "are like people. They live in deeds, not in time. My glory was but for a brief hour. But you should have seen the sparkle in the bride's eye. I like to believe that I had something to do with it by creating a suitable setting for the moment of her supreme happiness. So don't grieve for me. My life has been worthwhile!"

Having spoken her little piece, the rose resumed her silence. A little wiser, the attendant pressed on the sweeper and continued with his work. -- Rabbi Ben Zion Bokser, reprinted from Bulletin, Mount Zion Congregation, Sioux Falls, South Dakota

Cannot give you full load of detailed information on Jewish high holidays
but sketch leading ideas running through them and symbols & customs
expressing them. Some customs very ancient -- Shofar 3000 years (nomads)
others very recent -- Greeting Cards -- 100 years

Supreme theme of High Holidays is DIVINE GUIDANCE AND HUMAN FREEDOM

It's a big question just how much of life is fate, destiny
and how much of it we can shape ourselves.

I'm sure you have wondered : Does God really know what is going on?

If so, why doesn't He do something?

Does He take sides in current struggle?

Will He interfere with A? H- and Cobalt bomb before we
blow each other to bits?

I don't think any human brain could really fully grasp the innumerable
ways available to God of directing and guiding human affairs,
but this summer I had an overwhelming sensation of the guidance
of God.

Rome --- Colosseum - or, what's left of it
one of ancient marvels of architecture
seating some 60,000 spectators
built by slave-labor, mostly captured Judeans
--my ancestors -- who waged a tragic battle for
freedom against the almighty Roman empire
Arch of Titus -- highly successful emperor who
destroyed Jerusalem, Temple ---inside the Ark
I took picture of vivid scenes cut into stone of
Titus triumph, grim faces of Judean nobles
and priests carrying the Temple treasures looted
by Romans --- surrounding Roman legionaires
and chariot of emperor

Suddenly, it came to me: Here I stood, a descendent of those humiliated by the might of Rome --- and where was all the glory of the greatest empire ever ruled by man? All that's left of the glories of Rome are the ruins and memories surrounding this Arch of Titus

And as though to emphasize that material power of Rome would always be broken in the end by the spiritual message that issued from Jerusalem, the Pope, Bishop of Rome, when celebrating pontifical mass, always faces in the direction of Jerusalem ---

here it seemed to me was an illustration how God's judgment works itself out in history

Greeting Cards : Hebrew says: MAY YOU BE INSCRIBED IN BOOK OF LIFE

Idea: God presides over heavenly Court
2 columns: deeds recorded, judgement entered
Big book -- ~~with~~ double entry system so to speak

Of course picture is only imaginative, and figurative or symbolic

1. No human deed gets lost -- whatever you do leaves a mark for better or for worse
2. There is divine judgement in terms of reward and punishment. Not unreasonable if you assume that whatever you do has consequences --- Believe God so ordered world that good deeds have good consequences
evil deeds have evil consequences which we experience as reward or as punishment
3. Even when we have sinned we are not doomed we are not helpless --- the deed is recorded, but the judgement is delayed, the 2nd column stays blank for a while to give us a chance to balance our record --- in other words to make correction by repentance and restitution of wrong we committed

Interpretation based on
300 5 minute sermons
290

"PEN OF A READY WRITER"

Also Sat. Oct 3 1970
Also Sept 12 1975
TRENTON, Oct 1, 1954

Psalm 45.1 includes a peculiar phrase: "My tongue is the pen of a ready writer"

An analogy esp. appropriate for this season

Allow me to share with you ~~another unique~~ interpretation of this sentence which ~~I recall reading somewhere~~ *I believe can yield* with a special message for this Sabbath of Repentance or Return.

Our text makes the point that a person can be compared to a pen of a ready writer. Actually the writing instrument that fits the description of readiness best of all is not a pen (dependent on ink) but a pencil which if in proper condition is most suitable for readiness --and for this reason is the preferred writing instruments of stenographers. The interpretation I want to share with you is based on the suggestion ~~I once read somewhere~~ that the qualities of a good pencil symbolize the qualities of a good person. (Show one!)

(1) Value of pencil depends not on outside but on the quality of the inside. Is the lead hard? or brittle? Is there enough softness to respond to a gentle touch ~~with a smudge?~~ *with a smudge?*

So it is with people. No matter what we see on the outside, it is the inside of people that counts. ~~King David~~ *Goliath* stood head and shoulder above the people. He had an impressive physique. David was comparatively small and weak looking. Yet he proved to be the stronger and the better man because of those inward qualities of courage and self-sacrifice.

Shabbat Shuva : Time of return, a recall to our inner selves. *If* Up to now most of us have spent too much time and attention on external improvements in our careers, in our finances in our social position, it's time to ~~return~~ pay attention to the kind of character we are inside.

It's time to Examine whether we have enough ~~hardness~~ *firmness* and strength to resist evils and temptations. And enough softness to respond ~~with kindness~~ *kindly & generously and generosity* when we are touched by the needs of our fellowman.

Some of the (2) Outside must be sacrificed before pencil can be of use ---

You must even chip away some of the lead so that it won't write with a smudge but in clear sharp lines.

If pencil could feel all the cutting it would hurt, but the cutting gives pencil a fine point.

So in life, many of our trials, many of our losses, many of our pains make our character stand out more sharply

and enable us to ~~make~~ ^{leave} a clearer and more definite ~~impression~~ ^{mark in the world}

~~record of our inner worth.~~

At this time of Cheshbon Hanephes --accounting of our life -- let us not rashly reject the discipline of our trials ~~but let~~ rather ~~us~~ come to believe with newness of faith that as a father chastizes a son out of love, so God ~~will~~ chastizes man to produce the refinement of soul and character --the chipping and cutting away ^{is all} ~~of some of the external things~~ for the sake of developing ~~our~~ inner life, and improving ~~our~~ worth and usefulness for whatever God wants to use us.

(3) Pencils fitted out with erasers

This Sabbath of Repentance and this whole season of Penitence is a season when we should become aware of the means of correction which are available to us.

Whether by word of mouth or by deeds, we can erase mistakes, *Even as the eraser on the other side of the pencil can remove a wrong line* So we can make good the wrongs we have committed, we can give and obtain forgiveness both from man and God, if only we earnestly try ^{to} ~~erase the blot and stain of evil within us~~ *and correct the errors, transgressions and sins of our life.*

Finally pencil does not write by itself but is ~~led~~ ^{guided} by the writer's hand ---- so man too is guided in life by the hand of God.

~~Human~~ Our supreme duty is to be a fit instrument with which God can write the endless story of life into the Book of Life.

God HAS A STAKE IN OUR REPENTANCE. R. ZUSYA: IF (GOD) OFFERED me to change place w. Abraham. I would refuse. Why? If I become Abraham - w. Abbr. poor Zusya - what would God
In Samuel 16.7, it says: man looketh at the outward appearance but

the Lord looketh on the heart. *we need not change. Only improve the material inside if you* *gain thereby a life*

- 1] Let us at this season shift our attention from the outer to our inner
- 2] See in ~~accept~~ our trials not senseless cutting away but the means of inner refinement
- 3] ~~Let~~ Above all let us make use of the means of correction, the power given us to erase evil and rewrite story of our life in love & in righteousness.

We are greeting our new year of 5715 with thanksgiving in our hearts that we have been preserved in life; we are grateful for the companionship of our loved ones who are near us now, and we pray that God may graciously keep under His wings those dear ones who ^{for whatever reason} cannot be in our midst on this festive night. All mankind has reason to be grateful on this threshold of a new year. For the first time in 15 years there is ^{no} major war going on anywhere in the world.

For us Jews this year also has special significance. It is a year of great and important historic anniversaries.

The words of Moses apply with special force tonight:

REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS

Dt. 32.7

~~This is really the year for it.~~ ³ The/anniversaries we celebrate have much to teach us. The first is the highly publicized American Jewish Tercentenary. We shall not deal with it tonight because we are planning to set aside a special observance for it in the near future.

But the other two anniversaries, though far less talked about, are just as important. * * *

750 years ago a man was laid to rest who ever since has been counted among our immortals. All the world recognizes in Moses Maimonides one of the greatest rabbis, ^{one of the most important} philosophers and one of the great physicians of all times.

This summer I said Kaddish at his grave in Tiberias, overlooking the dreamy blue waters of Lake Galilee; written upon the gateway to his tomb were the words: "From Moses to Moses there was none like Moses" It summarizes our people's judgement

that Maimonides is the greatest Jew since the Lawgiver Moses. As you know He gave us his master piece, "The Guide for the Perplexed."

I wonder whether you realize, however, the enormous struggle he must have waged within his own heart against doubt and skepticism before he was able to guide others to faith. Would you, e.g., still believe in the wisdom and justice of God, if, like Maimonides, you had lost your mother in infancy, had been forced into exile at the age of 13 and then spent the next 12 years ~~like a nomad~~ wandering from place to place?

Imagine all possible calamities ---Maimonides had them! His step-mother was cold and un-loving. He was an ugly duckling himself, and in point of personal appearance was at a great disadvantage. He was a sullen, lonely boy and so extremely shy that everyone believed him to be rather stupid.

Later, when people began to take notice of his great scholarship and things began to get rather comfortable in Cairo, he suffered the most crushing blow ^{of his life} at the age of 33. His older brother David with whom he had entered into a business partnership, drowned in the Indian Ocean and with him was lost a fortune which belonged to Moses and others. He was wiped out financially; his brother's wife and little daughter were left in his care ---and worst of all, he had lost one whom he had loved with all his heart. 8 years later, Maimonides still could not look at his late brother's hand-writing or any of his books, without getting all choked up.

We should think enough happened to the man to make him lose all religion. On the contrary. All those misfortunes made him not lose, but use his religion. His diary says:

"I should have died of grief, were it not for the Torah which is my delight."

Now make no mistake. It was not easy for Maimonides to hold on to faith despite all that had happened to him. Only God knows how many sleepless nights he spent thinking about all the doubts and questions his keen mind kept asking?

If Jews were God's chosen people, then why does God let the Moslems persecute them?

If God is good, why are there such terrible wars?

If there is reward for the righteous, why does he also suffer calamities?

If God is love, how come there is so much hate, evil and suffering in the world?

We know that Maimonides asked himself each of these --and many more questions of that kind. The fact is we do too. But here is the difference. We only ask the questions, but we do not work at *the answers*.

~~We~~ We are mentally lazy; we do not cultivate our spiritual garden. Our souls are not ⁱⁿ ~~what~~ ^{words:} ~~called~~ well kept and well watered gardens. Therefore the light of faith does not rise in our moments of darkness; and there is no light of hope to pierce the gloom of these times; (Is.58.11) and we are not satisfied spiritually and God ~~is far~~ *seems so far away*.

Someone once asked Newton: How did you discover the law of gravitation? He replied: "By thinking about it all the time."

It is no different in religion. How does a person gain the kind of faith that can tide him over the tragic places of life? Only by thinking about it all the time.

I once heard Rabbi Abba Hillel Silver, regarded by many as America's greatest spiritual leader, say the following words to a convention of Jewish lay people in New York:

"Too many of our people want an easy-going religion, one which does not interfere with their leisure, their sleep, or their television; which calls for no study and no observance -----such as belonging to synagogues but not attending them, ~~M~~ or emptying our homes of all Jewish content, a religion without any sacrifices, the religion of ^a self-pampering people. No faith has ever survived in that kind of a vacuum."

A religion of a self-pampering people: The other day I saw the following advertisement of a catskill mountains resort hotel:

COME TO OUR SEPTEMBER EXTRAVAGANZA. Revel in a parade of stars, with Cantor Leibeke Mashioff and his choir for the high holidays ----and round the clock entertainment with Jennie Goldstein, Emil Cohen and Larry Best, --(it seems
3 joke book rabbis)

May God spare us the day when

OUT OF GROSSINGERS SHALL GO FORTH THE LAW
AND THE WORD OF THE LORD FROM THE CONCORD.

Later in year an adequate presentation of Maimonides teaching will be made but meanwhile we can draw a message from ~~the~~ Maimonides' life, ^{if it} has any message for us today it is

that a religion that's worth anything, a religion that is a real help in life, that kind of religion is like a personal saving account. It has got to be stored up sentence by sentence, thought by thought, belief by belief. It can only be gotten in the iron discipline of a way of life with fixed periods for prayer, for meditation, for thought. ~~What books have you read?~~

What earnest sharing of thoughts have you sought out? ~~What have you~~

Do you know

~~We are ready to help you? Pulpit, adult classes - but biggest~~

The other supremely important anniversary to be

observed this year is the 3000 th anniversary of Jerusalem.

It was in the days of King David that Jerusalem was still holding out as a Jebusite fortress although the rest of the land had been in Jewish possession for 300 years.

Jerusalem was inaccessible. It was built high on top of steep Mt. Zion. The Jebusites were certain that Jerusalem was impregnable.

They laughed and boasted: "The blind and the lame could defend the city." Then David came along. It took him 7 1/2 years

as King to figure out a way. But he did the impossible.

His men crawled up the secret water-passage and before the Jebusites knew it, David was master of Jerusalem.

help must come from yourself. What difference one hour a week of Sabbath meditation - could make to your religious maturity.

SUPPLIES ANSWER TO

Current defeatism

WAR MUST COME

COEXISTENCE IMPOSSIBLE

THERE WILL ALWAYS BE THE WOLVES & THE LAMBS AMONG MANKIND

History of Jerusalem is best illustration of man's capacity ~~Ever since Jerusalem has been a symbol of the Jewish will~~

to accomplish the impossible, to overcome every obstacle that

blocks ~~our~~ ^{his way in history} ~~march through history.~~ IT PROVES WHAT SAGES TAUGHT WHATEVER MAN REALLY WANTS - GOD GIVES IT TO HIM

What have you done about it? Have you taken trouble to read the best books on the questions of religion being published these days? Do you know that dozens of excellent ^{recent books} presentations exist on the teachings of Judaism ? What earnest thoughts have you tried to share with likeminded Jews on problems of faith? Do you know that we at Har Sinai are here to help you grow spiritually?

OF COURSE PULPIT --but not only the pulpit interprets our faith

ADULT CLASSES

but biggest help is from yourself --if you want to help yourself, that is.

Do you realize what difference only one hour of regular Sabbath meditation per week would make in your religious maturity?

Before passing on to 2nd anniversary, I want to refer briefly to what I believe is most serious problem in world today: IT'S DEFEATISM it's idea that

co-existence is impossible. That there must be war. That people just have to kill.

What preposterous lies! Even if we were all good and the other side all evil. Don't forget of evil to exist within each man!!

The answer to all that wicked untruth is history of Jerusalem. ~~It is a perfect illustration of man's capacity to accomplish the virtually impossible.~~ now in its 3000 anniversary.

Jerusalem is perfect illustration of man's capacity to accomplish the virtually impossible.

The re-establishment of Israel and Jerusalem's return to us proves what our sages have always taught, namely that ^AWHATEVER MAN REALLY WANTS, GOD GIVES IT TO HIM

-6-

It would take an adding machine to count the many times Jerusalem was lost and gained again by us. We never gave it up. In all the 2000 years prior to the re-establishment of the state of Israel, our minds were residents of Jerusalem even when our bodies were not. Judah Halevy sang in golden Spain:

"I am in the West, but my heart is in the East"

Each year Jews wished one another: Leshana Haba B'Yrushalayim !
Next year in Jeruslaem. Small bands of pilgrims trickled back
to Israel. If they went by land, 9 out of 10 died on the way.
And if they went by sea, the majority were captured by pirates
and sold into slavery. But , still they kept coming.

At the recent international Conference of Protestant churches
in Evanston, Ill, a fascinating debate took place on the
question whether the re-establishment of Israel was to be
considered a miraculous fulfillment of Biblical prophecy. A vote was taken.
150 delegates voted for considering it a miracle. [190 opposed.]

Yes it was a miracle
MIRACLES OF PERSISTENCE & LOYAL SPIRIT

lets

~~I think it was the kind of miracle which God ~~has~~ ~~sent~~ men to perform.~~

~~Right outside of Jerusalem there is a solid rock with a tree on top.
How could it grow there? For a long time it couldn't. Seeds kept
falling on the rock ---and rolled off. The rain poured down
on the rock but could not soften it. The wind blew, the heat
expanded it, the cold chill of winter contracted it. Conditions
changed all the time ---and seeds kept falling and dying. There
was no chance. Until one day, perhaps only for a few minutes,
a tiny crack appeared. Just then a seed fell into it---and from
it grew the tree.~~

So it was with Israel. For many and long centuries it was

Yes, it was a miracle, the kind of miracle God lets men perform.

penets with which to write His will into ^{pages of} the story
Miracles of perseverance -- miracles of the spirit of man.

God uses men like



Why not apply this to all the dreams of mankind. ~~Although~~ The age-old curses of war, poverty, disease and oppression are hard and unyielding as ~~the~~ ^a rock, ^{yet} good, decent, idealistic people must go on sowing the seeds of righteousness in the firm hope that some day these shall take root --- ~~and the world will be a better place~~

Tomorrow you shall hear the Shofar sound. ~~Remember it is an instrument of war. It was sounded as an alarm in danger.~~ *No need to give fancy interpretation. Plain sense is: It's a primitive sort of alarm clock. You are spiritually asleep and need to be awakened.*

Another year has gone. Let it be an alarm to each of us that time is ~~may be~~ running out. ~~When~~ When shall we begin to build up the kind of personal religion we need to lean on, in difficult and trying days? When shall we get busy and start our spiritual saving account? Are we going to set aside fixed hours to build up our capital of faith, so that religion might do for us what it did for Maimonides?

~~Let~~ *Let* the sound of the Shofar also ring an alarm against defeatism, against ~~the wicked idea~~ *all that eye wash* that wars and all the other evils we ~~suffer from~~ are inevitable. Let the Saga of Jerusalem inspire us with persistent hope for the world *and for Amen, Israel.*

Your response will decide whether the next page in your book of life will spell confidence and peace.

Thomas Carlyle, the great English historian was a forceful critic of his generation. But he had a weakness. After making his sweeping indictments, he would stop. He would not come out with practical suggestions for the improvement of his age. A contemporary admirer of Carlyle saw this weakness in him. He said: Here is a man who beats a big drum under my windows, and when I come running downstairs has no place for me to go.

It must be admitted that many of us preachers share that fault. We sometimes beat a big drum, with lofty phrases and solemn declarations, but don't get to point of practical guidance.

We owe it to one of our greatest teachers who died only 20 years ago, that the practical side of our religion has gained more attention. The famous Chofetz Chayyim who lived to the blessed age of 100 years, devoted his entire life to the job of bringing religion down to the market place of life.

His real name was Rabbi Israel Meir-Hacohen of Radun. But Jews all over the world know him as Chofetz Chayyim. How he got that name says a great deal about his character. Originally, "Chofetz Chayyim was the title of Rabbi Meir Hacohen's most popular book. But being very modest, the author refused to have his name printed on the title page and so he became known all over by the title of the book, Chofetz Chayyim.

What do those 2 words mean? ---"he who desires life"
These words are part of a Biblical sentence which became the inspiration and foundation of our saintly rabbi's philosophy. The full sentence, taken from Ps. 34, reads:

WHO IS THE MAN THAT DESIRES LIFE AND LONG YEARS WITH HAPPINESS?
KEEP THY TONGUE FROM EVIL AND THY LIPS FROM SPEAKING GUILF.

"Keep thy tongue from evil and thy lips from speaking guile"

Orthodox Jews say ~~that prayer~~ 3 times a day:

We read it this morning in our Reform Prayerbook and you'll find it in the Friday night and Saturday morning ritual too *as silent devotion.* *But really it ought to be drummed into our ears.* The full prayer is a deeply moving petition for strength to resist slander and gossip. The essential idea is based on the 9th commandment: THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR. In our ethical literature this sin is called LASHON HORA ---- THE EVIL TONGUE and it has the honor of being counted among the worst transgressions.

Already in the Bible, in Proverbs, the sin by word of mouth is equalized with murder: LIFE AND DEATH ARE IN THE POWER OF THE TONGUE. But our Hofetz Hayyim made the evil tongue look 300% worse. He said, it kills not one but 3 persons. It does irreparable damage to the character of the slanderer, to the one who listens and to the one who is being slandered.

Personally, I have come to agree with our learned teachers that the evil tongue is just about the worst source of dissension between people.

The other day I tuned in on Ed Murrow's always delightful Person to Person program. It featured an interview with Eve St. Marie, who had a leading part in the motion picture "Waterfront" and her stage director husband Mr. Jensen. They seemed to be a perfectly suited and devoted couple. Toward the end Ed Murrow asked them in what way one was most helpful to the other. And both replied: "with constructive, well-meaning criticism." For example, she had done poorly in a program. When she came home she found on her door the

sketch of a sad looking dog, drawn by her husband. She understood. Grateful for the gentle way in which her husband criticized her, she was only too willing to discuss with him the short-comings of her performance.

What is the difference between helpful criticism and harmful slander? Our Chofetz Chayyim explained it this way: The motive of criticism is not injury but correction --- This is our duty to give, as the Bible says: "Thou shalt surely correct thy friend." Criticism ---if it is well-meaning is always addressed directly to the person who is at fault. But the evil tongue is the evil we report about a person to someone else.

I once had an appointment with a young couple. He got there first. He came a few minutes late. He said, as she entered: "My wife is never on time." I could have sunk through the floor. It does not matter whether the fault being criticised is small or big --- doing it in the presence of someone else makes it one of the worst cruelties we can commit.

I am astonished at the number of parents who will freely criticise their children in front of others. When mothers complain too much about their children it is usually because they want to impress others with being very conscientious parents --- to do that to a child in the presence of others is a crime.

Now what's the reason that keeps the evil tongue so busy?

I think it has to do with our habit of underestimating people.

We persistently have too low an opinion about the people we

deal with.

① They say "He gives only to get his name in the paper." What's wrong with making good impressions. The more the better. Pirke Avo's: He who obtains favor of fellow man is certain to receive favor before God. One of the ablest kings ever to rule over Israel, was

King Saul. When he was crowned, many of his own kinsmen sneered:

"What, shall this man save us?" Theodore Herzl was judged

insane by a friend. Einstein was considered by his teacher a

misfit in school. Washington was called an impostor, Adams a

traitor and Lincoln "that baboon in the White House".

One of our most lovable sages of more recent times was Reb Lev Yitchak of Berdichef. He was so keenly conscious of

our habit to misjudge our neighbor that he made it a rule

never to think evil of anyone, but always to assume the best.

One day on Yom Kippur he spied a Jew partaking of food.

"I presume, he said, you forgot that this is the day of the fast?"

No replied the man, I didn't forget that this is Yom Kippur.

"Then, I suppose, you didn't know we fast until sundown?"

"O yes, I knew that, said the man."

"obviously you are sick and obeying the doctor's order to eat?"

"I have never been so healthy in my life" said the man.

Thereupon Reb Levi Yitchak said with blissful expression:

Good Lord what a wonderful people Thou hast chosen. An Israelite will sooner admit he is a sinner than tell a lie!

Most of us, unfortunately assume not the best but the worst about people. The other day I read about a curious experiment a Mr. J.B. Johnson made in a small town in N.C. He stood on a corner and handed out one dollar bills --and do you know only 3 out of 30 accepted. The others instinctively distrusted Johnson. One woman said: "I'm not interested in your tricks." Another: Get out of my way.

② People women go to temple to show off their beautiful new clothes. I want you to know that fast is strictly worship the Lord in the beauty of holiness. We like beautiful things. We pray not for austerity but for prosperity. Poverty is no virtue but an evil.

Always wear your best - only don't stop there! Be your best always but best attention best feelings etc

If someone were to ask me which are the 3 most important causes for war --- I would answer: I am not so sure about the other two, but one ^{I am certain of} ~~of them~~ is our distrust, suspicion and readiness to believe the worst about others. Certainly the cold war would have been over a long time ago, if both sides had not fallen into the trap of assuming the worst about each other.

On ^{the} Osh H₂shonah, traditional birthday of the world, it is fitting that each of us should think of what might be his finest contribution to mankind in the new year.

Each of us is, no doubt, capable of different things.

But the one and probably most important contribution we can all make to the ^{peace &} happiness of the world is to curb the evil

tongue in our daily life, ^{within the small world in which we move:}

"KEEP THY TONGUE FROM EVIL AND THY LIPS FROM SPEAKING GUILE"

Is there ^a person in your circle of acquaintance who bothers you or annoys you with some peculiar fault --- go to him, talk to him before you start talking about him. Even greater is your duty of constructive heart-to-heart criticism when the other person involved is a relative. Do not allow the decency of family

relationship to ~~be destroyed by the evil tongue.~~

~~be destroyed by the evil tongue.~~ ^{There is so little time. You may not have another Rosh Hashonah. Do he may not have another year.} If you do nothing else between now and Yom Kippur ^{except}

~~but~~ repair a single friendship or a single family relationship

which fell apart because of evil thoughts or evil words ---

you will have made the most significant contribution which is in your power to make toward a happier new year for all.

Do you know the secret of reconciliation? It is to think of everything good that can be said of the other --- and to start saying it.

One of my my favorite poems is entitled "I know something good about you"

Wouldnt this old world be better

I f the folks we meet would say --

"I know something good about you!"

And treat us just that way?

Wouldn't life be lots more happy

If the good that's in us all

Were the only thing about us

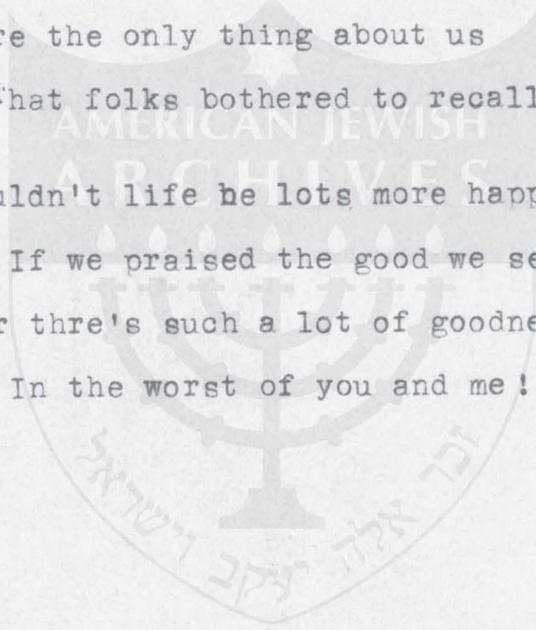
That folks bothered to recall?

Wouldn't life be lots more happy

If we praised the good we see?

For thre's such a lot of goodness

In the worst of you and me!



MORAL CHARACTER AND THE SABBATH

Atlantic City
Nov. 5, 1954

Some time ago, Rabbi Weitz and I thought it would be good idea for us to speak in each other's pulpit. ~~Quite frankly, we thought it~~

~~might be somewhat refreshing, both for the Rabbis and their congregations, to see a new face.~~ But as I was sitting here tonight ~~and worshipping~~

~~with you I realized that something much more important could be gotten out of this experience.~~ Every line of our service ~~tonight~~ made me think of

my own congregation at home, of my family and friends --- and the fact that they were reading the same prayers and probably felt the same mood ---

~~then~~ **I** It became clear to me that this ~~pulpit~~ pulpit exchange is more than a

break in our routine --- it dramatizes the Shabbas as a unifying bond among Jews.

And yet, the Sabbath is also a source of embarrassment for us all. [cont: me bottom p. 1]

KOLNIDRE - Oct 6, 1954

ACCENTUATE THE POSITIVE

Everybody wants peace of mind, --but ~~it would take if you had it you couldn't~~
~~and a conscience, to really enjoy it~~ ~~how can you get it with compassion~~
and a conscience, ~~but at least you have~~ peace of mind these days?

The world is deeply troubled. Much is wrong.

Never has there been greater need for the Kol Nidre mood of confession and repentance. For No improvement is possible until we all recognize our errors and accept our part of the blame.

The sadness of the Kol Nidre melody is the sadness of confession:

I am not good enough

I am not what I ought to be

I am dissatisfied with myself

It takes moral courage to make a true confession. Charles Kingsley, the great novelist and preacher, was once asked to name the character he most disliked. He answered: "MY OWN."

But there are mighty few Kingsleys in the world.

Most of us justify, defend, excuse ourselves; we pamper and flatter our ego. We shift blame on others ---we see fault in them, but not in us.

Somewhere in Scotland there once lived a village fool who wore a peculiar coat. All down the front were large patches.

When asked why his coat was so strangely decorated, he explained that the patches stood for the sins of the town-people, and proceeded to reveal each. On the back of his coat there was a tiny mark, barely visible. "That --back there," he said, "is my own sin, but I can't see it."

Self-improvement -- the most necessary task given to man -- must of course begin with seeing our own sins.

Now confession without repentance -- ~~which is the emotion that makes for correction~~ -- is like a gun without a bullet.

Confession without repentance does not have the power to slay sin.

But what is the right kind of repentance? Is it to make a show of moaning, of shedding tears and beating your chest?

The great Rabbi of Ger in one of his famous Yom Kippur sermons, had this to say about the right kind of repentance:

"He who has done wrong and talks about it and thinks about it all the time, does not really get the evil out of his system. The more he thinks of evil the more his mind will be caught in it. Rake the dirt this way, rake the dirt that way --it is still dirt.

Have I sinned or have I not sinned? --what does Heaven get out of it?

That is why the Bible says: DEPART FROM EVIL AND DO GOOD.

Turn completely away from evil, do not dwell on it, but do good.

Have you done wrong? Then counteract it by doing right".

In other words, get your mind out of the negative into the positive channel. Accentuate the positive.

Several years ago I was a member of the Buffalo committee on public decency which devoted itself to the job of cleaning up the newstands and removing lewd and salacious magazines from circulation. I want you to know that I was not a voluntary but a drafted member of that committee. I consider my time spent with that committee a total waste except for ~~this~~ observation I made at our monthly luncheon meetings: The most fanatic members of that committee, I observed, could barely wait to feast their eyes on those lewd magazines which were being passed around, all the while they shouted: "How horrible!"

Concentrate too long on negative things, and your mind gets tainted with the evil you are trying to stamp out.

Everyone of you, I suppose, belongs to some organization.

I am sure you must have heard some of your officers speak, from time to time, with deep resentment against the inactive members, known by such unflattering names as free-loaders and dead wood. Even worse is the

resentment against people of means who do not give enough to charity. In St. Paul, Minn. the leaders of the Federation ~~there~~ got so excited about ~~what~~ ^{it} --they recently adopted a system of penalties. If a man does not give what he should, a letter is ~~going to be~~ sent to the organizations to which he belongs ~~in St. Paul~~, telling them what a poor giver he is.

Now I have no real sympathy with "dead wood" or with misers, but neither can I go along with those who would persecute them. All I know is that if we start worrying ~~about~~ about how little others are giving, we ususally end up giving less ourselves.

The best way of dealing with those who give too little, is for the rest of us to give more. The best way to deal with dead wood, is for the rest of us to work harder.

That's the positive way ----the way mother nature teaches us:

Do you know what happens when you wash your hands too often? You get sores all over your skin.

I once heard a wise doctor say: Don't overdo the anti-septic business. Anti-bacteria lamps over every door and ~~mouthwash~~ an anti-septic mouth-wash every few hours willkill not only bad bacteria, but also a lot of good ones that are helpful and even necessary for our lives. Health is not ~~gotten~~ by anti-septic warfare, but by building up the positive strength of the human body. In other words, ACCENTUATE THE POSITIVE

If only we could apply nature's wisdom to America's most critical problem. George F. Kennan, one of our ablest statesmen and former ambassador to Russia, has this to say:

One of the most frightening things in America "is the spectacle of millions of our citizens trotting off faithfully and anxiously like the victims of some totalitarian brain-washing, to snoop and check up on their fellow citizens, to purge the libraries and the lecture platforms, to protect us all from the impact of ideas."

We shall not save America with this negative mentality.

We need to accentuate the positive values in American life, and ~~see~~ ~~where we can~~ improve the workings of democracy ---and what a job that is! ~~there is still to do!~~ Consider only the current fight ~~of southern~~ *in the South* ~~communities~~ to keep the public schools racially segregated.

I wonder if you ever heard of the Minute Women of the USA.

This organization is always fighting against subversion.

In San Antonio, in Los Angeles, in Denver they purged the libraries and attacked the schools. In Columbus, Ohio they forced merchants to remove United Nations flags from shop windows. *A curious person* ~~has~~ recently *took the trouble* of investigating the Minute Women of the USA and was surprised to find that this organization, dedicated to fight subversion of democracy, has itself no constitution, no by-laws, no elected officers, no parliamentary procedure.

If we concentrate too much on ~~mainly~~ ^{things,} negative ~~in American life,~~ we shall be in danger of losing all that is positive.

The key to personal happiness also bears the inscription: Accentuate the Positive. One of the most impressive characters in America is Harold Russel who ~~played~~ a leading role in that memorable motion picture, "The Best Years of our Lives." Harold Russel lost both his hands in World War II. ~~When he first~~ looked at his steel hooks instead of hands, he was terrified, afraid to be seen --he wanted to die. A few years later, he was a famous Hollywood actor, radio and platform lecturer. What produced the change?

He tells us in his own words:

"There is a simple thought that I should like to pass on. I offer it merely because I found it can help prevent much vain regret and self-defeat: "IT IS NOT WHAT YOU HAVE LOST BUT WHAT YOU HAVE LEFT THAT COUNTS

You can make yourself perfectly miserable by thinking of all the things you haven't got.
Don't waste precious time sorrowing over the might-have-beens

in your life, that never were and never can be again. Forget the negative and look at the positive side of your life's ledger. Not what you lost but what you have left. Accentuate the Positive. Depart from evil ---see the good!

The great Chofetz Chayyim to whom we gave much attention on Rosh Hashonah morning, met all of life's problems in a positive way. Once he heard that children were playing a trick on the water carrier. In the cold winter night they would fill his buckets with water, so that in the morning the poor fellow would have to break the ice in his buckets. The saintly Rabbi never once rebuked the children, but quietly made it a habit to stop at the town pump to empty the buckets every midnight after leaving his study in the synagogue. Sure, the boys missed their well-deserved spanking, but the Rabbi's positive handling of the situation made a tremendous impression on the whole community and raised them all to a higher standard of brotherliness.

May this sacred and tender night of Yom Kippur fill us with the purest spirit of repentance which is a complete turning about of our mentality from negative to positive thinking. May God renew our faith that goodness is more contagious than evil, and love stronger than hate, *and may He put patience, understanding and forgiveness into our hearts,*

Then shall thy light rise in darkness

And thy gloom be as the noon-day

And the Lord will guide thee continually. Amen.

You may not know it, but you already heard one of the finest Yom Kippur sermons ever given. I mean Isaiah's great chapter 58 which was read as this morning's Haftarah.

It was first given in Jerusalem before a Yom Kippur audience 2700 years ago. Isaiah started ~~with~~ ^{the} ~~subject~~ ^{theme} of Yom Kippur but ended with a discussion of the Sabbath.

"Wherefore have we fasted?" Isaiah asked. ~~What~~ ^{What} is the meaning of this day? Yom Kippur stands for moral awakening, the prophet points out. And then, quite logically he says: We must keep it up all through the year. That's how ^{he} gets on the subject of the Sabbath:

"If you stop your business on the Sabbath

And call the day a delight and respect its holiness

By changing your routine, then shall you find delight in the Lord."

Thus, in a manner not unfamiliar to Jewish audiences, Isaiah finished his sermon on Yom Kippur with an appeal to the people to keep coming every week.

Now, by some strange oversight, this last verse dealing with the Sabbath is missing from our prayerbook. I don't know why it was left out, except possibly that the editors of the prayerbook might have considered the plea for better Sabbath attendance a bit embarrassing to our Reform Congregations.

The fact is, my friends, that the Sabbath is a source of embarrassment to us all. The problem, as you know, is not limited to Reform. The vast majority of Conservative and orthodox Jews match our standard of Sabbath violation.

Now we Jews have always know that Sabbath was vital to our existence
First published charter of Jewish rights in Western Hemisphere
CURACAO - 1652

~~Now I am not going to prove the obvious fact that the whole~~
~~life of Judaism hinges on the Sabbath.~~ The longest of the
10 commandments is the 4th, which begins: Remember the Sabbath Day
to keep it holy. *Yet though whole of Judaism rests on the Sabbath,*

INSISTS
ON RIGHT
TO OBSERVE
SABBATH!

I want to discuss this ^{evening} ~~(morning)~~ not what the Sabbath means to
Judaism but what it means to you, to your character to your morals
and to your personal happiness.

It is an accepted fact that knowledge is power. Last summer
at the national convention of the American Legion, one of the keynote
speakers told the Legion to forget about Universal Military Training
He said we don't need more soldiers. We need scientists.
We need the best knowledge to protect America.

If there is anything I have learned from my ^{fairly} short rabbinic
practice it is the fact that it takes a great deal of knowledge and
wisdom for people today to withstand the stress and tension of modern
life.

~~In the course of a year,~~ ^{during the year} I see a good many of you in times of
deeply personal need. Some are frightened and shaken with the
news of a terrible illness; others I find numb and speechless at
the death of a beloved...then there are those whose heart aches with
family problems; and finally, the casualties of our economic struggle,
men who feel beaten and broken.

I often wonder, as I talk to them, what wisdom do these people
have stored up to fall back on in such trials.
But to my distress I often find that religion has no useful function
in their lives. It does not wipe their tears and gives them no
help in meeting life's problems ---for the simple reason that they
never bothered to get religion. They are empty inside.

Typical of the kind of religious knowledge you find in many of our people ^{today} is that young man who walked into a Jewish restaurant and ordered gefillte fish. When he finished the 1st portion he ordered 3 more helpings. The puzzled waiter remarked: "You seem to enjoy your fish enormously?" That's not the reason why I ordered so much of it, explained the young man. Today is my father's yahrzeit, and in his memory I want to do something really religious once a year.

When the sumtotal of Judaism boils down to a few recepies on your platter, the signing of a few checks to charity, and "being really religious once a year" ----if that's all and often it is, what strenth, what support, what inspiration can you expect?

Several months ago, our Temple Men's Club featured an unusual speaker. Mr. Jellinek gave us a most inspirational address. The unusual thing about it was that he was not a professional preacher but a highly successful businessman, inventor and scientist in his own right ^{as chief research man at the SEVERNA METALS Co. in Springfield, N.J.} and a deeply devoted family man. Nevertheless He found time, he told us, to give several hours each day to private prayer and meditation. On top of it, he supervises a Sunday School and leads an adult study group. We spent a little time together, and I asked him: Tell me, what do you do if things get crowded?

He answered: "I keep up my prayer period even if I have to cancel business appointments. ~~It is as important to me to~~ feed my soul ^{it's as important as} ~~as~~ to feed my body. "

Of course the setting up

It reminded me of Rabbi Moses Sopher's remark:
"on the day when I read no book of Torah, I feel my reverence for
the Lord growing cold."

Of course, any schedule with fixed periods for prayer and
meditation means a sacrifice. You must choose, e.g., between
growth in religion, or the wrestling matches on Friday night.

A young lady wrote a letter to Dorothy Dix describing her
dilemma: "I am interested in being a nice girl and well
thought of, but not, of course, if it is going to interfere with
my popularity."

~~The undeniable fact is that the Sabbath~~ ^{definitely} ~~does~~ interfere with
many things we could also be doing at that time.

It cannot be observed without sacrificing something.

The week has 168 hours ---can you sacrifice 2 hours for your
religion, 1 hour on Friday night, and 1 hour on Saturday morning?
Is your spiritual life worth to you 2 % of your time?

I know your answers. Some of you say: "I just don't get
anything out of saying prayers. One lady not so long ago
challenged me. She said: "Show me how I can get to like what
now bores me, and I'll be a regular too."

In reply, I would now say: Have you ever gotten anything for
nothing? Do you get educated without study?
Success without work? Love without affection?
How do you expect religious inspiration without trying?
Inspiration is not a door-prize that comes to you on a monthly or
annual visit to the synagogue. It takes years of practice in prayer,

^{years)} of struggling with doubt, with boredom, with laziness until little by little moments of inspiration start coming, prayers begin to be meaningful and you feel the growth of faith.

Religion is not something to flirt with but to go into like a steady marriage. As the Prophet Hosea said:

"I will betroth thee unto Me forever,
I will betroth thee unto Me in faithfulness, then shalt thou know the Lord." Hoseah 2.21-23.

The Bible says on Yom Kippur: Declare unto My people their transgression, and unto the house of Jacob their sins.

Is.58. 1

One of our shameful sins is the way every little amusement gets priority over what we owe to God.

Some are not ~~even~~ satisfied with neglecting their own religion, they have the bad taste of scheduling parties in conflict with the Sabbath service ^{which keeps a good many} ~~keeping~~ others away from it too.

But our punishment is terrible and swift:

A few days ago I received the report of an international medical conference held in Geneva. The Conference considered the extremely low rate of drunkenness among Jews --and explained that it was due to the religio~~u~~ training and homelife of the Jews. But, the report went on to say, the picture is changing. With religion gone, Jews too will drink for excitement and thrill.

I wonder how you reacted to this summer's horrible case of the 4 Brooklyn Jewish boys who brutally tortured several persons ~~to~~ ^{and then killed} ~~them~~ just for thrill and excitement. All 4 boys came from comfortable, respectable families. Their parents were law-abiding people with stable marriages. The boys had good education

What was missing?

Exactly what's missing in many of your homes ---the experience of reverence and sanctity. NO RELIGION, NO MORALITY.

Character ^{without religion} may linger just a while as Ernest Renan said: "Like the perfume of an empty bottle" but character won't last long without the help of religious discipline.

There are a number of formerly prominent families in Trenton who have come down ~~set~~; examine their history and you will find ^{in each case} that the decay of character ~~in each case~~ was only a step removed from the neglect of religion.

20 minutes from my home lives the greatest brain of the generation

Albert Einstein whose character matches his brain, is what we might call a non-practicing Jew. ^{He worships morality but not religion Einstein's} Last year ~~his~~ 23 year old grand-son ^{was arrested and convicted of} ~~acquired a police record in~~ petty theft. If you see the connection between character and religion as I do, I want to say this to you parents, especially you mothers:

Sending your children to services on Saturday mornings is not enough. You belong here ~~to~~ sitting next to your child!

The definition of a good parent is not a dispatcher, of children, sending them here and sending them there, but to be a companion and guide who leads them in all the worthwhile experiences of life. We cannot blame children for judging unimportant ~~and negligible~~ those duties which their own parents do not perform.

I plead with you, save what is best in the Jew: his tender-heartedness his moral purity, his love of learning, his non-violence ^{are all} qualities which have grown out of the mood of reverence and sanctity ~~which~~ associated with the Sabbath.

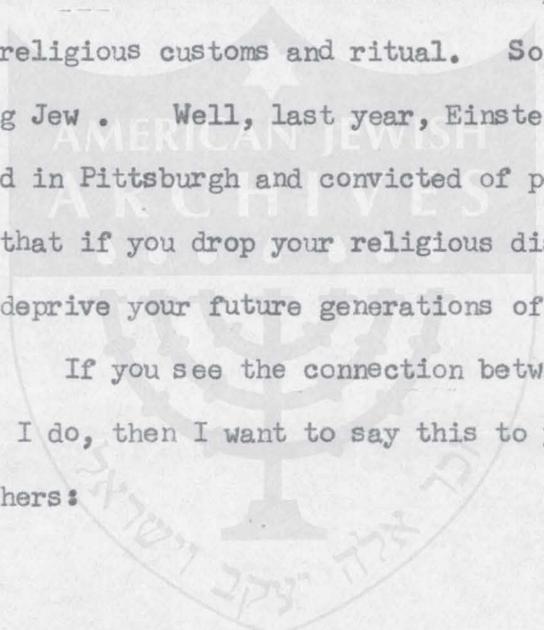
Everything said this morning is ^{summed up} ~~expressed~~ in ^{Achad Ha'am's saying} the proverb: MORE THAN ISRAEL KEPT THE SABBATH, THE SABBATH HAS KEPT ISRAEL.

Our government long ago set aside national parks, or reservations, to preserve the most beautiful parts of this land. Do you want to preserve what is best and most beautiful in the Jew's character? Set aside the Sabbath as your personal reservation, a couple of hours a week to feed your soul. ~~men.~~

Exactly what's missing in many of your homes ---the experience of reverence and sanctity. NO RELIGION, NO MORALITY. Character without religious foundation ~~can~~ may linger just a while ---Ernest Renan said cleverly: Character without religion is like the ~~perfumebottle~~ odor of an empty perfume bottle --- it will linger for a while but cannot last. Morality cannot last long without the help of religious discipline.

Only 20 minutes from my home lives what many people think is the greatest man on earth, Professor Albert Einstein. ~~He is certainly a man of gigantic brain-power and also a man of enormous strength of character.~~ ~~Yet he has made it plain that while~~ He believes in a supreme being, he does not practice religious customs and ritual. So, in that sense, he is a non-practicing Jew . Well, last year, Einstein's grandson, a young man of 23 was arrested in Pittsburgh and convicted of petty theft. Another tragic proof that if you drop your religious discipline with all its observances, you deprive your future generations of their strongest moral support.

If you see the connection between character and religious practice as I do, then I want to say this to you parents, but especially to you mothers:



Death, the Teacher

This is the time when we remember our departed, and also that we must follow them eventually. It is difficult to tell which^{is} our dominant mood at this memorial hour--- is it the yearning for those we lost, or is it the fear of being where they are?

When King David recovered from the first shock of the news that his son had died, he said: I SHALL GO TO HIM, BUT HE WILL NOT RETURN TO ME. IISam. 12.24

We are not waiting for our beloved departed. They are waiting for us.

If this is true, what good does it do to think about it?

3 One of America's most popular writers some years ago published his personal creed in which he said: "I never allow myself even a passing thought of death." I wish I knew how he does it. The truth is that with most of us not a single day passes when the thought of death does not somehow intrude upon our minds. Some of us are in daily rebellion against death as was that spirited poetess Edna St. Vincent Millay:

Withstanding death till life be gone,
 I shall treasure my breath, I shall linger on.
 I shall bolt my door with a bolt and a cable;
 I shall block my door with a bureau and a table;
 With all my might my door shall be barred.
 I shall put up a fight, I shall take it hard.
 With his hand on my mouth he shall drag me forth,
 Shrieking to the south and clutching at the north.

Rebellion is the mood of youth -- and Edna St. Vincent Millay was young when she wrote those lines.

But people who are older and closer to the event, ~~generally speaking,~~ take less offense at death.

George Bernard Shaw, though he promised to ~~live~~ at least 100 years, became less anxious to reach the goal the closer he got to it. On his 94th birthday, only a few months before his death, he said to a friend: "I am longing for my eternal rest."

A newspaper reported the reaction of
~~Early this year,~~ an army chaplain, when told that he had reached the advanced stage of an incurable malignancy and would soon die; he said calmly: "I consider it a privilege to die of cancer."

The next few days he received 2000 telegrams from 47 states. People wanted to know what he meant. Newspaper reporters interviewed the chaplain and quoted the following statement:

"It isn't the certainty of death that men fear, but the uncertainty of death. Now that I know, I welcome death. It is a privilege to have time to prepare for it. I am getting ready for my most important journey."

Many people believe that thinking about death makes you morbid and depressed. *Sometimes,* The opposite is true. Mental preparation for death, living in the knowledge and expectancy of the inevitable *could* help us get more out of life.

For one thing, we stop wasting time.

Rabbi Shneur Zalman was a political prisoner in Petersburg 150 years ago! The chief of the prison guard was impressed by the majestic, calm manner of the Rabbi, so one day he came into his cell to talk to him. "Can you explain a sentence in the Bible," he asked, "that has always puzzled me?" It says that when

Adam was hiding after eating from the apple, God asked:

"Where art thou" -----did not God know?

Do you believe, asked the Rabbi, that the Scriptures are eternal and speak to every generation? Yes, I believe that, answered the chief of the prison gard.

Well then, continued the Rabbi, God's question "WHERE ART THOU?" is addressed to every man. God calls to each of us:

WHERE ARE YOU IN YOUR WORLD? SO MANY YEARS AND DAYS ALLOTTED TO YOU, HAVE PASSED, ----AND HOW FAR HAVE YOU GOTTEN?

And then the Rabbi looked straight at the chief of the prison gard: God says to you, e.g., you have lived 46 years. How far along are you?

The chief of the prison gard ^{laughed} as he walked out, but his heart trembled. *Suddenly he realized that $\frac{2}{3}$ of his normal life span were gone. There was little time to accomplish something important. Where was he on the road of life?*

~~I have been asked from time to time:~~ Why is it that religion appeals more to the older than to the younger folks? Is it perhaps that the older folks ~~like~~ go to services ^{only} because they have no other place to go? Well, the answer is that the older and ^{more} mature come more often to services not because they have no other place to go to, but because they have been to every other place! They have come ^{to} the point in life where they can hear

a voice saying louder and louder each day: Where are you now in your life? ~~What do you want to do with the rest of it?~~

And all the other stations in life which they have been to such as career, success, honors, even friendship, home and family, all of these places and experiences ~~somehow~~ still do not add up to enough meaning so that they might answer: I KNOW WHERE I AM .

I KNOW WHAT MY LIFE IS ALL ABOUT. And so they come to the place of religion --- to meditate, to pray, to think ^{searching and} hoping that here they

will find some meaningful purpose for the rest of their life.

Do you know who is most foolish spender? Unlimited account!
People are foolish spenders of time - think have unlimited amount of it.
~~What do you want to do with the rest of your life?~~ *That's why they don't get around to*
~~No question~~ *Nothing* is more helpful in turning your attention to the really important values in life, than knowing time is short! *important things in life*

Moses Montefiore, ~~immensely rich stock-broker, personal~~ friend of Queen Victoria, and a deeply religious Jew, was one of the most energetic men in history. He made his 7th journey to the orient at the age of 90, and remained active until his death at the age of 101. Once a friend asked: What keeps you going? He replied: I have ^{on my staff} aman ~~who has only one job to do. He~~ knocks on my door every hour and says: "Moses Montefiore, another hour of your life has passed!"

Do you fritter time away? There is no better incentive to get your life's work done, than the daily contemplation of the inevitable.

But it does more for us. It mellows us; it makes us kind. Disraeli, chief architect of the British empire, had a simple slogan which helped him over many a bitter controversy; the slogan was: LIFE IS TOO SHORT TO BE LITTLE.

Are you upset by someone who is ungrateful to you? Does it bother you that ~~one~~ ^{you} ~~believed~~ to be your friend, has ~~said~~ ^{been} some unkind things about you? Are you disappointed because you were not sufficiently rewarded or recognized? Do these things interfere with your work or sleep? Well, isn't it silly? How many more years do you think you have? Why lose irreplaceable hours brooding over things which next year will be forgotten by everybody.? LIFE IS TOO SHORT TO BE LITTLE.

get ste to
M. Montefiore

If only we used each hour to say or do what little good we can.

~~saymanndom~~ I ^{once saw} love Stephen Grellet's ^{little poem} famous statement; ~~which I have~~
~~often seen~~ framed on the desk of ~~wise men~~ ^{high powered executive with a well deserved}
I expect to pass through this world but once. ^{reputed as for charity and}
^{Community Service:}

Any good, therefore, that I can do, or any kindness that I can
show to any fellow creature, let me do it now. Let me not defer
or neglect it, for I shall not pass this way again.

of text in A Treasury
of Comfort
by S. Greenberg
p. 183

(I might change our way of life if we imagined ^{on which habits and our treatment of people} ~~loses~~ ^{another} ~~him~~ ^{if you} ~~life~~ ^{has} ~~passed~~ -

It is plain to see that everyone walks out of this life--¹ where
the journey ends, no one knows. Is there a Fountain of Life
from which we came and to which we return? Shall all of us meet
again? Margaret Bruner wrote of that hope so tenderly:

The memory of my mother stays with me
Throughout the years: the way she used to stand
Framed in the door when any of her band
of children left.....

And now, I think, in some heavenly place,
She watches still, and yet is not distressed,
But rather as one who, after life's long race,
Has found contentment in a well earned rest,
There, in a peaceful dreamlike reverie,
She waits, from earthly cares, forever free...

Wherever our dear ones are, we now think of them gratefully
for in their going they have taught us that life is short, too short
to be little, that here we pass but once and not again,
~~which~~ challenge ^{for} us to do what good we can, trusting that some day,
somewhere, all who once lived, shall ^{live & meet} ~~meet~~ again.

High Holidays 1954

five modified talks

"The Risks We Must Take"