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1

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12

Sermons and notes, 1958.

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WHY REPENTANCE - IS NOT THE DEED ENOUGH?

p 11
High Vind 117

Conscience of School opening with D.B.N. 22 shows close connection between Study & Religion in Judaism
Not blind, but intelligent faith

The more study, the more faith
The more faith, the greater the desire for study & knowledge of God's marvellous acts
Our forefathers never separated Study from Prayer - one led to the other
We even have prayers in which we ask God to make us eager for study

V.P. p. 34 ^{Ps. 115:6} "Open our eyes that we may see and welcome all truth"

To welcome all truth, espec. the truth about ourselves is emphasized during High Holiday more than ever

We don't like to hear about our faults - we become bitter against parents & teachers when they tell us what we have done wrong

A wise Jewish poet of the 14th cent. Immanuel said
"The homely woman hates the mirror"

But, like a net, in these 10 days between Rosh. H. & Y. K. we must look into ~~the~~ the mirror of truth and come to see all our shortcomings & all our wrongs so that we might correct them.

There is a true story in my family which I should like to share with you

When my grandmother whom I knew as a child, was herself young girl she came home one day with a great big red apple. Her mother asked where? At first found it. . . . Then admitted truth that she just picked it up from the grocer's basket while he was not looking. . . . offered to put it back before grocer would notice.

O No, that is not enough said her mother. You must go back and tell the grocer what you have done & tell him how sorry you see . . . "But I'll be so ashamed"

That's just what you need to be if you want clean up your conscience

YOU MUST FEEL SHAME BEFORE TRUE REPENTANCE CAN BEGIN

Point When we have done wrong, we must do 2 things to ~~obtain~~ win forgiveness

1. Must feel deeply sorry & be ashamed of our deed and say so
2. We must by the proper deed make good the way we have done

Would it not enough to just correct the mistake?

~~if it were, would it not be sufficient to correct~~

e.g. if we broke somebody's window, why not just pay for it
if we took something, why not just return it

Why must we do these things though long prayers of repentance and confession

Psalm: Suppose every time a man did wrong, he was told to drive a nail into wall, — and every time he corrected the wrong and was forgiven, he was asked to pull the nail out — the wall would not be clean & white — it would be full of holes

The wall is our conscience. Every wrong we do is like a nail that punctures our conscience — even when we correct it and remove the wrong — it still leaves a mark

Our prayers, our confessions are meant to heal our conscience to make it clean to remove the traces of our sins within our own minds & hearts — that is why as Hugh pointed out in his speech, we come before God with words to repair our conscience

Reform Jewish Practice

In this column the Temple Bulletin will present abstracted excerpts from "Reform Jewish Practice—and Its Rabbinic Background" by Dr. Solomon B. Freehof.

DEATH, BURIAL AND MOURNING

UNISON RECITATION OF THE KADDISH AND KADDISH READ BY RABBI . . . *It is the custom for all the mourners to rise together and follow the reading of the Kaddish by the rabbi. In some congregations, the entire congregation rises with the mourners.*

In Orthodox congregations, especially among the Ashkenazim, it is not generally the custom for the Kaddish to be recited in unison. The mourners recite the Kaddish each at his own rate of speed. This raises the question as to whose recitation the other worshipers should respond to with "Amen." This individualistic and competitive multiplication of Kaddish recitals is related to the highly complicated question in the law as to who has prior right to the recital of the Kaddish and in which part of the service, i.e., a man recently orphaned and still in mourning or one who is merely observing the *Yahrzeit*, or a member of the community, or a visiting stranger, or one who has been hired to recite the Kaddish for someone who has no heirs.

Jacob Emden (in his *Siddur*, in the smaller group of rules on the Kaddish, immediately after *Olelu*, and not the larger group after the Psalms) cuts across all these complications of the law. He had observed that the mourners in the Sephardic congregation in Hamburg recited the Kaddish in unison. He admires this custom and he says:—"I shall not discuss now the detailed laws of the Ashkenazim as to who precedes

(Continued on page 6)

HOW APPROACH THE NEW YEAR ?

Sept 12, 1958

How greet New Year ?

Months prior to it families plan reunions
Weeks before we go over our list of friends for greeting

In Eastern Europe

Intense preparations and R.H. & Y.K. consumed 6 weeks

1

Ellul, month preceding R.H. - first of Ellul was Y.K. katan -
a day of fast

From that day, religious revival transformed Jewish village
Saying "Fish in water tremble in Ellul" as Heavenly Court
prepares its case for the Judgment period
betw. R.H. & Y.K.

Increase of Attend. at 3 daily minyanim

" " " Study circles

Those who shaved, now used scissors - others let beard grow

Shopkeepers & butchers ceased to swear

Ceal parties were suspended

Children were given gifts & food to give to orphans

If any child neglected an orphan, others would say
"Are you mad? Have you forgotten Ellul"

2 Slichot - ^{pre-dawn} ~~Anders~~ prayers said in week preceding R.H.
~~in some places~~ by 4 AM synag was packed
 My father remembers the LNB going from house to house
 and waking people by banging the door with wooden mallet.

From this point conversation changed - jokes & queries ceased
 and gloomy mood hung heavily over town

3 R.H. - Special way of chanting יְהוָה יְהוָה
אֵלֵינוּ יְהוָה

יְהוָה יְהוָה
אֵלֵינוּ יְהוָה

יְהוָה יְהוָה
אֵלֵינוּ יְהוָה

יְהוָה יְהוָה
אֵלֵינוּ יְהוָה

- But last line very s:berly

יְהוָה יְהוָה
אֵלֵינוּ יְהוָה
 Deal with us precisely & mercifully / ~~we~~ we can plead
 no merit deal with us ^{in charity} ~~through~~ ^{though} ~~in~~ ⁱⁿ ~~our~~ ^{our} ~~long~~ ^{long} ~~in~~ ⁱⁿ ~~our~~ ^{our} ~~sin~~ ^{sin} ~~and~~ ^{and} ~~some~~ ^{some} ~~way~~ ^{way}

DUBNO MABBID

Why is this last paragraph sung s:berly?

Retail shopkeeper come to whole sales. . . .
 Entering store drew out long list of needed items - called out
 So many yards of linen
 " " " " silk
 velvet

Dubno trapped by Glatf - p. 134/5

Wholesaler called clerk & immediately both began to ~~busy themselves~~
with customer, fill order, running here & there
wrapping for shipment, trying to please him in every way

When all desired items were neatly packed,
visiting dealer bent over close to wholesaler and whispered
in his ear "I don't have enough ready cash right now
would you . . . credit ?"

We are in same position - We approach God a petitioner with
loud voice Our Father, inscribe us . . .
grant us ~~DO~~ livelihood
Protect us against illness & ^{death} ~~death~~
But at end of long list we realize we have ^{enough merit} ~~not~~
~~we have performed sufficiently what is~~ ^{nothing} ~~nothing~~ ~~to~~ ~~be~~ ~~remembered~~ ~~for~~ ~~during~~ ~~last~~ ~~year~~ ~~as~~ ~~payment~~ ~~for~~ ~~these~~ ~~blesings~~
& so whisper O. Father, U. - deal with us
in mercy & charity - though we can
plead no merit

We shall pay you back later

This then is spirit to approach God

- ① Sense of Unworthiness
- ② Resolution, Promising God to love & live
wondering of His blessings

1116 - 1116

See Herbert Deary "Holiday Seasons" 1956/7

How approach

- ① Repentance - Feelings, ~~words~~
- ② Confession - Words . . . 1116
- ③ Abatement - Resolve to act differently

Feelings of repentance, we should hope, motivated our prayers already on R. 14 began to stir on R. 14

Abatement, the act of correction which makes us worthy of forgiveness will, I hope become firm resolution & reality on Y. 14

Today 1116 1116 we chiefly concern ourselves with the process between Repentance & Abatement namely Confession which helps transform the feeling of guilt into open, conscious expression which accelerates the act of correction

Confession - Essentiality of truthfulness ^{the truth} - "the whole truth & nothing but the truth" - Deary p. 15

Difficulty of Truthfulness - L. die Zed'ch

The Whole Truth in its context (Deary p. 16)

Do not become dependent with life, with evil, with yourself

Return to our true self ^{that is 1116} from original ~~misery~~ ¹¹¹⁶ that is 1116
Hos 14. 2 & 3 Return to Israel
Take with you words & return unto the Lord say unto him ^{we chiefly fall away from his righteous care but} ^{often we have washed off the remembrance of falsehood, the false front of deception & if we will} ^{He said basis}
Return to Simon Deary p. 17

We Still Have "Scapegoats"

Not animals, but "escape mechanisms," and we can end them by confronting God directly this Yom Kippur and thereafter

By DR. JAKOB J. PETUCHOWSKI

If one were to look for a striking example to illustrate the evolution of religion in general, and of Judaism in particular, few institutions would be as appropriate as the Ten Days of Repentance which, beginning with the "judgment day" of Rosh Hashonah, have their climax in the assurance of forgiveness proclaimed in the Yom Kippur services.

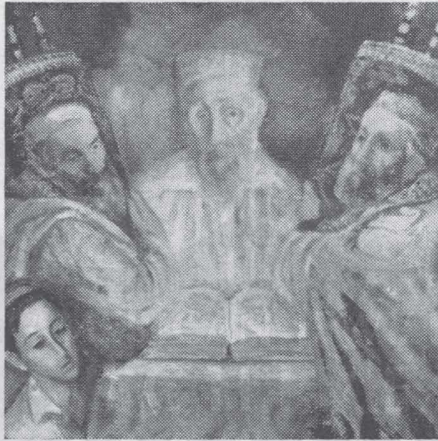
Consider the beautiful simplicity of it! Man, we are taught, need not be tied down by the burden of his sin. He can get right with God. It requires no priesthood, no elaborate ritual, not even the performance of a "penance" in the way our Catholic friends understand that term. All a man has to do is to be conscious of his sin, to be sorry for it, to confess it directly to God—not to any intermediary—and to shun this sin if an opportunity for committing it presents itself again. If a man does all this, he is assured of divine pardon, and is the privileged possessor of a new lease on his moral and spiritual life.

That is what Yom Kippur stands for today, and what it has represented for many centuries. But it was not always so. The Day of Atonement that we know is the outgrowth of an institution which differed considerably from what we have today, and which stood for religious ideas and notions which have long since been left behind in the onward march of the spirit of man.

BASED ON RITUAL PURITY

The Day of Atonement in biblical times did indeed contain the germ of the ideas which we still cherish today. But it contained very much else, besides. It was, for example, bound up with conceptions of ritual purities and impurities which were

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"Day of Atonement," by Max Band.

as common in the ancient world as they are unintelligible to the man of today. It made much of animal sacrifice, and the sprinkling of sacrificial blood. It was dependent upon a hereditary priesthood and, above all, upon a High Priest who had to meet many unusual specifications. And its proper observance was bound up with the precise locality of the Temple in Jerusalem.

What modern Jews value and cherish about the Day of Atonement is related much more to the Day of Atonement of the Talmudic Rabbis, and to their doctrines of sin and forgiveness, than to the actual observance of that day as it took shape in biblical times. But just because the rabbinic Day of Atonement would have been unthinkable without its biblical predecessor, it is with what might almost be described as a certain fondness and nostalgia that, in the Orthodox Musaf service as well as in the Reform Afternoon Service, we linger over some of the details of the ancient rites.

Two goats, we are told, were placed before the High Priest. After casting lots to determine their fate, he would sacrifice one of them to the Lord. The other was the "scapegoat." Laying his hands upon it, the High Priest would make a confession of sin; and then the animal would be sent out into the wilderness to perish there.

The symbolism is fairly obvious. The

scapegoat was carrying away the sins of the people—far away from civilization as well as from memory. We can almost join in the sigh of relief which must have gone up from our ancestors, as they finally saw the scapegoat disappear completely, and felt their guilt depart together with the goat.

Almost—but not completely! For by now we have outgrown the notion of a scapegoat. We have learned to commune with God without benefit of priesthood and sacrifice. We have substituted the spoken word of prayer, and the unspoken word of meditation, for the more concrete symbolism of the scapegoat.

Or so, at least, we like to think! Truth to tell, we sometimes find it rather hard to get along without a "scapegoat" of our own. Not too many generations ago, our very own grandfathers or great-grandfathers practiced a rite which survives to this day—although only in the circles of the ultra-Orthodox. This rite, called *kapparah* or "atonement ritual," was fiercely opposed by many of the legal authorities of traditional Judaism. But such was its appeal to the broad masses that it not only survived the attacks of the legalists, but actually became, in time, the standard Orthodox practice!

DESCRIBES KAPPAROTH RITE

On the afternoon before *Kol Nidre*, the head of the household would put his hand on a chicken, and then swing the chicken over his head, while he recited the following words three times: "This is in exchange for me. This is instead of me. This is my atonement. This chicken will go to its death. But may I enter into a long and good and peaceful life!" This ceremony would be repeated for every member of the household. Then, mercifully, with a touch of moral refinement which must have been a later development, the poor chicken was *not* killed on the spot. Instead, when the normal time came for the chicken to serve as food for human consumption, its market price would be distributed among the poor.

The mere description of this ceremony

makes it clear to us why many great Talmudists opposed it, and also why it could not possibly survive in modern Judaism. There is, to the modern mind, something revolting about the whole thing; and we are all too ready to cry out "Superstition!" Of course it is "superstition"; but it is also something else. The historian of religion has no difficulty in seeing this chicken as the historical descendant of the ancient scapegoat. And the psychiatrist can have a heyday analyzing the deeper motives involved. The very word "scapegoat" testifies, according to Webster, to its relationship with the word "escape"; and it is as an "escape mechanism," as a "flight from reality" that we have to regard the ancient scapegoat and its latter-day equivalent, the *kapporoth* chicken.

MODERNS AND PROPHETS AGREE

Modern Jews are in good company when they reject this ritual and the ideas on which it is based. Ancient Prophets and medieval rabbis would wholeheartedly agree with them. And if, as we so proudly claim, our modern observance of the Day of Atonement is a more spiritual one than that of our biblical forebears, if it really stands for the most direct confrontation of man with God which the human mind has ever dared to conceive, then not only the institution of the scapegoat, but the very theory which lies behind it, are now no more than mere game for the historian and the folklorist.

But here we pause for a second look at this whole matter. Is it really *true* that we modern Jews have dispensed with the scapegoat, or with similar "escape mechanisms?"

Think, for example, of our own personal Jewish lives! What kind of membership do we hold in our synagogue or temple? Is it only a "dues-paying membership," or is it also a "praying membership?" If it is the former, if, that is to say, we have the impression that we fulfill our responsibilities merely by *belonging*, without *participating*, then the very membership we hold serves as a "scapegoat", as a means of escape by which we dodge our personal involvement.

Many parents use their children as "scapegoats." While it is certainly most laudable that parents feel an obligation to send their children to religious school, all too often parents help create the impression that Judaism is strictly "for children only." As long as their children learn Bible stories in Sunday School, dress up for Purim, and exchange gifts on Chanukah, those parents feel no need themselves to delve into the sources of Judaism. As if Judaism did not have a heritage of literature and thought geared to *every* age level; and as if Judaism did not regard Jewish education as a process which continues till one's dying day!

Others, again, will use the fasting on

Yom Kippur as a "scapegoat." Fasting is certainly a worthwhile tradition. We should train ourselves in self-discipline. It does us good, in a world inhabited by millions of people on the brink of starvation, to get the "feel" of hunger. It might make us more charitable, more inclined to appreciate the Prophetic Lesson read on Yom Kippur: "Is not *this* the fast I have chosen? . . . To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house. . . ." (Isaiah 58: 6-7.) But for too many of us, alas, the fasting itself is understood as something that will automatically cleanse us of our sins, and win us divine pardon. Thus misunderstood, fasting has become a "scapegoat."

Nor can it be said that we American Jews, as a group, are less inclined to make use of a "scapegoat" than we are as individuals. The particular "scapegoat" we use to escape our responsibilities to American Judaism is the State of Israel. There will be few—whatever Zionist leanings we may have or otherwise—who would not want to wish the new State well. But for all too many American Jews, the philanthropic support they are giving to their Israeli brethren has had the effect of making them feel free of responsibility *vis a vis* the building up of a flourishing Judaism right here in the United States.

It almost looks, not infrequently, as if we were paying other people in some other part of the world to be Jews for us! We care little about deepening our own knowledge of Judaism, about increasing our own devotions, about developing and implementing the kind of philosophy of Jewish education which will instill into our children the conviction that they can be the best possible type of Jew right here in their own country without having to take their cues from Jewish settlements abroad.

ISRAEL CAN BE "SCAPEGOAT"

What Judaism will be like in America can, in the final analysis, be determined only in America, only by the individual American Jew, wherever he may be. Looking to the State of Israel for *our* salvation means making a "scapegoat" out of it, means trying to escape our own more immediate responsibilities.

Seeing, then, that we ourselves, in our more refined ways, find it so hard to dispense with the "scapegoat" in one form or another, we may now perhaps look with somewhat greater sympathy on our distant ancestors who sent a scapegoat into the wilderness on every Day of Atonement. We may be somewhat less shocked to hear about our less remote ancestors who performed their *kapporoth* ritual with a chicken. We might indeed almost be inclined to say that we are dealing with a universal human phenomenon. And, of course, "you just can't change human nature!"

Yet it is precisely one of the great lessons of Yom Kippur that man *can* change, that he is able to transcend his own primitive and sinful stages. We already *have* the vision of a Day of Atonement without scapegoats. Our Prophets and Sages have *already* taught us how to confront God directly, without any intermediaries. The task which remains to be done is to translate this vision and these teachings into reality—to *live* in accordance with the lofty spiritual thoughts which we are capable of thinking. As we make ready to observe once again our High Holy Days, let us endeavor to do away with all kinds and forms of "vicarious Judaism," to become *personally* involved in Jewish life and thought, in Jewish worship and ethical conduct.

Let our own "escape mechanisms" and "flights from reality" take their rightful place alongside the scapegoats of the Jerusalem Temple and the *kapporoth* chicken. And with honesty and devotion, with realism and understanding, we shall then be able to heed the prophetic call:

*"Cast ye up, cast ye up, clear the way,
Take up the stumbling block out of the
way of My people!"*

THE ARMY OF ISRAEL

(Continued from page 19)

any military organization, the Army of Israel does not qualify.

Perhaps too many of Israel's people have experienced militarism in other countries. The Army is not a thing apart or separate. Too much of the population is constantly going into the Army and coming out. Every sign of incipient militarism is quickly assailed in the Knesset. The order to retire from Sinai was a heartbreaker for the Army, but jaws were clamped and the Army withdrew.

Finally, the traditions of the Haganah and the Palmach are strong enough to overcome any chauvinistic tendencies and to dispel any notion that the Army might run a more efficient government. Officers are universally addressed by their given names or nicknames. An officer is saluted, usually, on the first encounter of the day and after that he is greeted with "Shalom". An officer who must "pull rank" to elicit response from his men is quickly removed. Officers lead. Fifty per cent of the casualties in Sinai were officers and NCO's.

Chief of Staff Gen. Chaim Laskov, said to me, "Our boys and girls will never do guard duty in front of Buckingham Palace, but on the frontier or in the desert they'll give a good account of themselves."

I asked him what peace would do to his organization. He replied "Peace would make many changes, but we want it more than anything. You can't get away from it, military preparedness is a wasteful process."

Eve of Rosh Hashonah
Sept 14, 1958, Trenton, N.J.

THE CASE FOR HOPE

My dear friends:

I greet you with joy and thanks giving that we are together again, that God preserved you in life and that we as a congregation have been so richly blessed ~~much~~ during this past centennial year with an outpouring of joy, of generosity and a marvellous spirit of rededication. I hope that this new year, we shall be reunited on many happy occasions and that this very moment of fellowship and brotherliness, this feeling of congregational unity as we worship together, will always abide with us.

We greet the new year of 5719 not noisily and boisterously, but as we Jews have always greeted such a moment, prayerfully and humbly, ~~We would not be true to the Jewish spirit, if we did not~~ ⁱⁿ ~~add:~~ ~~also say,~~ "confidently and without fear."

We are a people of faith. ~~We are gathered here tonight to~~ affirm ^{triumph} a spirit of sober hopefulness. Despite the roar of guns in the Formosa straits, and the rumblings of war, we refuse to believe that the world is coming to an end. With all respect for the sincerity of Jehovah's witnesses, we do not think that the end of the world is near. We are shocked by the recent utterance of one of Christendom's foremost voices, the Archbishop of Canterbury, Geoffrey Fisher, who said that it may be within the providence of God that the human race should destroy itself in nuclear war. We rather choose to believe that it is within God's providence that mankind should save itself and ~~that He has~~ ^{we were} given ~~us~~ the intelligence and ~~the~~ moral discernment by which we can make this earth a heavenly place.

What is our optimism based on ? How can we in these tense and critical days make the case for hopefulness?

I SHOULD LIKE TO SUGGEST 3 ways of looking upon the current scene:

I

First, let us not lose perspective. The surest way to lose perspective is to ~~miss~~ depend for your views on the daily newspapers, radio and T.V. reports. Since full coverage of news is impossible, what you get is a picture of selected news-items, mostly chosen on the basis of sensationalism.

Recently, a newspaper published a set of alarming statistics:

3 major crimes committed every minute

A murder , every 40 minutes

Criminals outnumber college students 300%

For every dollar we give to church-work we spend \$ 750 on amusements

The next day a columnist countered with a different set of figures:

1. There are 163 million Americans who are not members of the Communist Party
2. Some 162,800.000 will not die of cancer this year
3. About 37 million couples will stay married.

Reassuring facts such as these are rarely featured. The disturbing exceptions , the negative side gets overemphasized.

Despite violence and crime, the vast majority of people the world over pursue peace, work lovingly for their families, respect truth and often act with kindness toward their neighbor and the stranger.

Another fallacy in judging the situation of the world by today's headlines is that we are judging ^{by} a fixed single moment in history. It is like the snapshot of a high-speed camera, catching the runners in a hurdle race in frozen motion just before the first obstacle. Whether they will clear the hurdle or whether they will fail, the picture does not tell us.

Similarly incomplete is any current view of the political situation. As we look upon the crisis in the Middle East or China, we are actually seeing a picture taken in one of history's split seconds. It lacks proportion, perspective and the context of larger developments. It excludes the possibilities of the future. The Africans have a proverb:

Man can count the apples on a tree,
but it takes a wisdom greater than man's, to count the
trees in an apple.

We may be terribly misjudging an event if we do not reckon with the unborn and invisible consequences that may flow from it.

Could any of the starved and shivering pilgrims who landed on Plymouth Rock have predicted the future prosperity of this land? Could anyone who was with George Washington at Valley Forge for a week, on the basis of what he saw there that week, have made an accurate estimate of the future success of the American Revolution?

Then, how can we correctly interpret today's bits of crisis reports from Africa and Asia? We must see them in the larger perspective of a Revolution as great as any in history which ~~has awakened to independence~~ ⁱⁿ the nations of the East, including weak and persecuted minorities such as our people in Israel, ^{have risen to independence and} ~~who~~ now share the dignity of freedom and full partnership in the United Nations.... A new world is emerging

it may yet be a much better one ~~as whether it will be better or worse~~

II

Our second basis for a more optimistic estimate of world-events
is paradoxically , the mortality of man.

We are justly worried by the terrible power of dictators.

It is frightening to think that one man rules over 660 million Chinese, and another is master of 200 million Russians. And yet there are limits to the power of these men ---the God given limits of natural life. John Masaryk once said: "EVERY DICTATOR LOOKS GOOD, UNTIL
THE LAST 10 MINUTES"

Our rabbis told us to learn from the hands of man. The ^{newborn} baby's hand is closed in a fist as though to say, everything belongs to me; but the hands of the dead man usually are open as though to say, I take nothing with me.

The great KingCyrus of Persia, had this inscription put on his grave:

I am Cyrus, Founder of the Persian Empire

Envy me not the little earth that covers my body.

And so in the sobering recognition of man's station, we would say to Nikita Khrushchev:

Watch out. Only 6 years ago you were one of Stalin's underlings, and by your own confession, you were in fear of your life every day. Today all of Russia fears you. Don't let pride go to your head. You are like the rest of us, just mortal man. You have given the axe to all of your former associates. Before your few remaining years run out, somebody may do it to you..... To Abdel Gamel Nasser, we would say: Don't push your luck too far. A few years ago, nobody knew you. But you rose higher and higher by conspiracy and murder. You might even rise as high as the lamppost on which the bodies of Iraqui rulers were hung....

Isiah in one of his prophecies had the brilliant idea of portraying the Messiah as a child --- "A little child shall lead them" We understand that to mean, that with each new generation mankind gets a new chance. This is the merciful aspect of death, The evil doer who cannot be improved is ultimately removed and the new generation ~~has a fresh start to make a more perfect~~ ^{at last gets its} chance to make a more perfect world.

III

The third ground for optimism is the often proven fact that suffering is not in vain.

~~Manababba~~ The prayer in Psalm 890 "Make us glad according to the days in which Thou hast afflicted us " is often answered.

Rear Admiral Kickover has had a hard time in the Navy ever since he began to contribute original ideas---there are aspects to his case which I hope to discuss another time. What interests ~~me~~ tonight is that the more his enemies afflicted him, the more they actually pushed him into prominence. The President would not have made him his personal representative, and Congress would not have backed him so forcefully were it not for the humiliation he suffered at the hands of navy ~~brass~~ ^{brass} ~~heads~~ ^{heads} ~~and~~ His suffering was not in vain, ~~for he was made more than glad in~~ The days of his gladness, indeed, will more than compensate him for the days of his affliction.

The story is told of a man who, although very rich, was a terrible miser. Unbeknown to any one, he acquired great wealth and trying to keep it secret, he hid his fortune in the walls and under the floor of his house.. Upon death ~~of this miser,~~ his home came into possession of an heir, who ~~was totally unaware~~ ^{knew nothing} of the great fortune hidden in the house. Once, however, ~~upon having a great misfortune~~ ^{disaster} happened to him: ~~The~~ ^{precious} diamonds of his ring fell out and desiring to retrieve them began to ~~search~~ ^{crack &} search in every crevice He never found the ~~precious~~ diamonds, but great was his surprise

when in the process of this search, he came upon the hidden treasure, gold silver and many stones by far more valuable than the loss he suffered.

So it often happens in human life. Again and again we ~~have~~ suffered losses, but in the attempt to retrieve them, we ~~have~~ may emerge with unsuspected treasures. In response to the cruelties of nature, man discovered science. In response to the ravages of disease, man developed medicine. And in response to the perils of the space age and the nuclear age, we shall yet find the way to international cooperation and realize the dream of a united world government.

A year ago, I voiced from this pulpit a bitter moral protest against the gradual poisoning of the earth's atmosphere by means of test explosions of atomic weapons. I am happy that today, the force of mankind's public opinion has compelled Russia and America to reach agreement stopping these test explosions. God willing, the way will be open to the peaceful exploitation of atomic energy for the blessings of all. At last the death of so many thousands of the atom-bombed cities in Japan and the suffering of those who were disfigured by accidental exposure to atomic dust, will not have been in vain. A poet once summarized this lesson from history:

No tear hath ever yet been shed in vain

And in the end each sorrowing heart shall find

No curse but blessing in the hand of pain.

I have stated my 3 grounds for hopefulness:

1. The larger perspective which shows that today's problems may be part of tomorrow's solution.
2. Man's mortality which puts natural limits to the what evil men can do
3. The fact that suffering is not in vain.

But everything depends on one condition: MAN MUST EXERCISE HIS MORAL CHOICE.

It is the choice Moses spelled out for us:

See, I have set before thee this day, life and good,
and death and evil, ----therefore choose life!

Deut. 30

If we make the choice of justice in every situation, we shall be lead into the way of life and good. Unfortunately, many people instead of listening to Moses , listen to the proverbial 3 monkeys, whose counsel is the exact opposite: SEE NO EVIL, HEAR NO EVIL, SPEAK NO EVIL ---in other words, STAY OUT OF EVERY CONTROVERSY, Never take a stand on anything! Such appeasement of evil, such moral neutrality is good advice for the followers of monkeys, but not the followers of Moses.

It is painful to hear the President of our country ^{Contradict himself so badly.} speak on the one hand ^{we heard him speak} so forcefully against appeasement in the Quemoy islands, but on the other hand, advocate as his private opinion A WAIT AND DO NOTHING POLICY with reference to integration of the Public Schools in the South.....Or getting closer to home, a year ago the Case City article and Grand Jury Presentment painted an alarming future for our city of Trenton. It showed the decay of our municipality, the spreading slums, the loss of better class population, the growing conditions that make for crime and the rising rate of taxation, --- still a great many Trentonians close their eyes and ears and say: We want to see and hear no evil. It was most shocking to note how many people refused to sign petitions for a study and review of our city government simply because, they said, "I don't like to get mixed up in something controversial."

This is the sort of moral apathy that we must fight in ourselves, and in others. Unless we can rouse people to make the hard moral decisions, the promise for a better tomorrow will not be fulfilled.....

As Thomas Paine said almost 2 centuries ago:

" WE HAVE IT WITHIN OUR POWER TO BEGIN THE WORLD OVER AGAIN -- "

or as Moses put it : CHOOSE BETWEEN GOOD AND EVIL
CHOOSE LIFE!



Eve of Rosh Hashonah
Sept 14, 1958, Trenton, N.J.

THE CASE FOR HOPE

My dear friends:

I greet you with joy and thanks giving that we are together again, that God preserved you in life and that we as a congregation have been so richly blessed ~~with~~ during this past centennial year with an outpouring of joy, of generosity and a marvellous spirit of rededication. I hope that this new year, we shall be reunited on many happy occasions and that this very moment of fellowship and brotherliness, this feeling of congregational unity as we worship together, will always abide with us.

We greet the new year of 5719 not noisily and boisterously but as we Jews have always greeted such a moment, prayerfully and humbly. We would not be true to the Jewish spirit if we did not also say: "confidently and without fear." We are a people of faith. We are gathered here tonight to affirm a spirit of sober hopefulness. Despite the roar of guns in the Formosa straits, and the rumblings of war, we refuse to believe that the world is coming to an end. With all respect for the sincerity of Jehovah's witnesses, we do not think that the end of the world is near. We are shocked by the recent utterance of one of Christendom's foremost voices, the Archbishop of Canterbury, Geoffrey Fisher, who said that it may be within the providence of God that the human race should destroy itself in nuclear war. We rather choose to believe that it is within God's providence that mankind should save itself and that He has given us the intelligence and the moral discernment by which we can make this earth a heavenly place.

What is our optimism based on ? How can we in these tense and critical days make the case for hopefulness?

I SHOULD LIKE TO SUGGEST 3 ways of looking upon the current scenes:

I

First, let us not lose perspective. The surest way to lose perspective is to ^{depend for your views on} ~~miss~~ the daily newspapers, radio and T.V. reports. Since full coverage of news is impossible, what you get is a picture of selected news-items, mostly chosen on the basis of sensationalism.

Recently, a newspaper published a set of alarming statistics:

- 3 major crimes committed every minuted
- A murder , every 40 minutes
- Criminals outnumber college students 300%
- For every dollar we give to church-work we spend \$50 on amusements

The next day a columnist countered with a different set of figures:

1. There are 163 million Americans who are not members of the Communist Party
2. Some 162,800.000 will not die of cancer this year
3. About 37 million couples will stay married.

Reassuring facts such as these are rarely featured. The disturbing exceptions , the negative side gets overemphsized.

Despite violence and crime, the vast majority of people the world over pursue peace, work lovingly for their families, respect truth and often act with kindness toward their neighbor and the stranger.

Another fallacy in judging the situation of the world by today's headlines is that we are judging^{by} a fixed single moment in history. It is like the snapshot of a high-speed camera, catching the runners in a hurdle race in frozen motion just before the first obstacle. Whether they will clear the hurdle or whether they will fail, the picture does not tell us.

Similarly incomplete is any current view of the political situation. As we look upon the crisis in the Middle East or China, we are actually seeing a picture taken in one of history's split seconds. It lacks proportion, perspective and the context of larger developments. It excludes the possibilities of the future. The Africans have a proverb:

Man can count the apples on a tree,

but it takes a wisdom greater than man's, to count the trees in an apple.

We may be terribly misjudging an event if we do not reckon with the unborn and invisible consequences that may flow from it.

Could any of the starved and shivering pilgrims who landed on Plymouth Rock have predicted the future prosperity of this land? Could anyone who was with George Washington at Valley Forge for a week, on the basis of what he saw there that week, have made an accurate estimate of the future success of the American Revolution?

Then, how can we correctly interpret today's bits of crisis reports from Africa and Asia? We must see them in the larger perspective of a Revolution as great as any in history which has awakened to independence the nations of the East, including weak and persecuted minorities such as our people in Israel, who now share the dignity of freedom and full partnership in the United Nations.....

II

Our second basis for a more optimistic estimate of world-events is paradoxically , the mortality of man.

We are justly worried by the terrible power of dictators.

It is frightening to think that one man rules over 660 million Chinese, and another is master of 200 million Russians. And yet there are limits to the power of these men ---the God given limits of natural life. John Masaryk once said: "EVERY DICTATOR LOOKS GOOD, UNTIL THE LAST 10 MINUTES"

Our rabbis told us to learn from the hands of man. The baby's hand is closed in a fist as though to say, everything belongs to me; but the hands of the dead man usually are open as though to say, I take nothing with me.

The great KingCyrus of Persia, had this inscription put on his grave:

I am Cyrus, Founder of the Persian Empire
Envy me not the little earth that covers my body.

And so in the sobering recognition of man's station, we would say to Nikita Khrushchev:

Watch out. Only 6 years ago you were one of Stalin's underlings, and by your own confession, you were in fear of your life every day. Today all of Russia fears you. Don't let pride go to your head. You are like the rest of us, just mortal man. You have given the axe to all of your former associates. Before your few remaining years run out, somebody may do it to you..... To Abdel Gamel Nasser, we would say: Don't push your luck too far. A few years ago, nobody knew you. But you rose higher and higher by conspiracy and murder. You might even rise as high as the lamppost on which the bodies of Iraqui rulers were hung....

when in the process of this search, he came upon the hidden treasure, gold silver and many stones by far more valuable than the loss he suffered.

So it often happens in human life. Again and again we have suffered losses, but in the attempt to retrieve them, we have emerged with unsuspected treasures. In response to the cruelties of nature, man discovered science. In response to the ravages of disease, man developed medicine. And in response to the perils of the space age and the nuclear age, we shall yet find the way to international cooperation and realize the dream of a united world government.

A year ago, I voiced from this pulpit a bitter moral protest against the gradual poisoning of the earth's atmosphere by means of test explosions of atomic weapons. I am happy that today, the force of mankind's public opinion has compelled Russia and America to reach agreement stopping these test explosions. God willing, the way will be open to the peaceful exploitation of atomic energy for the blessings of all. At last the death of so many thousands of the atom-bombed cities in Japan and the suffering of those who were disfigured by accidental exposure to atomic dust, will not have been in vain. A poet once summarized this lesson from history:

No tear hath ever yet been shed in vain
And in the end each sorrowing heart shall find
No curse but blessing in the hand of pain.

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WHAT IS PRAYER ?

From time immemorial, the most prominent feature of the high holiday observance has been prayer. We come here primarily for the purpose of prayer. But do we of our generation really pray? Can we pray? In Perryville, Ky. a local church has a sign outside that reads: OUR AUDITORIUM IS PRAYER-CONDITIONED. It suggests that the comfort to be found there is that of prayer. But there are a great many people who are not comfortable with prayer. For them prayer is not a solution but an additional problem. In the past daily prayer was as natural and necessary as daily food. Why has this appetite declined? Why is the right mood for prayer so rare and hard to come by?

We live in an age that is not geared to quiet meditation. In the mad rush of this mechanized world we race through life like a speeding motorist. We don't take time to watch the scenery or read the road signs. We don't even know if we are on the right road. No wonder that so many lives smash up.

Even in our so-called leisure time, when we seek to escape from the nerve-wracking tensions and pressures of our daily life, we are too accelerated and stimulated to find peace and serenity. Our vacations are no different in tempo from our work day. They too are action-packed. There must not be a quiet moment. We either keep busy or "go to pieces" with boredom.

I know that this description does not fit all of us.

Yet it reflects the prevailing mood and ~~pattern~~ ^{time} pattern of life. At last, Rosh Hashono brings the tempo of our life to a halt. We stop and begin to reflect. What do we seek in life? ~~Is what~~ ^{Are the things} we do worthwhile? Can we approve of ourselves? ~~These are the kind of thoughts and meditations that come to us in between prayers....~~

How can we do better to our various roles?

As we think of our ^{concerns}
~~What is the relationship of prayer to these personal needs and~~
problems? ^{we wonder:} ~~And now the crucial question:~~

WILL PRAYER ANSWER ~~OUR NEEDS AND HELP US SOLVE OUR PROBLEMS?~~ THEM?

LET US EXAMINE TOGETHER THE VALUE OF PRAYER FOR THE CONDUCT OF
LIFE. What really is prayer? How does it help us?

And How can we ~~get the most satisfaction from it?~~ ^{from a appreciation of}
prayer?

The chief problem with prayer in our time is that we lack conviction
on it. We are too preoccupied ^{with these matters - business, professional or domestic}
to think through ^{ever} our own religious
beliefs. ^{most of us} We have a religion which is really second-hand, a hear-say reli-
gion, not gained from personal study and reflection, ^{and experience,}
but more or less indifferently accepted from the past, and with it,
we ^{have} ~~take~~ over prayer as a ~~proper~~ religious convention ---but without
deep conviction. ~~In fact, too many of us really consider it a futile~~
~~and superfluous exercise.~~

So here we are, taking, I hope a ^{more} serious look at prayer and asking:
what is it really?

Claude Montefiore, England's foremost liberal Jewish
thinker, once said: TO PRAY, IS NOT THE SAME AS TO PRAY FOR.

There are basically two types of prayer: The petitional and the
non-petitional. It is a common misunderstadning that
prayer is always a begging ritual. Those who think of ^{worship primarily} prayer as
a liturgical slot machine in which we insert coined words to
bring forth miracles, will be surprised to ^{find upon close analysis} learn that the majority of our
prayers do not ask for anything. (2)

Among the most meaningful prayers are those "Thank-Gods"
we sometimes utter in true thanksgiving, or those Confessionals we

make in the silent pangs of conscience, or the mood of adoration when ^{that} ~~overcomes us when alone under a starlit sky or when seated by the pond~~ we behold the starry sky and the glorious sunset ^{on the beach} of the sea. ~~Surely~~

Among the most powerful prayer moods ^{are} is the reverence inspired by the ^{the sense of utter dependence felt in illness, the inner certainty of salvation, & Higher Power in Recovery} mystery of child-birth, ~~and~~ ^{and} the awe that comes over us in the presence of death. // And then, there is Leo Baeck's marvellous

definition: "THE PURPOSE OF PRAYER IS TO LEAVE US ALONE WITH GOD"

The central meaning of prayer is not to get something, but to be with ^{The search for} Someone, ^{Supreme Being} contact with the ~~divine~~ Presence, a spiritual craving as real as physical hunger, as a poet said:

In Thy plan
Thou hast put an upward reach
In the heart of man.

None of these prayers are petitions, ^{Many} yet each of us has been uplifted ^{stirred, shocked or} by ^{any of these} such prayer experiences, ^{to which we respond almost instinctively with prayer. There are the most common} ~~They are probably the most frequent and~~ gratifying forms of prayers ^{life-inspired} ~~and we never forget them.~~

But now let us ^{have another look at} (deepen our understanding of) the prayer of petition ^{which} ~~many find almost insupportable.~~ while it is not the whole of prayer ^{It is the most disturbing and} doubt-raising form of prayer. What logical answer can we give to this question: HOW ARE OUR PETITIONS ANSWERED?

There are people who have lost faith in prayer because their most sincere and solemn prayers in time of need were not answered. ^{How then} Can ^{you happen with any} we pray on this Rosh Hashonah ^{with any} confident that our prayers will be effective? (3)

~~We instinctively turn to~~ the Bible ^{we} for light on this (3) question and find many examples of answered prayers.

Gideon's search for guidance, Solomon's prayer for wisdom, Hannah's petition for a son But you might object. "Oh the Bible! Of course, all prayers are fulfilled in the Bible." But ^{this} ~~that~~ is not true. The Bible is no unrealistic Hollywood script with a happy ending to everything,

The Bible ^{also} cites many examples of ^{unanswered} ~~ungranted~~ prayers:

David, in Ps. 22, cries out: " My God, My God, Why hast Thou forsaken me, and art far from my help at the word ~~of~~ my cry"

Moses deeply moving prayer for permission to enter the Holy land was rejected. The prophet Habakkuk implored God:
"Oh Lord, how long shall I cry and Thou wilt not hear.

And Jeremiah grew despondent: "Thou hast covered Thyself with a cloud, so that no prayer can pass through."

The Bible is not ^{unaccompanied with} ~~unsensitive to~~ our problem; will our ^{own personal prayer} petitions be granted ? (3)

Evidently some ~~are~~ ^{will} not. But should all prayers be granted? Are we able to determine what is best for ourselves, what is best for humanity? Dare we substitute our wish for God's will?

The famous novelist A.J. Cronin said:

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

"YES" is not the only answer. Sometimes " NO " is a better and more kindly answer to our prayers.

The theologian Spurgeon said:

" I would shrink from ever praying again if I were absolutely sure God would answer all my petitions."

Man's prayers are often self-contradictory and cancel themselves out. On Sunday we want hot sunshine for our picnic and on Monday, rain to water our lawn. We want our children to excell in everything but then again we want them to ~~relax~~ and be unburdened and cheerful. (4)

There is wisdom in one of our prayers:

"when we pray for new blessings, may we come to Thee in the spirit of humility and submission, remembering that we cannot know whether what we ask is really for our good."

Then what is the point of petitional prayer? Does it help us in any way at all?

Yes, in the following 2 ways every petitional prayer brings results:

First, is the moral impact of ~~good~~ prayers which express our deepest wishes and aspirations.

True, God only sometimes answers the petition, but he always answers the petitioner.

Prayer is a step on which we rise from the self we are, to the self we ~~wish~~^{ought} to be.

Prayer is answered not ^{only} when we are given what we ask, but when we are challenged to become what we can be.

No matter what our petition, in the famous words of George Meredith:

"WHO RISES FROM PRAYER A BETTER MAN, HIS PRAYER IS ANSWERED .

The second result from petitional prayer is this: The mere expression of our need, the lifting up of our heart's desire before God, ^{focuses} rallies our will, ^{hastens our} ~~deepens our~~ readiness for the good we seek, and prepares us to play ^{more of a} ~~our~~ part in its fulfillment.

For example we Jews had been praying for almost 2000 years for the return to the land of Israel. The time was not ripe. The prayers were not granted, yet without them, ^{our people} ~~us~~ would have lost the will to return long ago. The answer to our prayers was not delivery of the land, but

more strength and patience to wait and persevere.

To a degree each wish

is self fulfilling. You cannot receive anything unless you first open your hand. The pet. and prayer is opening our hands in expectation. It has its impact upon us. We only know the human side of it. What it does to God - nobody knows.

God does not need to be alerted by our prayers. He is ever aware; it is man who falls asleep. In olden times the night watchman used to walk the city streets and call out each hour. This hourly song was not so much for the information of the citizens but ~~was~~ ^{as} evidence that the watchmen themselves were alert and on the job. And so our petitional prayer should be considered ^{not} a device for the information of our God, but to keep man alert, aware of his obligations toward himself and others, conscious of his responsibilities and steadfast in his duties. //

5



A favorite parable of the Baal Shem was of a fiddler who played so sweetly that all the people in the room who heard him began to dance. Then, a man passed by the window and looked, without however seeing the musician. To him, all he saw seemed the action of madmen, foolish and void of meaning.

6

We cannot appreciate the world of prayer from the outside. We must step in and expose ourselves to the sound and

music of ^{actual experience of} prayer before it can truly affect us. *A few occasions experiments with prayer are not enough*

So whatever argument we advance in favor of prayer, the most persuasive ~~element~~ is not the argument, but the experience, and sufficiently often it must be.

We must not be ^{like} as children on Halloween, who ring the doorbell and run. But that is exactly what the High Holiday Jew does. He comes ^{Rosh Hashona}, and after Yom Kippur he runs.

7

How long does it take a human being to learn how to walk? Would you say, a year or 1 1/2 years? Wrong! It takes a life-time.

12 - 18 months ~

bed r. iden

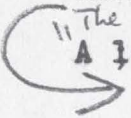
Because if you are ~~laid up~~ for a few months, you won't be able to stand on your feet ~~again for quite a while~~ ^{until} you practice walking

all over again.

~~The use of~~ ^{AS} ~~our physical capacities depends~~ on their uninterrupted exercise, ~~The same is true of~~ ^{so} our spiritual capacities.

"The less we pray, the less meaningful prayer becomes."

A lapse of one day, sets you back 3 days, said the wise Hillel.



~~We are a generation which has searched for happiness, with~~

invests enormous energy in material accumulation - social relations - business - careers & family life

only minimal attention to its spiritual needs; ~~but in neglecting~~ ^{in the pursuit of so many tangibles,} prayer we have not found greater contentment. Our anxieties have grown, our tensions have increased, our mental health has deteriorated.

The American Public Health Association recently published a study showing that ~~at least 10% of the normal appearing people who live~~ ^{our whole population are judged to be} ~~in the big cities of our land are mentally ill,~~ ^{be in need of institutional treatment.} We have reached the paradoxical situation in which we use our health to gain our wealth, and then our wealth to regain our health.... (8)

This rather frightening trend is analyzed by some of our wisest men as the price we ^{must} are paying for wrong values, for spiritual ^{our} neglect. ~~undernourishment.~~

The chassidic rabbi Elimelech of Lizensk relates the following parable on our subject: A father and a son were once travelling on the road. At the edge of a forest, the boy spied bunches of delicious berries and begged his father to stop so that he might gather some. The boy ran off and began to gather heap after heap, going ever more deeply into the forest, ignoring the fathers warning not to go too far. Finally, the father cried out: "My son, my son, come back; beware that you do not lose your way in the forest in your search for berries. If you call me, "My father, my father!" I shall answer "My son, My son" But when you no longer hear my voice, then run back with all the speed

at your command, because then you are really lost."

The parable ~~now comes the application~~ ^{applies to our generation} We have been enticed by our appetite for material things to leave ^{and ignore} our Father in Heaven as we gather basket -fulls of this or that pleasure on life's journey . The more material things we accumulate, the more money we make, the more power we obtain, the more we seek. And so, tempted by our insatiable appetite we wander farther and farther from the great highway on which our Heavenly Father would have us travel.

He pleads with us to return, ^{"My child, my child, come back to me" if you please here} but we stifle His voice in our conscience, ^{this day proves that you still hear - however faintly - the call of God. You are still} and remove ourselves still farther. But in this very hour there comes ^{receptal in spite of alienation} to us this call:

God as your Creator, ^{AMERICAN WISDOM} My child, my child, "recognize your Eternal Father. Hearken my child, so that you do not lose yourself in the forest.

^{if} So long as you can still call out to me in prayer, ^{slightly} in solemn assemblies, in moments of thanksgiving even in the stillness of your heart you give voice to your yearning: "My father, my Father," and so long as you ^{will still be perceiving a} can hear my response "My child, my child." ^{As long as this prayer-dialogue continues,} then know that all is not lost. ⑨

My friends, even if the call to prayer touches you but very slightly, ^{back "my child, my child"} It is still God's voice calling you, albeit from the distance. Beware lest you go so far away that you no longer hear this call and the need for prayer dies in your heart - for, then, all is lost. Therefore respond now & in the days ahead with prayer. And the more often you do, the more clearly will you hear His voice, until God will again seem very near. [you]. A men.

References

- ① MAY KAUFMAN "Can We Pray" Holiday Sermons 1956/7 p.1
- ② Dresner "Prayer, Compassion, Humility" p. 44
- ③ Kaufman - p.3
- ④ ibid. p.4
- ⑤ Dubnohaggid, by H. Glatt p.113
- ⑥ Samuel Dresner, "Prayer, Compassion, Humility" p.36/7
- ⑦ Kaufman, p.6
- ⑧ See Clipping filed Sabbath - Need for Rest
- ⑨ Dresner, p.100-107, 110-111

Do you have the Creator feeling?

INSERT FOR YOM KIPPUR SERMON ON PAGE 13:

I am a Jew because we would not lower our standards to turn Judaism into a religion of the masses. Instead, we raised our requirements to make it the faith of an enlightened minority.

(Continue with -- my 40 yrs. in the rabbinate until page 17 where indicated the following:

I am a Jew because the more I learned the more I came to admire my people.

I am a Jew because I discovered Judaism as the most direct channel to God.

I am a Jew because I love Jews.

Justice Louis Brandeis said that his only regret about having been born Jewish was that, as a result, he never had the opportunity of choosing to be a Jew.

For you who are Jews by birth, the choice is not to be a Jew, but what kind of Jew to be. What kind of Jew do you choose to be?

You stand at the crossroad. One way is marked "ignorance." It is the way of alienation, of feelings of inferiority and self-contempt.

Yom Kippur Insert:

- 2 -

The other way is the way of knowledge, which leads to involvement and to pride in your heritage.

(Continue with last page, page 18 as corrected.)



We read in the 19th chapter of I Kings that the prophet Elijah entered into a cave and looked out,

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, BUT THE LORD WAS NOT IN THE WIND.

After the wind an earthquake; BUT THE LORD WAS NOT IN THE
EARTHQUAKE

After the earthquake a fire; BUT THE LORD WAS NOT IN THE FIRE.

And after the fire, there came a still small voice;

And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave"

Elijah was not alone in that cave. All of us are with him. We spend the days of our years in that cave. That cave is our world. At first we are most impressed by the big, dramatic events, symbolized by the wind, the earthquake, the fire. That's just how we want our work and reputation to be ---grandiose, imposing. We want to make a sweep, we want to shake the earth, we want to go over like wild-fire. We want to impress others, we want their admiration and applause. But all these external manifestations of success mean nothing. In the end what counts, is the voice within, the inner consent we give to our life, our contentment and the approval of our conscience.

As Elijah sat in judgement of his life and re-examined his own values, so must we do on this Yom Kippur. Before our mind's eyes there should now pass in review everything we are proud of, every achievement for which we take credit.

HOW SHALL WE MEASURE SUCCESS ?

We shall consider ^{fought} 3 important fields of endeavor, and examine each as seen from the outside and then, as seen from the inside. We shall compare the public with the private aspects of each of these 3 important fields, and see what rating, what evaluation we can give to each.

First, because it is so near at hand, is the field of religion. Outwardly, organized religion is booming in America. All denominations are gaining membership, building new synagogues and churches and with the sole exception of spectator sports, synagogues and churches are getting the best crowds. They are beehives of activity. On the outside, a most impressive picture ---but what is the inside story? What is the condition of faith in the heart of the individual? To what extent is the character and the personal conduct of the individual influenced and elevated as a result of church or synagogue membership? How much of the public religion is carried over into the privacy of our home? If the evidence should suggest that there is only a negligible carry-over from the public to the private domaine of religious experience, then, we must revise our notions about the success of this religious movement. What good is all this institutional religion when there is no inner response, no voice within our hearts?

Let me be more specific with an example.

We Jews pay homage to the Torah at all of our services. We built an ark, the most impressive part of the sanctuary, and in it we keep our parchment scrolls with gorgeous ornaments. When we open the ark, we rise out of respect and we go about the

reading of the scroll with such solemn ceremony that no one can fail to be moved by it.....Yet Torah does not merely mean an object. Torah also means an activity. It means study, intense, dedicated study of the Bible. Not merely glancing over it --or hearing it read from the distance, but personal study, poring over its pages again and again, seeking to apply every word to our life, using it ~~as~~ a candle in darkness, as the light of wisdom, as a beacon of guidance in life's crucial moments. Torah means: YOU ALONE ABSORBED IN THE BOOK, late at night and early in the morning, studying its commentaries, knowing its contents and moving on to the offspring of the Bible, the Mishnah and the Talmud, yet ever returning to the Bible, making it so much part of your ~~life~~ that it ~~becomes~~ become identical with your own conscience.

If the Torahs in our Ark could now speak with the tongue of man, they would say to us: "O you hypocrites! You have embellished us with velvet and with silver, but you have not taken us into your lives. Your forefathers gave their blood for us and died as martyrs, but they also lived by our words and knew them. But you only decorate us. Why don't you use us again as your rod and staff on life's journey?"

You might answer ---but we don't know the language? It is no excuse. We have excellent translations. In addition, there are at least two fine commentaries in English which interpret the Torah in the light of modern scholarship together with the keen insights of our great sages and teachers --the gist of it, enough to help the beginner study the Bible alone, with profit. The first is the Hertz Pentateuch, by the late chief-rabbi of England and the other is the Soncino Bible, both help you become again the man of the book and with the book. Ask yourself this:

Is it possible that you, a Jew, should live out ^{knowing} this life without ~~having read through~~ the Bible?

Our public homage before the Torah is pointless, unless in private life we draw spiritual sustenance from it.

The next major field to which we turn our attention is one ^{deeply} to which so many of us are devoted, that of benevolence or charity. Again the external aspects of our charitable endeavors are enormously impressive. Most of the functions of our organized Jewish community are directly related to philanthropic causes. The amounts raised by American Jews for charity, run into the hundreds of millions of dollars each year ---- a stupendous, unprecedented performance. Everybody is solicited and almost everybody is a solicitor for something. We throw ourselves into campaign after campaign and a considerable part of our year's diet is made up of campaign brunches, lunches, dinners and banquets. Is there charitable activity? ---and HOW !

But now let us turn from the public to the private domain of charity and look inside into our hearts and examine our feelings: How directly are we stirred by the feelings of compassion? Why do we give? Why do we go to campaign meetings and attend the various public affairs? Are we impelled by brotherly love [?] and benevolence [?], or is it our reputation, our standing in the community that we are concerned about? Is it our name in print that worries us?

... the leaders of the drive ...

There is great danger that)

The field of charity ^{might} ~~has been~~ turned into an arena of ostentation, of gimmicks, of vulgar advertising techniques, of flyers, pamphlets and posters which blow into our faces with the wind of each campaign, BUT THE LORD IS NOT IN THAT WIND! ^{There is danger that the mere joy of a good deed is dying in our hearts.} Why has charity become such big business? ~~Why must we hear its voice blaring through loudspeakers?~~ ^{"A great deal of resistance has to be overcome. So clearly this pressure is necessary!"} Is it perhaps because we no longer hear ~~at all~~ ^{in their own} the still small voice ~~of~~ ^{than out thy} conscience: ~~am I my~~ brother's keeper ????

You say

Despite great public stress on charity, I see 3 signs of decline in the spirit of Jewish benevolence.

First, is the tendency in philanthropic work to heap honors upon those whose service is needed. Plaques, gifts, scrolls and testimonial dinner tickets now pave the way to all charitable causes. Incoming chairmen must be installed, and outgoing ones feted. Everybody who does a stitch of work must get on the board, and woe unto the board that drops him! Fortunately, some of the best leaders and workers ~~in the community~~ ^{still} do their work without seeking honors, inspired by ^{the} highest motives, and not the least concerned whether they render their service first or last in rank, as chairman, board member or just plain worker.

And how grateful we are here at Har Sinai for these good people who cheerfully perform their voluntary chores in the kitchen, at the auditorium, on the stage, in the office and at committee meetings, ^{seeking no reward except that the job be done!} They are the ones for whom we pray each week: ~~Bless those who guide and serve this congregation.~~ Reward with the joy of goodness the charitable and the merciful..... Yet, with all due respect for these fine people, there is no doubt that as a whole community we have fallen from the standards of modesty and anonymity which once glorified congregational and communal service.

The other sign of decline in the spirit of Jewish benevolence is its almost complete identification with monetary donations. Jewish ethics describes charity by two different terms: The first, TSEDAKA has to do with alms or donations of money. The other, Gemillat Chassodim, acts of kindness, consists largely of giving of oneself. TSEDAKA is a communal duty which has always been performed more generously by the wealthy. But Gemillat Chassodim falls in equal measure on rich and poor alike. In the old Jewish community many societies were formed to render the personal service of Gemillat Chassodim, such as Bikkur Cholim, (visiting the sick) or Hachnosas Orchim (welcoming strangers) or Nichum Avaylim (Comforting the mourner) Would that this Yom Kippur Hour we might hear again a still small voice within speak to us of the plight of the shut-in, or the despondent hospital patient whom no one visits, or of the lonesome stranger that settles in our midst. In veterans hospitals there are still the maimed and martyred youth disabled for life, ---a few, a very few of us devote some time to these forgotten sufferers. But how much more could be done to dispel their boredom and cheer their hearts with our compassionate interest. Or think of young people who ~~may~~ ^{at the beginning of their career} need the counsel of mature and sympathetic friends. Are we willing to trouble ourselves a little, ^{Or would we rather give them money to get rid of them instead of involving ourselves in their problems?} ~~to~~ extend ~~the~~ helping hand to those who have lost their way in the world? ^{Would we?} Charity is not only money, but also the quiet, personal way of kindness inspired by the voice within.

The third area in which we are trying to evaluate success is that of our personal careers. How do we measure the success of a person? In a brilliant TV interview, Robert M. Hutchins,

president of the fund of the Republic, discussed the 4 illusions of the average American. The first and greatest, he said, was the illusion of size and quantity. The idea that the bigger a thing, the better it must be.

In other words, the president of a big company is to be considered more successful than the president of a small company. A manager more successful than a clerk; the owner of a big, expensive house, is to be rated above that of a cheap small dwelling. Success is identified with bigness, bigness in power, in money and in style of life.

When we take the measure of a man, the first question usually is HOW MUCH IS THAT MAN WORTH? and by worth we mean not the quality of his character, his inner worth and value to society, but a specific sum/in dollars and cents. What income, what financial prospects does he have? We think of success as a measurable quantity -----but is it really?

How about our inner satisfactions?

A man can be externally a success and internally a failure.

One of Rembrandt's immortal paintings shows the unhappy King Saul standing by the window in all his regal splendor, and wiping his tears with the fold of the richly brocaded curtain.

The painting seems to cry out: "Of what avail is all this power and wealth when there is no happiness in the heart?"

In our own calculation of success how important is this item of "inner satisfaction"? Is our conduct of life designed to achieve inner contentment and satisfaction?

Among the men most to be admired in our community are those few who at one point or the other in their careers decided to switch

over into something ^{else} perhaps less remunerative but far more satisfying---and I salute their wives who patiently and self-sacrificially encouraged them in those difficult decisions.....Truly worthy of praise are those teachers, who remained loyal to their profession in all those lean post-war years and put the inner satisfactions of ~~their~~ *teaching* ~~work~~ above the lure of higher paying jobs.....

God bless those many hundreds of men and women who take time off from their business and private leisure to gain the inner satisfactions of service which even/money cannot buy....

How much is a man worth? As much as the things about which he busied himself, said Marcus Aurelius 1800 years ago.

As we go into the new year, let us aim for the things which inwardly satisfy us most.

In religion, let us cultivate its more personal ~~practices~~ *aspects*

In charity, let us give more of ourselves

In our personal careers, let us look more for inner worth than material wealth.

For the Lord is not in the wind, and not in the earthquake, and not in the fire ----not in all the big and showy things that impress the world ----- but in the still small voice, in the satisfactions within, and in the peace of our conscience .

There shall we find the blessings of God.

It is a well known saying that Yom Kippur atones for the sins against God but not for the sins between man and man. We cannot ask God to make peace between us and our neighbors.

This we must do our selves. We must ~~offer~~^{for given} and obtain forgiveness from our fellow man

And so it was, until very recent times, a deeply moving ~~Yom Kippur Eve~~ custom, [redacted] to visit those whom one had offended to ask for their forgiveness. [redacted]

When it was difficult to tell who was the offender and who the offended, the saying was applied that whoever made the first toward reconciliation move, gave proof that he was of nobler character. ~~At such times there could be seen touching scenes of reconciliation between brother and brother, between old and young, between merchant and competitor, between rich and poor. The sages encouraged this custom with~~ add

the warning that "the gates of prayer are not opened on high, until we forgive our fellowman" *This is not the first time that I have chosen the theme of forgiveness and it will not be the last time. It is a persistent human need and our central concern on Yom Kippur*

~~But~~ People differ in their capacity for forgiveness. Some never forget nor forgive. A certain Leon Norden of Savannah Georgia carried an old grudge into his grave. His will, opened immediately after his death in the 1790ies declared:

NONE OF THE SHEFTALLS NEED BE PRESENT AT MY FUNERAL
Yet others refuse to be injured by the slings and arrows of outrageous insult. The great negro scientist George Washington Carver was asked in an interview at the height of his fame to name the University which had refused him admission in his student days. But Dr. Carver would not answer that question. Nobody ever got that information out of him. Someone said, Dr. Carver had the peace that passeth misunderstanding.

How can we achieve such inner peace? How can we grow in the power of forgiveness, overcome resentments and make peace with God and the world?

I should like to suggest 3 steps --the first of which is BE SURE NOT TO MISJUDGE YOUR FELLOW MAN.

George Bernard Shaw once remarked: "The only man who behaves sensibly is my tailor. He takes my measure anew every time he sees me, whilst all the rest go on with their old measurements, and expect them to fit me."

It is tragically true that we form fixed opinions about most people we know. Often these opinions are based on contacts and impressions of long ago. It is painful to be judged today in the image of the person we may have been years ago.

A famous preacher was startled to receive a letter from an old lady which began:

"Dear Willie, I remember you as the little 7 year old boy, sitting high up in an apple tree, who spit on me when I passed under that tree."

Aren't we all that way ---remembering forever the unfavorable impressions of others _____ long ago.

You may have heard Joshua ben Perachya's famous motto *וידוע לך שיש בך עון* / *ידוע לך* / *יש בך עון* / *ידוע לך* / *יש בך עון*

JUDGE ALL MEN IN THE SCALE OF MERIT ---The scale of merit should include not only the good points to be found in the man now, but also his ^{future} potentialities for good.

A few years ago, Chicago's Man of the Year was Captain Thomas Crocker of the Salvation Army who was honored for his outstanding rehabilitation work with thousands of _____ derelicts. Only a few years earlier, this same Thomas Crocker was _____ himself a chronic alcoholic and a notorious delinquent _____ on Skid Row;

On the top of ^{the list of} best-selling books today is Harry Golden's "#ONLY IN AMERICA" who, a few days ago, confessed to a 5 years prison record --- ^{how good of him to time this confession} to coincide with Yom Kippur.

How unfair it would be if we still ^{judged him by his record} ~~judged him by his record~~ ^{and refused to recognize in him} ~~judged him by his record~~ ^{judged him by his record} of 30 years ago, ~~instead of the wise observer of life and morals he has become.~~

He shames himself on this matter of referring to an unpleasant past. In the home of a man who was hanged, don't bring up the subject of rape in the presence of perverts do not speak about it after the robbery

On the top of today's best
seller list is the book "ONLY
IN AMERICA" by Harry Golden with
the publisher of the
CAROLINA ISRAELITE

We are much obliged to Harry Golden,

~~author of the best selling book "ONLY IN AMERICA"~~

^{making} for this your happy confession a few days earlier,

so that we can ^{now} point to it as an example of what
we are talking about. He confessed to a prison
record of 5 years, when he was a young man.

The confession was brought about by a number of letters to
his publisher by people who, in their malice, still saw
the convict in Harry Golden.

We may not write real letters, but essentially do the same thing.
We have a terrific memory for unsavory facts & we let the people
we don't know it. — Husband reminding his wife of one way
— wife who keeps referring to husband's gentle folly of one time or so

A man should be judged not by his errors but by what he does after they have been committed.

A good line to remember is the beginning of the poem:

IN MEN WHOM MEN CONDEMN AS ILL
I FIND SO MUCH OF GOODNESS STILL

Who dares judge with finality a fellowman? Who ~~manly~~ knows the inside of another ~~person~~ person? his future capacities and performance?

Ben Azza: teaches us "DESPISE NO MAN - FOR THERE IS NO MAN BUT HAS HIS HOUR." (Ab. 4)
Fixed opinions about people are always false and are the first obstacle to surmount in the ~~man~~ way of forgiveness.

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The second step is to be more honest in our self-judgment.

It is our own sense of superiority and perfection which makes us most unforgiving of offence of others. Our own vanity magnifies every slight. The more inflated our ego, the more sensitive we are to the words or the lack of the proper word or phrase which we expect from parents, friends, the neighbor next door or even our own children. Some of the most brilliant people who surmounted every obstacle to fame, ~~not~~ ^{have} came to fall before the hurdle of their wounded pride and vanity. Michelangelo took vengeance on one of his critics, a cardinal, by painting his face among the condemned souls in hell, in one of the panels of his masterwork, the Sistine Chapel in Rome.

Similarly, Italy's greatest poet Dante (in his "Inferno" described the tortures which would be meted out in purgatory to his own critics and enemies.

It is the mark of a pure soul to forgive, as the Philosopher-King Marcus Aurelius pointed out so beautifully in his Meditations:

"Suppose that men curse thee, insult thee, offend thee ---what can these things do to prevent thy mind from remaining pure, wise, sober and just? If a man stand by a limpid, pure spring and curse it, the spring still sends up clean water; if a man cast dirt into it, the spring will speedily wash it out and be unpolluted again"

An insult cannot stick to a person of pure and noble character.

If we take offence, as most of us do, it is precisely because we are not so pure in heart ---in that case let our own human frailties inspire us with tolerance of others. King Solomon tells us:

THERE IS NO MAN ON EARTH THAT DOETH ONLY GOOD AND SINNETH NOT

Eccl. 7.20

And ^{he} ~~the wise king~~ goes on to say:

DO NOT TAKE TOO SERIOUSLY ALL THE WORDS THAT ARE SPOKEN.

IF ~~THOU~~ HEARST A SUBORDINATE CURSE THEE, REMEMBER HOW OFTEN
THOU ~~HAVE YOURSELF~~ ^{DIDST} CURSE^D OTHERS (Ecc 7.21-22)

Before God we are all less than perfect.

Let a wife who is impatient with her husband consider her own failings; let a friend who is offended by another examine his own actions. The ~~wise~~ ^{gentle} Hillel said: Judge not your fellowman until you are in his place. When we realize that we are quite capable of the same act which embittered us at the moment, we are less likely to condemn others and be offended by their actions.

There is a ~~beautiful~~ revealing poem showing how a father's anger against his son turned to compassion the moment he recalled his own short-comings

Last night my little boy confessed to me
 Some childish wrong;
 And kneeling at my knee,
 He prayed with tears ---

"Dear God, make me a man
 Like Daddy --wise and strong;
 I know you can."

Then while he slept
 I knelt beside his bed,
 Confessed my sins,
 And prayed with low-bowed head:

"O God, make me a child
 Like my child here ---
 Pure, guileless,
 Trusting Thee with faith sincere"

(Andrew Gillies)

Most parents are very insistent that their children apologize promptly for every wrong, but when do parents ever admit to a mistake in front of their children? A child would respect his parents more if they did not always parade themselves as paragons of virtue who can do no wrong. It would make for better parent-child relationship if once in a while a parent could bring himself to say in all humility to his child:

I AM SORRY

Why do parents and children feel so close to each other on the major holidays? I believe it has to do with the fact that both are humbling themselves together in the sight of God. Young and old together are admitting wrong and ask God's forgiveness, and somehow such a sight draws a circle of unity around the family and makes meaningful the saying: **THE FAMILY THAT PRAYS TOGETHER STAYS TOGETHER**.

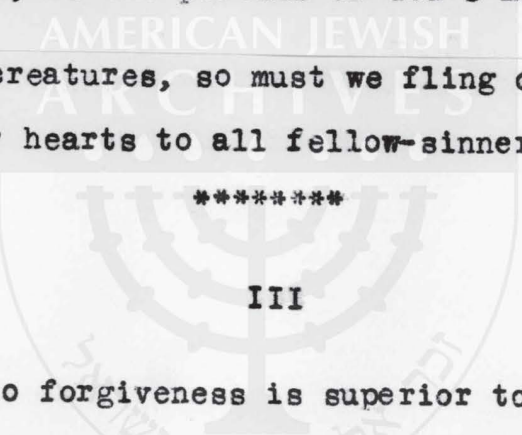
When the Emperor of Austria-Hungary was to be crowned, it was the custom to bring him to the gates of the St. Stephen's Cathedral in Vienna. There he was asked: Who wishes to enter? He would answer: The Emperor wishes to enter. The keeper of the gate would say: We do not know the emperor, who wishes to enter?

He would answer: "Franz Joseph wishes to enter. Again the gate keeper would say: We do not know Franz Joseph, who *is it* *that* wishes to enter?

Then the emperor would say: A SINNER WISHES TO ENTER

Thereupon the gate would be opened: WE KNOW A SINNER. ENTER

And so, my friends, as the portals of God's mercy are open to all his sinful creatures, so must we fling open in forgiveness the doors of our hearts to all fellow-sinners.



III

The third step to forgiveness is superior to the ~~other~~ two I have mentioned so far ---it is suggested by what the Baal-Shem said to the woman who complained to him about her wayward son:

LOVE HIM EVEN MORE was his reply.

Psychologists have made us very conscious of the problem of sibling rivalry and the inner torments and twistings of a child's soul in the grip of jealousy. Parents are neither helpless nor blameless in such situations. Usually they caused the problem to begin with, by favoring one child over the other. Children of the same family very often are unevenly endowed. One seems to be so much more able and pleasing than the other. It is always the less favored that needs us more. We sin terribly if we fail to give the full measure of love to the child whom God made so much more dependent upon our love.

-7-

Moreover, in every family there is usually one --- a brother, aunt or nephew who is the black sheep or the Shlemazal, the unsuccessful and unlucky one on whom fortune never smiled and who always seems to get into difficulties. How easy and natural it is to reject such a person, to wash our hands clean of such a trouble-maker --- but such a one is the real test of our decency and character. To love the successful, happy and lovable, takes no effort at all, but to show love to the unsuccessful and at times undeserving, that is the real test of love. The time when love will do the most good is precisely when people seem to be unworthy of it. Apply that to marriage also.

No marriage, even when the partners are deeply in love, is ever without friction or disagreement. The relationship of two people cannot be marked only by affection, harmony and unending bliss. There are always two personalities, two egos, two minds, two different backgrounds, interests and sensibilities --- sooner or later a clash must come.

The most futile way to end such quarrels is to make a determination whose fault it was to begin with.

What is needed in family quarrels is not the lawyer's but the lover's approach.

The marital life of our saints has not always been happy.

One of them, Rabbi Zusya married an ill-tempered woman who, following a fearful quarrel, demanded a divorce. He gave no reply but one night he called her and said to her "Look"

and he showed her his pillow wet with tears. "Do you still want the divorce? From this moment on, ^{convinced by the evidence of his love,} she grew ^{peaceful} peaceful

and when she was ^{peaceful} she grew happy. And when she was happy, she grew good. (Early Masters p.244/5)

One of Japan's great spiritual leaders Kagawa said it so well:
LOVE, FORGIVING AND SACRIFICIAL, IS THE ONLY POWER
THAT CAN BIND PEOPLE TOGETHER

And so Our ability to forgive others grows as we

1. first rid ourselves of fixed opinions and judge others by their merit
2. secondly, see in our own shortcomings the argument for tolerance of others

3. ^{lastly} And [redacted], yield to the impulse of love and compassion which God implanted in our hearts.....

Sometimes the greatest pearls of wisdom fall from the lips of very simple people. In Evansville, Indiana, after a fist-fight, a Steeplejack by the name of John Bice, refused to press charges against his partner John Mervin. To the policeman who broke up the fight, he explained:

We work together on tall buildings and have to depend on each other

: Don't we all have to depend on each other ^{don't we all need each other} in this great adventure of life? Children, parents, husbands, wives, brothers and sisters, Jew and brother-Jew let us clasp hands on this holiest day, and make it the day of forgiveness, ^{the day of} [redacted] reunion with each other [redacted] for God made us dependent upon each other.

Genfile: Pirke Abot
Now is the time

File [Yom Kippur YIZKOR - Sept 24
1958

~~Most~~ ^{Only} a week ago, a train plunged into Newark Bay through an open draw-bridge, causing the death of many passengers. ^{By those who investigated} It was noted that 3 warning signals had been ignored prior to the disaster. // Life's journey also has its warning signals and if we ignore them, the consequences can be disastrous. It is in hours of prayer and meditation such as this ~~moment~~ that we train our eyes on the warning signals/^{with which} our teachers and sages have marked ~~but~~ the journey of life.....



~~I should like to ask you to~~ Consider with me 3 warning signals for life, each suggested by the contemplation of death ~~and~~ ^{each} them ~~more easily in memory I shall phrase these 3 warning signals~~ ^{and} ~~in words which~~ like the word death ^{each} begin with the letter D:

~~DO NOT~~ DESIST NOT ~~DO NOT~~ DELAY NOT ~~DO NOT~~ DIMINISH NOT
~~Do not~~ Desist not.

Rabbi Tarphon gave us this warning: It is not incumbent upon thee to complete the work, ^{he said} but neither art thou free to desist from it altogether

Busy people who are burdened with many responsibilities usually have a ~~special~~ section in their note-book, or ^{Keep a} special folder on their desk, which they mark: UNFINISHED BUSINESS ^{which may be temporarily halted because of difficulties but} It is a reminder of important tasks ~~which~~ cannot be forsaken altogether.

Actually much of our life might be called unfinished business. The older we get, the more of our plans and projects fall into the category of Unfinished business ---- hopes and dreams which we are ^{unwilling} ~~loath~~ to surrender, schemes which are close to our hearts yet cannot be quickly realized --- dozens and dozens of ideas and

ambitions, ^{which} must be set aside and are waiting for fulfillment
And with reference to these frustrated plans and desires,
Rabbi Tarphon warns us: You may not achieve them, but ~~do not~~
desist, don't discard them altogether.

There is for example the unfinished business of our
own home-life. People may live under the same roof, yet
somehow the years build invisible walls of separation.

Somehow, slowly and almost imperceptibly parents and children, even
husbands and wives ~~and children~~ grow away from each other ----and we wonder

why can we not have ^{again} ~~that~~ that full and true understanding ?

~~with each other~~, why are we no longer saying anything
meaningful to each other, why are we not communicating our
deepest feelings and disclosing our hearts to one another as we once

did ----- ~~when the sun was in the sky~~ I remember the lines of a poem that
begins TWO MAY JOURNEY HAND IN HAND
YET UTTERLY ALONE

Living together, speaking to each other and yet not sharing
thoughts and feelings ---To find a way to the other's ^{person's} heart is one
of life's most important tasks --a task which perhaps we may never
complete, but ~~from~~ from which, in the words of Rabbi Tarphon,
we must not desist. altogether

Or turning to some of the less serious unfinished business
of life:::We not only make friends, but lose them too.

Not because we reject them, but because we let them drift away.

Life-long friendship cannot be ^{guaranteed} ~~achieved~~ --friendship is
forever one of life's unfinished business --something we must always renew

and work on all the time, a task from which we must not desist....

Also, there are the great books we always hoped to read ---
there is the Bible, the book of books, still unfinished

There is the drawer of our unfinished correspondence each letter representing a human relationship which we can either develop or terminate, we may never reap the full harvest of such rewarding relationships but neither must we desist from our efforts to cultivate them.....

And let us also look into our hearts and minds, there may be the deep questions of faith, questions about life and death which we may never have completely answered but from which we must not desist as Rabbi Tarphon taught, us.....

The next warning signal says to us ~~DO NOT~~ DELAY NOT

So many of our sages urge us not to procrastinate, not to put off for tomorrow what can be done today

Hillel said: If not now, when?

Rabbi Judah ben Tema said: Be swift as an eagle to do the will of Thy Father in Heaven

And the same Rabbi Tarphon who urged us never to desist

from our efforts, also said: THE DAY IS SHORT AND THE MASTER IS URGENT. Do not delay the good you may do today

One of America's most gifted painters, John Singer Sargent painted the face of almost every important person of his generation, but the only picture of his ~~own~~ mother, he left unfinished.....

No doubt he was a very busy man and no doubt he had good intentions.

Yes, tomorrow, I'll finish mother's portrait, he ^{must have} said it

many times, even as we put off some of our good deeds until tomorrow and tomorrow, but THE DAY IS SHORT AND THE MASTER IS URGENT:

If a kindness I may show,

If a good deed I may do,

Let me do it while I can,

No delay for it is plain

I shall not pass this way again.....

The third warning signal tells us DIMINISH NOT THIS SHORT LIFE

Waste not, spoil not the few days of your life. Do not fritter

them away with needless anger or bitterness. The Psalmist said:
O REMEMBER HOW SHORT MY TIME IS (Ps. 89.48) and the practical statesman
D'ISRAELI followed the thought to its logical ~~consequence~~ conclusion;

He said: LIFE IS TOO SHORT TO BE LITTLE

Often we allow ourselves to be upset by ~~small~~ things which we should quickly forget....Perhaps some man we helped has proved ungrateful
Or some woman we believed to be a friend has spoken ill of us.....
Perhaps some reward we thought we deserved has been denied us.
We feel such disappointments so strongly that we can no longer work or sleep. But isn't it absurd? Here we are on earth, with only so few years to live, and we waste ~~many~~ irreplaceable hours brooding over grievances which in a year's time will be forgotten by us and by everybody.

In the diary of Abdalrahman III Caliph of Cordova in the 10th cent there is an entry which reads as follows:

" I have now reigned above 50 years in victory and in peace. beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot: they amount to 14." Why diminish those very few days of potential happiness in our life with childish resentment & strife

Life is too brief

Between the budding and the falling leaf

Between the seed time and the golden sheaf,

For hate and spite.

We have no time for malice and for greed;

Therefore, with love make beautiful the deed;

Fast speeds the night.....

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If our beloved departed could now speak to us ^{our dear} ~~the~~ father or ~~the~~ mother who guided us through our younger years --- the beloved husband or wife we miss so sadly, the child who left us much too soon or all those devoted ~~dear~~ ones who were our loyal companions, ^{if they} ~~they~~ would repeat for us the words which our greatest teacher,

Moses spoke on the eve of his own death:

LU CHOCHMU/ YASKILU SOTH/ YAVINU L'ACHRISAM

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

Deut 32.29

As we contemplate the inevitability of death, and the brevity of our years, let us, in the words of the psalmist SO NUMBER OUR DAYS THAT WE MIGHT GET US A HEART OF WISDOM ^{Let us} ~~and~~ heed the signals along life's journey, the warning signals that say:

DESIST NOT FROM THE UNFINISHED TASKS AND BUSINESS OF LIFE

DELAY NOT, PUT NOT OFF UNTIL TOMORROW WHAT CAN BE DONE TODAY

DIMINISH NOT THE JOY OF LIFE, spoil not your chance for happiness

by pettiness there if you can,

A teacher was inspired to write a poem when a child asked for a new clean piece of paper. It is entitled,

THE NEW LEAF

He came to my desk with a quivering lip;

The lesson was done;

"Dear Teacher, I want a new leaf," he said,

"I have spoiled this one."

I took the old leaf, torn and blotted,

And gave him a new one, all unspotted,

And into his sad eyes smiled

"Do better now, my child"

I came to the Throne with a trembling heart;

The year's work was done;

"Dear Father, I want a new year," I said

"I have spoiled this one."

He took the old year, torn and blotted,

And gave me a new one, all unspotted,

And into my sad heart smiled:

Do better now, my child.

Helen Field Fischer

Out of His Book of Life, God has graciously given us another year

Another year and another chance, ~~be worthy of it!~~

make it a better, and happier year - Amen,