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Series A: Sermons and Prayers, 1940-2016.

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

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Box	Folder
1	11

Sermons and notes, 1957.

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

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# Rosh Hash. Benedictions

1957

Repeat

1958

At Evening

ברוך אתה יהוה

followed by Priestly Benediction

with Amen after each phrase

ברוך אתה יהוה  
אלהינו יהוה אחד  
אלהינו יהוה אחד  
אלהינו יהוה אחד  
אלהינו יהוה אחד

At Morning

Our heavenly Father - as we stand on the  
threshold of a new year, answer our prayers  
for life, health abundance & peace

ברוך אתה יהוה  
אלהינו יהוה אחד



Box 10  
Nygren Notes

RELIGION IN ACTION ✓  
SYNAGOGUE ✓

Crossfile: COURAGE ✓

# INITIATIVE "

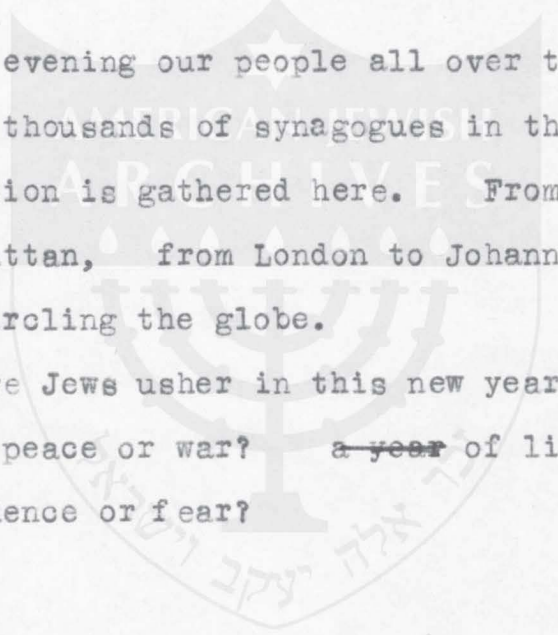
Rosh Hashbous Eve  
1957

My dear friends:

I greet you with joy and thanksgiving that we are together again, that God preserved you in life and that we as a congregation have grown from strength to strength. I hope that this year, many happy occasions will bring us close together and that this very moment of fellowship and brotherhood; this feeling of unity, as we worship together will always stay with us.

This very evening our people all over the globe are gathered in thousands of synagogues in the same spirit as our congregation is gathered here. From the island of Japan to that of Manhattan, from London to Johannesburg, the same prayers are encircling the globe.

Everywhere Jews usher in this new year, wondering will it be a year of peace or war? ~~a year~~ of life or death? ~~a year~~ of confidence or fear?



There has never been a moment in history quite like this, which holds the promise of so much good and evil at the same time.

~~Some foresee the greatest age of all time, others the grimmest prospects, and both are justified.~~

The editors of Fortune Magazine recently issued a book entitled THE FABULOUS FUTURE in which some of the most eminent leaders of science and industry, such as David Sarnoff of R.C.A and Crawford Greenewalt of Dupont, venture predictions about life in the year 1980. A mere 23 years hence, it is predicted, that practically all manual labor will be eliminated, the week will have only 4 or possibly 3 days of work, material scarcity will be a matter of the past and medicine will substantially prolong the average span of life.

But other eminent leaders of science wonder whether in the year ~~of~~ 1980 the human race will still be found on earth. In agreement with the late Albert Einstein, they consider the total extinction of human life a possibility.

Certain facts, despite great efforts to suppress them, have come to light and we cannot ignore them.

It is no secret that the newer hydrogen bomb now in possession of both Russia and America has an explosive force of over 15 million tons of TNT, which means that this <sup>one</sup> bomb matches 7 or 8 times the force of all the explosives dropped on Germany during World War II or, you might say, it is 1000 times as powerful as that first atomic bomb which incinerated 230,000 people in Japan.

But what official circles have been most reluctant to make public is the grave danger to which our health and the health of unborn generations is exposed because of the test explosions of nuclear weapons.

Very recently Dr. Linus Pauling, a Nobel prize bio-chemist of the California Institute of Technology, got the signature of 2000 of the most distinguished scientists of America, ~~including Dr. Snyder, President of the American Association for the Advancement of Science,~~ on an appeal to the Conscience of Mankind, which asserts that 1 million people now living will lose 5-10 years of life-expectancy if the tests are not stopped. The explosions of nuclear weapons are pumping large quantities of radio-active material into the atmosphere and there is no way of predicting how much of this ~~radio active material~~ will be brought down to earth by rain or wind, or where it will fall, or of what strength the fall-out will be. Already 3 years ago, the U.S. Atomic Commission knew --- and that knowledge was not made public --- that radio active material had been found in milk samplings. It got into the milk from cows grazing on land which had been dusted by radio activity. Since that report of 3 years ago, the amount of radio-active material in the air, in milk, in vegetation, and in water has increased many times. Once taken into the body through food, this radio active material affects the bone structure, especially of young children, and ~~can~~ cause the dread disease of leukemia.

around the world

In Dr. Pauling's opinion 10.000 persons are now dead or dying of leukemia, ~~around the world~~ because of the atmospheric poisoning, and in an interview in Chicago Dr. Pauling stated publicly that the fall-out from nuclear tests made so far would cause 200.000 children, in each of the next 20 generations, to be born mentally or physically defective.

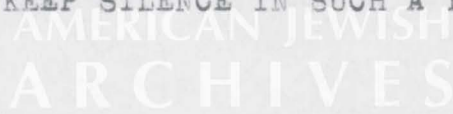
History shows that weapons which are tested, will be used. If that should happen, if guided missiles with nuclear war heads will do their job, the devastation cannot even be imagined. Whole continents will be pulverized and as one historian put it THE ATOMIC WAR OF THE FUTURE WILL BE IN THE SPIRIT OF PURE DEMOCRACY: ALL MEN WILL BE CREMATED EQUAL.

Of all the crimes <sup>now</sup> being committed, none I believe surpasses the crime of these test - explosions ~~and all the other preparations for atomic war~~ in which all major nations are engaged. ~~Every time we explode another nuclear weapon we increase the poisoning of the air, water and soil not only of this land but of all nations, and so we contribute to the premature death of many and the mutilation of many more yet to be born. I think we Americans ought to have an especially guilty conscience.~~ We say we must keep it up as long as the Russians do. But how long shall we use the Russians as our alibi? Don't we Americans have a special obligation? We're we not the first, and so far the only nation that actually used atomic bombs in warfare? Do we not owe mankind all the more leadership and initiative in solving this problem.?

It seems to me that the great moral cancer of our time is lack of initiative. We blame the Russians, they blame us, together we blame the U.N. -----but if there is anybody who really ought to be blamed, I think, it is you and me. We have not raised our voices in moral outrage. Are we afraid to be called un-patriotic or subversive?

The prophet Amos was not afraid to criticize his own people <sup>& government</sup>. When told that the smart thing was to keep quiet, Amos mocked the hush-hush councillors : *אִם יִשְׁכַּח אֱמוּנָתוֹ וְיִשְׁכַּח אֱלֹהֵי יִשְׂרָאֵל*

THE PRUDENT KEEP SILENCE IN SUCH A TIME: FOR IT IS AN EVIL TIME  
Amos 5.13



It is indeed the mark of an evil time when prudence dictates silence. But morality should stand higher than prudence. Hillel was the gentlest and most lenient of men, but not in matters of conscience: *עֵינַי תָּרַחֵם מֵעַל מִצְוֵי הַתּוֹרָה*

Ab. 2.6 IN A PLACE WHERE THERE ARE NO MEN, STRIVE THOU TO BE A MAN

Maimonides tells us that the main purpose of Rosh Hashonah is to awaken and invigorate our moral initiative.

The blasts of the Shofar symbolize God calling His people to <sup>war</sup> ~~war~~ war against evil.

*אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְנִשְׁמָע וְנִשְׁתַּחֲוֶה* [Dt. 1.13]

Raschi, in a comment on the two words

meaning "learned" and "wise", says the difference between them is that one is passive and the other is active. The merely "learned" (Chacham) is like a money-changer who



sits in his booth and waits for people to come to him, but the wise person (Navon) is like a salesman who has a good article and goes out to sell it.

This is no time for passive morality, for the stay-home - and keep-quiet kind of conscience. This is a moment in history when we must take our most precious possession, our moral tradition, our conscience, our Torah and apply it to the issues & needs of our day.

The Bible says in Leviticus (19.16)

THOU SHALT NOT STAND IDLY BY THE BLOOD OF THY NEIGHBOR

In Deuteronomy (22.1)

THOU SHALT NOT SEE THY BROTHER'S OX OR SHEEP DRIVEN AWAY AND HIDE THYSELF FROM THEM; THOU SHALT SURELY BRING THEM BACK UNTO THY BROTHER

In Isaiah (58.7)

WHEN THOU SEEST THE NAKED, COVER HIM AND HIDE NOT THYSELF FROM THINE OWN FLESH.

To be a Jew means to stand under God's orders to take the initiative in matters of justice and mercy.

Giving to charity when solicited is good, but <sup>Maimonides say it is</sup> still better ~~is it, in the scale of Maimonides,~~ to take the initiative by <sup>action which</sup> ~~preventing~~ poverty.

Granting forgiveness is good, but still better is taking the initiative and being ~~the~~ first to propose reconciliation.

*always has the*  
 Love is ~~the~~ initiative ----and the beauty of courtship  
 is the initiative of lovers to bring happiness to each other,  
 while the tragedy of many a marriage is the boredom of being taken  
 for granted, when the ~~once~~ *formerly* out-going love simply goes out,  
 and marriage degenerates into routine responses.

In all areas of life the principle of initiative spells  
 reward and its neglect disaster. Whether you speak of family  
 relations, economic problems or political issues, there is always  
 danger that a moral drift will permit things to deteriorate until  
 blood must flow.

*The Nation, we hope, supports our President in the firm handling of the situation in Little Rock*

The struggle for integration of our negro fellow-citizens  
~~despite much litigation before various courts,~~ is really no  
 longer a legal matter, but a question of moral courage.

Will there be enough initiative in the interest of justice to  
 break a wrong pattern of life in certain parts of the country?---  
 that is the question.

Life Magazine *recently featured in* ~~in a recent~~ editorial, *about the so-called* expressed the view that

~~in many places the success of integration depends~~ on a  
 5th column of decency, <sup>it</sup> --a small minority of people with moral  
 courage ---negroes willing to run the gauntlet of abuse, and  
 white people courageous enough to uphold them.

In this respect we note with pride the attitude of the Jews in nearby Levittown. During the recent racial crisis when a negro family moved in against mob opposition, other groups tried to sit on the fence, but the Jewish community council came out with a clear-cut, simple statement: "WE WELCOME THE MYERS FAMILY TO LEVITTOWN AND WE EXPECT NO MORE AND NO LESS FROM THEM THAN WE EXPECT FROM ANY OTHER NEW RESIDENT." Jews held firmly to this position despite antisemitic threats --- which moved a Christian clergyman, Rev. Ray Harwick to say to his own congregation:

THE BEST CHRISTIANS IN TOWN ARE OUR JEWISH NEIGHBORS .  
What is the function of the synagogue in meeting the problems of our time?

As I see it, the synagogue should not be a place of escape, not an institutional tranquilizer. "Peace of Mind" was the title of a best seller, but never the ideal of the synagogue. The opposite -- a disturbed conscience -- is more typical of the effect the synagogue has always had on our people. "A broken and contrite heart O God Thou wilt not despise."

The synagogue is a place of self-criticism, of hearts smitten by remorse. The synagogue makes us think of our faults, our envy, our vanity our petty resentments and our immense selfishness.

"Almighty and merciful God" -- a Rabbi began to pray, Be kind to me and let me not have peace of mind. May my heart be stirred by the anxieties of our time and the uncertainties of our world..." ("A Minute of Prayer" p.290)

To have peace of mind these days would be ~~a~~ sinful.  
 Each time another nuclear weapon is exploded I think of a  
 leukemia ward I used to visit <sup>in the children's hospital in Buffalo,</sup> and I see in my mind's eye  
 those limp and languid little children, with eyes deeply sunk,  
 asking sad and silent questions.....

Every time the school gates are ~~flung~~ <sup>flung</sup> into the faces of negro  
 children, I can feel their helpless anguish and their shattered  
 hopes..... and is there a Jew who can ~~preserve~~ <sup>keep</sup> his peace of mind  
 when he thinks of his brothers in Israel, ringed in on all sides  
 by hostile <sup>and implacable</sup> neighbors, threatened and bullied by mighty Russia?

A Rabbi ~~George Lieberman of Long Island~~ recently gave as his  
 favorite prayer the one sentence:

LORD: CHANGE THE WORLD ---AND BEGIN WITH ME.

The character of the individual is the key to a better world.  
 Granting the importance of ~~the~~ political, social and economic  
 approaches to world problems, yet we insist that all these are  
 vain without the moral approach of the synagogue.

The Synagogue is the cradle of <sup>our</sup> conscience ~~for the Jew~~ ---  
 and the Jew who wants to strengthen himself morally, will  
 find ~~that~~ strength <sup>in the purity and holiness</sup> of the synagogue.

A Greek fable tells us of Antaeus, a gigantic wrestler  
 who was invincible as long as he touched the earth. When  
 he was lifted his strength diminished, but it was renewed by  
 touching the earth again.

So be it with you, this year ---/may each contact with  
 the synagogue renew your moral strength and make your  
 character invincible.. as you wrestle with every sort of temptat.  
problem

*Greenberg*

# "Message of Israel"

DECEMBER 23, 1956

## "HOW CAN I FACE TOMORROW WITHOUT MY LOVED ONE?"

### TO OUR MEMBERS:

So many Philadelphians (both members and non-members of Rodeph Shalom) have asked me to send them a copy of Dr. Wice's thoughts expressed on "The Message of Israel" which was nationally broadcast on December 23, 1956, that I felt every member of our Congregation might wish to have a copy of this beautiful message.

REYNOLD H. GREENBERG, *President*

Whenever I hear the words: "Underneath are the everlasting arms," there comes to mind the picture of a tight-rope walker.

Almost every human being goes through life with some degree of apprehension for the uncertainties, the pitfalls, and the dangers of human existence. Consciously or subconsciously we live out the role of the acrobat. The longer we live, the more lives we touch and are touched by; the more we love and are loved, the higher we climb life's ladder—the dizzier seems the height and the more fearful the potential drop. But what the net is to the tight-rope walker, faith is to one who builds his life upon the religious philosophy which reassures us that "Underneath are the everlasting arms!"

So we live out the days and years of our life without fear and without the hopelessness of the faithless. We live a courageous faith, knowing that when our day is done we sleep again "with our fathers" and trust that those who shared our days with us shall feel blessed and enriched by our having lived and having shared our life and love with them. Only a warped, or childish immature person would find any delight in the thought that grief and despair would mar the lives of those we love after our departure. If it be our wish that we be remembered in joy, do we not have a clue to the manner in which we should think of our beloved who have gone before us?

In the hours of joy we can store up the joyous memories against a darker day, and in the hours of strength we can store up strength against the day of weakness, when the soul fainteth and is cast down.

What is it that our religion has stored up for us by way of wise counsel from the past? Judaism teaches us not to speak words of consolation while the dead is yet before us. Who can or would wish to reason with the sorely stricken in the hour of greatest sorrow? But we can take counsel together in a good hour, and build faith's fortress of strength against the time which comes to us all. And if we ask, in the hour of sorrow: "How can

I face tomorrow without my loved one?", we can remind ourselves of some of the stored-up wisdom of our people which here and now may become part of our thinking, part of our philosophy of life.

Let us examine a few of these insights.

Scripture tells us that when his child was ill, David besought God for him, and fasted—but when the child died he arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house and did eat. His servants said: "What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread." David answered: "While the child was yet alive, I fasted and wept: perhaps God will be gracious unto me that the child may live—but now he is dead, wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (II SAMUEL, CHAPTER 12).

And as yet another example there is that amazing story from the Talmud about Beruriah, the wife of Rabbi Meier, who lived in the troubled second century of this era. Two sons died on the Sabbath while their father was in the house of study. Upon his return home Beruriah broke to him the news of the death of their sons by asking this question: "Precious jewels were left in our keeping. The owner asked that they be returned. Should we relinquish them?" "How can you ask such a question?" responded her husband. Then Beruriah quoted those immortal words of Job, used to this day by the faithful: "The Lord gave, the Lord hath taken away. Blessed be the Name of God." ACCEPT TRUTH: YOU DO NOT OWN LIFE—LET

The rituals and mourning customs of our people as they developed over the centuries, reveal profound wisdom and their boundless faith in the God of life.

Thomas Mann in his psychological novel about the Biblical Joseph, taught that what the channel is to the river, ritual is to human emotions. Channelled, the river flows within its bounds—unchannelled, it becomes a flood. So ritual sets bounds to our joys and to our griefs. Without the ritual we would not know how much or how little to sorrow and to rejoice. Grief is understandable. It can harm us only if we suppress our natural feelings, or give vent to that which is not sincerely felt.

In Judaism we recognize the psychological fact that there will be varying degrees of feeling and emotion—intense from death to burial, followed by a period of prescribed and perhaps less intense mourning in the family group for the first

*Follow the gradual descent into the valley of life*

week. There then follows measured abstinences for thirty days. Memorial prayers are recited for the duration of the first year, then we stir the sad memory by the annual recitation of the memorial prayer.

Here in this program is outlined a measured, planned weaning from grief, leading the individual gradually back to normalcy towards full participation in life—for life and not death is the theme song of our faith—life here to be lived, life-everlasting with God. We stand to recite the Kaddish prayer, the praise of God in joy and in sorrow alike—sanctifying His name and attesting to the fact that we can take it—all of it, good and evil, life and death, for all comes from the One loving Father.

It is no tribute to the memory of our departed that we become so helplessly dependent upon them that we have no sure basis within ourselves for continued strength for living. It is a far greater tribute to their memory that we can live and do live better and stronger and with more self-reliance because we knew and experienced their love and companionship—that we were made stronger through association with them.

We can face each day with the faith of our fathers, with the strength given us by our forebears, with the love and memory of dear ones.

Our faith teaches us to remember, not with grief, nor with bitterness—but with love and gratitude! We thank God for the gift of loving memory.

Amen.

### Congratulations

To Mr. and Mrs. Harry I. Abrahams on their 30th wedding anniversary.

On recent milestone birthdays to: Mrs. Louis Bacharach, Mr. Clarence L. Caspary, Mrs. Milton S. Leidner, Mrs. Harry W. Pearl, Mr. Albert R. Rhode, Mr. Milton S. Selig, Miss Henrietta B. Stein.

On the birth of Kenneth Edward, son of Mr. and Mrs. Alvin M. Greenberg, Jr.; Barbara Jill, daughter of Mr. and Mrs. Theodore C. Phillips; Abbe, daughter of Mr. and Mrs. David Zuckerkandel.

The sympathy of the Congregation is extended to the mourning family of : OSCAR KAUFMAN

*of Mrs Kennedy stylized mourning*

# Memorials

*"In our hearts our loved ones never die, their love and memory live on as a lasting inspiration."*

January 25-26th: Lina Bachrach, Rose F. Ettelson, Robert A. Glant, Morris Handle, Emilie Hart Hess, Henry Hess, Maurice Joseph, Levi Nathan Kahn, Marcus Katz, Ruth Lindauer, Isaac D. Mylish, Isaac M. Rod, Abraham Stern, William Wiener.

**MEMBERS  
OF THE CONGREGATION**

are urged to make use of the newly-acquired parking facility at 1320 Mt. Vernon Street (two doors east of the Synagogue).

## Sisterhood Sabbath

*(Continued from page 1)*

Mrs. I. Valentine Levi, Mrs. Robert E. Levy, Mrs. Leon D. Reinheimer, Mrs. Henry Schieren, and Mrs. Lester H. Wurtele. The Torah Portion will be read by Miss Ellen Magaziner. Sermonettes on the theme of the morning will be delivered by Mrs. Herbert S. Frieder and Miss Jayne Schwartz.

Immediately following the Service, the Mother-Daughter luncheon will be held in the Teller Auditorium and will be followed by a fashion show. Chairman of the event is Mrs. J. Herbert Nagler.

# Contributions

### DONOR

### IN MEMORY OF

- Mr. and Mrs. Alvin G. Blum ..... Yahrzeit of father, David S. Blum
- Mrs. David S. Blum,
- Mr. and Mrs. Dudley Bloom ..... Yahrzeit of husband and father, David S. Blum
- Mr. and Mrs. Stanley G. Blum ..... Yahrzeit of David S. Blum
- Miss Alice R. de Ford ..... Yahrzeit of parents, Dr. Frances Allen de Ford and Dr. Moses de Ford
- Mrs. Della B. Flock ..... Yahrzeit of Roberta Lee Magaziner
- Mr. and Mrs. Leroy S. Layton ..... Yahrzeit of mother, Bessie D. Getz
- Mr. and Mrs. Simon Moldofsky ..... Yahrzeit of mother, Rose Moldofsky
- Mr. and Mrs. Sydney G. Rosenblatt ..... Grandparents, Millie Hirsch and Max Garbeil
- Mr. and Mrs. David H. Rosenbluth ..... Yahrzeit of father, Edgar Rosenthal
- Mr. David Supowitz ..... Yahrzeit of mother, Jennie Supowitz
- Mr. and Mrs. A. W. Topkis ..... Yahrzeit of father, Harry Nitzberg

### DONOR

### IN HONOR OF

- Mrs. Albert R. Rhode ..... Milestone birthday of husband, Albert R. Rhode
- Mr. and Mrs. Herbert S. Winokur ..... Bar Mitzvah of son, Herbert S., Jr.
- Mr. and Mrs. Herbert L. Worth ..... Birthday of sister, Mrs. Victor Fisher

**PAY YOUR MEN'S CLUB DUES**

Send your check, in the amount of \$6.00 (payable to the Rodeph Shalom Men's Club), to Mr. Albert R. Pure, 200 Marvin Road, Elkins Park 17, Pa.

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# MESSAGE OF ISRAEL



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Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, Program Director

## RELIGION AND HEALTHY MINDEDNESS

(Part II--"Are You Religiously Mature?")

By: Dr. Louis L. Mann, Rabbi  
Chicago Sinai Congregation  
5350 South Shore Drive  
Chicago 15, Ill.

February 10, 1957

Last week I introduced my theme, Religion and Healthy-Mindedness by showing how the basic idea of democracy, the sacredness of personality, the avoidance of neuroticism, the quality of self-mastery and social-mindedness are essential to healthy-mindedness. These basic qualities lead to another, open-mindedness. An open-minded person is rarely, if ever dogmatic. He does not know all the answers and never pretends to do so. He does not speak the last word. He knows the truth is not static but dynamic -- ever-growing, expanding and enlarging and, above all, changing. He has the humility to say, "I don't know". He uses such words as "perhaps", "maybe", and "possibly" very frequently. The last word has not been spoken - no not by the Bible, the Koran, or even by Karl Marx. One of the most beautiful prayers in the Union Prayer Book reads: "Open Thou our eyes that we may see and welcome all truth whether shining from ancient scholars or reaching us through the seers of our own time".

Within two years we shall be celebrating the 100th year since the publication of Darwin's "Origin Of Species". Darwin, you may recall, sailed around the world in a little boat called the Beagle, looking for bugs, skeletons and animals of every kind and description. As a scientist, he utilized three techniques - observation, classification and deduction. As a result he came upon the theory of evolution - the development from mineral to plant life, to animal life, to man. He was so humble that he hesitated to publish his work, and did so upon the insistence of friends, and then only by asking in the preface of the original edition for criticisms and evidence that the readers of his book might have that would challenge the validity of his theory. That was an example of an open mind.

What an equally great example we have of an open mind that the world ought never forget in the case of Darwin's teacher, George Lyel, world-famous geologist. At the time that Darwin's book on the "Origin Of Species" was published, his teacher had just finished what was to have been his own magnus opus on the "Fixity Of The Species". Darwin's book had rendered innocuous the life work of his teacher. Professor Lyel read Darwin's work and was the first to admit that Darwin was right and that he was wrong and magnanimously upheld his young pupil.

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RABBI JONAH B. WISE

When Charles W. Elliot was elected president of Harvard at the age of thirty-six, there were two theories that were taboo at Harvard. The one was the philosophy of Transcendentalism, and the other was the theory of Evolution in Science. Two months after the inauguration of President Elliot, to the utter consternation and the amazement of the faculty of Harvard and the intellectuals throughout the country, Ralph Waldo Emerson was called upon to give a series on Transcendentalism and Henry Drummond was called upon to give a series on Evolution.

Two rather well-known psychologists, as a result of their studies and laboratory experience, have come to the rather dismal conclusion that 62% of the population grow old without growing up -- that they attain physical maturity without attaining mental and emotional maturity. How much has been written during the last decade on the subject of maturity! And yet -- how little has been written on that aspect of maturity which overarches and undergirds the very sources of maturity, namely spiritual maturity. The Overstreets' book on the subject of maturity strangely enough did not include spiritual maturity.

Two great figures in recent literary history lay stress on this subject. Strangely enough, both of them utilized the Joseph stories in the Bible. One of them was Thomas Mann, whose three volumes are difficult, yet greatly worth the effort. The other was William Lyons Phelps, the popular Professor of Literature at Yale, who wrote a book on "The Bible and Human Nature". Among many other passages, he selects that dramatic incident in the life of Joseph, when his brothers who had sold him into slavery into Egypt because of their jealousy of him -- and jealousy is a sign of spiritual immaturity -- faced him when they came to buy grain in Egypt. When they recognized him and recalled that they meant to do him harm, but that their brother had converted a liability into an asset and risen to great prominence in Egypt, their faces fell and, falling upon their knees, they said: "We are thy slaves, do with us as you see fit." What a supreme moment! They judged Joseph by what they would have done under similar circumstances -- revenge. What an emotional interlude that might have been for anyone less spiritually mature than Joseph. He could have, to use the slang expression, "rubbed it in" and said, "You ridiculed my dreams, didn't you, but they came true". No, he couldn't stoop to that. He said, "Rise, am I a God, that you should prostrate yourselves before me? Is my father yet alive?" He had no desire to dominate; no inclination for revenge; there was no harboring of grudges. There was forgiveness and magnanimity. All of this leads us to one of the fundamentals of spiritual maturity -- a man is what he is in an emergency.

Recently I was deeply moved by the story of a negro girl, whose parents lived in the South and who was away at college. She received a telegram to come home because her brother had died. When she arrived she saw her father and four brothers sitting together weeping. The brother was an innocent victim of a lynching mob. The girl was quiet just for a moment and then with her jaw set said, "Father, are we men or are we worms?" "Shall we take such humiliation?" "Arise! We have arms. The man who killed Tom must not go scot-free." "My daughter," said the grieving father, "would you have any other father and brothers grieve as deeply as we grieve?" There was the golden rule practiced under difficult circumstances. A man is, what he is, in an emergency.

It is spiritual immaturity that makes troubles so hard to bear. They are hard to bear because they are troubles, but especially because of religious immaturity. We look upon a bright sunny day as "normal" undisturbed by the intrusion of clouds. We look upon a dark and rainy day as abnormal. We forget that, without the dark and rainy day, all of us would starve. What I am saying is as normal for the soul as it is for the soil.

We look upon health, success, and prosperity as normal. We look upon sickness, adversity, and failure as abnormal. We are unaware that, epistemologically speaking, either both good and bad must exist or neither can exist. We can translate

(please turn over)



this philosophical paradox into the realm of art. What would happen to Rembrandt's paintings if there were no deep shadows? As a matter of fact, is there any other painter who uses his shadows more effectively than Rembrandt?

We read in our daily papers of sudden death, of automobile accidents, of cancer and heart disease, and we lightly pass them by, and sometimes say, "It's too bad." But when one of these tragedies knocks at our door, because of our spiritual immaturity we ask, "Why has this happened to me -- what bad have I done; is there a God?" One cannot insure one's house against fire when it is already in flames. In like manner, one cannot acquire a philosophy of religious maturity after tragedy and sorrow has come to our door.

How gloriously Whittier faced the problem when he said:

"Alas, for he who never sees  
The stars shine through his cyprus trees,  
Who hopeless lays his dead away  
Nor looks to see the breaking day  
Across the mournful marbles play."

"Who has not learned in hours of faith,  
The truth to flesh and sons unknown,  
That love is ever Lord of death  
And love can never lose its own."

We do not know the purpose of sorrow. No one knows. We do, however, know that religiously immature people often become bitter, cynical, defeatist, hard and callous in response to human tragedy. The religiously mature person, the man who rises to his emergency -- remember we are what we are in an emergency -- becomes mellow and broadens and deepens and becomes more sympathetic, and finds that his sorrow can be transformed, transfused and transfigured into a dynamic power for sympathetic understanding. Do you remember the words of the immortal Goethe:

"Who never ate his bread in sorrow,  
Who never lay upon his couch,  
Wailing and weeping for tomorrow,  
He knows ye not ye spiritual powers."

\*\*\*\*\*

-----SPECIAL MEMORANDUM TO ALL LISTENERS-----

1. This fine sermon was made possible only through the cooperation of your local MESSAGE OF ISRAEL station which has donated free time each week so that Dr. Mann and our other speakers might be heard. If you have not already done so recently, why not drop the manager a line of appreciation. It is your letters alone which ensure our continuing broadcasts.
2. Have you ordered your free up-to-date pocket-piece listing all MESSAGE OF ISRAEL stations? If not, write us today.
3. Our small stock of albums of "Selected Liturgical Music" featuring 31 different Sabbath and Festival selections and hymns by Cantor Frederick Lechner and the MESSAGE OF ISRAEL choir at the special discount price of \$8.00 apiece is rapidly diminishing due to an unprecedented demand. Remember---the offer expires the end of March. If you have not already done so, get your order in without delay! Write us for your brochure and order blank.

....David J. Wise, Radio, 838 5th Ave.,  
New York 21, N. Y.

316051003

cut The Spirit Entered into Me & Set Me Upon My

Apply text to "PRIORITY of Spir. Ind" Ezech 2.1

Peace, but there is no peace Ezech. 13.10 - False Security  
Love's Inconstancy

MORAL CORRUPTION AS CAUSE FOR WAR p. 8-

# "INSPIRATION"

Rosh Hoshonah <sup>Morning</sup>  
1957

Cross file  
Return to Religion  
Revivalism  
Discipline & Appeal  
Bible Study

One of the most familiar lines in the Bible and in the prayerbook is the one that follows the Shema:

אברהם את"י אלהים בלבד

AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART.

The sentence hardly needs interpretation --Raschi merely comments that this means a Jew should worship God out of love and not from other motives.

Yet the fact is that other motives have often played an important part in religious life.

The ancient Canaanites found it expedient to associate prostitution with their pagan religion, and the prophets of Israel were never sure which part of this association tempted the Israelites to become assimilated.

Those who have read Boccaccio know that the medieval church was a convenient meeting place not only for prayer but also for romantic rendez-vous.

When Benjamin Franklin served his term as army colonel, his chaplain, a zealous prebyterian minister, complained that the men did not attend prayer-meetings, but turned out in great force for their daily ration of liquor in the morning and evening. Franklin replied with this suggestion:

"It is perhaps below the dignity of your profession to act as a steward of the rum, but if you were to deal it out, --and only just after prayers, you would have them all about you." (Autobiography --p.168)

~~The idea appealed to the minister,~~ <sup>took the hint</sup> and concludes Franklin:

"NEVER WERE PRAYERS MORE GENERALLY AND MORE PUNCTUALLY ATTENDED"

Not only ministers, rabbis also get good advice from their congregants. A friend of mine in Portland, Oregon, was recently persuaded to advertise in his bulletin:

COME TO TEMPLE ---AND MEET A FRIEND.

Lately, suggestions have poured in from our laymen that we should take a leaf out of Billy Graham's book and organize similar revival meetings.

"Why can't we fill up Madison Square Garden?

Billy Graham said he is selling the greatest product in the world; why not promote it as well as soap? ---well, what's wrong with that approach? ask some of our laymen.

Or, at least, let's dress up one of our more photogenic rabbis and sponsor him for a TV show like Fulton Sheen -----

HOW ABOUT PUTTING A LITTLE FIRE AND INSPIRATION INTO OUR PEOPLE?

Revival meetings, my friends, would be nothing new to Judaism. We read in the book of Numbers (11.25 ff) that Moses <sup>inspired</sup> ~~inspired~~ the 70 elders of Israel <sup>- the board of trustees of those days, which was no mean achievement -</sup> ~~so with his spirit~~ that they began to prophesy in the wilderness of Paran, and that this phenomenon spread to laymen, including two otherwise unknown persons Eldad and Medad ----Joshua raised his eyebrows at this, but Moses was pleased with the spiritual charge he had injected into the people and expressed the hope that maybe the whole camp of Israel could be so inspired ---the whole incident looks suspiciously like a revival meeting --- but what was the out-come?

I had to tell you --- NOTHING. The whole affair evaporated. There is no record of Eldad and Medad ever doing anything. In fact their names never occur again.

Billy Sunday, the leading revivalist before Graham, in his great crusade in New York, which he considered his greatest success, scored 98,264 religious decisions or conversions. 6 months later less than 200 out of that huge number joined any church. (see "Billy Sunday Was His Real Name" by Wm G. McLaughlin - filed "REVIVALISM")

The most over-worked word in all current conversations and discussions on religion is the word INSPIRATION. Everything is supposed to be inspiration. The people want inspirational services, inspirational ceremonies and inspirational sermons, ---but what is meant by inspiration?

If you mean an overwhelming emotional experience, a feeling of the presence of God, a thrilling religious sensation that sends chills up and down your spine, --if that is what you mean, do you know what you are asking?

You are asking for something which no human being has a right to expect, which happens perhaps only once in a life-time, to those chosen few the world comes to recognize as saints.

JUDAISM HAS NEVER SAID THAT OUR GOD IS ON PUBLIC EXHIBITION or that the divine majesty will put on a command performance everytime it pleases us to invoke His presence.

One of our more notable spiritual leaders, the late Joseph Shneersohn, better known and revered by thousands as the Lubavicher, said:

"one of the spiritual diseases of our generation is the neglect of simplicity and the preference for so-called inspiration. The sons and daughters of Israel, eager to return to our religion, long for brilliant wisdom which alone, in their opinion, could satisfy their souls and bring about their spiritual revival, but the truth is that the real revival lies in the fulfillment of practical commandments, such as observing the Sabbath etc. and seeking to obey God's will."

(Some Aspects of Chabad Chassidism, p.24)

Our forefathers did not talk much about inspiration. They gained assurance of God's presence and confidence in His help and guidance as they quietly performed their daily religious duties. But we, to whom God has become such a stranger, we have developed an abnormal appetite for inspiration --and we want it to happen the very week of the high holidays services we have chosen to attend, coming with the challenge: INSPIRE US OR WE WON'T COME BACK.

Maimonides says there are two kinds of Jews.

Those who hold on to their religion, grasping it firmly, like a man holds on to a rope to keep from drowning -----and then there are those Jews who cling to the Torah only with the tips of their fingers, not enough to be guided and helped by it ---just barely enough to keep in touch with their faith.

(Letter of Consolation)

Is this not a perfect description of the so-called "High-Holiday Jew" ---one who clings to us with the tips of his fingers.

The spiritual impoverishment of such people is heart-breaking:  
I have here an original poem by a young housewife, mother of 4 children, belongs to a Temple, the Jewish country club, gives to charity, goes to a lot of meetings and occasionally drops in on a service. The poem is entitled THE VOID

My faith;  
How little it requires -  
No sacrifice  
Of my desires,  
No genuflect  
Or candle fires.  
My faith  
(How little it inspires) ...

My belief;  
How seldom it intrudes  
Upon my methods  
Or my moods,  
Upon my weekend interludes!  
My belief  
(How often it eludes) ...

My creed;  
How heavily does lean  
On conversations at the green  
On contributions in between!  
My creed  
(How little does it mean) ...

Claire Levi - 1955

The poem rings true --except for one line:

MY FAITH, HOW LITTLE IT REQUIRES --- our faith requires plenty!  
what is so little, is our willingness to meet the requirement.

The rest of our Biblical text with which we are all so familiar goes on to say:

"And these words which I command thee this day shall be upon thy heart,,and thou shalt teach them diligently, and shalt speak of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down, and when thou risestup"

This prayer is basic : take good note that the sequel to the command to love God with all one's heart is the method of constant occupation with holy words and thought --- it teaches us that only in the atmosphere of a daily practiced religion does the love of God grow.

My friends, you are not little children, you are mature people and as such you know that there is no reward in life without commensurate effort. I would be fooling you if I were to hold out the possibility of easy channels of inspiration. I know of no magic turn or twist that can bestow the mood of inspiration --but I can testify from personal experiences that my private daily morning prayers and Bible readings have brought me closer to a sense of God's presence.

Your failure to do likewise is the major reason for missing the element of inspiration in your life. A grim joke went the rounds at the last rabbinical convention at the Americana hotel in Miami.

How can you tell that a hotel is Jewish?

When there are no Bibles in the rooms.



There is one thing our enemies could not do to us ----  
The Egyptians enslaved us, the Babylonians dashed our infants  
against the rock, the Romans butchered us and the inquisition  
tortured us ----but none of them could destroy us spiritually;  
none could take from us the know~~e~~dge of the Bible, but we Jews of  
the 20th century, we have voluntarily surrendered that knowledge  
and as a result may now write poems and lamentations about the void  
and the emptiness within.

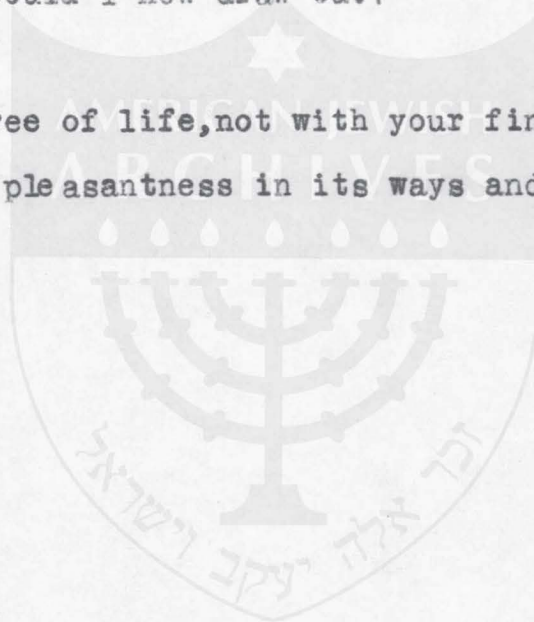
Every page of the Bible scatters seeds of justice and  
compassion---and between its covers we find God's will for man  
and His purpose for Israel . A JEW WHO DOES NOT READ HIS BIBLE  
IS LIKE A MAN WHO LEAVES A <sup>IMPORTANT</sup> PERSONAL LETTER ADDRESSED TO HIM  
LIE AROUND UNOPENED.

If you are at all inclined to take your religion seriously  
this year , I invite you to join a venture in which some of our  
members have been engaged for several months. They have  
pledged themselves to set aside each day a certain amount of time  
for personal prayer and Bible study in the privacy of their own  
home, and I have agreed to guide them in this spiritual program.  
They receive regularly printed outlines with a daily schedule of  
meditations and Bible readings. Daily Bible study is by no means  
the whole Jewish way of life, but no path leads more directly  
to it. Our next Temple bulletin will include information  
for those who are interested in participating in this plan for a  
richer spiritual life, and I shall be extremely pleased to  
hear from you.

A contemporary poet tells of going back to the congregation of his family, after long years of absence <sup>feeling himself in need of inspiration</sup> ~~in order to make his~~ ~~spirit strong~~. He 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 now draw out?

Cling to your tree of life, not with your finger-tips, ---hold fast to it and find pleasantness in its ways and peace in its paths. Amen.



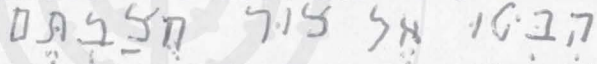
WHAT ISRAEL MEANS TO US

The Mood of this evening should not be sadness, but the joy that comes to the heart of a traveller who steps from a dark, cold winter-night into a room, filled with warmth, and light and friendship.

An old tradition is quoted by the notable sage R. Simeon b. Gamliel: "There were no happier days for Israel than the Day of Atonement"

The object of this day of atonement is brought out in a play on the word atonement: pronounce it at-one-ment, for on this night we want to be at-one, reconciled and reunited with all that is sacred to us.

Tonight we are inclined to follow Isaiah's admonition:

  
 LOOK TO THE ROCK WHENCE YE WERE HEWED (51.1)

We look back to our forefathers and our traditions and affirm our loyalty as Jews.

The test of Jewish loyalty has varied in the course of the ages. In most ancient times, it meant refusing to bend the knee before an idol. Later, during Roman persecutions, it was teaching the Torah even in the face of the death penalty. Under the pressure of the Christian Church, it was to resist baptism.

In this century which has witnessed the most ferocious assault on our physical survival as a people, many claim that the test of Jewish loyalty is the State of Israel.

What should be our attitude toward Israel?

What should Israel mean to us as Jews ?

\*\*\*\*\*

At the very dawn of our history, at least 3500 years ago, the original meaning of Israel for our forefathers was that of a land of refuge. For the people whom Moses lead forth out of Egypt toward the River Jordan, the land of Israel was not yet a holy land, but a land of promise, giving hope for sustenance, security and freedom.

Now, as for the modern state of Israel, we may still have a difference of opinion about its cultural or spiritual significance, but no Jew, I believe can deny Israel's extraordinary importance as a haven of refuge for our people.

Until the year 1948, some 700,000 Jews found refuge in Israel, among them nearly 50,000 children who were saved by Youth Aliyah. Another 700,000 refugees arrived in the first 5 years of the new state, from 1948 - 1953, among them were tens of thousands Asiatic and African Jews who were air-lifted from conditions of bondage into a new life of opportunity, and also among them were the last remnant of Hitler's death chambers, emaciated, walking shadows, ship-loads of crushed humanity, the very kind Emma Lazarus had described in her famous sonnet:

The homeless, tempest tost,

huddled masses yearning to breathe free.

And so a total of some 1½ million human beings found a home in tiny Israel.

How about other lands?

When President ~~Franklin D.~~ Roosevelt, during the earlier Hitler years sponsored the international Evian Conference to consider the millions of Jews could have been saved, but plight of the Jews of Europe, / only one of these countries, the Dominican Republic, offered to take in a substantial number. This was one of the most shameful moments in modern history, a blot on our civilization. It underlined all the more the need for a land that would be open to Jews, and it established the unique importance of a Jewish state for the physical survival of our people.

And now we hear again ominous rumblings and reports from a distant land. A new rescue operation may soon be upon us which might well overshadow all our previous efforts. I am referring to the gathering storm of persecution of our brethren in Russia.

Antisemitism has not only broken into the open in Russia, but it is growing to fearful proportions. 2 million of our people are trapped --they have been reduced to 2nd class citizenship, their passports are stamped:

NATIONALITY: JEW

and for hundreds of thousands this stamp has meant ruined lives, persecution and endless humiliations.

During the so-called "Doctors -plot, which was hatched by Stalin himself, shortly before his death, mass arrests and mass executions of Jews were the order of the day.

A doctor, returning from outer Siberia recently reported that you can still see there settlements constructed in 1952 and 3 especially for the Jews who had been marked for exile, -- and Khrushchev is reported to have admitted in Warsaw last year that the deportation of the Jews had been actually in preparation.

This explains the amazing demonstrations by Russian Jews during the recent visit of some 200 Israeli delegates to the world youth festival in Moscow.

Thousands of Jews flocked to the synagogue in Moscow just to see the visitors from Israel. One Russian Jew travelled 3000 miles for that purpose, and when he saw them he died on the spot of an heart attack because of emotional excitement.

A CBS reporter in Moscow confirmed that the Israel delegation everywhere got a heartfelt and sometimes tearful reception. One of the performers, an Israel concert singer, nearly fainted on stage, overcome by the surge of feeling of a packed audience weeping and sighing to her Jewish songs.

Most of the Russian Jews who came to meet them were under 35 years old ---they all told them of discrimination against Jews in colleges, in research and in the army --and 80% said they wished to go to Israel.

Meanwhile the Russian government is arming the Arabs and fanning the flames of hate against Israel. The stage is set for an antisemitic terror ~~simultaneous~~ like the Hitler days.

We alone here in America are safe and prosperous. shall we stand on the sidelines and pose as neutrals while a blood-bath is being prepared for our people abroad?

There must be an outpouring of Jewish sentiment. We must warn our fellow citizens and the whole civilized world what is in the making, and be prepared to act as a shield of defence for our people.

Is it not unbelievable that in these days of grave danger, and in this tenth year of Israel's independence, there still exists an organization of Jews whose sole purpose is to stir up anti-Israel feeling in this country?

Lavishly financed by a few Jews of means, this organization, badly mis-named as the Council for Judaism, sends its emissaries up and down the corridors of the State-department, repeating, ad nusea, that American Jews have no interest in Israel. What evil spirit possessed them to sink the knife into the back, *of brothers?* ~~of their brother Jews?~~

Except for this small group, the state of Israel has raised our courage and stiffened the backs of Jews all over the world. Without wanting military glory, Israel has won it. Heroic images from the Bible come to mind ---Young David facing the giant Goliath, ---or the valor of Nehemiah's men, who rebuilt Jerusalem, working with one hand, while the other held the weapon (Neh 4:11)

On the day Israel offered with a perfectly straight face to exchange some 6000 captured Egyptians for 4 captured Israelis, there wasn't a Jew who read about it and did not hold his head a little higher.

The importance of Israel, as a haven of refuge, or as a psychological booster, we must admit is limited to Jews, but the spiritual aspects of Israel are of wider, universal significance.

In the middle ages, the maps of the world generally showed Palestine in the center of the world.

Israel is destined to inherit its ancient prominence in history.

Chaim Weitzman in his first visit to America gave voice to that ambition when he said to the huge audience --many of whom poor needle workers from the East-side:

You may be sons of tailors, but you are also descendants of the prophets.

Association with Israel bestows upon the American Jew the dignity of continuity with our Biblical past --- and that is exactly what the gentile world expects of us.

No Christian misunderstands our interest in Israel.

In fact they share it, and rejoice that ancient prophecy is being fulfilled .

During his N.Y. Campaign, Billy Graham said in an interview that Israel will occupy all the land between the Tigris and the Euphrates, as promised in the Bible, and he referred to the Jews as "the chosen people with a glorious future".

This favorable opinion from a representative Christian and American, should not surprise us. It is in line with a recent Elmo Aoper opinion poll which revealed that pro-Israel feeling in this country runs about 3 to 1.

Pro-Israel sentiment is deeply imbedded in the American mind. It goes back all the way to the pilgrim fathers who stepped off the Mayflower and called themselves proudly the "New Israel." It moved Woodrow Wilson to put his endorsement on the Balfour Declaration, and Harry Truman to recognize the State of Israel within minutes of its proclamation.



*It is sheer nonsense to suggest that our interest in Israel might expose us to the charge of disloyalty to America.*

No people has ever responded to any cause with such generosity as American Jews have rallied to the cause of Israel. since 1939 we have given to the United Jewish appeal over 1 billion dollars ----primarily for humanitarian reasons but also from deep sentimental and spiritual motives. We Jews cannot forever wander the earth with an ethical blue-print in our pocket. We need a place where we can show the world a concrete society <sup>with recognizable links</sup> (built according) to the ideals of our Torah.

But if we have been generous, our brethren in Israel have outdone us. This year they are planning to take in 110,000 refugees, an influx which is comparable to the arrival of 16 million citizens in the USA.

Consider this --and the mounting military pressure on Israel's borders, --can anyone still doubt the need for our help and support?

Abba Eban has written a moving message entitled the 10th Summer in honor of this the 10th year of Israel's independence:

"Israel is a people to whom nothing is freely given. Its sovereignty, its scanty water, its capital city, the safety of its homes and lives, its membership in the international family, its commerce with other countries, its maritime access to half the world ---gifts which other nations inherit at their birth, are for us the fruit of bitter contest. HER DIFFICULTIES ARE THE ONLY POSSESSIONS OF ISRAEL WHICH NOBODY EVER TRIED TO TAKE AWAY."

It is in our power to take some of Israel's difficulties away --without really giving anything ---and that is why this night, we at Har Sinai, are joining all the other synagogues in Trenton and throughout the country, in an appeal to loan Israel money.

We shall not inject the mechanics of a solicitation into any of our sacred services , if we have an alternative.

I am asking you to chose the much more difficult alternative of accepting personal repsonsibility and taking that responsibility home with you. Here alone with your conscience, and without outside pressure, make your decision. So far, Americans have bought bonds to the value of 300 million and collected 17 million in interest.

You may buy these Israel bonds with considerable confidence, and I hope you will be magnanimous.

Before the end of our service I shall make a specific announcement concerning this matter, ---meanwhile let me close with an incident reported of a man who comes very late to the service of his congregation. Juast as he tries to enter, the doors open and a worshipper is leaving. He asksthe man: IS IT ALL DONE?

NO, is the reply, IT IS ALL SAID: NOW WE ARE GOING OUT TO DO IT.

TRUE TO YOURSELF

YOM KIPPUR MORNING  
1957

What do we hope to accomplish on this day?

Why do we pray so much?

Why do we fast?

Are we merely conforming to old custom?

Is it to appear respectable in the eyes of our friends?

Is our fast no more than the culmination of a reducing diet?

Already ages ago, the prophet Isaiah warned a Yom Kippur congregation that they might miss the real purpose of this solemn day.

There is a stumbling block, he says, and it must be removed before this day will do us any good.

*אם יסיר את האבן, יבנו ביתנו, ונשבעו בשם ה' אלהינו, ונאמרו כי אנחנו יראי ה' אלהינו, ונאמרו כי אנחנו יראי ה' אלהינו, ונאמרו כי אנחנו יראי ה' אלהינו.*

CAST YE UP, CAST YE UP, CLEAR THE WAY, REMOVE THE STUMBLING BLOCK OUT OF THE WAY OF MY PEOPLE.

(57.14)

*What is the obstacle*

What is this stumbling block, which prevents our getting the full benefit of this day?

It is the refusal to face the truth about ourselves. Our unwillingness to judge ourselves honestly. The hypocrisy, the dishonesty of mouthing idealistic prayers and resolution while in Isaiah's words, we go on to

SMITE WITH THE FIST OF WICKEDNESS.

The Hebrew word for truth, EMES, is composed of the first letter of the alphabet א the middle letter מ and the last letter ש of the alphabet, to teach us that the beginning the middle and the end of our religion must be based on truth.

All spiritual benefits depend on our readiness to look inside and honestly and truthfully take stock of ourselves. ↘

I saw an advertisement of the Bendix Corp. It shows a car being washed with the owner standing nearby and watching to make sure that a good job is being done.

The caption beneath says:

"Weekly wash ritual ---but he probably hasn't checked his brakes since he bought the car! We kill 40.000 people each year on highways.... wash the car regularly, but never think of checking our brakes"

This advertisement reveals something important about human nature.

We take good care of things that show, we are always anxious about our appearance and the impression we make ---but the things that don't show get neglected, --the world within, our values, our moral controls.

Not only cars, lives also get out of control.

~~As a nation we are so busy with our material progress that we have lost sight of our spiritual values. If we don't watch it, we can slip away from our own standards until little by little our whole life turns into a self-betrayal and a lie.~~ If we don't watch it, we can slip away from our own standards until little by little our whole life turns into a self-betrayal and a lie.

This summer I saw a play which will soon open up on Broadway, entitled THE MAN IN THE DOG SUIT.

It tells of a man approaching middle age who's been rotting away in a job as a bank-teller. One night, he goes to a masquerade party at the country club in the disguise of a dog's suit and tastes a bit of freedom. It was the first evening in years when he did not think of himself as a bank-teller but as a free human being --and this new sense of freedom suddenly brings him back to his former interests which for so many years he had suppressed in favor of the so-called security of a bank job. Shortly after the Masquerade party, he gets his big brake and the bank promotes him to an executive position ---but he turns it down and returns to his earlier career as a forest ranger and tree surgeon out West. It's less money, but lots more satisfaction and happiness .

As though to illustrate the same theme with facts ....

A fairly recent issue of Life Magazine featured an unusual article about successful men who retired in their 40ies. Actually they did not retire, they merely exchanged lucrative positions for less paying, yet more rewarding jobs. For example a Washington designer who got to the top of success laying out airbase plans ---At the age of 45 , he quit to have more time for his wife and son, and to enjoy life on a very modest income making pottery, furniture and silversmithing at a ranch-house in Santa Fe.

How many of us get trapped in a career or in a pattern of life which little by little forces us to sacrifice our dreams, our interests, our integrity, our very self? Is there a greater betrayal and dishonesty than that of not being yourself?

Before his death, the sainted Rabbi Zussya whispered to his disciples: "In the world to come they will not ask me why were you not Moses? but, why were you not Zussya?"

Oh what a stumbling -block is this business of pursuing grandiose ambitions in which we lose our own souls. There are lots of people who would be happier, better people if instead of trying to be Moses, they were satisfied to be just plain Zussya --that is , if only they scaled their ambitions down to the measure of their capacities, and kept the lesser job, the smaller store, the more modest car and the less imposing house, <sup>yet</sup> and continued to enjoy the happiness of satisfactions to be found within their ~~more modest~~ circumstances. Life's greatest mistake is to desire success too much,

And those who worship , what William James called, that bitch - Goddess Success , may sooner or later have to sacrifice upon her altar everything that makes life worthwhile.

As the Biblical proverb says so wisely:

Better a dry morsel and quietness therewith  
Than a houseful of feasting --with strife  
(Prov. 17.1)

*Let us turn for a moment to consider*

Family life and friendships ~~are~~ areas that are also littered with stumbling blocks of deception and dishonesty. In this age of so-called "public relations", we have been persuaded that the mark of success is to be everybody's friend. The Dale Carnegie approach of HOW TO WIN FRIENDS AND INFLUENCE PEOPLE has boiled down to the simple but hypocritical formula:

- Never say anything that offends anybody
- Make everybody feel you are in his corner
- Avoid arguments and criticism --and praise, praise, praise,

*x flatter,*

because what counts is popularity.

If you follow these rules a thousand people might come to your receptions, -but you won't have a single sincere friend.

One of the characteristics of social life in America is that it is ~~is~~ whole-sale instead of retail <sup>value</sup>. We tend to emphasize the number instead of the quality of our friends.

The point of pride is to be known by a lot of people and to know them by name --- we seem to value numerous contacts more than depth of friendship.

the newly published "Dictionary of Contemporary American Usage" makes a striking comment on the current phrase:

"PERSONAL FRIEND" --We say he is a "personal" friend ---  
but so is every friend -----why add "personal" ?

The dictionary explains --I quote:

"Personal friend is an attempt to recover  
the value of friend which has been weakened  
in general and commercial sociability , till it  
means little more than acquaintance."

As a result, modern man is the loneliest of the species ,  
he may be popular and yet feels friendless, he travels with  
crowds, and yet is lonesome.

Early this year a 57 year old truck driver, Al Einfrank,  
had a telling experience on the 64,000 question. The night he  
decided not to take the \$32,000 but to go for the big question,  
he was surrounded by 40 relatives and lots of friends from all  
over the country, helping him make plans how to spend the money,  
---so he went ahead and lost. Suddenly, he was the most  
unpopular man in the world. Everybody told him what a fool  
he was, --he got sick from hypertension, and during a week in  
the hospital, nobody phoned, wrote a letter or came to see him.  
Returning home, his wife was gone.

I Have a feeling Al Einfrank got what he deserved.  
The love and lyalty he had failed to build quietly in his  
earlier years, simply was not there to sustain him ~~when he~~ *in defeat and*

*in the hour of* needed ~~it~~  
Consider what friend or family member would ~~stay with you~~ *stand at your side*  
even if you went broke or lost your job.



What have you done for them?

What have you done to deserve their devotion?

If you are fortunate enough to have such friends and family members, be sure <sup>to keep them &</sup> ~~you~~ remain worthy of them. //

We all, at times, want to return to ideals we have deserted, to friends we have neglected, to interests we have sacrificed ---the way to begin is by returning to our own true inner self.

The story is told of a boy who picks up a phone, calls up a business firm, asks whether they need an office boy and is told: : Sorry, but the boy we now have is satisfactory. The boy emerges beaming. His friend asks, why?

BECAUSE, says he, I AM THAT BOY.

You too should check up on yourself ---and often. What you need more than you realize is a Yom Kippur spread over the entire year, --a little time each day, for yourself, just to keep tab on yourself, to be alone with your thoughts, to commune, as Abraham Lincoln said: "with that friend down inside me."

It is time to put firstthings first and pay attention to things that really count:

Don't neglect your family. *Don't get so wrapped up in your work that you are a mere* Be more than a provider --be a companion to your dear ones.

Enter into the thoughts and problems of your growing children.

Don't let them drift away from you. Don't become a stranger in your own home.

Remember also, you live only once -----don't get into the  
rat-race after the Almighty Dollar

A tombstone somewhere in England says:

Here lies Henry Spicer  
Born a man, and died a grocer.

Let us use this day to face ourselves honestly --consider what you  
really want out of life and whether it <sup>can</sup> ~~is to~~ be found in the life  
you now live.

Louisa Fletcher wrote a poem : THE LAND OF BEGINNING AGAIN

"I wish that there were some wonderful place  
Called the Land of Beginning again  
Where all our mistakes and all our heartaches  
And all our poor selfish grief,  
Could be dropped like a shabby old coat at the door  
And never put on again.

‡ The land of Beginning Again ---could be for you, this day!

DEATH'S LESSONS FOR LIFE ~~idea~~ WHAT DEATH CAN TEACH US ABOUT LIFE

YIZKOR 1957

Text "O THAT THEY WERE WISE"

Dt. 32.29

It is the contention of our faith that the way we face death is a test of wisdom.

Lu chochmu, Yaskilu soth, yavinu lachrissam

*The Bibles*

O that they were wise, that they would consider their latter end.

We are not to turn away from thoughts of death nor try to escape them, but prepare ourselves mentally and spiritually for the event which must come to all.

One of the selections in this Book of Memory tells of Rabbi Bunam, who on his deathbed turned to his weeping wife and said: "Why do you weep? All my life has been given me merely that I might learn to die."

Lu Chochmu , Yaskilu sos --Oh that they were wise that they would consider their latter end.

R. Meir once likened the pursuit of wisdom to the eating of an orange --- one must know what to discard. The fool will eat the peels and throw away the fruit; Life's sweetest wisdom oftentcomes to us in a shell of bitterness. Such is the meditation on death --- some will only taste what is bitter in it and become morbid, ~~thereby~~, but others will search for the fruit of wisdom/that lies imbedded in the reflection on death.

*has been likened*

*what to keep ... throw away*

Thoughts on dying may give birth to ~~3~~ extremely helpful ideas for living ---

The first of these is to judge the days of our life by their quality and not by their quantity.

The word "Important" (does not mean big, large, or numerous, ---it) comes from the Latin "importare" which means BRINGING CONSEQUENCES . What makes a thing important is not its own size but the consequences, the influence it has

~~Some~~ Some of the most important writings in the world do not run into many pages but are amazingly brief:

Story of Creation in the Bible has only 400 words <sup>about</sup>

Lincoln's Gettysburgh address --266

10 commandments (only 297) <sup>less than 300</sup>

*Yet the influence of these brief messages cannot be calculated that is immeasurable*

One tiny seed may grow into a magnificent tree

One decent person may spread blessings far and wide

Life itself should not be judged by the quantity but quality of its years.

I once heard the <sup>parable</sup> ~~story~~ of a <sup>caretaker cleaning</sup> ~~groom leaving~~ the place <sup>after</sup> ~~of~~ a lavish wedding, and as he looked at the flowers lying about in disorder, he exclaimed: WHAT WASTE ! ~~These roses had adorned the pulpit the hour before. Now it was all over for them and they were waiting to be discarded.~~ Suddenly, it seemed to the ~~young~~ man that he heard one of the roses talking back to him: "Do you call this a waste? What is life anyhow?"

To live is but to serve. My mission was to create <sup>and to adorn a bride's way to her beloved</sup> some fragrance and beauty, and having done so, my life has not been wasted.

ROSES, continued the rose, ARE LIKE PEOPLE . THEY LIVE IN DEEDS, NOT IN TIME.

Frederick H. Ecker, Honorary Chairman of Metropolitan Life Insurance who ~~still puts in a full day's work~~ at the age of 90 was asked if he feared death. He answered:

I'M NOT WORRIED ABOUT DYING, ONLY ABOUT LIVING TOO LONG AND BECOMING USELESS.

O, r chief concern should not be living longer, but living better, more useful lives.

2 Thesecond idea we might gain from the contemplation of death is not to waste ourselves in regrets and might-have-beens.

On my trip to Israel a few years ago, I visited the Dead Sea near Sodom. It brought to mind the story of Lot's Wife, who look<sup>ed</sup> backward on the doomed cities of Sodom and Gamorrah, <sup>then</sup> turned into a salt-pillar and died.

Looking back upon scenes of doom, upon our defeats and losses is life's greatest waste. We must not let yesterday's tears and sadness turn the hopes and joys of today into salt-pillars of regrets.

A millionaire once said: I would not go out and work a single hour to make \$100 ---but I would stay up all night to keep from losing it.

One of Tolstoi's fables tells of a monkey who was carrying two handfuls of peas. One little pea dropped out. He tried to pick it up, and spilt twenty. He tried to pick up the twenty, and spilt them all. Then he lost his temper, scattered the peas in all directions, and ran away.

So are some of us --- too possessive and miserly with life's blessings. We cannot bear the loss of a single one --- We hate to let go, forgetting that nothing really belongs to us but was given by God's generous hand ---so why not trust that the Hand that gave so much will give again ???

The river always looses its water ---but as it lets ~~it~~ go, the river is instantly replenished.

The wise way to face a loss is to trust that when God takes away it is only to bestow new gifts upon us.

*helpful*  
suggestion we may draw from

The third ~~idea~~ which ~~may turn~~ thoughts of death into profits for ~~the~~ *our* ~~life~~ --- is to ask the right question:

③  
*Finally, it is our thoughts on dying it is important*

life --- is to ask the right question:

The obvious question is: WHY DO WE DIE?

*Confusions*  
How shall we understand death when we do not even understand life?

better and more profound  
But the ~~bigger~~ question is: WHY DO WE LIVE?

On a tombstone in a Westchester cemetery is the following inscription:

"To our Father: Thy love, a mantle wide and soft,  
Doth cloak us yet, thy sons and wife,  
Who tenderly recall to mind Thy smile,  
Thy warmth, thy self so kind.  
Still art thou with us in our life

and then this line:

GOD COULD NOT HAVE MADE OUR EARTHLY TIES SO STRONG TO  
BREAK THEM IN ETERNITY.

Yes we are under the sentence of death ---but we are also under God's orders to live --- and there is more meaning and promise and vision in life than this earthly existence can <sup>ever</sup> fulfill.

The universal hopes of mankind for continuity, for a life beyond <sup>underneath</sup> ~~the~~ <sup>the</sup> life, is the assurance and the vision of the heart.

Human reason cannot see that far. But as we are certain that there are things to be seen beyond ~~the range of vision~~ of our limited eye-sight, so we may trust that there is a life to be lived beyond the limited range of human experience and knowledge.

*underneath the superficial experience of death there is life as the Bible says "And underneath we remember Jesus' for all time" is*

*in the words of our prayer book "The King of Life who delights in life, sharing the confidence Solomon Aschkenazi expressed"*

And so my friends, this is an hour of gratitude and faith ---  
gratitude for the lives we knew and loved

Parents who gave us their love,  
A husband or wife who gave us happiness  
Children who were the light of our eyes  
Brothers, sisters who were loyal companions

*"They are not dead who live  
In hearts they leave behind.  
In those whom they have blessed  
They live a life again. . . ."*

for all these we are grateful ----but unto God we remain  
faithful, knowing Him and loving Him as the  
the King of Life who delights in life:

*אשר יצאנו ממצרים*

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

