



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

10

Sermons and notes, 1956.

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

ON BEING HONEST ^{y.h.} (1956) p. 1 "relig:ans flap-waving on the high holidays"

p. 2 this annual parade of religion

p. 2/3 "Loyalty costs us nothing" — is a lie . . . goals without means lead nowhere

p. 4 "Buy the hot-water taps . . ."

apply to spiritual preparation — p. 4-5

[Good spread : This is the starting point to any place in world !]

NOTHING WITHIN 1955 y.h.

p. 1 Rosh Opening Prayer contrast with folk-memories of contemporary Jew p. 3*

p. 4 The pain of spiritual inclination is sense of emptiness!

p. 4/5 Narcissism — self-inflation

p. 7 Public Library "Empty Within"

Return to Discipline R.H.

p. 2-3 requirements vs benefits

p. 3/4/5 Excessive freedom for children & no sacrifices

INSPIRATION 57 R.H.

~~p. 4~~ Maman: des quotes: "clinging to under" with tip of tongue

p. 5 Claire Levi's poem

p. 8 Put nothing in — take nothing out!

Casef. Hope R.H. 58 R.H. — p. 2 Keep perspective — see posit. vs negat

p. 3 Don't judge history by what you see at one point in time

p. 4 The mortality of man

p. 5/6 Good and evil

Three Illusions ^{y.h. 61} p 3/4 Illusion of surface order hiding
inner decay & emptiness

p 5 Emptiness of y.h. demonstration: Picket sign "Shame"
p 6 Vacuity of Jewish belonging Just feeling sad is not a religion
p 7 Scare post.

YOUR ANNUAL CHECK UP R.H. 63

p 1 (office) Stuchboy's teleph. Call

The Key N.N. die 1970

p 5 Story climbing steps



Exhortation

Fast pace of American Life

Kosh H. pause to reflect - recover our wholeness

Themes - But can we pray?

What is prayer?

Will it be answered?

How are they answered?

1. What Prayer is not

not a form of magic

2. Answer?

not all are answered - not even in Bible

Question doesn't apply to variety of prayers e.g. Thanksgiving - Confession - Adoration - Communion

Petition is the problem -

Should all be answered?

Do we know what is best?

Do we know better than God?

We are self-contradictory (r. + better) Our own prayers cancel themselves out

3. How are they answered?

"Yes" not only answer - No often better

OR WAIT

Prayer no substitute for thought - effort - progressive development

Prayer is the impulse to action

Reform Congregation Keneseth Israel

1723 North Broad Street, Philadelphia 22, Pa.

Phones: Temple and Main Office: ST 4-7610

Religious School Office: ST 7-0665

Cedarbrook: LI 8-8749

Temple House: TU 4-9372

—O—

BERTRAM W. KORN, D.H.L.
Senior Rabbi

THE RABBI'S COLUMN

By Dr. Bertram W. Korn

Each year, just before and after the High Holy Days, I am deluged with questions about the Reform attitude towards fasting. Many of our people have the impression that fasting is required of all Jews from the age of thirteen onwards; others think that Reform has dispensed with the necessity of fasting, as it has with many other traditional practices.

Fasting, called "afflicting the soul" in the language of the Bible, has been a characteristic feature of virtually all of the world's religions. Whatever the primitive motivations for such a practice, civilized religionists have supported it as an aid to spirituality: self-control in eating and drinking leads to self-control in other areas of life; fasting compels us to focus our attention on the reason for such denial of physical hungers; fasting is a symbol of sacrifice and an evidence of love of God.

Fasting in Judaism (always a "total", not a "partial" fast) has a long history. Whether to mark an occasion of disaster in the people's history, or to set the stage for a happy occasion, or to arouse God's mercy, fasting was esteemed as an evidence of spiritual sincerity and proof of personal integrity. It is associated with Yom Kippur as evidence of repentance, as a sign for God and man alike.

Reform Judaism has never abrogated this requirement. Reform regards fasting, however, as only one, and perhaps not one of the most important, elements of the Sabbath of Sabbaths. Why? Because, like many other symbols and symbolic practices, it can become meaningless. Many Jews regard fasting as meritorious in itself . . . this Reform cannot recognize. If it helps one to attain that feeling of repentance which is essential to Yom Kippur, then it assuredly is virtuous. But if it becomes an end in itself, a goal to be achieved (as though one says: see how strong I am — I fasted for twenty-four hours!) then it is not only meaningless; it is actually harmful. Self-righteousness is the direct antithesis of the feeling which should be aroused on that Holy Day.

Y. Zhar 1956 see index for
Mrs Beulah H. Byler

Text "So teach us to number our days,
for true learning puts us a heart
of wisdom acquire

① Only real gain or acquisition
which is easy to keep is the
gain of character

② Number your days —
Time is short.

CHICAGO

SINAI

CONGREGATION

Bulletin



Good Yizhar theme 1956

Religious Service

Sunday Morning, January 16 at 11:00

DR. MANN

will preach on

IF YOU HAD YOUR LIFE TO LIVE OVER AGAIN

THE PARABLE OF THE PLUMBER

Professor Einstein, in protest to the close surveillance of professors, and especially physicists, said that if he had his life to live over again, he would be a plumber.

We see in retrospect many mistakes. How differently we would treat certain people or handle certain situations. But why dwell on futile past. Apply lessons to future. You are still master of this next hour, next day, next year. You do have your days to live over again.

*It is not too late
Decide well before the "closing of the gate"*

Sinai Vespers
every Friday 5:30 to 6:00 p.m.
"A THOUGHT FOR THE WEEK"

SOUTH SHORE DRIVE AT FIFTY-FOURTH STREET

CONGRATULATIONS TO

Mrs. William Wilhartz on her 85th birthday.

Mr. Adolf Feuchtwanger on his special birthday.

Mrs. Harry R. Chapman and Mr. and Mrs. Arnold J. Ehrman, grandparents, and Mr. and Mrs. Max Ehrman, parents, on the birth of Carol Harriet.

Mr. and Mrs. Morris Joseph on the birth of Paula Arlen.

Mr. and Mrs. Julius Kreeger, grandparents, and Mr. and Mrs. Donald Davidson (Carol Kreeger), parents, on the birth of Cynthia.

Mr. and Mrs. Jack Rose, grandparents, and Mr. and Mrs. Murray Lee Rose, parents, on the birth of Barbara Ellen.

Mr. and Mrs. Bud W. Singman, grandparents, and Mr. and Mrs. Harry Schiff, parents, on the birth of Jill Linda.

Mr. and Mrs. Leon F. Strauss on the birth of Lynn Marie.

Mr. and Mrs. Albert R. Bell (Lillian Hersh) on their marriage.

Mr. and Mrs. George E. Hiller (Joan Loeb) on their marriage.

Mr. and Mrs. Henry Taendler on their 15th wedding anniversary.

In Memoriam

Sinai Congregation mourns the passing of

DOROTHY DEUTSCH LACHMAN

HELEN G. MARTIN

LUCY SPIEGEL

SISTERHOOD NEWS

Robert and Lucille Leighton, photographers and artists of note, will present their intriguing "Travelogue of Spain" illustrated with color motion pictures at the January 25 (Tuesday) Regular Sisterhood Meeting.

Uniongrams, the neat purple and white notes of cheer and good will with which you greet your friends and loved ones on noteworthy occasions, are the lifeblood of Sisterhood's Scholarship Fund. Your purchase of one book of four by January 21, National Uniongram Day, will assure the success of this year's scholarship program. Call Mrs. Clarence D. Loeb, Uniongram Chairman, or inquire at the Gift Shop.

GIFT SHOP THANK YOU

Sisterhood's Gift Shop is deeply grateful to its many friends for their devoted patronage during the busy Chanukkah season. Dividends are available in the form of special savings on many beautiful items for those who will stop by.

SINAI TEMPLE FORUM

Tuesday Evening, January 18 at 8:15



DR. PERCY L. JULIAN

*World-Distinguished Scientist
and Author*

Has Science Come of Age?

A World-Renowned Scientist Asks:
"Has Its Good Measured Up to Its Evil?"

SOUTH SIDE SISTERHOODS CHANGE OF DATE AND PLACE

The mid-season Public Affairs Program of the *Seven South Side Sisterhoods* will take place Monday, January 24 at 1:15 p.m. at Congregation Rodfei Zedek, 5200 South Hyde Park Boulevard.

Following the serving of dessert luncheon until 12:30, a combined Sisterhood cast will present a melodrama in three acts pin-pointing in a most stimulating and informative presentation the program of Judicial Reform.

You'll be so pleased you were there.

CEREMONIES AND RITUALS

Ceremonies are the educators and monitors of the people: they speak to old and young, to sage and simple-minded alike the language of faith, of hope, and of loyalty.

Ceremonies are the poetry of religion: they invest life with the beauty of holiness.

—DR. KAUFMAN KOHLER

Have You A Religious Conflict?

SINAI MARRIEDS' PANEL DISCUSSION

Friday Evening — January 21 — 8:30

*"What Has Judaism Offered Me
As A Jew?"*

Participants:

Mrs. Harry Levy

Judge Jacob M. Braude

Dr. Edwin Sinaiko

Seeman on God

We have become so ~~stereotyped~~ ^{stereotyped}

that means so much we
expell God from our vocabulary
used to say God bless you

New Bless You!

Josh Hersh does not deal with
polit systems - but who needs terms of
individual man - Seligson & Nixon
to stand up for Jackson Seeman

ervice (Kaufmann Sanct.)

Hosting Monday Night Football on
Day) at the Julia Bindeman Center
Watch the Washington Redskins/Dallas
game.

feature Congressman Michael Barnes
Barbecue Opener on Tuesday,
Temple at 6:00 p.m.

ence Abramson in honor of the
, Douglas Paul Abramson; and
Mrs.
d/Tessie Cohen, in honor of the Bar
dson, David Schwartzberg.

N"l Change וְעַתָּה הִנֵּנוּ

A beginning & a completion are
points of special celebration but
what really counts is the intellectual
development - the continuity

Where do you go from here?



"THE WORLD IN THEIR HEART"

My friends,

My Biblical text for tonight is a short sentence of only 4

Hebrew words from Ecclesiastes, chapter 3 verse 11 פָּסַח לְיָמָיו וְשִׂחַח אֶת אֵי

HE HAS SET THE WORLD IN THEIR HEART.

I shall soon return to the text. Meanwhile, permit me to observe that many a pulpit address tonight will feature a survey and summary of the year's highlights in world affairs. This very minute, I am sure the majority of pulpits in synagogues throughout the world reverberate with eloquent lectures on what has happened during the year and what was wrong with it.

You may be sure that it is not difficult to find some very substantial shortcomings in the world situation, such as

The continuation of the Cold War, or

The weakness of the United Nations, or

The racial bigotry in the South in connection with integration, or
The short-sighted indifference of the Western Democracies

toward Arab belligerency against Israel until they too became the victims of it.

What lesson do these events teach us?

Is it not that the world is greatly lacking in justice, fairmindedness, honesty, mutual confidence and in the willingness to share and cooperate? No doubt it feels good to say so, and in saying so, to let off some steam of righteous indignation. Especially if we could make our indictment of world affairs with enough heat and excitement, we might then go home believing that we have really made a noble contribution to the improvement of humanity.

But my friends, we must not let the sins of the world divert our attention from the sins we ourselves as individuals have committed.

The real problem is not the world, but we, the individuals who make it what it is.

I should like to convince you tonight that what is wrong with the world at large is exactly what is wrong with each of us individually. The public sins are no more than man's private sins multiplied, magnified and projected on the screen of public affairs. The way to attack the evils in the world, then, is to seek them at their source which is the character of the individual.

As our text from Ecclesiastes suggests:

HE HAS SET THE WORLD IN THEIR HEART

It is the character of the individual which, for better or for worse, determines the destiny of the whole world.

Dr Griswold, President of Yale University, in a notable address pointed out:

"There is no such thing as public morality; there is only a composite of private morality."

Thomas Jefferson who gave us our political system also warned us not to overrate the system:

"It is the manners and spirit of a people," he said,
"which preserve a republic in vigor"

And the current campaign in Soviet Russia against the Cult of Personality which revealed Stalin's ghastly influence on a generation of Russian history, proves precisely how important ~~the~~ the personality factor is and that, whatever the system, it is the character of the individual that makes it good or bad. For as the Bible says:

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World-improvement starts with self-improvement ---that is the plain meaning of our text.

But friends, honestly, what have we done to improve ourselves?

Now, I don't mean to suggest that we have been idle all year.

On the contrary, we have been very busy, building up our business, enlarging our bank account, improving our home, raising our social status, trading in the old car, washing machine or TV set for a better model. In fact, we have been developing, enlarging and improving just about everything, --- except the person within.

Now, here is something to think about: What have we done in a direct, planned and purposeful manner for the improvement of our own character and personality during this last year?

Most likely it did not even occur to us that there was need for character improvement.

A rabbi once wisely pointed out that the real slavery in Egypt was not that the Israelites were oppressed, but that they had gotten used to it. More serious than any particular fault or defect, is that we have become used to our faults and defects, that we are satisfied the way we are, smug, complacent, without ambition to grow mentally or morally above the present level.

At the start of our services we made the Shehacheyonu blessing in which we thanked God for keeping us alive unto this day. Consider the wonderful miracle of our survival. In a year's time, our heart, beating about 70 times per minute, has had $36\frac{1}{2}$ million heart-beats, or $36\frac{1}{2}$ million chances to stop beating, but it went right on; and so did all those innumerable automatic processes such as digesting and breathing which constitute the miracle of life. A gracious and merciful Providence has kept us alive. For what? What are we doing with this gift of life? How well have kept it?

A man had 2 sons. To each he gave the same sum of money and sent them out into the world. The foolish one kept the amount well hidden in his pocket and after some aimless wandering returned home showing his father that he still had the money. But the wise son worked hard and returned home with a great deal more than his father had given him.

What account can we render before God for the soul He placed into our keeping? Have we increased the value of the life He gave us? Are we better, wiser? How much have we improved ourselves?

This should be a time of reckoning for us, a time of taking stock, a time for measuring progress. Moses Maimonides interprets the blasts of the Shofar which we shall hear tomorrow as an alarm to rouse us from apathy:

"Awake ye sleepers, consider your deeds, improve your ways"

A good measuring yard for a person's ethical caliber is his conduct toward his own family. The Tana de-be Eliyahu, a classic in Jewish Ethics, quotes the saying:

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What kind of brother or sister are you?

How are you treating your own aging parents?

Human relationships are not fixed. Even in the same family, relationships are ever shifting and fluctuating. Without ^{special} effort to draw closer to each other, we automatically drift apart.

Oh what difference it would make in the strength of a marriage if at least some of the care and consideration of courtship could be saved for married life and maintain the glow of tenderness

and affectionate attention in the relationship of husband and wife. How conscious, how alert, have we been on the need to prevent the slow deterioration of our family relationships?

I know of no greater threat to the Jewish people than the noticeable corruption of our family life. Though still perhaps the highest comparatively speaking, we have certainly declined as against our own standard of only a generation ago.

Promiscuity among our youth, disloyalty and divorce are no longer sensational rarities among us. It is universally recognized

that the family is the foundation of morality and sets the pace for the rise and decline of a civilization.

By our homelife we either improve or corrupt the world in which we live. Here too we may say with the Bible:

HE HAS SET THE WORLD IN THEIR HEART.

And now let us see ourselves in the most private and confidential sense. Have we fulfilled ourselves?

When a farmer leaves a portion of his field unplanted, or when a factory falls back in production it is considered a real loss. Consider the loss to humanity when a person leaves unfulfilled the promise of his special endowments.

Nearly every person I know has some special skill or ability he knows could be developed, but allows to die by sheer neglect.

Who has not written across the pages of his life some great betrayal? Who has not in his youth dreamed of some idealistic service he would render, some cultural refinement he would seek to attain some day? What became of those fine ambitions? In youth we postponed them for a more mature age;

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Grandma Moses, that remarkable woman who will be 96 this Friday, and who began her career as an artist in her 80ies, should be a challenge and a warning to each of us; a challenge to tap the undeveloped skills we have as she did; and a warning not to wait as long as she did, for we might not live to be 96.

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ask each morning: WHAT GOOD SHALL I DO THIS DAY?

and each night: WHAT GOOD HAVE I DONE TODAY?

Jews, anticipating Franklin's system by 2000 years, ask the same questions in their daily prayers. You might say that in large measure the Sabbath observance is also a fixed system of moral & mental stock taking. If you do not use your own religion's system for self-improvement, as I know a good many of you do not, what is your substitute? What will be your system for self-improvement in this coming year?

Rabbi Eliezer Lippman once discussed the coming of the Messiah with his friend Rabbi Mendel.

Tell me, Mendele, he **asked**, why has the promised Messiah not yet appeared?

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TODAY OR YESTERDAY?

Because we are today no different than we were yesterday.

(Newman Anthol. p.247 #2)

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WHAT GOOD IT DOES TO PRAY

Rosh Hash. Morning

FtJ:x - Ap. 2, 1957

Sept 6, 1956

BENEFITS FROM PRAYER

GOD'S SHARE AND MAN'S SHARE ~~IN PRAYER~~

For some years now I have devoted at least one sermon on the High Holidays to the subject of PRAYER.

The particular aspect I want to discuss this morning is this:

WHAT IS GOD'S **SHARE**

AND WHAT IS MAN'S SHARE IN THE BENEFITS FROM PRAYER?

The assumption is, of course, that we pray only because we believe it to do some good. It would be a monstrous waste of time to spend these hours merely talking to each other out of a book, if neither God nor we gained anything from it.

Now, to the first side of the question:

WHAT IS GOD'S SHARE OF THE BENEFIT?

WHAT DOES HE GAIN FROM OUR PRAYERS?

Psalm 65 begins: "Oh Thou that heareth Prayer!"

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"You've been good to us ---we'll be good to you
So be good ^{some} more and we'll be good more."

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how can He be pleased with some of these prayerbook recitations
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That is to say, is there in our prayers the essential servicing of God,
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(This paradoxical situation)
Do we realize as we should, ~~that~~ we, dust and ashes who spring
up like grass in the morning, and in the evening is cut down and
we walking shadows who are under a temporarily suspended sentence of death, we
withereth, ~~that we~~ address ourselves in prayer to the One who
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things, values, are again in their proper places, where they
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If we long deprive ourselves of this ventilation through prayer,
we come to feel like a room with all windows shut, and shades down ---
dark, stuffy and unclean inside.

Our poet Solomon ibn Gabirol alluded to this condition
from which prayer rescues us:

When all within is dark
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Purification, a feeling of being worthy again in God's sight, is the most widely recognized benefit from prayer.

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The second group of benefits, which may be even more important, might be called the tangible experience of deliverance and results from salvation which sometimes follows prayer.

Now it is of course undeniably true that many of our prayers are not answered. Nor should they be.

The popular novelist A.J. Cronin once admitted:

"If the good Lord had been weak enough to give me what I wanted, He would have ruined me." (3)

A wit warns us: "Be careful what you pray for, because you might get it."

In this connection, I might mention what is perhaps the wisest of all prayers, the one by Plato:

"Lord of Lords, grant us the good whether we pray for it or not, but evil keep from us, even though we pray for it." (4)

But wise and clever statements can ~~not~~ convince us of the value ~~infirmities~~ of prayer as much as the actual experience and the ready testimony of people who found deliverance through prayer.

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As Harry Emerson Fosdick put it:

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References

① Told by Rufus M. Jones

② From "A Reporter in Search of God" by Howard Whitman, 1953
Chapter "Does it do any good, to pray?"

③ "Our Prayers — A Psychological Reinterpretation" by Dr. Henry E. Kaplan

④ "I AM HAPPY TO PRESENT" p. 163

⑤ See Clippings filed under "BUSINESSMAN'S RELIGION"

Sept 6, 1956

GOD'S SHARE AND MAN'S SHARE IN PRAYER

For some years now I have devoted at least one sermon on the High Holidays to the subject of PRAYER.

The particular aspect I want to discuss this morning is this:

WHAT IS GOD'S SHARE

AND WHAT IS MAN'S SHARE IN THE BENEFITS FROM PRAYER?

The assumption is, of course, that we pray only because we believe it to do some good. It would be a monstrous waste of time to spend these hours merely talking to each other out of a book, if neither God nor we gained anything from it.

Now, to the first side of the question:

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OUR THIS SEASONAL DEFENSE SYSTEM AGAINST SIN

DATE NOV
1956

400 Highway deaths during Labor Day Weekend

Highways designed for safety, yet man ignores the signs along road & crashes into accidents

So with man the pathways for safe journey are clearly marked ^{by moral engineers of mankind} but man ignoring danger signs suffers moral collision.

Not knowledge but will ^{inclination} is lacking.

V. P. p. 84

We follow too often our evil inclination.

Judaism aware of the evil possibilities in man and reared up formidable defenses especially during this season of Penitence.

going by principle that 3 things can correct hesitations created by sin

Repentance

Prayer

Charity

Some remarkable techniques were developed by our faith — some no longer in use, but others still very helpful in the battle against sin.

Ps. 78.38: But He, being full of compassion,
forgiveth iniquity, and destroyeth not;
Yea, many times doth He turn His anger away,
And doth not stir up all His wrath

TASHLIK

Micah 7.18-20 Who is a God like unto Thee, that pardoneth iniquity
And paseth by the transgression of the remnant of His
heritage? He retaineth not His anger for ever,
Because He delighteth in mercy.
He will again have compassion upon us;
He will subdue our iniquities;
And Thou wilt cast all their sins unto the
depths of the sea.

Repentance re-enforced by self punishment

Confession recited while being lashed.

① Afternoon before Y. Kippur **FLAGELLATION** 13 words Ps 78.38
with Confession **SHIPAN** 3 lashes - 39 lashes of Bible

② More Severe form **SELF-IMPOSED EXILE** e.g. Ghetto of Vilna
This form of self punishment inspired by Jewish history
As Jews as a people were punished by God thru **EXILES** so conscience-stricken Jews would take same penalty upon himself
waited outside of Synag. until Kol Nidde.

③ **FASTING** still remains

PRAYER ① intensified by **SLICHOT** - midnight prayers
beginning Saturday night before Rosh Hash.

② **VISIT GRAVES** - Help from the dead
intercession with God

③ Staying Over night on Y. K. in Synag.
TASHLICH - Afternoon of R. H. by flowing river
As body purified by water, so souls purified by repentance.

MICAH 7.18-20

Opposed by Authorities

~~STAR~~

CHARITY

in connection with KAPPAROT

Swinging of Fowl around head

rooster - man

hen - woman

Prayer says go on fowl

~~later donated to poor~~

Joseph Caro ^{1563/56} - Superstition

poses issues - defends custom lent
recommends

donation of fowl to poor

Charity more effective

Modern Synag.

G. Kippen Appeal

picks up ideas

1000 rab - ~~oldest~~ longest sermon of year by tradition

Methods have ~~not~~ changed but basic principle

same. Jews still believe man must actively

oppose inclination to do evil and in this
battle our best weapons still are

Repentance
Prayer
Charity -

TWO WAYS OF FORGIVENESS

Once again the world stands at the brink of war.

It is with anxious hearts that we await the news from the ancient land of the River Nile. There, ^{it was that we} began our history as a people in the days of Jacob whose gifted son Joseph governed Egypt and gave it an era of peace and prosperity.

What Egypt now needs is a ruler like Joseph, a man of patient wisdom, a man able to swallow his pride and conquer resentment.

Future historians will look back upon the Suez Canal crisis as a conflict caused primarily by wounded pride and thirst for vengeance. The crisis began, as we all know, when the Western powers cancelled the offer of economic aid to Egypt, and Col. Nasser, in a fit of resentment, retaliated ^{by taking} ~~with the seizure of~~ the Suez Canal.

Who can count all the follies committed by human beings under the prompting and inspiration of resentment?

Untold suffering has been caused in Politics, in Economics & in Religion by the poisonous brew of grudges and resentments. A grudge, now 20 centuries old, still leaves its bloodstains on the relationship of Jews and Christians.

A few months ago, I heard a federal labor relations expert say that when a strike starts, in most cases, the issue boils down to personalities and their grudges. He illustrated with an incident at the signing of a new contract after days of difficult negotiations. The elated President of the Co., about to initial the agreement, turned to the Union representatives and said:

Gentlemen, now that we settled this strike,
be my guests for dinner tonight.

To which one resentful union leader replied:

I'd rather be seen dead than at your table.

Whereupon the head of the Co. tore up the agreement and 700 employees were out of jobs for another 3 weeks.

Perhaps the deepest and deadliest resentments are those we form against people ordinarily closest to us such as professional associates, friends and family.

To how many of us applies Oscar Wilde's biting statement:

"Children begin by loving their parents.

After a time they judge them.

Rarely do they forgive them."

There is no hatred more vile than that which rises from long smoldering resentments and grudges between parents and children, between brothers and sisters and, most unhappily, between husband and wife.

I saw a very timely editorial in the current issue of American Judaism magazine, entitled: ARE YOU A GRUDGE - BEARER? The question is inspired by the greatest ethical commandment ever given -- which we shall read from the Torah tomorrow afternoon -- Lev. 19.18: THOU SHALT NOT TAKE VENGEANCE, NOR BEAR ANY GRUDGE, BUT LOVE THY NEIGHBOR AS THYSELF.

"Bearing a grudge " is the biggest obstacle to decent human relations ---and so, on Yom Kippur, on this day of reconciliation and forgiveness, it is most appropriate to ask:

ARE YOU A GRUDGE - BEARER

DO YOU HARBOR RESENTMENTS ?

Of course you do! All human beings are guilty in that respect. The real question is not whether you bear a grudge, but what can you do about it ?

Someone once said: Nobody ever forgets where he buried the hatchet. If it is against human nature to forget, — —
how can we learn to forgive?

How can we remove the bitterness which from time to time grows up between us and our fellow man?

The first step closer to forgiveness is suggested in a wise little poem by Edgar Guest, entitled "Self-Test"

If you can laugh as you review
The various foolish things you do ,
You will be certain while you live
Another's folly to forgive.

Before we condemn the faults and follies of others, should we not consider the foolish things we do?

Is any of us perfect?

A man prayed: "O Lord, take away this wicked person!"

And God said: Which?

Nearly always the faults we see in others are also in ourselves, only we are not looking in that direction.

In the War of 1812 the British, as everybody knows, burned Washington, our national Capitol. But why did the British do that?

Very few Americans know that, but the answer is because one year earlier, Americans had burned the Canadian Capitol of York, now known as Toronto.

Self-criticism is a rare virtue in nations as well as in individuals.

Are we not like the little girl who defined Conscience as something in-me that tells me when my brother Johnny is doing wrong?

We train our children to be that way.
When does a child ever hear an adult admit wrong?
Every household has a certain number of scraps. The majority are nothing but crying over spilled milk, the issue being :

Whose fault was it, yours or mine?

Does a child ever see a parent humbly accept blame?
More likely the lesson parents teach by their example is, no matter how wrong, ---never admit it.

This hardened refusal to see fault within oneself is the rock on which many a marriage has been broken.

Emerson suggested that the time a person really grows up is the moment he concentrates on the correction of his own faults instead of those of his neighbor:

"Every man takes care that his neighbor shall not cheat him.
But a day comes when he begins to take care that he does not cheat his neighbor. Then all goes well."

Most of our resentments and grudges would dissolve in the acid
of honest self criticism ---if only we were man enough to apply it.

Why not Confession outside of Sanctuary

The second method which may help us get rid of grudges is suggested
in Ben AZZAI's remarkable statement in Pirke Abot, ~~in~~ the Sayings
of the Fathers:

DESPISE NO MAN, FOR THERE IS NO MAN BUT HAS HIS DAY

Abot 4.3

We persistently under-rate people.

When the 22 year old Alexander the Great prepared to battle
the Persian empire, King Darius III expressed his contemptuous
estimate of the future world conqueror in a letter which ended with
the words:

"I send you a whip and a ball; the latter that you
may amuse yourself with a diversion suitable to
your age; the former, to serve for your chastisement."

This gross under - estimate of young Alexander's capabilities
cost Darius his kingdom. Similar miscalculations of the
people we deal with may be most expensive errors in our personal
and business relations.

Nobody really knows what another person is capable of, *but*
Especially dangerous is a character judgement.

In Marseilles once lived a queer man, known as the
"Miser of Marseilles". He had hoarded a fabulous treasure, but
never spent money and lived as a beggar in rags. Naturally,
he was the object of universal contempt and ridicule.
His will published after his death was quite a surprise.

He left all his money to the city for the building of
an aqueduct so that the poor people of Marseilles
might have fresh, pure water. For this purpose, he
said: "I vowed to save money"

Whenever the President of an organization or the chairman of
a committee tells me with resentment about certain people who
refuse to lift a finger, who give nothing, and, for all intents and
purposes, are worthless, I quote my favorite line from
Pirke Abot: Ben Azzai's :

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The daily newspapers justify confidence in people's potential goodness.

Again and again I read items such as the one about a certain
Paul Kolber who died last year in nearby Philadelphia at the
age of 77, leaving \$500,000 to the Federation of Jewish Charities.
The interesting fact is that Paul Kolber did not begin to take part
in Jewish community until the age of 68, and only a few years before
his death did he join a synagogue for the first time.

THERE IS NO MAN BUT HAS HIS DAY

The final moral estimate of a man can not be given as long as he is alive. The worst of characters may redeem themselves in a sudden reversal, which may be what Judah the Prince, author of the Mishnah had in mind with his remark:

"There are those who attain the world to come ^{only after} ~~in~~ many years and there are those who attain it in a single hour"

(Montef. Anthol. # 842)

How can we forgive and reconcile ourselves with those who offend us?

The two methods I suggested were happily brought together in the saying of a Chassidic Rabbi:

The Almighty created us with 2 eyes: with one to see our own faults, and with the other to see our neighbor's virtues.

~~But maybe still better is the advice Israel~~ But maybe still better is the advice Israel Baal Shem Tov gave to the woman who complained how mean her son was to her "What shall I do? --cried the woman. Rabbi Israel answered simply: LOVE HIM MORE.

TWO WAYS OF FORGIVENESS

Once again the world stands at the brink of war.

It is with anxious hearts that we await the news from the ancient land of the River Nile. There began our history as a people in the days of Jacob whose gifted son Joseph governed Egypt and gave it an era of peace and prosperity.

What Egypt now needs is a ruler like Joseph, a man of patient wisdom, a man able to swallow his pride and conquer resentment.

Future historians will look back upon the Suez Canal crisis as a conflict caused primarily by wounded pride and thirst for vengeance. The crisis began, as we all know, when the Western powers cancelled the offer of economic aid to Egypt, and Col. Nasser in a fit of resentment retaliated with the seizure of the Suez Canal.

Who can count all the follies committed by human beings under the prompting and inspiration of resentment?

Untold suffering has been caused in Politics, in Economics & in Religion by the poisonous brew of grudges and resentments. A grudge, now 20 centuries old, still leaves its bloodstains on the relationship of Jews and Christians.

A few months ago, I heard a federal labor relations expert say that when a strike starts, in most cases, the issue boils down to personalities and their grudges. He illustrated with an incident at the signing of a new contract after days of difficult negotiations. The elated President of the Co., about to initial the agreement, turned to the Union representatives and said:

Gentlemen, now that we settled this strike,
be my guests for dinner tonight.

To which one resentful union leader replied:

I'd rather be seen dead than at your table.

Whereupon the head of the Co. tore up the agreement and 700 employees were out of jobs for another 3 weeks.

Perhaps the deepest and deadliest resentments are those we form against people ordinarily closest to us such as professional associates, friends and family.

To how many of us applies Oscar Wilde's biting statement:

"Children begin by loving their parents.

After a time they judge them.

Rarely do they forgive them."

There is no hatred more vile than that which rises from long smoldering resentments and grudges between parents and children, between brothers and sisters and, most unhappily, between husband and wife.

I saw a very timely editorial in the current issue of American Judaism magazine, entitled: ARE YOU A GRUDGE - BEARER? The question is inspired by the greatest ethical commandment ever given -- which we shall read from the Torah tomorrow afternoon -- Lev. 19.18: THOU SHALT NOT TAKE VENGEANCE, NOR BEAR ANY GRUDGE, BUT LOVE THY NEIGHBOR AS THYSELF.

"Bearing a grudge " is the biggest obstacle to decent human relations ---and so, on Yom Kippur, on this day of reconciliation and forgiveness, it is most appropriate to ask:

ARE YOU A GRUDGE - BEARER

DO YOU HARBOR RESENTMENTS ?

Of course you do! All human beings are guilty in that respect. The real question is not whether you bear a grudge, but what can you do about it ?

Someone once said: Nobody ever forgets where he buried the hatchet. If it is against human nature to forget, how can we learn to forgive? How can we remove the bitterness which from time to time grows up between us and our fellow man?

The first step closer to forgiveness is suggested in a wise little poem by Edgar Guest, entitled "Self-Test"

If you can laugh as you review
The various foolish things you do .
You will be certain while you live
Another's folly to forgive.

Before we condemn the faults and follies of others, should we not consider the foolish things we do?

Is any of us perfect?

A man prayed: "O Lord, take away this wicked person!
And God said: Which?

Nearly always the faults we see in others are also in ourselves, only we are not looking in that direction.

In the War of 1812 the British, as everybody knows, burned Washington, our national Capitol. But why did the British do that?

Very few Americans know that, but the answer is because one year earlier Americans had burned the Canadian Capitol of York, now known as Toronto.

Self-criticism is a rare virtue in nations as well as in individuals.

Are we not like the little girl who defined Conscience as something in me that tells me when my brother Johnny is doing wrong?

We train our children to be that way.
When does a child ever hear an adult admit wrong?
Every household has a certain number of scraps. The majority are nothing but crying over spilled milk, the issue being :

Whose fault was it, yours or mine?

Does a child ever see a parent humbly accept blame?
More likely the lesson parents teach by their example is, no matter how wrong, ---never admit it.

This hardened refusal to see fault within oneself is the rock on which many a marriage has been broken.

Emerson suggested that the time a person really grows up is the moment he concentrates on the correction of his own faults instead of those of his neighbors:

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to take care that he does not cheat his neighbor. Then all goes well."

Most of our resentments and grudges would dissolve in the acid of honest self criticism ---if only we were man enough to apply it.

The second method which may help us get rid of grudges is suggested in Ben AZgai's remarkable statement in Pirke Abot, in the Sayings of the Fathers:

DESPISE NO MAN, FOR THERE IS NO MAN BUT HAS HIS DAY

Abot 4.3

We persistently under-rate people.

When the 22 year old Alexander the Great prepared to battle the Persian empire, King Darius III expressed his contemptuous estimate of the future world conqueror in a letter which ended with the words:

"I send you a whip and a ball; the latter that you may amuse yourself with a diversion suitable to your age; the former, to serve for your chastisement."

This gross under - estimate of young Alexander's capabilities cost Darius his kingdom. Similar miscalculations of the people we deal with may be most expensive errors in our personal and business relations.

Nobody really knows what another person is capable of. Especially dangerous is a character judgement.

In Marseilles once lived a queer man, known as the "Miser of Marseilles". He had hoarded a fabulous treasure, but never spent money and lived as a beggar in rags. Naturally, he was the object of universal contempt and ridicule. His will published after his death was quite a surprise.

He left all his money to the city for the building of an aqueduct so that the poor people of Marseilles might have fresh, pure water. For this purpose, he said: "I vowed to save money"

Whenever the President of an organization or the chairman of a committee tells me with resentment about certain people who refuse to lift a finger, who give nothing, and, for all intents and purposes, are worthless, I quote my favorite line from Pirke Abot; Ben Azzai's :

DESPISE NO MAN, FOR THERE IS NO MAN BUT HAS HIS DAY

The daily newspapers justify confidence in people's potential goodness.

Again and again I read items such as the one about a certain Paul Kolber who died last year in nearby Philadelphia at the age of 77, leaving \$500,000 to the Federation of Jewish Charities. The interesting fact is that Paul Kolber did not begin to take part in Jewish community until the age of 68, and only a few years before his death did he join a synagogue for the first time.

THERE IS NO MAN BUT HAS HIS DAY

The final moral estimate of a man can not be given as long as he is alive. The worst of characters may redeem themselves in a sudden reversal, which may be what Judah the Prince, author of the Mishnah had in mind with his remark:

"There are those who attain the world to come in many years and there are those who attain it in a single hour"

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ON BEING HONEST

A well known clergyman in New York once defined a preacher as one whose job it is to comfort the afflicted and to afflict the comfortable. The prophet Isaiah fully measured up to this definition as we can see from today's Haftarah.

His frankness is ruthless, almost irritating. After 25 centuries Isaiah's great Yom Kippur sermon still hits home. Consider his main point: So you think that many hours of praying and fasting makes you religious? Not at all ---in fact, Isaiah suggests, you may be making a mockery of religion:

"Behold, ye fast for strife and contention,
and to smite with the fist of wickedness."

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Isaiah knows that this sudden outpouring of the masses, this praying and fasting, does not necessarily prove that anything has really changed in our character and in our ways. Despite the fast and all, we shall go on tomorrow as we were yesterday; in all likelihood, no radical change of conduct will follow our fast.

Soon it will again be the same old mutual abuse, the same exploitation and strife by which people manage to make each other miserable in their daily life. How does Isaiah know? Because that's the way we acted last year and the year before. We make a great show of sanctity on Yom Kippur, but what comes of it? After all the religious flag-waving of the high holidays comes the spiritual emptiness of another year.

"Is such the fast I have chosen ? " Isaiah asks in the name of God. "The day" ----this one day --- for a man to afflict his soul?

God wants from us not an annual parade of religion on this one day, but a religious way of life the year round. In other words, Isaiah raises the big question of honesty. How earnest, how sincere, how honest is our ^{respect for} ~~commitment~~ the standards of Religion?

That is the question which will concern us this morning.

During these hours of ^{Holy} worship we (have been reading) pages of the finest moral principles assembled in any one book.

We may ^{make} (have made) all kinds of worthy resolutions for the new year.

Occasionally during these services a mystic feeling ^{rise} (may have renewed) within us ^{and we sense the reality of} the covenant with God ^{with} and the whole household of Israel.

Idealistic impulses (may have) reached our hearts in moments of silent meditation.

HOW CAN WE MAKE ALL THESE ^{moods} ~~GOOD INFLUENCES~~ LAST ?

WHAT WILL BE THE TEST THAT THESE HOLIDAYS HAVE REALLY DONE US SOME GOOD? WHAT WILL SHOW THE HONESTY AND SINCERITY OF

THE CONVICTIONS AND RESOLUTIONS WE SHALL TAKE HOME WITH US?
* * *

The first ~~big~~ test of honesty will be our willingness to sacrifice.

Right outside of Wilmington, Del. there once was a big sign that said:

Loyalty to our city costs us nothing,
and yields vast returns.

I don't know who thought up this slogan, but it is highly misleading.

A loyalty that costs us ~~us~~ nothing is worth nothing.
Civic pride costs plenty: It costs time to work on community drives, it costs money for taxes and charities; it may mean serving ^{in time consuming campaigns} ~~in ad hoc boards~~ or fighting political corruption. The truth is that loyalty to a city, to a religion, to an institution, to a friend, to a moral principle ---all cost us something. *Very much*

Lincoln Steffens tells us that at one point at the Peace Conference in Versailles, Clemenceau turned on Woodrow Wilson, Orlando and Lloyd George, and asked them bluntly, whether they really meant what they said about wanting "Permanent Peace." They all affirmed. Then Clemenceau detailed the sacrifices ^{from each country} that would be involved: The surrender of imperial power and special privilege, the tearing down of tariff walls, the adjustment of economic inequalities and the removal of restrictions on immigration. In reply, the others protested that they were not prepared to do these things ^{not in Italy, not in England, not in America} ---not yet. THEN, said Clemenceau, YOU DON'T MEAN PEACE. YOU MEAN WAR.

It is a common fallacy ~~unrealistic~~ to choose a goal without also choosing the means that lead to it. It is futile to hope for results without paying the effort and expense that make results possible.

Lawrence of Arabia tells us of the first visit to London by several ^{primitive Arab} tribal chiefs who never before had been outside the interior of Arabia. It was ^{very} an exciting, and sometimes bewildering ~~experience~~ for these oriental guests of the British government. At the end of their stay, Lawrence asked each to name some object he would most appreciate as a parting gift. One chief, truly impressed by the wonders of civilization said: "I know what I want. There is a hot water faucet in my ^{both} hotel room. I'd like to take that and make hot water wherever I am."

Too many of us like to tap life's treasures by an easy turn of the wrist, and do nothing ^{fruition} about the underlying work and sacrifice necessary ^{in order to get it} for results.

^{good} We want children, but not the trouble of raising them.

We want friendship, but not the bother of having to please.

We want a fine reputation, but not the self denials essential to integrity.

And Isaiah tells us that if we really want a religion that means something, it will cost us much more than this one - day - rally in the Temple.

One of our contemporary poets tells us of a sudden yearning she had to return to the congregation of her parents after long years of absence in order, she said, "to make my spirit strong." She saw humble and devout people who were drawing strength from prayer -----

But no fund of faith was there for me,
 Only emptiness and doubt;
 For years I had put nothing in ---
 What could I hope to draw out !

If ^{you} we miss the power of religion ---- most likely ^{you} we have
 done nothing for it ! When at some future day the props
 are knocked out from under ^{you} us in some personal crisis,
 there will be little comfort for ^{you} us in religion, unless ^{you} we have
 been working at it all the time.

On the walls of a certain physician's office hangs this rhyme:

God and the doctor, all men adore
 When sickness comes, but not before;
 When health returns, alike requited,
 God is forgotten and the doctor slighted !

Whatever your goal, --- be it a more meaningful religion,
 or a more satisfying home life, or a more esteemed place in the
 community, --- if you honestly want any of these, ^{the test of your honesty is w. ll. r. p. u.} ~~be prepared to~~
^{work at it and sacrifice} ~~pay the price.~~ It will cost time, effort, study, money. ^{and if you}
^{seek spiritual growth, a sweet faith, it will cost long hours of reading, learning}
^{praying.} * * *

The other test of honesty is one we quickly pass or quickly fail:

It is promptness of action or reaction

The Kotzker Rabbi said: 3 ^{persons} characters are about to perform a
 good deed: I SHALL DO IT SOON -- a man of poor character
 I AM READY TO DO IT NOW -- a man of average character
 I AM DOING IT -- the character of the praiseworthy.

Rabbi Hillel challenges us simply:

IF NOT NOW, WHEN ?

And how much we need to keep this challenge before us.

When Congress wants to kill a bill, it rarely votes it down.

There is a better way known as ^{Referring back to a} "burying it in Committee"

We do that all the time with our noblest resolutions .

We dare not reject our duties, ^{reference to recon. duty, we} but we evade them by delay, ~~and~~ by procrastination.

To cite only one timely example. Most of us agree that the least a good Jew can do for his people is to buy an Israeli bond in this crisis, ---but we delay doing it until we have effectivly sabd aged our good intention.

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I hope that many of you have been thinking seriously,
and perhaps certain decisions have crystallized in your mind.

Is it to call, write, or visit a ~~certain dear person more regularly,~~ ^{neglected friend?} ?

---bind yourself now to a date.

Is it to spend more time with your children? --fix the schedule now.

Is it reconciliation with someone? ---take the initiative today!

is it to resume your holy studies? register immediately this week
is it to volunteer work for a philanthropy? - All the good things this week
is it a new serious religious life? be back in your previous

It is sound business practice to require a down-payment at the
time of purchase. In life too, we are not really buying an idea until
we make the downpayment of instant action.

The first word in the Bible is *וְהָיָה* IN THE BEGINNING

It suggests that the crucial moment in everything good we do, is the
beginning.

It is an old Jewish custom at the end of Yom Kippur for a man
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When you return home this evening, which ^{religious} resolution will you
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The true value of ^{Rosh H.} Yom Kippur ^{is} cannot be greater than our response to the demands of religion in the days ahead.

Readiness to pay the price, and action without delay will be the test of our honesty.

A traveller once asked a resident:

What is this place noted for?

The native thought a while and answered:

"Well, mister, this is the starting point for any place in the world. You can start right here and go anywhere you want to."

~~If you honestly live by your religion and take it seriously, there is no telling how far you may go in being a blessing to all.~~

~~you grow to be a more effective ethical and religious person.~~
~~REMEMBER, YOU CAN START RIGHT HERE.~~ *if only you make the first step now.*

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ANIK 1008 105 1310

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REMEMBER, YOU CAN START RIGHT HERE.

Tom Kippin YIZKOR 1956 // 1970
PREPARATION FOR DYING

~~This is surely the most sacred hour of this sacred day.~~ This is ^{a special, tender} hour given to the remembrance of our dear ones who have gone where we must go. We know that in not too many years, we shall be remembered in the same way in which we now remember those who have gone ahead.

It is inevitable that this hour be, in a sense, preparation for dying.

I do not mean that we should or could gain ~~any~~ advance information ^{about} ~~that could be helpful to us~~ the hereafter. This hour will not tear the veil of mystery from those experiences and adventures that await our souls in the time to come. As Psalm 115.16 tells us:

THE HEAVENS ARE THE HEAVENS OF THE LORD

BUT THE EARTH HATH HE GIVEN TO THE CHILDREN OF MEN

Concerning the divine realm we can say no more than that it exists: and their secrets THE HEAVENS/REMAIN THE HEAVENS OF THE LORD

But the earth is ours. And the kind of life we shall have on earth is also ours to determine:

FOR THE EARTH HATH HE GIVEN TO THE CHILDREN OF MEN.

So, what do we mean by preparing ourselves for dying?

Not ~~speculation~~ or idle speculation about the hereafter!

Not morbid fears ^{Not passive} and ~~not~~ waiting ~~in readiness~~ for death, but, on the contrary, as we face the possibility, indeed, the certainty of death, we ~~must~~ take from it a greater sense of urgency to make the most of life while we still have it.

There are many things we may learn from the contemplation of the issues of life and death.

We may learn humility, --- such as is conveyed in the phrase with which the poet Carl Sandburg addressed himself to his readers:

"MY FELLOW - WORMS"

Or, death may be to us a sign-post to religious faith in so far as death is the ultimate evidence that man is not his own master but stands under an irresistible power greater than himself. General U.S. Grant was visited on his death-bed by a friend who tried to entertain him with military affairs. But ^{General} Grant cut him off.

"DON'T TALK TO ME ABOUT WAR ---TELL ME ABOUT PRAYER" *The contemplation of*
Death re-arranges our values and priorities.
Death drives us into the arms of God, if nothing else does.

The theme you know
Then, again, we might learn from these considerations how trivial and foolish are the resentments which embitter ~~brother~~ ^{man} against ~~brother~~ ^{man} and like John Greenleaf Whittier, we might learn from the dead to forgive the living:

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong:
So turning gloomily from my fellow men,
One summer Sabbath day I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrongdoer, each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awed from myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and, trembling, I forgave!

But above all, thoughts of death should turn us with increased eagerness to the tasks, the unfinished tasks, of life .

We are not all as fortunate as Montaigne who ^{was able to say} toward the end of his life:

If I had to live ^{my life} over again, I would live as I have lived. I neither regret the past nor fear the future."

For some of us, unhappily, the light of important knowledge arises too late.

On his 84th birthday Bernard Baruch gave an interview in which he commented on some of his mistakes. One was that he did not accept Woodrow Wilson's offer to become his Secy of the Treasury. Another regret was that he had not visited his mother often enough while she was alive. In this connection Mr. Baruch recalled that while he was visiting President Roosevelt ^{at the White House during} ~~in Washington~~ in World War II, the President received a telephone call. He listened with a serious expression on his face, then put down the ^{receiver} ~~instrument~~ and said:

Mother is very sick.

The President added that he planned to visit his mother in a week or 10 days. Mr. Baruch ~~then replied:~~ ^{spoke up:}

Mr. President, I am older than you. I can never cease to regret the time I could have been with my mother, when I wasn't. ~~As a result of this conversation President Roosevelt paid an immediate visit to his mother.~~ ^{followed the advice.}

Benjamin Franklin ~~summed it up:~~ ^{summed it up:}

Do not do tomorrow what you can do today

The Talk and C Sage

Ben Zoma, tells us that the wise ~~was~~ learn from all men.

There is no reason why we cannot learn an important truth from a heavy weight boxing champion. Rocky Marciano, who spent a good deal of his life on the brink of criminalty, has become a rather respectable

figure [redacted] especially since his retirement from the ring. In his recently published autobiographical articles, he reports the incident which persuaded him to [redacted] make such a graceful exit from the ring.

[redacted] A priest, who advised him to spend ~~more~~ time with his family, started him on the thought of retirement.

"I said to myself. Rock what are you looking for?

~~What have you got to gain, going on like this?~~

I wanted to have a little money and a little influence and the things that go with it, and I had them. My wife had furs and jewelry, but she didn't have me, and I didn't have her. I said to myself: Rock where are you going to stop, before you go overboard?

What a wonderful question to ask ourselves:

Where am I going to stop, before I go overboard?

What do ~~me~~ ^I really want to get out of life?

~~Is it more furs and more jewelry and more cadillacs?~~

Where am I going to stop? Life being short as it is, can we afford to give away some of those precious hours which we can share with wife and children? ~~Can we afford to trade those precious hours for things of which we already have a plentiful supply?~~

~~When~~ A busy industrialist ^{once} put a stop to his own hectic schedule, ~~and~~ He realized how much he had denied himself to his own family. *That day was his son's birthday. Among the birthday gifts, he placed a card which he sent the finest birthday gift to his son. It was a brief note.*

read:

To my dear son:

I give you one hour of each week-day, and two hours of my Sundays, to be used as you wish.

Your father.

We are so often tempted to speak of the sentence of death which is imposed upon all living beings. But it is equally

true that we are under a sentence of life. *No one asked us whether we wanted to live. We were put into life and God keeps us in life. It was without our volition that put us here, and He lets us live.*

We have read in
~~Indeed, the emphatic message of our prayerbook is that God is the King of Life who delights in Life, wants us to live and~~
~~with His great love preserves us in life.~~

His love has reached us through thousands of persons , especially those whom we remember now:

- our dear parents, their devotion and guidance;
- a husband or wife, with whom we shared the happiest and richest experiences of life
- a brother or sister who was a ^{loyal} companion to us through joys and sorrows

Children who were the light of our eyes,
friends who were precious to us ----- all these we remember as messengers of God's love.

And so this is a moment of gratitude and faith ----
Gratitude for the lives we knew, and Faith that all is well with them .

For surely , God did not create all these lovable human beings only to abandon them to the grave. Wherever they are, they cannot be cut off from God's love and care, ---but as the poet ~~minimam~~ said:

No soul can be forever banned,
Eternally bereft;
Whoever falls from God's right hand
Is caught into his left.