



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-915: Joshua O. Haberman Papers, 1926-2017.

Series A: Sermons and Prayers, 1940-2016.

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

Box
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Folder
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Sermons and notes, 1959, 1970.

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

HABITS

R. Hash. 1954

Forests

no streets but trails or tracks

"a path made or beaten by the feet of men or animals"

Walk back and forth on lawn and you'll make mark-track

In life too, we make such marks or tracks —

habits

things we are used to doing

FORCE OF HABIT

MILKMAN BOUGHT HORSE OF FIRE COMPANY — one morning, fire bell began to ring engine flew horse, true to old habit started to run milkman fell off, car scattered on street

Watch every deed — before it becomes a habit

DANGER OF HABIT

ARABS

"Don't let the camel's nose in"

Camel stuck his nose into tent

"cold outside" — neck

so nice warm — legs

finally "whole camel in tent" & Arab had to get out

That's how bad habits start little by little till you can't get rid of them

PRINCE

PRINCE dinner, fly green & golden wings - settled on his hand & he felt a sting
don't kill it - so pretty

butterfly

big as bat wings spread out
drank up all his drinks

4th day : SIZE OF HAWK ATE UP FOOD

Prince worried Screen

5th day : VULTURE Broke through
Screen Smashed chairs

frightened - Put IRON BARS

6th day : NOISE rumbly like Thunder - monster
Iron bars melted like wax

Prince fled in terror

~~Pr~~ remembered Ps 34.15 וַיִּפְּץ מַלְאָכָיו וַיִּבְרָח

"Flee from evil, and do good"

So it is with our bad habits
first harmless as a fly, but in end grow
to be monsters which we can no longer handle

WATH cool

UNTRUST WARD — lying

NEVER TAKE ANYTHING NOT YOURS — stealing

PUTTING OFF WORK PRACTICE

LETTING OTHERS DO OUR WORK in School
Copying
at home - straightening up
our room

BEING ON TIME — TARDY

KEEPING PROMISES — UNRELIABLE

Everything we do , leaves a mark: (Take clean paper, and make
HARD TO ERASE
crayon mark..... Make sure you make no ugly marks on record of your life

The New Leaf (written by a teacher)

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

THAT'S WHAT GOD IS SAYING TO US ON ROSH HASHONAH ---The wrong things
left some ugly marks on last year's leaf
you did ~~spoil some of last year,~~ but here is a new clean leaf, *you*

New year ~~turn over this new leaf~~ and keep it good and clean!

1959

PATRIARCHS ARE MEMORIALS TOO

Rosh Hashanah Seeman

see Harry Golden's piece on his father - has paragraph on the nobility of memory

See CCMA Journal April 1959 p. 42 v. davidson's "NEW REVISION OF TORAH CYCLE"

WHAT ARE WE TO REMEMBER

"REMEMBERING OUR PAST"

Rosh Hashanah known as יום הדין "Day of Remembrance" - what are we to remember?

① DESCENT

from Abraham Avinu "our father" not in physical but spiritual sense. whether or not we were born into Jewish people - today we choose our spiritual father i.e. we choose that figure whose spiritual work we are willing to carry on. We claim all of the past of the people of Abraham. Each of us is as old as creation, the whole history of world is written into our biology, but which way it will turn depends on us.

Today we are brought back to ourselves. Today the remembrance identity as Jews... We are to be the 20th Century Abraham's, responding to our life in the idiom of today as did Abraham 4000 years ago.

But, we have drifted - we have dejudged our lives. We have lived for ourselves - without regard to past and such a life, a life just for today, without reference to the past & without a task for the future gives us the feeling of futility. A life just for today is a life of AMNESIA - like one who forgets whence he came & whither he was going.

②

Today's meaning is continuity with yesterday and tomorrow

TRADITION IS SUCH CONTINUITY - mortal man whose life is a flicker finds himself at brink of meaninglessness without tradition, without continuity. Without tradition our life is just a one shot affair out of nothingness.

The Shofar calls us back to tradition - it reminds us of PATRIARCHS the great test events in our people's history but Shofar is also symbol of future - Messiah will be announced with Blast of Shofar

Deedleque Battles of past Sabbath & holidays were announced with Shofar

②

TRADITION IS CONTENT - a life without memories is empty, meaningless
Excise a person's memory and you turn him into an idiot

The beauty & value of tradition is that it invests with meaning
our life - it idealizes ^{our life} i.e. gives ideal purpose
& purpose beyond a self-serving existence

Reform & Tradition - Reform Jews are also traditionalists

Difference is this: we want to make acceptance of tradition
an act of conscious choice, not
(blind) a matter of terrified or docile
obedience

With the Reform Jew - acceptance of tradition is
an act of re-enlistment

③ What tradition - what memories are you passing on
to your children? to your community?
How do you expect to be remembered?
As one of us - or as one apart from us?
As one who upheld ^{ISRAEL} - or was upheld by ISRAEL?

~~What you remember today~~ As we remember today - so
we shape tomorrow. The quality of our memories will
determine the quality of our future.

HIGH HOLIDAY Season for 1959

ON

RESPECT

Prefer the "for since we have
sinned by disrespect to
parents & teachers"

Restoring respect for age & experience, for elders, parents & teachers

Not every thing is a laughing matter

The cynic's disrespect for truth, for beauty of world, for nobility

What respect between people is based on

Trustworthiness - Reliability

Truthfulness - Honesty - Being Candid

A acceptance of Responsibility - When you are trying your best

Here the INTENTION counts

Not what you actually succeed in doing, but what
you are trying to do was respect.

A man may not be the smoothest diplomat, but
his wife knows when he is trying to be helpful & kind
to her

Need to restore respect betw. parents & children

Husband & Wife

In Religion - respect, reverence is the basic element of
faith

Cross References

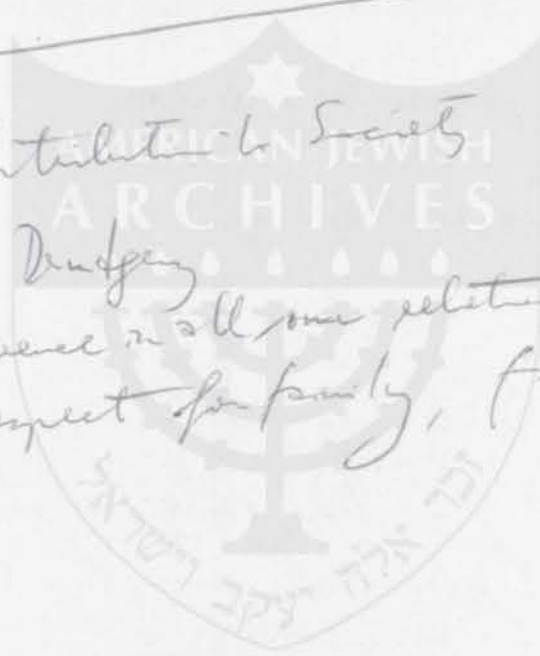
QUOTE Magazine Vol 36 #7 page 8

Synagogues' Contribution to Society

Dignifies Dignity

Bestows Reverence in all our relations

Heightens respect for family, for the



OUR 25TH YEAR
MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

ABC RADIO NETWORK

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

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

DAVID J. WISE, Program Director

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THE HARD ROAD TO FAITH

By Rabbi David Polish, c/o Beth Emet (The Free Synagogue), Ridge and Dempster,
Evanston, Illinois

December 20, 1959

How do we arrive at faith? Some time ago, a brilliant young science student not yet out of high school came to me deeply troubled. He felt that he could no longer continue his identification with his Synagogue, no longer come to service because he had lost all faith. He could not accept the prayer book. He could not accept any kind of belief in God. Here was not an impulsive and thoughtless rejection. It was a conclusion arrived at after many years of strong religious living, and the fact that the youth was troubled enough by his problem to come to me, showed how serious a matter this was for him. Despite the fact that this is a time of religious revival, it is not necessarily a time of faith. All around us there is terrible evidence of loss of faith, despite the fact that more people belong to congregations than ever before. There is a loss of faith when there is break-up of families and a break-down of family life all over America. There is a loss of faith when youth from all levels of American life rise up in rebellion against their world, whether the rebellion takes the form of crime, getting into sexual difficulty, or seeking comfort in the conformity of a beatnik pattern. There is a loss of faith when people in the Western world lose hope in the future of democracy.

From where do we draw our faith? Some think that we are born with it. If this is so, it's as easy to lose as it is to acquire. Unlike human intelligence which we are also born with, it has been shown that, if faith is inborn, millions of people can dispense with it at will. We are also told that faith is transmitted that it is taught. This is true in large measure. Doesn't our Bible tell us, and don't we repeat in our prayer books that we should teach the love of God diligently to our children? This method has been a very effective method for thousands of years and has been a major factor in the survival of the Jewish people. There is no question that instruction and study must be employed to lead us to faith. In fact, the discipline of all the sciences will play an important part in enabling mankind to reconcile its beliefs with its knowledge.

But while knowledge and research and religious investigation are extremely valuable tools for acquiring faith, they are not the initial factor which sets our hunger and need for faith into motion. To use a term of the rocket age:- knowledge is the missile which bursts into the outer space of faith. But what is the motor, what is the power that gives the missile thrust?

There are many factors in life which thrust us toward faith. One of them is suffering. I am not suggesting that suffering is good or desirable or that a sure way of arriving at faith is to have a tragic experience. Sometimes great trouble can destroy faith. I am suggesting that if we learn how to employ suffering which is the inevitable lot of all men, and if we can make our way through the terrible gates of spiritual agony, a strong and protecting faith will wait for us on the other side of the gates. Snake venom is poisonous and no one in his right mind tried to test his body's resistance to his venom by arousing a rattle-snake. But it has been discovered that the very venom which can destroy, if properly used by the skills of science and medicine, can heal and save life.

High Heliters

When trouble comes upon us, if we can grope our way out of the choking fog that descends upon us, we discover meaning and purpose in our existence that we never understood before. The teen-ager who loves a parent will always feel the loss, but he or she discovers that life now issues solemn commands to breathe strength into a bereaved family, to go forth courageously into life as the worthy successor to a beloved parent. The parents who hover anxiously over the bed of a critically sick child draw untapped strength from their affliction, and if the ultimate tragedy strikes, their strength makes it possible for them to extend their unfulfilled love into the hearts of others. The person who has gone through a dangerous sickness is able to leave the hospital room with an awareness of the miracle of life which no text or inspirational reading could ever give. When, in our greatest affliction, we may ask, "Why did this happen to me?", the answer that many of us cannot accept is "This is God's will."

It is God's will that man should suffer but that, if he must suffer, he find those resources, which will teach him to love life all the more, to declare that, in spite of everything, life is sacred and that God is God. Our Bible teaches "For I desire not the death of the sinner, but that he turn from his evil way and live." In the same spirit we can say "God does not desire the agony of any of his creatures but that they rise from their sorrow and embrace life." If we are fortunate enough to come out of our trouble not entirely shattered, we begin to feel and have conviction about certain truths that we once only understood. One of these truths is that God is a Creator, not a Destroyer. God desires life in His world, not desolation. All about us is evidence of the endless and miraculous process of life in the world -- persisting, recurring, fighting its way through terror and death, to take root in the most forbidding of places. Our prayer book speaks of God who "renews daily the work of creation." When God said, "let there be light", He really proclaiming, "let there be life." Life came first, death last, in the scheme of creation.

As to men, so to nations and civilizations, faith can come as a renewing force through and suffering. This is a time of trouble for the Western world, and no one knows whether suffering is in store. Many civilizations caved in beneath the weight of trouble, but sometimes a people may gain a remarkable burst of insight into its goal and destiny. It may rouse itself to an act of faith and undergo a rebirth of life and mission. Such a people has been the Jewish people throughout history. This could likewise be the great and wondrous achievement of Western civilization if it but wills it, if through the ordeal it is now experiencing its faith is restored. If it can do this, its time of trouble will not have been in vain. Only if it can rediscover its faith will it then be able not only to compete but to lead they way in science, in economics, and above all in the building of a peaceful world.

There is a story about a king who in his youth commissioned the greatest historian in his realm to write a complete history of mankind from the beginning of time. After many years, the historian brought the king, now a mature man a massive collection of books which he had written. But the king, who had not lost interest but was now deeply involved in the affairs of empire, requested that the many books be reduced to a few. Years passed and now the king could not even read the few volumes that the faithful historian compiled for him. This time he was asked to write a single volume, but when he had finished it, the king was dying and he asked, "Tell me the history of man in a single sentence." The historian replied, "Man is born; he suffers; he dies."

But this was an historian's answer, not the answer of faith. Men suffer and die, man endures. States crumble, but man rise up, refusing to perish, moving on, drawn by a sense of which he is dimly aware toward a goal which will not let him rest, the goal of his redemption as a renewed being in a renewed world, as a true child of God. Thus our Bible teaches, "I shall not die but live, and declare the works of the Lord." Amen

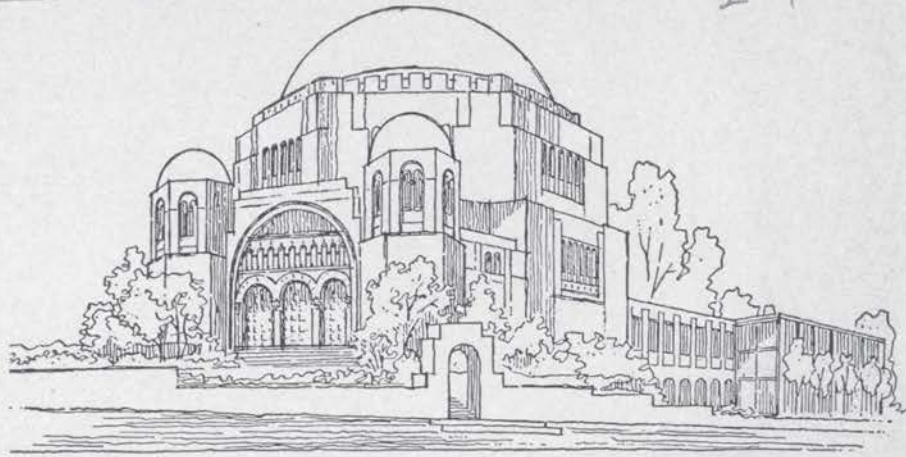
*SCIENCE VIEW OF LIFE
Sees no meaning than the vegetation of life
Religion shall on its meaning!*

High Holidays

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THE TEMPLE

CLEVELAND, OHIO
December 20, 1959
Vol. XLVI No. 8



OF TIME AND PURPOSE—FROM THE RABBIS' DESK

Each year at this time my desk is deluged with calendars. Everybody, it seems, is concerned that I schedule my life, and eager that I carry out this schedule under the watchful eye of a company's trademark.

A culture reveals itself in small details. Our concern with dates and diaries is unique to the West. Time is for us our greatest asset and its swift passage our greatest frustration, while in Asia the calendar business is a poor one indeed.

Recently, I was particularly taken by a magnificent calendar which came to me from Israel. It was developed by one of Israel's new paper making industries. It features an amazingly accurate reproduction of twelve leaves from a medieval hand-illuminated holiday prayer book; and showing a consideration and a taste almost always missing in its American counterparts, each leaf is detachable from its calendar. The twelve sheaves can be bound and kept permanently without advertisement in a specially prepared folder. This folder includes an excellent explanation.

Time is important. Western culture has the right attitude. We have only so many hours and so many days to develop our talents, to build our families, to contribute to our communities and to help establish peace in our world. A lack of concern with time's swift passage is not the mark of superior wisdom, but of long-standing futility. It is a mark of a society in which the powers of special interests are so entrenched that change seems hopeless.

AMERICAN JEWISH ARCHIVES

SUNDAY MORNING SERVICE
December 20, 1959
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
J. B. — THE PLAY, AND THE BOOK OF JOB

FRIDAY EVENING SERVICES 5:30 to 6:10

SATURDAY MORNING SERVICES 11:00 to 12:00

Being busy & living meaningfully are not the same

I especially like the idea of a calendar being appended to leaves of a prayer book. One can live frenetically but meaninglessly. We can be very busy but very wasteful of our time and indescribably frivolous of our energies. A reminder that life must be spent in worthwhile things is timely indeed. It helps us to balance our lives between the conflicting claims of society and communal service, of education and private entertainment, of family living and involvement in a thousand recreations which pull us outside of our homes.

simply tired yourself out running in place or whether you have truly progressed.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	Prelude in G minor	Bach
	Echo Bells	Brewer
	Meditation	d'Evry
Opening Psalm 96, Sheeru Ladonoy		Jacobi
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Sulzer
Kedusha		Spicker
Silent Devotion—May the Words		Schlesinger
	Miss Wischmeyer	
Before the Address:		
	Toras Adonoy—Etz Chayim	Spicker
	Mr. Hakola and Choir	
Olenu-Vaanachnu		Goldstein

I do not know whether you received this particular calendar, but I do hope that as you add up your achievements of the past year and plan for your activities of the coming year, you will pause and measure whether you have

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi

Director of Religious Education

MILTON MATZ

Assistant Rabbi

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

Librarian

A. R. WILLARD

Organist and Choir Director

A. M. LUNTZ.....*President*

LEO W. NEUMARK.....*Vice-President*

ELI GOLDSTON.....*Vice-President*

MAX EISNER.....*Treasurer*

EDWARD D. FRIEDMAN.....*Associate Treasurer*

THIS SUNDAY

Mr. and Mrs. Albert J. Goodman will be hosts for the Social Hall coffee hour preceding the worship service. Mrs. Goodman is President of The Temple Women's Association. During the coffee hour, merchandise of the Tuesday Activities groups of The Temple Women's Association will be displayed and sold by members of the Sisterhood.

Following the worship service, the congregation will meet in the Social Hall for luncheon, and then attend the special congregational meeting in Luntz Auditorium.

The flowers which will grace the pulpit are contributed in memory of wife and mother, Mrs. Ida Frankel, by Mr. Max Frankel, Dr. and Mrs. Carl Friedman, Mr. and Mrs. Robert Frankel, Mr. and Mrs. Byron Frankel and Mr. and Mrs. Donald Frankel.

In Memoriam

The Temple notes with deep sorrow the passing of

JULIUS POLLOCK

JANET B. ROSENBAUM

and extends heartfelt sympathy to the members of their bereaved families.

JOSEPH A. GUGGENHEIM

The Temple notes with sorrow the passing of a long honored friend, Mr. Joseph A. Guggenheim. Mr. Guggenheim was a major factor in Temple life for almost three quarters of a century. He was a trustee of The Temple, a member of many important committees, an Honorary Trustee for life. Mr. Guggenheim's unique area of responsibility was as Chief of our Ushers Corps. He served in this capacity for a long time. In that time, until the very week of his death, he rarely missed a service or Temple function. His is a record of lay ministry at our Temple or elsewhere in American Jewry. Mr. Guggenheim is sorely missed. The members, Board, Officers and Rabbi extend to his family their deepest sympathy.

THE TEMPLE

CONGREGATIONAL MEETING

Following the Service on Sunday morning

December 20, 1959, at 12:15 p.m.,

a special meeting of Tifereth Israel Congregation

will take place in the

Social Hall of The Temple

At this meeting, among other items of business the congregation will act upon the following resolution which was unanimously adopted by the Executive Board of Trustees, on November 10, 1959:

"RESOLVED that effective with the date of adoption of this resolution the title of Daniel Jeremy Silver as Associate Rabbi be and the same is hereby superseded by the title Rabbi."

A Buffet Luncheon will be served

THE TEMPLE RELIGIOUS SCHOOL

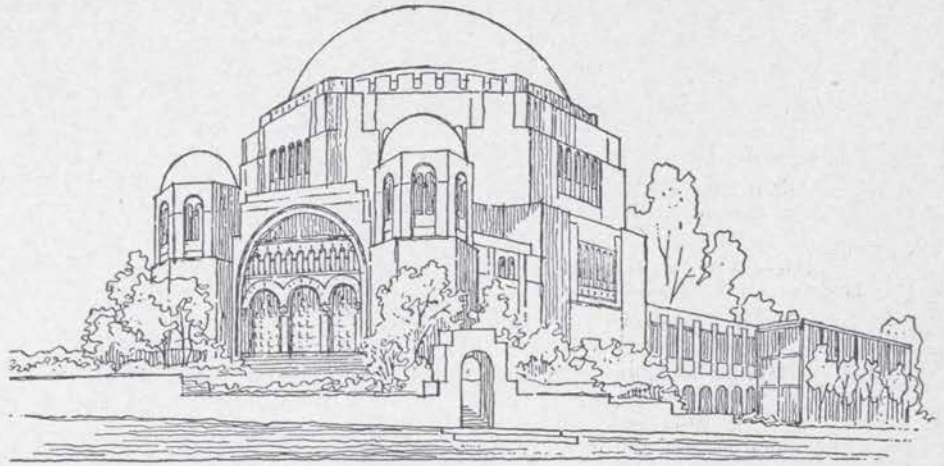
The following is a schedule for midweek classes during the winter vacation 1959-60:

Tuesday, December 22 — 9:30 A.M. to 11:00 A.M. TUESDAY Pre-Confirmation Classes and Confirmation Classes

Wednesday, December 23 — 9:30 A.M. to 11:00 A.M. WEDNESDAY Pre-Confirmation Classes

Thursday, December 24 — 9:30 A.M. to 11:00 A.M. THURSDAY Confirmation and Special Classes and FRIDAY Confirmation Classes

The above scheduled classes will count for two sessions. Limousine service will be available. There will be no classes on Tuesday, Wednesday, Thursday, Friday, December 29, 30, 31.



SOME THOUGHTS ON THE KADDISH — FROM THE RABBIS' DESK

The thing we look for in worship as in life is honesty of emotion. I saw evidence of such honesty last Saturday morning. I noticed, as the Kaddish was being recited, a young girl, hardly in her teens, rising for this prayer. I know her family, and I wondered whom she was mourning. After the service I asked, and discovered that her dog had died, that she had recited the Kaddish prayer in memory of her beloved pet. Strict Jewish law, of course, would not prescribe such saying of the Kaddish. According to tradition a man recites the Kaddish only for members of his most immediate family. But I found nothing unseemly or out of order in this girl's practice, for what is the Kaddish but a reaffirmation of God at a moment of poignant loss and deep grief?

I have been asked many questions about the Kaddish and concerning who should recite it. Reform Judaism, of course, places the obligation of reciting the Kaddish equally on men and women. We have thrown over all evidence of sexual inequality. Personally I do not find it improper for a child to rise in memory of a grandparent or great-grandparent or other loving relatives, or even of intimate companions. This is not Jewish law, but then we, as Reform Jews, are concerned with spirit and intention as well as with rigid and scrupulous observance.

From time to time this question is presented—is it correct and proper for a widow or widower who has since remarried to rise for the saying of the Kaddish? Tradition answers, no. This provision is intended to legitimize a

SUNDAY MORNING SERVICE
 November 15, 1959
 10:30 o'clock

RABBI ABBA HILLEL SILVER
 will speak on

THE STEEL STRIKE — INJUNCTION — SETTLEMENT

<p>FRIDAY EVENING SERVICES 5:30 to 6:10</p>	<p>SATURDAY MORNING SERVICES 11:00 to 12:00</p>
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natural desire to keep unhappy memories out of the new home and the new relationship. I tend to disagree with this customary reasoning. Man is capable of many loves. He does not necessarily mar new happiness by reminding himself of other happinesses especially since he cannot in any case forget them. It is quite possible to be completely in love and yet rise year after year in respect of one who was deeply loved and is tenderly remembered.

The other day I was asked a second question regarding the Kaddish. A young man whom I had converted inquired if it is proper to rise in memory of his non-Jewish parents who had recently died. My answer—and in this case the answer of Jewish tradition—is that it is not only proper but fitting. The convert has accepted a new

form of religious expression. His conversion in no way affects his love for his parents. He needs to express his grief. It would be altogether improper of us to deny him such expression.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	
Fantasia on Psalm 90—O God Our Help	Ender
Berceuse	Lemarc
Meditation	I. Freed
Opening Psalm—Mah Tovu	Piket
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Traditional-Grobani-Thatcher
Silent Devotion—May the Words	Willard
Before the Address: Psalm 95	
Let Us Sing Unto the Lord	Freudenthal
Soprano solo—Miss Wischmeyer	
Olelu-Vaanachnu	Goldstein

The Temple

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ELI GOLDSTON.....Vice-President

MAX EISNER.....Treasurer

EDWARD D. FRIEDMAN.....Associate Treasurer

THIS SUNDAY

Before attending services the Mr. and Mrs. Club will meet in the Social Hall for breakfast. Nursery care during the service will be provided for pre-school children. The congregation is reminded that children under the age of three may not be left in the Nursery. Due to the Mr. and Mrs. Club Breakfast, Pre-Service Coffee will be served in the Lounge.

The flowers which will grace the pulpit are contributed in memory of Parents, Mr. and Mrs. Siegmund Joseph, by Mrs. Harold Zellerbach of San Francisco and Mrs. Walter Goldsmith.

CHANUKAH CANDIES

The Temple Women's Association sends Chanukah gifts to men and women of The Temple family who are presently serving in the Armed Forces. In order that all of our service people may be reached, names should be submitted immediately to Mrs. S. S. Reich, 3290 Warrensville Center Road, Cleveland 22, Ohio, or to The Temple office.

CONFIRMANDS PARENTS SERVICE AND LUNCHEON

Sunday, November 22nd

Service 10:30 A.M. The Temple
Luncheon 12:00 Noon Social Hall

A musical skit will be presented by members of the Confirmation Class

HARRY D. KOBLITZ

The Temple notes with sorrow the passing of a loyal member and honored friend, Mr. Harry D. Koblitz. Mr. Koblitz had been active in the life of our congregation for half a century. He was a member of the Building Committee which in 1922 and 1923 planned and executed the program of construction for our Temple, and he was also a member of our Building Committee which in 1956 to 1958 determined and built our new Annex. A member of The Temple Board for many years, his wise counsel helped make for the steady growth of Temple life and the expansion of Temple activities. In 1957 the Board of Trustees passed the following resolution making Mr. Koblitz Honorary Life Trustee of The Temple:

"At this point Mr. Bertram J. Krohngold proposed and made a motion that Mr. Harry D. Koblitz, in view of his long, loyal and generous support in all Temple matters, be elected to the position of Honorary Trustee for life. After a proper second was made the motion was passed unanimously."

Mr. Koblitz will be sorely missed. The members, Board, Officers and Rabbis extend to his family their deepest sympathy.

THE MR. AND MRS. CLUB ADULT EDUCATION SERIES

Friday, November 20th

8:30 P.M.

Social Hall

"JUDAISM AND LAW"

Adoption, Blue Laws, Capital Punishment, Cremation, Divorce

Rabbi Daniel Jeremy Silver

Sheldon Guren

Leonard Scharfeld

Irving Konigsberg

Ken Weinberg

Allan Levine

An informal question and answer period will follow the discussion

Coffee hour

Guests are welcome

THE TEMPLE HIGH SCHOOL

"Judaism in 3-D" is the name of a series of three evening discussions to be held with the three Rabbis of The Temple by the students of the three classes of the High School. A novel and unusual format has been developed for intimate small-group discussion which will permit each student to spend one evening with each of the Rabbis.

The first of the three evenings will occur on Sunday evening, November 15th, beginning at 6:30 P.M. with supper in the Social Hall, followed by the discussion programs.

The overall theme of the three evenings will be "The Art of Prayer". The three Rabbis will each deal with one aspect of this general subject. Rabbi Abba Hillel Silver will lead his discussions on "From Sacrifice to Prayer". Rabbi Daniel Jeremy Silver's discussion theme will be "The Art of Prayer". Rabbi Milton Matz' topic will be "To Whom Do We Pray?"

The 3-D series is sponsored by the Student Council of The Temple High School.

Additions ~~to~~ ^{to} ~~them~~ ^{we} ~~keep~~ ^{keep} ~~them~~ ^{them} ~~out~~ ^{out} ~~of~~ ^{of} ~~sight~~ ^{sight}
to ~~them~~ ^{and} ~~out~~ ^{out} ~~of~~ ^{of} ~~circulation~~ ^{circulation}

The Cruellest Segregation
is that of the old from the young

Old not without responsibility
for their predicament

What will you have to ^{hold age} attract the attention
& interest of people of all
ages

You must cultivate your mind
now if ~~age~~ it is to slow
further growth later

title

THE CRUELLEST SEGREGATION

STATUS SEPARATION

Your Kipper 177) 50

June 1959

See Cooper 'Talks on Jewish Prayer' p. 65/66

Not to see offered forgiveness not only to out-and-out traitors, apostates, cowards, but also to all who had offended against the spirit, the standards, the ideals of Jewish community.

Those who had, by their own ^{helpless} placed themselves outside Jewish community, they were all "re-admitted".

Will have his problem today: many who fall far short of their obligations — who betray our standards
(illustr.) (illustr.)

What can we do about them?

Some would take a harsh, merciless attitude & suggest that we expell them, isolate, shame them

Don't you know people who are constantly forgiving at the mouth because of the evil-deeds. "Why should I give so much to charity or, why should I pay such temple dues, when so-and-so who has twice my income gives 1/2 of what I give?"

[e.g. Father neglects children - not affectionate, why should mother say "he is doing so little, why should I just mope and just increase her affection to compensate for father's delinquency?"]

Fortunately, friends, decent people sometimes talk but rarely act that way — if they did, — ~~then~~ then the standard of charity would be set by the least charitable and the highest people in town.

Fortunately, most of us are prepared to act better than the worst example we know ~~What~~ This is the moral value of forgiveness:

You know evil, you don't ignore it, but you counteract it by an extra dose of love & consideration

Doesn't this the rule in family life: How many a parent, (husband & wife) covers up for the shortcoming of a child, husband & wife by a superior contribution

Changes
Father & son.

Congregation Adath Israel

(Temple Israel of Boston)



Memorial Service

ARCHIVES

and

Scroll of Remembrance

Yom Kippur

5720-1959

Monday, October Twelfth

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 Treasures the Memory of
 Its Former Leaders

"They were honored in their generation and were
 the glory of their times"

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 who died that we may live

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LILLIE WINGERSKY
WILLIAM L. WOLF

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 David Abraham
 Ferdinand Abraham
 Hannah Abraham
 Jack Abraham
 Yetta Abraham
 Bertha Abrahams
 Mark Abrahams
 Ida Abrams
 Joseph Abrams
 Martha Abrams
 Maurice Abrams
 Myer Abrams
 Rebecca Abrams
 Benjamin Adelman
 Jennie Adelman
 Samuel Adelman
 Morris Alpert
 Fannie Aronson
 Minnie Aronson
 Nathan Aronson
 Edward Atkins
 Harold Atkins
 Hyman I. Atkins
 Clara F. Backer
 Etta Barron
 Julius Barron
 Roberta Barron
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 E. Samuel Bedrick
 Lawrence Beizer
 Morris Beizer
 Rose I. Beizer
 David Benjamin
 Sadie Benjamin
 Benjamin H. Benson
 Max Bercovitz
 Fanny Berezin
 Sara Berliner
 Mary Berick
 Joseph J. Berkman
 Rachel B. Berkman
 Fannie Berkowitz
 H. C. Berkowitz
 Nathan Berkowitz
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 Evelyn S. Berman
 Harry L. Berman
 Jacob J. Berman
 Morris L. Berman
 Rebecca Berman
 Fannie Billage
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 Bertha Bloom
 David N. Bloom
 Helen A. Bloom
 Mollie Bloom
 Tillie Bloom
 Alice Bloomberg
 Harry Boksenbom
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 Philip Bornstein
 Ruth L. Bornstein
 Sadie Bornstein
 Rabbi Barnett R. Brickner
 Annie Brightman
 Max Brightman
 Charles Brodsky
 Rose Brodsky
 Morris Bronstein
 Arthur B. Brown
 Arthur L. Brown
 Harry Brown
 Leah G. Brown
 Louis G. Brown
 Myer Brown
 Ray Brown
 Sadie Brown
 Samuel Brown
 Marion Brustin
 Irving Buchman
 Alex W. Burmon
 Abraham Burnes
 Beth G. Burrows
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 Shirley Channen
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 Ann E. Cikins
 Florence B. Cikins
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 Helene D. Cobb
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 Ida B. Cohen
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 Frances Cohen
 Hannah Cohen
 Jacob Cohen
 Joseph Cohen
 Myer Cohen
 Rose Cohen
 Samuel B. Cohen
 Samuel P. Cohen
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 Miriam C. Cohn
 R. Copley Cohn
 Sumner J. Cooper
 William Copel
 Esther Copen
 Louis Copen
 Rebecca H. Dana
 Samuel L. Dana
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 Sara R. Dangel
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 E. Philip Finn
 Dr. Israel Fischer
 Jacob Fisher
 Martin Fisher
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 Luba Forman
 Max S. Forman
 Morris B. Frankel
 Elizabeth Frankl
 Emanuel Frankl
 Frances B. Franks

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 Willard Freeman
 Bertha Friedlander
 Fannie Friedstein
 Leo Friedstein
 Bertha R. Fruhlinger
 Emanuel Fruhlinger
 Ida Frutman
 Zavel Frutman
 Fannie T. Furshman
 Philip Furshman
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 Fannie Goldstein
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 Dr. Irving L. Goverman
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 Samuel M. Grass
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 Bencion Moskow
 Sara G. Moskow
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 Benjamin Parker
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 Rebecca Penn

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 Jennie Polimer
 Samuel Polimer
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 Jacob Poorvu
 Sana Poorvu
 William J. Poorvu
 Henrietta Pollack
 Leon Pollack
 Louis Porter
 Julius Price
 Mary Price
 Gertrude (E) C. Rabb
 Jennie Rabinowitz
 Sade Rabinowitz
 Samuel Rabinowitz
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 Rachel Robin
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 Samuel Rudofsky
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 Dr. Samuel Small
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 Annie Snyder
 Ephraim Solomon
 Lillian Solomon
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 Jack Steinberg
 David Stern
 Minnie Stern
 Ida Stone
 Harold Stoneman
 Harry Strauss
 Aaron M. Swartz
 Joseph Sydeman
 Leah Sydeman

Sumner Sydeman
 William Sydeman
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Yzyer Theme: "The Greatest Waste"

see Plant Column 1859/60 - p. 13

B Gerson on "Waste"



Yoram Kippor - on 1200 BCE or Pre-High Holy to
Simon on TECHNIQUES OF FORGIVENESS

TOWARD OTHERS

The necessity thereof in a fallible world

The Moral Conditions & Prerequisites:

The excess of love over strict justice
Compassion

Humility - overcome self rightness
Perfectionism

TOWARD ONESELF

Being able to forgive oneself - see H. Meisels
Judaism p. 397

TOWARD THE DEAD

Posthumous Reconciliation

X x x

How effectuate reconciliation & forgiveness

- The greatest merit is to offer it - making first move
- The very least is to accept it & grant it
- The sending of the New Year's card is a meaningful sign that you care
- (d) a relationship must be between the offender & the offeree
- (e) Increase contact tactfully

Yom Kippur Thoughts
on FORGIVENESS OHEB SHALOM

WHAT'S ON MY MIND

(Excerpts from the Talmud Tractate "Yoma" which deals with the laws of Yom Kippur):

If a man says: I shall sin and obtain forgiveness on Yom Kippur, he is not forgiven on Yom Kippur.

For transgressions that are between man and God, Yom Kippur provides atonement; but for transgressions between man and his fellow man, Yom Kippur does not affect atonement, until he personally pacifies his fellow.

Whoever offends his neighbor by words, must apologize to him. He need make no more than three attempts (if the injured person refuses at first to accept the apology, thus emphasizing the importance of being receptive to an apology).

*Posthumous
reconciliation*

If the offended person died before an apology was offered, the offender must bring ten men to the deceased person's grave and say: "I have sinned against the Lord, and against this person whom I have hurt."

When Rabbi Zera had any grievance against a person who insulted him, he would repeatedly pass by him to make it easier for the offender to offer reconciliation.

Rab was offended by a butcher, and when on the day before Yom Kippur, the butcher did not come to Rab to apologize, Rab said: "I shall go to him to mend our relationship. So he went to the store and stood before the butcher who saw Rab but continued to chop his meat. Finally, he took note of Rab, and said: "You are Rab, go away, I will have nothing to do with you. As the butcher kept chopping the meat, a bone flew off, struck his throat, and he soon died.

Rabbi Hanina misunderstood an act of Rab and interpreted it as an offense. When Rab learned of it, he went to Rabbi Hanina thirteen Yom Kippurs in succession to beg pardon for the imagined grievance, even though the law requires no more than three approaches. Yet, he went beyond the legal requirements because his humility and kindness would not take advantage of the limits of the law.

LOUIS M. LEVITSKY

A Token for Good

Text "Show me A Token for Good" (Ps 86.17)



1. ^{In pursuit} Happiness

2. In Search for Righteousness

3. In Quest for (God) Faith

7/5/59

1959

~~WAVE 20th FEB 1959~~

Yoluzait light but on this
by the Spirit of Man : 5
Lamp of Lord

Man's task is to be
a bearer of God's light
to reflect into a
world darkened by hate
& ignorance God's bright
light of truth - love
etc.

We think of our dear
ones today and though
their lives are gone
their lights still
shine brightly in fragments
of our memory

~~great list for people to sign~~
Harold Lett et al
State Commission

rights of private
example etc

Religious Community
ask As to keep the
rights of post genetic
community

Pyrolysis's New Train

To keep alive "Western",
shows you have a party
of the best of our

(Cross Reference: ^{Don't} HAPPINESS
ETHICAL IMPROVEMENT MAN - ETHICS
God - Experience

"A TOKEN FOR GOOD"

PROBLEM OF SKEPTICISM
HOW TO KEEP FAITH EVE of Rosh HANU
IN TIMES AS THESE 1959

With joy reunion ~ apprehension - sensitive to changes - small changes in faces

There are cross-roads at which you will see a sign:
"CAREFUL, LOOK BOTH WAYS". This moment is such a point in time
when we look both ways, back into the past and forward into the
future. ~~We try to predict the future on the basis of the past.~~
This is a proper time to take stock, to orientate ourselves
before we march on into the unknown tomorrow.....

But being human, we run into difficulties as we are trying
to assess the quality of our age. How can ^{any one of us} ~~we with our limited range~~
~~of experiences, with our fragmentary knowledge~~ pass judgement on the big
problems ~~of our~~ and trends of ^{all} humanity?

Perhaps there is something we can learn from science:
Scientists have learned from the atom not only about the smallest
components of matter, but also about the history and the structure of the
entire vast universe. The small world of the atom has taught us about the
great world around us.....

In art also, an artist may paint only 2 or 3 leaves and
1 flower and yet gives us an understanding of the beauty of the entire
natural world.....Again the small teaches us about the great.

A similar idea is suggested in Scripture. King David, on a
day of great personal distress which he described as "the day of my trouble"
(Ps.86.7) offers a petition to God, but it is phrased somewhat peculiarly:

DAVID NIK 'AT DEE

SHOW ME A TOKEN FOR GOOD (Ps.86.17)

Why did David ask only for a token when he might ~~as well~~ have asked for
all the good? ~~the good~~ David was a poet, a master in the choice of
words and he knew what he was saying: SHOW ME A TOKEN FOR GOOD.

In life's important concerns, a small part, a token is sufficient to keep us going. *Life is full of frustrations*

If we don't ^{reach} find the goal ~~in sight~~, we must at least see a sign that we are on the way or that somewhere there is a way ----- The small signs of progress, a mere ~~taste~~ or token of what we want in life goes a long way in sustaining our hopes and stimulating our efforts.....

① PURSUIT OF HAPPINESS

Take one of our most basic aspirations: HAPPINESS. ~~The~~ Declaration speaks ~~not of happiness but~~ of the pur suit of happiness. This was a wise choice of words because happiness is something which all of us pursue and very few ~~people~~ capture for good. ~~It is one of our greatest and most enduring quests, despite the fact that there are so few winners.~~

What keeps us going in this pursuit of happiness? Do we measure our chances mathematically? Do we make a complete inventory of all the good and bad points of life? No --- all we need to stay in the race is an occasional taste of happiness, a mere token of it. A few happy moments are enough to make us forget all our worries and all our sorrows --- the loving hug of a child, a few carefree hours with an old friend, a quiet afternoon by the lakeside, ~~and sometimes only~~ a few words from a beloved ---any of these ~~or~~ moments of joy can break the spell of ~~the darkest~~ gloom and make us ^{still} believe ~~again~~ in the possibilities of happiness. As long as we ~~have~~ see a token for good, ~~all the~~ disappointments and heartbreaks cannot destroy our confidence that WEeping MAY TARRY FOR THE NIGHT, BUT JOY COMETH IN THE MORNING

② QUEST FOR RIGHTEOUSNESS

Scripture mentions another pursuit which is just as important.

Isaiah (51.1) says: "Hearken to me, ye that seek after righteousness.

All our life, as much as we seek after happiness, so we seek after goodness. We want to believe in the decency of human beings.

We look for proof that righteousness and justice are not mere words but forces, powers in life. It is not easy to remain an idealist and an optimist in the kind of world in which we live.

~~There is~~ [so much corruption, so much meanness and violence, ~~we~~

~~almost understand why just reading the daily paper can turn one's~~

~~inner peace into a state of being warring against~~

~~the senseless killings of~~ teen-age gangs ~~the senseless killings of~~

~~the threat of destruction that hangs over the~~ whole world, the ~~chain of aggression: Hitler, Mussolini, Stalin,~~

~~and the new masters of China~~ Korea, the rape of Hungary, the invasion of Tibet,

the attack on Laos --- names and places change, ~~but~~ the brutality and the bloodshed is the same ! WHAT IS THE ANSWER ?

Are the pessimists right? Is ~~the world really~~

~~just a~~ ~~disreputable episode in the history of~~ human history ~~as what Sir Arthur~~

~~called it:~~ "A DISREPUTABLE EPISODE IN THE HISTORY OF ONE OF THE MINOR PLANETS" ?

The answer my friends is not in trying to explain ~~all this~~ evil ~~in the world~~, but in pointing with amazement and wonder to the evidence of human goodness which is no less real *in this world*

for example, A 13 year old Negro boy from Georgia sending a bottle of Aspirin to an American air-base in Europe with the request that they drop it over Lambarene in Africa as a gift to Albert Schweitzer's medical center.

Somehow an Italian radio station hears of this odd request --- it warms the hearts of thousands of listeners and creates a generous response

In a few days,

~~and in a matter of days \$400,000 of medical supplies pile up, and~~

the French and Italian governments furnish planes for free transportation

And there in the African jungle, the 84 year old Dr. Schweitzer

can hardly believe this miracle of spontaneous goodness, sparked by a child's gift of a bottle of aspirin:

"I never thought a child could do so much good" It is an extraordinary thing --said Dr. Schweitzer.

~~Yes, the moral capabilities of man are an extraordinary thing.~~ You never know how much of a chain-reaction one single act of goodness will set off.

Call man ~~idiot, a cheat, a thief, a murderer, a beast~~ --- and you can cite evidence that will embarrass every idealist, still man is more. Is there not ~~some sense of~~ love? ~~some sense of~~ justice? ~~some sense of~~ goodness? However small in proportion, we need to see just a little of it and all the evil in the world cannot put it out of our minds.

Remember

~~Who has had a more tormented childhood than Anne Frank, who immortalized her young and beautiful soul in her diary?~~

~~It is unbelievable, but there in that dismal hiding place up in the attic, scared to death at every sound, watching with horror the daily procession of unfortunate ones carrying little bundles being driven to the death-camps, seeing and suffering the greatest evil recorded in human history, Anne Frank nevertheless affirms her faith in man.~~

"despite everything," she writes in her diary, I STILL BELIEVE THAT PEOPLE ARE REALLY GOOD AT HEART

What persuaded her?

~~How did she reach this conclusion? It was not an inventory of all the good and evil, a balance sheet of history, that persuaded her, rather an occasional glimpse, a mere taste of goodness. To have experienced the love of at least one human being, to have known at least one truly good~~

person, was enough to fill her with faith in the goodness of man,
~~despite all contradictory evidence.....~~

A woman, liberated after indescribable mistreatment in a Japanese
prison camp, summed up her unbroken faith in human decency with
the words: "ALL THE DARKNESS IN THE WORLD CANNOT PUT OUT THE LIGHT OF
A SINGLE CANDLE"

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SHOW ME A TOKEN FOR GOOD ---and I can still believe that there is goodness
in the core of humanity.....

③ SEARCH FOR GOD



Recently, a new member told me that he joined the Temple mainly because of
his children, but that he himself was not ~~likely to come~~ ^{coming} to services
because, said he, " I AM NOT YET A CONFIRMED BELIEVER."

In other words, he is waiting for ~~more~~ more convincing proof of God's
~~existence, at least~~ before agreeing to a summit conference with the Almighty.

~~if he is really waiting, as he said, to become a confirmed believer, I'm~~
afraid he'll be waiting a long time, because there is no such thing
as a "confirmed" believer. You can be a confirmed liar, a confirmed
smoker or a confirmed drinker, but you can't be a confirmed believer,
because the most important item of faith, God Himself, cannot be
confirmed. God is not a test-tube exhibit, ~~not~~ something you can measure
with a yard-stick. Belief in Him is always a venture of faith with
uncertainty ~~all the time challenging our faith~~ ^{remaining all the time:}

When in the dim beginning of the years,
God mixed in man the raptures and the tears
And scattered thru his brain the starry stuff,
He said:

I will withdraw my Face,
 Veil Me in shadow for a certain space,
 Leaving behind Me only a broken clue ---
 A crevice where the glory glimmers thru,
Some whisper from the sky,
Some footprint in the road to track Me by.

I will leave man to make the fateful guess,
Will leave him torn between the No and Yes.....

(Edwin Markham, "Man-Test")

A religious person does not have all the answers, but ~~rather~~ all the questions. He is full of wonder, torn between faith and doubt, forever seeking the elusive presence of God.

Isaiah after saying, "Ye who pursue righteousness," says:

YE WHO SEEK THE LORD. Religion, also, is a quest, a pursuit, like ^{the unending} ~~that~~ ~~find~~

quest for perfection and happiness and goodness

Elsewhere Isaiah says

~~In another passage, Isaiah repeats the point: "SEEK YE THE LORD WHILE HE MAY BE FOUND" (55.6) and one of our sages comments on the words "while He may be found":~~ There are times when God is found, and times when He is not found.

Moses found God at Mt. Sinai, but not in the cleft of the Rock.

There he ^{was told:} ~~heard the words:~~ "THOU CANST NOT SEE MY FACE" (Ex.33.21)

David found God when ~~he~~ ^{writing} the 23rd Psalm: "THE LORD IS MY SHEPHERD" but not when he composed the 88th Psalm: "WHY HIDEST THOU THY FACE FROM ME?" (Ps.88.14)

Jeremiah found God when he said "There is in my heart as it were

a burning fire" (Jer. 20.9), but not when he complained bitterly: WILT THOU INDEED BE UNTO ME AS A DECEITFUL BROOK, AS WATERS THAT FAIL ? (15.18)

In this ~~case~~ ^{case} Jeremiah's ~~impatience~~ ^{was as impatient as} was not very different from ~~that of~~ the little boy pictured in a cartoon, ~~down on his knees by his~~ ^{with rising irritations;} bedside, ending his ^{night} prayers ~~out of patience with the Almighty:~~

"Aunt Stella isn't married yet.
 Uncle Hubert hasn't got a job.
 Daddy's hair is still falling out.

I'm tired of saying prayers for this family without getting results"

the lack of results from prayer as proof to existence of god? Certainly not. God is no supernatural slot machine. He should be proud to deliver answers, fulfillment of every petition. Indeed, we should be grateful that so many unwise & unworthy prayers go unanswered & unfulfilled. The unpredictability of prayer is not due to the unreliability of God. Both are wrapped up in mystery.

Browning plainly stated the truth: "A PIOUS PERSON IS ONE WHO LIVES A LIFE OF FAITH DIVERSIFIED BY DOUBT"

X X

Is any man ever going to hold God in the palm of his hand?

H. G. Wells in his story, "The Soul of a Bishop", listened in on a conversation between the bishop and an angel. The angel is telling him that all religions are trying to express a truth which they don't clearly know, a mystical something that eludes the mind as water escapes the hand. "But the Truth," said the bishop, hoping for an exclusive revelation, "you can tell me the Truth". The angel smiled, cupped his hand over the bishop's bald spot, stroked it affectionately, then holding his cranium firmly in his strong hand, said,

"Truth! Yes, I could tell you.
 But could this hold it? Not this little box of brains.
 You haven't things to hold it with inside this."

What sort of God would He be that you and I would get our minds around ~~or~~ hold inside our little box of brains? Does reality stop at the limit of our mental powers? Might there not be whole worlds, whole systems of existence of which our little minds haven't even the faintest idea?

If God is , as some of us believe, a God who can create galaxies of galaxies, yet whose Spirit is in all living things, He is hardly the sort of God we can "read like a ^{open} book" ~~or encompass in our little box of brains.~~

There is no confirmed belief
No, ---we only know some token of His presence. We only see fragments of reality, "fleeting shadows in a cave" Plato said.

College Sophomores speak glibly of human knowledge, but wise men know that all we know and all we hear is but a whisper:

"Some whisper from the sky,
Some footprint in the road to track Me by"

Mystics have always concluded

that the seen world ~~is the visible manifestation of forces in the unseen~~ ^{manifests} of which we have no sure knowledge, only whispers.

Beauty is a whisper, ~~a small whisper of God speaking to something in us~~ deeper than reason and deeper than words about something back in the shadows of the infinite "Night unto night revealeth knowledge

Yet there is no speech, there are no words..."

Music is a whisper, ~~which carries us further beyond the borders of the seen than any other gift, but still at its best it is a whisper.~~ (p. 19)

"Music," said Walt Whitman, "is what wakens in you when you are reminded by the instruments."

"'Tis but the faint and far reverberation

Of that great tune to which the planets roll"

Francis S. Osgood

Science is a whisper. ~~It has not banished the mystery.~~ Every blade of grass is an unsolved miracle....every atom an infinite world of its own.

15

Every new discovery is like a door that opens ~~upon~~ ~~for~~ ~~us~~ ~~new~~ ~~corridors~~ ~~full~~ ~~of~~ ~~closed~~ ~~doors~~ ~~and~~ ~~we~~ ~~stand~~ ~~there~~ ~~even~~ ~~more~~ ~~mystified~~ ~~at~~ ~~all~~ ~~the~~ ~~secrets~~ ~~of~~ ~~the~~ ~~unknown~~.... *and new mysteries.*

Science has not yet ^{given} come up with the irrefutable proof of God

but in the words of Eddington it sees " A strange footprint on the shores of the unknown, and maybe that is all man will ever grasp of the Almighty "

"Some whisper from the sky

"Some footprint in the road to track Me by."

~~How much more can little man stand to know? How much more can~~ *little man* ~~bear~~ to see?

"He who wants all heaven in his head," said Sir Wilfred Grenfell, "is going to have his head split."

~~Perhaps~~ God is merciful in sparing our delicate nervous system, lest too much reality breaking in, should crush us, as too much power in the wire, blows a little fuse. *Our knowledge* ~~And so, all we ever come to know~~ of God is just a token, a clue, ~~which~~ *believable* ~~which~~ comes to us in the illumination of a sacred moment, but it is enough to make God *real* ~~within~~ and ~~take~~ the ~~life-long quest and~~ search for His nearness worthwhile.

And so, friends, ~~we have seen that~~ *as we look into* ~~tomorrow and the uncertain future,~~ ~~our highest concern~~ ~~it is a~~ ~~bravely quote here!~~ ~~let us not~~ ~~mistake to~~ look for complete reassurance. *But* When we grow pessimistic,

or cynical or godless, one moment of truth is enough to bring the universal truth back to our hearts and minds. SHOW ME A TOKEN FOR GOOD.

We see a *little* ~~small~~ candle *in the dark* and all the darkness in the world cannot put it out,

~~We~~ We have one moment of wonder and reverence and ~~we~~ go seeking & yearning for its repetition:

Browning said it well. No believer is immune against the erosion of skepticism as certain experiences make us wonder: if God is really with us, why the stone but...

One everlasting whisper, day and night repeated --so:

Something hidden . Go ~~and~~ find it. Go and look behind the Ranges --

Something lost behind the Ranges.

Lost and waiting for you. Go.!

(R. Kipling)

May God grant you happiness, ~~or at least the desire to pursue it~~
~~May God grant you~~ goodness, ~~or at least faith in its existence~~
and His own presence, or at least a token ~~for good~~ ~~_____~~

to sustain your hopes. Amen.



ADDING LIFE TO OUR YEARS

The Problem of Aging

In recent days our people have been busy exchanging greetings and good wishes with one another. To the best of my knowledge every card I received included the wish for a long life -- some added the wish for prosperity, health or happiness -- ~~but more as far as I recall omitted~~ but as far as I know, ~~all of them expressed~~ ^{thought included} the wish for a long life. ~~The thought struck me.~~ What if that wish were granted unto all of us : a long, long life! Do we really want an extended old age?--

Somebody said very wisely: We all want to live long, but not grow old.

It so happens that our statistical chances for an old age are very good, ~~better than ever in history.~~ Since 1900 the average life expectancy has risen 20 years --and the number of aged in America has increased 500 % ///// yet, at the same time, old age has become an embarrassment to our generation. We hesitate to call anyone old. The word has become ~~increasingly~~ offensive to us. We use all kinds of euphemisms -- such as "senior citizen" or golden ager ---- ~~we just hate to call anyone old.~~ Could it be because we are actually afraid of old age, and, although ~~we keep wishing one another a long life,~~ we really view such a prospect with great apprehension???

The fact is that our society glorifies youth but has no real place for the aged. We don't know what to do with him and so we alternately neglect ~~him~~ and pamper him. We neglect him when we force his retirement at 65, ^{the aged} when we try to isolate and segregate/in a rooming house, apartment or institution away from our own home, or, if need be, keep him in our home, but ~~as~~ ^{as} much as possible try to keep him out of sight or out of our own social circle --- and then, perhaps to relieve a guilty conscience, we

Autecomycin was discovered by an 83 yr old scientist who had been retired forcibly by his University 18 yrs before.

*I mean no criticism of his program
It is wonderful as far as it goes, but not enough*

pamper the aged with Golden Age clubs, free rides, ^{free meals} free movies and theatre admissions ---but despite all the fuss we make about our aged ~~in some of our communities~~, we ^{set them apart} ~~keep them together~~ as a group, ~~and~~ apart from our own ~~social~~ life, and, no matter what we say, we really have no place of usefulness for the aged, and without a place of usefulness, there can of course be no place of honor for the aged.....

Talk about status seekers: the people ^{who} ~~that~~ have really lost their status and are desperately trying to find some new place of respect and self-respect are the old folks. The seriousness of this problem is underscored by the statistical fact that 50% of the old people, if left to themselves, are destined for a mental institution within 7 years' time.....

The problem of the aged is not only one of the most sensitive questions of conscience, particularly if we are thinking of some old people in our own families, but it also becomes a most disturbing personal matter if the retirement age of 65 is not too distant and we contemplate those years of post-retirement ~~age~~ in our own life.

Many people, perhaps the majority, simplify the problem by seeing only the economic side of it ---that is, they think in terms of buying insurance, pension plans, old-age benefits, tax-relief and low cost housing ----We suppose we solve the issue if we give the aged economic and social "security". If they have bread, and an occasional circus, what more could they ask?

The Arabians were wiser. They coined a proverb:

" If thou hast two loaves of bread, sell one quickly
and buy therewith a flower, for the soul also
must be fed"

Man does not live by bread alone, nor by a chicken in every pot...
or even by the television set in every room. Man lives by
meaning.

We too seldom ask: What is the meaning of the life of the elderly?

In fact , this is a crucial question for all of us who may still
be young --- if we aspire to long life, it will only be a blessing ✓
if we can see some meaning in that phase of life which we call ~~our~~
"old age"--- what is its meaning?

Some people think that old age ideally should be ~~just~~ one
long vacation; ^{they dream of} settling perhaps in one of those much advertised
Florida communities for elderly people, with loads of time for
canasta and fishing --- but studies show that idleness is a two-
edged sword. It may be physically comfortable but mentally ~~destructive~~
~~it is very disturbing.~~ With nothing to do, without a challenge
to give our minds an outside focus, our attention becomes
self-centered. We become over-sensitive. Sights and insults
are imagined, aches are magnified. When former President Herbert
Hoover, ^{then} now in his 80ies, was asked why he continued to put
in 12-14 hour days, he said that an idle person becomes
engrossed in "pains and pills"..... "What is life's heaviest burden?"
asked a youth of a sad and lonely old man. " To have nothing to carry"
he answered.

~~How about the opposite~~ Would the opposite of idleness be the solution to the problem of the aged? There are some elderly persons who say: I refuse to act my age. I'll keep up with the young folks. I'll keep as busy as possible and have fun, too. Busy with what? Fashionable resorts have a number of elderly guests, frantically learning the ^{latest dance steps} (cha-cha) and trying to be the life of the party. ^{It's somewhat pathetic & protest} (But) who needs playboys with ^{public chairs and} wrinkles?

~~There is very little happiness for the aged in the wearing of the false mask of youthfulness.~~

In ancient Sparta and among the barbaric tribes of Germany, the aged were abandoned in a lonely spot and left to die unattended. Generally, the Western World could see no real meaning in old age, except for one people. ~~The~~ The one people which found meaning and dignity in old age, ~~my friends,~~ were the Jews.

Said Moses: Rise before the hoary head; honor the face of the old man
Lev. 19.32

But, the honor shown to the aged was not unconditional. Make no mistake: There was a condition:

The assumption was, in the words of Job (12.12) that

WISDOM IS WITH THE AGED,
AND UNDERSTANDING IN LENGTH OF DAYS.

There is an old Jewish saying: OLD AGE TO THE LEARNED IS HARVEST TIME

The Hebrew word for elders *זקנים* also means leaders and also scholars --- because among our people , leadership depended on knowledge, and knowledge was generally found in the old.

The old Jew ~~derived~~ ^{enjoyed} his dignity from the crown of learning and he ~~had~~ ^{enjoyed} respect because he commanded ^{it} by the force of his intellect and the wealth of his wisdom.

~~NOW HERE YOU HAVE A UNIQUE ROLE FOR THE AGED FOR WHICH HE MIGHT BE BETTER EQUIPPED THAN ANYONE ELSE IF HE PREPARES HIMSELF FOR IT.~~

The meaning of old age is not merely continuing vitality but ~~the~~ ^{the fruition,} ~~time when~~ ^{ripening wisdom} "Ripeness is all" as Edgar says in King Lear.

~~It is the time when the physical seed, passing through the beauty of flower, reaches the richness of the fruit.~~

Ps. 92.15 exclaims "They shall still bring forth fruit in old age" "Much experience is the crown of the aged" says Ben Sirach 35.6

out p.7

Rabbi Akiba in a famous parable teaches us an important truth about life:

He compares life to a store where we buy on credit. His words are :

"The store is open, and the ledger lies open;
whoever wants can come and buy;
but the collectors make their rounds and exact payment
whether ~~they~~ ^{we} are willing or unwilling,

Of course Akiba might have compared life to a battle field to bring out the struggle for existence, but he preferred to explain life on the basis of credit buying, what was his point?

Since the dawn of time, man has lavished attention on his children. A parent will do anything for his child and ~~for many years do all in his power for his offspring.~~ The child gets everything he needs without having to pay for it. As children, we have unlimited credit. In the words of Rabbi Akiba: "The store is open"

The youth differs from the child in 2 respects: He wants a great deal more, and he does not ~~sit back and~~ wait for the parent to satisfy all his demands. The youth goes out and grabs ^{himself} whatever he can get. He is hungry for life, his appetite for pleasure is unlimited; his dreams of glory, his ambitions know no end.

In youth we go out and look for the things we want, as Rabbi Akiba said:

WHOEVER WANTS CAN COME AND BUY

But when we are mature, we begin to pay off the debt we now owe to life. There is a price to be paid for what we have taken.

"FOR THE LEDGER LIES OPEN AND THE HAND WRITES
AND THE COLLECTORS MAKE THEIR ROUNDS AND EXACT PAYMENT,
WHETHER WE ARE WILLING OR UNWILLING"

Those who have taken nothing but pleasure and amusements in youth and maturity, must pay back with weary bodies, disillusioned minds and cynical moods. While those who have absorbed knowledge and treasures of wisdom in youth and maturity, must be prepared in old age to repay society with the fruit of their learning.....

Childhood is the time for unlimited credit;
youth the time for grabbing at life's commodities,
age, the time for paying back our debt to life.

You may take whatever you want out of life, but never forget that you will have to pay some day for it ---if you have something of value to give to society, you will be honored; if not, you will be put to shame.....

WHY ARE OLD PEOPLE IN OUR TIME PUT TO SHAME ?

WHY IS THERE NO PLACE OF HONOR FOR THE AGED AS THERE USED TO BE ?

Let us answer with a question: Does the average elderly person of today have anything of value to contribute?

Does he have the grace of knowledge and the wisdom which used to win respect for our elders in past generations ?

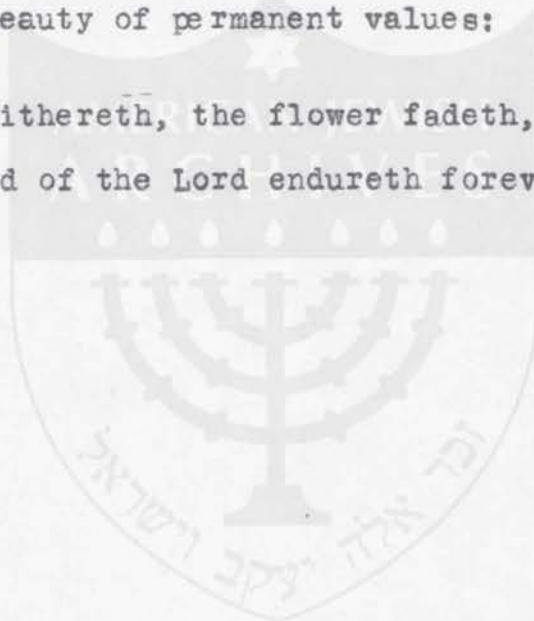
At this point I address myself especially to the young and middle aged in our congregation. Whether today or some other day, you will have to make a decision whether you will, with all your heart, aim to absorb the knowledge which will lend your old age the saving grace of wisdom. Modern science almost guarantees you 10 to 15 years of life past the age of 65. Will you be a useless vessel when you stop earning dollars? What will you be able to contribute to your fellowman? It is entirely up to you whether those years will be years of uselessness, or of continued achievement and honor.

The preparation for old age is now in youth and in middle age.

Physcial beauty can be preserved only in stone but not in flesh and blood. It is pathetic to spend the years of middle life trying to achieve the false mask of transient youth.

What we can perpetuate is the beauty of the mind, the beauty of character. IF YOU GAIN SPIRITUAL STATURE, YOU WILL ALSO HAVE STATUS, DIGNITY, ESTEEM. Somebody said that after 30 we are all responsible for our own face. Your countenance will reflect poise and serenity, the beauty of permanent values:

The grass withereth, the flower fadeth,
but the word of the Lord endureth forever.



I call you back to the word of the Lord, to Torah, to learning. As your Rabbi, I have a teaching commission. My primary responsibility is to help you learn.

Let me suggest to you the following 4 resolutions for the new year:

1. As a member of the people of the book, I shall have in my possession a Bible and read it daily.
2. I shall ^{cultivate my spiritual self by} practice meditation in my pew and expect instruction from the pulpit
3. I shall participate in at least one sustained study course this year.
4. I shall read books --the daily newspaper is not enough. Only books can develop the larger issues and deeper problems of our time

Our way of life is too materialistic; it makes no provisions for intellectual growth, for the building up of a spiritual capital on which to draw when we are no longer the central figure of a busy household or enterprise.

It is inevitable that old age will bring much loneliness.

Dear ones, friends will leave us ---this must happen.

Our children will likewise move into different circles; this is natural and must be. How will you fill this void?

What will you do with those many hours alone?

Remember: "NO ONE GROWS OLD. YOU ARE OLD WHEN YOU STOP GROWING"

and there is only one way the aging person can still grow and that is mental growth --- but you would have to

cultivate your mind in youth and middle age if it is to keep growing in old age:

WHY BUILD THESE CITIES GLORIOUS
IF MAN UNBUILDED GOES?
IN VAIN WE BUILD THE WORLD, UNLESS
THE BUILDER ALSO GROWS.

Cross References
Responsibility
NOW IS TIME
SACRIFICE
TRUTHFULNESS

EVASION OF RESPONSIBILITY

KOL NIDRE 1959

The General Electric Company has come out with a new kind of alarm clock. It wakes you, and when you turn off the alarm, 10 minutes later, it automatically rings again.

This clock takes into account a basic fact of human nature: We all like to go to sleep on our duties. Be they ever so plain, we try to ignore the call of duty.....

Our Jewish Calendar seems to have born human nature in mind when it decreed Rosh Hashonah which sets off the alarm of the Shofar sound, arousing us from the slumber of moral indifference, ---and only 10 days later scheduled Yom Kippur to greet us with the sound of the Kol Nidre to make sure that our conscience is fully awakened.....Whether or not you understand the words of the Kol Nidre, you recognize its voice ---it is a voice that pleads with your conscience. Tonight, we identify ourselves with that voice; it expresses our sense of guilt. It echoes a stricken conscience... ..

At every moment of life, Gerizim and Ebal stand before your
conscience --the blessing and the curse --and the choice is
with *you.*



EVASION OF RESPONSIBILITY

You may not understand the words of the Kol Nidre, but you recognize its voice,--- it is the voice of the guilty conscience. Tonight we identify ourselves with that voice. It gives expression to our sense of guilt. We are conscience-stricken, or at least, we appear to be

Our sages would sharpen their wits asking 2 questions: Which is the greatest Mitzvah, and which the greatest sin. Opinions differed on the greatest Mitzvah, but they were agreed on the root of all sins:

He who says *לֹא שׁוֹפֵט וְלֹא שׁוֹמֵר* THERE IS NEITHER JUSTICE NOR JUDGE is a Kopher B'Ikkar, one who rejects the fundamentals. [נ"ב ק"י]

The foundation of all morality is the belief that we have responsibility, that we cannot do whatever we want, that there are demands we must fulfill ---in other words, that man has moral responsibility.

General Electric Ad - 10 days later

Last year a newspaper in San Angelo Texas carried a signed advertisement in the classified section marked "Personal", which said:

"I will not be responsible for any checks signed by me this year!"

This is ridiculous ---and yet the author of this ad was doing what unconsciously we are all trying to do: EVADE RESPONSIBILITY.

We don't put ads in the paper saying so, but we have developed to perfection the art of evading responsibility. What makes it an art is that publicly we maintain the impression of being upright, conscientious human beings, while in ^{reality} (actual practice) we subtly and skillfully evade responsibility.

If this New Year's decision and resolutions are to prove better than in years before, (If you and shall truly make important decisions or resolutions) avoid all the methods of evasion against which we need to be alerted

I. PROCRASTINATION

Hillel called attention to the most widespread technique of evasion: *UNIK 1278 108 P/C* IF NOT NOW, WHEN? *(Ab. 1.14)*

Mark these two words: LO ACHSHAV --- NOT NOW

It is theology for our best intentions.

Visit your sick friend ---- LO ACHSHAV - *Not Now*

Spend this day with your aged parents as a mark of affection -- *1278 108*

~~You believe in~~ *Practice* democracy --write the letter to your congressman -- *1278 108*

You always wanted to read the Bible & learn Hebrew, but -- *1278 108*

Yes, I should accept an office in the organization, but *1278 108*

Become active in this way while
The tender words unspoken,

The letters never sent,

The long forgotten messages,

The wealth of love unspent ...

For these some hearts are breaking,

For these some loved ones wait;

So show them that you care for them

Before it is too late.....

Solicitors for charity are well acquainted with the tactics of delay.

Ask a man for a donation, and all of a sudden he turns into a deep thinker. He says he needs more time to study the cause. Or he pleads consideration for his wife. He must talk it over with her; any excuse to gain time in which ^{to subdue} his more generous impulses ~~can cool off~~ !

LO ACHSHAV --Not now, is a tried and tested method of evading responsibility

After Rabbi Moshe of Kobryn died, someone asked a disciple what was most important to his rabbi.

The disciple thought and thought , then answered:

"Whatever he was doing at the moment."

RESPONSIBILITY MEANS TO RESPOND INSTANTLY TO THE DUTY AND THE NEED OF THE PRESENT MOMENT ---and the very first trick of evasion is to say LO ACHSHAV ---Not now!

II. REFUSING TO PAY THE PRICE

We have several common expressions characteristic of another highly successful method of evading responsibility. *can be mastered by several methods:*

For example, we say: "A man has to live" What does that mean?

It generally means: "I am vaguely ashamed of what I'm doing but I don't have the moral courage to live like a man of integrity .

In every profession and in every trade there is a code of ethics and ^{also} men who knowingly transgress it ---but what pangs of conscience there are, ^{may} will be overcome with the plea of self-preservation.

"A man has to live" ~~But let no one fool you. Strict honesty does not endanger survival.~~ *In other words, you admit the rightness of the ideal, but refuse to pay the price it demands.* Honest men also live, but irresponsible men refuse the sacrifice honesty sometimes demands. *Further Illustration: Cheating in examinations, TV QUIZ SCANDALS, ADVERTISERS DECEPTION*

Another common expression which reveals evasion of responsibility is the phrase: "I'M ONLY ONE PERSON." It means, I know ^{the} my duty,

~~right course of action,~~ but I don't want to take ^{a personal} any risk by doing it. *The prophet Elijah* When Elijah wanted to quit ^{the prophetic calling,} what argument did he use? *He said "There are no more prophets of the Lord, all Israel have turned traitors AND I AM ONLY ONE PERSON WHO IS LEFT. GOD REQUIRED ELIJAH AND TOLD HIM TO GO ON WITH THE JOB"* For example a mother who calls ~~admitted~~ to tell me of a bigoted remark her child's teacher made in class, but insists that nothing be done to correct the situation: "I'm only one person," you know, I don't want to start trouble.

PK119.14
BUT EVER SINCE

"I AM ONLY ONE PERSON" HAS REMAINED THE CLASSIC ARGUMENT OF THE SHIRKER *OF RESPONSIBILITY*

See Shefa

Glenn

p 8



A teacher in a school, A doctor on a hospital staff, a government employee in his department, all kinds of people in all sorts of positions, see abuses or defects that cry out for correction but cowardly evade their responsibility with the excuse:

"I'm only one person"

A fine negro family wants to move into my block, but my bigoted neighbors are plotting to prevent him. What's the use fighting them, I'm only one person.

The ^{underlying} assumption ⁱⁿ of this common ^{backing away} (excuse) from responsibility is that "only one person" is an insignificant factor, that it doesn't matter ~~what~~ only one person does/ The truth is that all the good and all the bad in the world usually begins with only one person.

Rabbi Joshua ben Hananiah said: I was once walking along, and there was a path crossing a field, and as I was entering it, a little girl called out to me, "Rabbi, this is a field!" I answered: "But there is a trodden path." She said to me: "It is ^{trespassers} (robbers) like you who have made it a path."

THE PATH OF WRONG DOING is constantly widened by those who conform to the prevailing lower standard, who evade their individual responsibility with the mistaken idea that the individual does not matter in the sum total of society.

Albert Einstein said shortly before his death:

IF ONLY 2 PERCENT OF THE WORLD'S POPULATION WERE DETERMINED FOR PEACE, WAR WOULD BE IMPOSSIBLE.

III. PRETENDING

The most sophisticated method of evading responsibility is to profess a lofty principle, but betray it in practice.

Out in Washington State there was a lumber camp. Downstream was a little community. The people there would fish the floating logs out of the river. They would saw off the ends which bore the lumber company stamp. Then they would take the logs and build houses for themselves. The preacher got wind of this.

Sunday he preached a sermon on "Thou shalt not steal"

After the service, the congregation ^{praised} greeted him warmly and thanked him. Next Sunday he preached on :

"Thou shalt not cut the ends off other people's logs". And they ran him out of town.

The generalities did not bother them. The specific was what hurt.

We have people in this congregation, as elsewhere, who are in favor of justice, equality and brotherhood, ^{in general} but ~~they~~ just don't see ~~why we~~ ^{how} ~~must apply~~ these general principles ^{apply} to specific and ill-favored minority groups.....

Or, businessmen who attach great value to the ideal of truthfulness, but just don't see what that has to do with deceptive advertising copy...

Or, those members who are proud of their Judaism in general, but neglect every specific Jewish ^{standard} duty regarding the Sabbath, Prayer & Study

We must admit that the cleverest evasion of ~~responsibility~~ is to make a show of meeting the very responsibility ^{from} which we strenuously escape....

In this respect ^{Public Prayer} Yom Kippur is our greatest danger.

It leads itself to a magnificent game of pretending.

^{Particularly during the 4th Holy Days;} There is the extraordinary prolongation of worship to suggest how

deep is our reverence -----and ^{on y. k} the fast, a most impressive demonstration of the spirit's triumph over the material ---- and the long confession of sins which the orthodox still dramatize, with the rhythmic beating of the chest: AL CHET SHECHATONU

But Issiah, already 26 centuries ago, was not taken in by all that pretended piety, and voiced his disgust in that classic chapter ⁵⁸ which will be read as ^{y. k's} tomorrow's Haftarah. IF THERE IS NO REAL TESHUVAH, No turning about, no actual change in the Jew's life, then prayer, ^{and penitence} and fasting are for nothing.

Whether or not this night will truly move us to repentance ~~which~~ depends on the truthfulness of our confessions. ~~The call to confession reached our people through the prophet Hosea; said:~~

לִקְחֵם אִתְּכֶם אִתְּכֶם וְשׁוּבוּ אֶל־יְהוָה

(Hos 14.3)

TAKE WITH YOU WORDS AND RETURN UNTO THE LORD

We must find the right words, words of truth, ~~which will drag our~~ ^(14.3) sins out into the open, ~~and~~ ^{where we can} confront them ~~and~~ ^{manifest them} and defeat them.....

But let us not underestimate our resistance to the truth.

The Ladier Rabbe used to say: I have labored 21 years on truth.

7 to learn what truth is

7 to drive out falsehood

7 to acquire habits of truthfulness. It takes character to wage

The battle for truth ---the unworthy is frightened away.

Said the medieval Jewish poet Immanuel:

"The homely woman fears the mirror"

In the witness stand, they ask ~~us~~ not merely to tell the truth, but, the truth, the whole truth and nothing but the truth.

We must reckon with man's extraordinary capacity of keeping the truth from others and even from himself.

For example among the sins which we shall name tonight in one

of ~~the prayerbooks~~ ^{our} confessional prayers is נְדַבַּר מִצַּדִּיק וְיִחַדְנֵה יְהוָה

THE SIN WHICH WE HAVE SINNED BY WORD OF MOUTH

(U.P.II p.150)

In reading these words, perhaps we shall confess in our hearts before God that we have been speaking harshly to wife and children. We shall sort of congratulate ourselves upon our courage to speak inwardly such words of truth. Yet, perhaps this truth is a lie. Perhaps it only serves to conceal the larger truth of having been unloving, indifferent and remote in our family relations.

To confess this whole truth would stab us too deeply and would demand נְדַבַּר a turning about. Therefore, we try to hide behind a lesser truth. It is a clever game, but there is no fooling before God. ONLY THE WHOLE TRUTH AND NOTHING BUT THE TRUTH CAN RENEW THE CORE OF OUR INTEGRITY AND MAKE US FEEL forgiven & REBORN ON THIS DAY.

The Hebrew word נְדַבַּר Repentance suggests our faith in human nature. Literally it means "Returning". The sinner is not a man who has changed into evil, he is a good man who has lapsed from his goodness, and only needs to be turned around again to his own true self. A true confession is the beginning of the rediscovery of our true self.

In the Bible we find a story about two similar mountains

Deut 11:29 גֵּרִיזִים עֵבָל בְּרָכָה קָלָה

In this passage, Moses sends half the tribes up Mt. Gerizim to bless the people and he stations the other half on Mt. Ebal for the curse. And the Lord said: "See, I have set before thee this day, life & good, and death and evil."

A commentator tells us that the mountain of curse is the same height as the mountain of blessing; the same number of tribes ascended each. Is the Bible trying to tell us that the curse is just as important as the blessing? does it mean that evil is as important as good?

Considering the conditions of our own life and of the world, we can see in them both blessing and curse. The same technology which furnishes us with every kind of convenience as a blessing in peace time, could just as quickly destroy us as a curse in time of war.

This day of Yom Kippur is a day of personal religion, a day of personal evaluation. On this day, we must relate everything that is general to ourselves personally. As we look inside, we realize that we have many blessings, but that each can be turned into a curse. Our drive and stamina which provides a livelihood as a blessing for our family, could, if unrestrained destroy our relationship with others and rob us of peace and happiness. We also must think on this day of all our handicaps, our curses, and realize that our handicaps can be turned into blessings.....From pain we might take the blessing of sympathy; from defeat, the blessing of humility; from insult, the blessing of tolerance.....It is in the process of this personal evaluation that we think of the good things, the Mitzvoth, ^{the blessings} we performed and also of the wrongs, the curses we accomplished....and as we consider both we feel we must choose our path for the coming year....

Many times in the coming year we shall hear a voice speak to us:

"I have set before thee life and death, the blessing and the curse; therefore choose life....."

The essential meaning of responsibility is to choose.....

The choices we shall make, will be right if we remember these 3 requirements:

A sign at a rail-road crossing says:

"Being on the right track doesn't mean much unless you keep moving"

High ideals do not mean very much if we do not respond to them in our daily life.

Responsible living by the principles we profess will require at least these 3 things:

1. ^{Surrender} Giving up our tactics of delay --- LNNIC 1858 108 DIC
2. ^{Be ready} Willingness to pay a price---There is no integrity without moral courage and there is no moral courage without a price ticket sticking your neck out.
3. Practice your principles -- let your action in specific situation reflect the noble ideals ^{the noble ideals} ~~the noble ideals~~ ^{affirm} ~~affirm~~ ^{general} ~~general~~ End the Masquerade --face the truth about yourself

~~And so, let us heed the call of the prophet, pleads with us:~~

קח אתכם את דברי תשובה

"take with you words ---words of prayer and confession of sin,

והשׁוּבוּ לַיהוָה אֱלֹהֵיכֶם וְנִסְחָרְתֶּם and return unto the Lord, ~~cleansed and purified~~

וְאָמַרְתֶּם לַיהוָה אֱלֹהֵינוּ כִּפּוּרֵינוּ וְקַח אֵת הַטּוֹב אֲשֶׁר בְּיָדֵינוּ and say unto Him: ~~forgive all iniquity &~~ Take that which is good

~~for there is much good in the repentent sinner.~~

FOR WHAT REMAINS AFTER ATONEMENT
IS THAT WHICH IS GOOD IN US.

In the fall of 1959, a Chinese student in Ann Arbor Mich. was discovered after he had been in hiding 4 full years. His hiding place was a windowless attic of the First Methodist Church of Ann Arbor.

Why had he done this? He was ashamed to face people after making a poor academic record, averaging grades between C plus and D minus..

In the Japanese tradition, defeat or failure is often followed by the ritual suicide known as HARAKIRI.

The Christian tradition likewise is filled with stories of guilt-stricken people seeking penance by terrible self-imposed suffering, such as prolonged fasting, voluntary submission to flagellation and solitary confinement in caves as hermits.

Judaism, in contrast with all these traditions which tend to destroy or isolate the sinner, met the problem with the exact opposite approach:

Let the sinner join with the congregation in collective efforts of confession, penitence and self-purification during the High Holy days. This Sabbath, especially, is a sort of OPEN HOUSE FOR ALL SINNERS---known as Shabat Shuvah

^{-LA-}
THE TASK OF BEING OURSELVES ^{DR IR NRE}
^{Oct 9 53}

~~Human beings, of the in-slay, but not mortal~~

~~repentance~~
In the fall of 1959

~~Over~~ Chinese student in Ann Arbor, Mich
was found ~~in a~~

windowless
in attic of the First Methodist Church of
Ann Arbor, --ashamed to face people after

after 4 yrs of hidin'.
making poor academic record (C plus or D-)

Christian had been told of guilt-stricken people seeking
penance in solitary confinement.

Judaism never favored this method of isolation
penitential seclusion but opposite -- the sinner most of all needs
the hermit's life a helpful, understanding, environm.

Congreg of the would-be righteous ----- *declares*

~~this Sabbath is Open House for all sinners, on this~~

DR IR NRE named after Tomorrow's Haftara

Hosea call unto Israel

DR IR " 38 1076' DR IR
RETURN O ISRAEL TO THE LORD THY GOD
FOR THOU HAST STUMBLER IN THY SIN

Meaning of Repentance in Judaism brought out by

Hebrew term: *DR IR* RETURN

not total transformation

Billy Graham in Hour of Decision promises
total change, a new life --- the sinner
must cast out the devil and turn into a new
person ----IN JUDAISM we believe it is enough

if man rediscovers his true self which is
essentially good & decent.... *and returns*

to what he really is

Jewish sages' tender regard for the "returnee"

A well known character

expressed

Every community had a few who had taken vows of penitence

in: "In the place of the repentant sinner not even

the perfectly righteous can stand"

repentant
Why is sinner superior to the immaculately
righteous who has no record of delinquency?

Repentant sinner has been tried and tested
and by repentance actively chose the good ---

whereas the one who never sinned may not yet
have been tempted ----- *his goodness maybe*

accidental

"Talk not of strength until your heart has known
And fought with weakness through long hours alone
Talk not of virtue, till your conquering soul
Has met temptation and gained full control
Boast not of garments all unscorched by sin

Till you have passed unscathed thru fires within"

Too little is known about the rehabilitation of
morally delinquent people --it would make an
inspirational story --- *eg. story of*

Ernest Smith

~~order for the Best Fishnik of the year, I~~

~~was~~ a policeman in ~~a southern city~~, married

officer *L. Hle Rock*
father of several children who took to drink,

got into brawls and ~~only a few years ago~~ was

dropped from the Police Force. Owing to the intervention of friends, he was re-admitted, but demoted to a low position...but he turned good, ~~was~~ became ~~police chief Eugene Smith~~ of Little Rock & credited with defeat of ~~Segregationist~~ mob of 350 by courageous and tough action.... with only 40 men

Eugene Smith illustrates Ben Azzai's famous

statement : DESPISE NO MAN FOR THERE IS
NOT A MAN THAT HAS NOT HIS HOUR



no one piece part of piece

AMERICAN JEWISH ARCHIVES

Ab 4.3

No man is hopeless --we never know the hour which will bring a man back to the best within him.

America's greatest playwright, Eugene O Neill lived such a reckless and disorderly life that at age of 24 he broke down completely and spent many months in a sanatorium. It became turning point of life ---After dis-charge, made himself a schedule of health and work. Wrote play after play, ~~right up to the top of the list~~

and rose to the very highest place in American literature.

Proverb says:

(h) "7 times the righteous falls and yet rises up"

A record of past failures and wrong-doing does not determine man's action today and tomorrow.

Hopefully we hold the door open for all sinners to return

To us Jews collectively, the High Holiday Season is a time of massive return ~~an almost~~ ---an almost

magic force pulls the Jew back --- ~~an editorial in~~

~~Trenton Times~~ quoted Herman Wouk ~~who~~ in his ~~book~~

book: "This is My God" refers to the High Holidays as "a hypnotic observance which still binds Jews to their identity when all other links have rusted through or snapped."

THERE ARE HOWEVER

~~LIMITS~~ LIMITS TO POWER OF HOLY DAYS OR SYNAGOGUE

IN PRODUCING THE INNER RETURN ----

Buber-Rosenzeig in their famous Bible translation pointed out a subtlety in Hebrew text:

The line King James translates as RETURN TO THE LORD SHOULD BE TRANSLATED MORE ACCURATELY: TOWARDS THE LORD

What's the difference, between to & towards?

Synagogue can ~~only~~ direct you towards
but only you ~~alone~~ can complete the full
return to the Lord.....

Services can capture your attention and ~~turn~~ ^{point}
it toward God, but no ceremony, no ritual
can do the turning for you ---this is an
inner event which you and only you can
produce -----

THE RETURN OF THE REPENTANT SINNER is difficult
to bring about yet the reward is ~~an incomparable~~ ^{proportionately great,}
~~joy~~ the restoration of integrity.

The return to one own best self has a sweet taste.

A poem by Adrienne Rich published in the
New Yorker ~~some~~ ^{some} years ago beautifully connected
the old custom of tasting honey on Rosh Hashonah
with the joy of returning to ourselves:
the best within

The new year must renew
This day, as for our kind
Over ~~4~~ 5000 years,
The task of being ourselves.
Whatever we strain to forget
Our Memory must be long.
May the taste of honey linger
Under the bitterest tongue.

H. G.
"The task of Being
Ourselves" ~~is~~
~~is the best part of~~
leaves a sweet taste