



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.

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Box

2

Folder

1

Sermons and notes, 1960.

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

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Book of Memory

1960

Group together in  
Continuity the various  
Sayings on death  
be immortality

List all names  
newly established during  
year 1959 on  
separate page

Book of Memory Memo for 1960

Instruct Lil to leave  
a special section at end  
of all listings, to be headed

AMERICAN JEWISH  
ADDITIONAL DONATIONS

and list here all those  
who mailed their checks  
after the dead-line  
(i.e. after copy has gone to printer)

1960

HAVE PRINTED AND DISTRIBUTE  
with 1st Book of Memory letter

thereafter keep a supply in the files  
until shortly before deadline

"THE MEMORY OF THE RIGHTEOUS SHALL BE A BLESSING"

The TEMPLE MEMORIAL BOOK has become a noble tradition in honoring departed members of our Congregation. There is no standard contribution required for the inclusion of the names of your dear ones... The amount you give, large or small, is entirely at your discretion. It is a fitting tradition on this occasion to create a living memorial to the dead by contributing to the Temple. Kindly fill in and return to the Temple the form which appears below.

Dear Rabbi:

Kindly include in the Memorial Booklet to appear on Yom Kippur the following names (please print):

-----  
-----  
-----

I enclose \$----- as a memorial offering for the Synagogue.

Donor:  
Name-----

Address-----

(Use other side for additional names)

Rabbi:

Aug 1960

I was surprised to see that this wealthy congregation does not send a postpaid envelope to their members for "Book of Memory" listings. Also, they set a minimum of \$5.00 - I highly disapprove of the latter.



File <sup>Book of Memory</sup>  
& Seely's

Alden



# From Butlers to Bowling

*Emily Post was successful basically because she mixed common sense with social sense and always kept moving with the times. The first edition of Etiquette in 1922 carried such comments as "skilled butlers [can] be had in all cities of any size" and that "the only young girl who is really 'free' is she whose chaperon is never very far away." By 1960 the 89th printing of her book had these typical comments:*

**CHAPERONS:** "The chaperon has largely become a lost convention. . . . Parental training has largely taken the place of the chaperon's protection."

**GOING STEADY:** "A fact of American teen-age life. . . . This is for several reasons an unfortunate practice, and it is the wise young person who widens instead of narrowing his circle of friends."

**PLASTIC TABLECLOTHS:** "[They] fill a very real need in today's living. . . . Paper napkins complement the plastics and are so attractively made today that they solve one household problem."

**DATING:** (advice new in the 1960 edition): "The cartoon depicting a girl confiding to her friend, 'We met in the strangest way—we were formally introduced!' is not too far removed from the realities of today. . . . Should she discover that her date is dressed for bowling while she thought they were going to a cocktail party, she should excuse herself for 10 minutes—no more!—while she hastily changes into something more casual."

**SILVERWARE:** "The supposedly essential silver tea service is no longer the central feature of the bride's silver equipment that it once was."

**MEN COOKING:** "The occasional chef-hosts of yesterday . . . are now being replaced by the scores of men who . . . at the present moment would seem to be leading Society into the kitchen!"

**TV:** "If you are invited to watch a television show and you are not interested in seeing 'Billy Bruiser' try to knock out 'Tommy Tough,' or the horse show, or the dog show, or listen to an opera, it is not discourteous to say, 'Thank you, no.'"

**TIPPING:** "The usual tip for a waiter in a first-class restaurant is between 15 and 20 percent of the bill." (As late as 1952 she had put it at "between 10 and 15 percent.")

**MOURNING:** "During the past 25 years no other changes in etiquette have been so great as those of the conventions of mourning. . . . A greater and ever greater number of persons today do not believe in going into mourning at all. . . . The normal routine of children should not be curtailed—more than ever they need to romp and play."



**THUMBING A RIDE** was all right for a woman defense worker during World War II's gas rationing, Mrs. Post decided—if it was done correctly.

Oct 10, 1960

Founded in 1847

# REFORM CONGREGATION KENESETH ISRAEL

YORK ROAD and TOWNSHIP LINE, ELKINS PARK • PHILADELPHIA 17, PA.

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August 12, 1960

Dear Friends:

As the High Holy Days approach, we call your attention to the Keneseth Israel Book of Remembrance which has become a tradition with us in honoring our departed relatives and friends.

The Book of Remembrance will be given to the Congregation at religious services on Yom Kippur, the Day of Atonement, and will be used in lieu of reading aloud the names of our dear ones whom we wish to memorialize. Prepared in a beautiful and dignified style, our Book of Remembrance will truly be a cherished memorial to those whose names are included. Unless otherwise requested, the names of donors will be included in the Book of Remembrance.

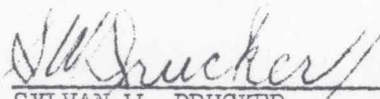
Dr. Korn will again write a Meditation for the Yom Kippur Memorial Service, which will make the Book of Remembrance of lasting value.

We are setting as a guide for contributions for the Book of Remembrance a minimum of Five Dollars, which may include up to four names. Larger contributions, prompted by your own generosity, will be gratefully received. These contributions will defray the cost of printing, and funds remaining beyond that amount will be added to the Yahrzeit Fund.

For your convenience, we have enclosed a reply card and a self-addressed envelope. Please print the names to be memorialized, and your name as donor, on the enclosed card, and return the card in the envelope provided to our Temple office. Please note that all names must be received in the Temple office by no later than September 9, 1960, so that the editing and printing of the Book of Remembrance can be completed on time.

Best wishes for a good New Year for you and your family.

Sincerely yours,

  
SYLVAN W. DRUCKER  
President

SWD:r

April 27, 1960

Seminar for High Holidays

# WHAT IS NATURAL?

Exordium: *Platonic* - *Socrates* - soul's chains of our *conception*  
 or story of man lost in wood (remember he was *not* wrong for me) *way out must be different*  
 so we too must remember the road civilization has gone so far  
 in order not to repeat it - how did we come to his  
 point of confusion?

Enlightenment All great errors usually begin with the fancy that a great step forward  
 has been made...

~~but from the modern age~~ All the major characteristic of the modern age  
 may be traced back to a philosophical movement and a <sup>story</sup> *reacher* to  
 it which ~~the~~ *spread*: its crest about 2 centuries ago

Enlightenment was a philosophic movement - picked itself  
 or liberator of mankind by reason  
 It raged against superstition, bigotry, tyranny  
 Its great values were <sup>education</sup> utility, the common welfare, the rights of man  
 It inspired America - French Revolution *etc*  
*Jealousy of Reason was enthroned* - *optimistic progressivism*  
 [ leaders: Voltaire, Diderot ]

Romanticism From its very beginning Enlightenment ~~was~~ stimulated  
 a philosophic reaction *Rousseau* - *Return to nature*

Be natural - ~~Man is not made~~ *Man's nature is good*  
 Let man be himself - unspoiled by artificiality - self-expression  
 Trust your instincts - as against *reason*  
 kinds of today's life *it goes back to romantic movement*

drill & discipline *Spirits - outdoor bathing - progressive education - Relaxation of*  
 the <sup>ideal of the</sup> *uninhibited youth* - movement resulted in the  
 see revolution (Break down of shame initiated by  
*Rousseau's uninhibited autobiography in which he*  
*openly refers to most intimate details of his personal life -*  
*but as long as it was natural it was considered good*)

kinds of today's spiritual climate is <sup>combined</sup> result of these two  
 movements of Enlightenment gave us Science, reliance on reason



Romanticism gave us the liberating return to nature  
and yet the final product is disaster  
~~the~~ despair, disgust, the bestial dejection  
the loss of joy confidence — the bleak despair  
of a defeated generation. Why

There was one fatal error a terrible miscalculation in the romantic movement which called us back to nature back to ourselves: Nature is not necessarily good. The care of ourselves in its original condition is a moral blank.

Romanticism in its extremes strongly suggested that  
think of art which abandoned be sharply defined  
realistic portrayal of life and romanticized man  
in his most natural state: Result.

Promiscuity

Infantilism

~~the~~ childish forms pass as art

In like true stream of consciousness — which unloaded  
summers amounts of detail & senseless babbling

~~the~~

In Education Romanticism gave us kindergarten — (note: not a formal school for child-training)  
but a garden for children to grow up in free to their nature)  
for 5 year olds OK, but in its extremes it led to a neglect  
of education which made the whole school into a kindergarten.



What we have come to learn from the brutality  
of fascists & Nazis only teaches us that we are still

The fascists & Nazis became the leading nature worshippers  
of our century and logically brought <sup>misshapen</sup> brutality to its  
highest pitch - resulting in totalitarianist despair - bestial  
What we may learn is

Man left to his nature will turn into a beast  
Goodness, moral values, ethical restraints and inhibitions  
which set man apart from the beast <sup>are not natural, but</sup> are the most artificial  
creations in civilization.  
Artificial yet necessary

It is ~~not~~ natural for man to resist moral restraint  
& ~~believe~~ to ~~study~~ study.

<sup>Artificial</sup>  
Man does not enjoy the austere & limiting discipline  
of religion. <sup>He</sup> recognize morality - the conscious - spiritual values

as the intrusion of foreign elements into the realm of his true ~~self~~ ~~point~~  
~~which nature will always try to reject, to get rid of, to be free of.~~

Your own resistance to religious practice is natural  
It is not your true self, it is not man as flesh & blood, who wants to study,  
meditate, say prayers, act charitably & self-sacrificially.

Yet if you want to prevent the relapse to moral  
primitivism, if you want to curb & domesticate  
the beast within us, if you want to lift up  
our subhuman ~~state~~ <sup>state</sup> to the level ~~of~~ <sup>of</sup> culture  
you must cultivate the unnatural ethical & spiritual powers  
which ~~do not~~ came to us as a still unexplained  
endowment from a source outside & above nature. This is  
the so-called image of God - as a moral being - is a freak  
in nature, ~~not~~ but, from the point of view of religion a highly  
desirable freak.

Judaism always saw itself as a religion in protest & in opposition to man's natural urges

Judaism never minimized the difficulties of curbing the wild instincts & passions which lurk in the animal world. Judaism's ~~best~~ ideal is not man in his natural state, but man rising above his nature - ~~by his~~

Judaism's God is not in nature but super-natural and the whole discipline of Judaism is designed to liberate man from the bondage of nature by placing into the protective custody of the moral life enfolded & regulated by the laws - the halakot of Torah

Bibliography:

Clifton Fadiman "A life-time reading plan"

(see evolution of Voltaire, Rousseau, Nietzsche & Existentialists (esp. Sartre))

Life Magazine Civilization Series - Public Library

Elmson Treebeef Biennial Banquet talk in Miami 1959

This theme would be my message for an Israeli audience if I had to speak there

Introductory remarks at Rosh Hashonah Eve Service Sept 21, 1960 ~~at Har Sinai~~

Dear Friends, I greet you tonight with special warmth and feeling and even a bit of nostalgia, for this is the 10th Rosh Hashonah service I am privileged to conduct ~~at Har Sinai as~~ <sup>at Har Sinai as</sup> I enter my tenth year as your Rabbi. I owe you the happiest and most fulfilling years of my life and therefore let me first wish you with all my heart *נתיב שלום* a new year of life and of health ---and as far as prosperity is concerned, thank God I know few who are complaining in these times. The truth is we never had it so good, and yet.....

See p 1-6

p 9 - hedonism

# "The Perils of Prosperity"

Rosh Hoshonah Eve  
1960

What is so perplexing about America today is that we are prosperous and successful

yet the nation has a sense of defeat.

We are rich and should be contented;

We are powerful and should feel secure;

We are free and should be confident, -

Yet we are none of these things -- not really contented, secure or confident.

America's problem today, is a problem of morale.

We have a foreboding of national disaster. //

*slow, up to here*  
↓  
*More Rapid*

The Bible tells us of a nightmare which King Nebuchadnezzar of Babylonia had about a colossal image with a head of gold, a body of silver, thighs of brass, legs of iron, but feet of clay.....and a stone was thrown at the image and struck its feet of clay, and broke the image to bits. (Daniel 2)

*Fast*

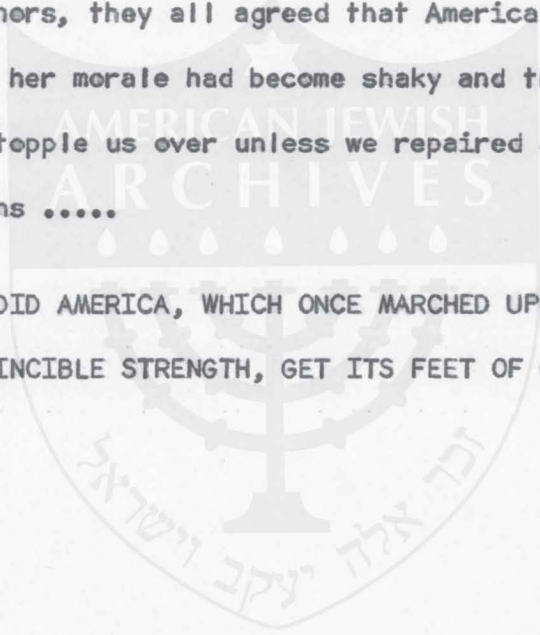
Our great big America with its golden hopes and dreams, with its vast riches and industries, with its frontier tradition of iron discipline and the spirit of pioneering, this colossus among the nations, has at last come to rest upon the clay-feet of a feeble and fragile morale. The next major crisis might well shatter the whole nation and break it to pieces.

We have suffered a series of national humiliations; out-run in the race of science, we have been insulted by the impudent Khrushchev in Moscow, by rowdy demonstrators in Tokio and Fidel Castro has made us look like a blind man chasing a Moskito.

A group of eminent leaders of American life, Adlai Stevenson, Walter Lippman, Archibald MacLeish, Billy Graham, and others, recently wrote a series of articles on the theme of America's national purpose. Despite the different beliefs and backgrounds of these famous authors, they all agreed that America was standing on clay-feet, that her morale had become shaky and that the next major crisis might topple us over unless we repaired and rebuilt our moral foundations .....

*out*

HOW DID AMERICA, WHICH ONCE MARCHED UPON THE STAGE OF HISTORY WITH INVINCIBLE STRENGTH, GET ITS FEET OF CLAY?



Perhaps a dozen different reasons could be cited for the decline of American morale but the outstanding one is a group of problems which might be summed up under the heading of "the perils of prosperity."

(Dr.) John W. Gardner, (President of the Carnegie Corporation of N. Y., identified the essential problem as the lethargy of satiation. He said:

"Part of our problem is how to stay awake on a full stomach."

Archibald MacLeish sees the new national image as that of a people soft, self-indulgent, dedicated to ease and comfort, having lost the push of bold dreams and strong conviction.

We are, he said, "an overfed people, whose children prepare at the milkshake counter for coronary occlusions in middle age,"

-- and then he asks:

ARE WE SIMPLY TOO THICK THROUGH THE MIDDLE TO DREAM?

We should not minimize the enfeebling effect of affluence and success. Napoleon had profound insight when he said:



THE ARMY IS NEVER SO WEAK AS IN THE HOUR FOLLOWING VICTORY.

In a race the runner usually collapses at the goal-line.

*They say but some women are*  
Why is a woman depressed after giving birth or after her child's wedding? Is it not the subtle sadness of attainment, the sadness which knows that each attainment means one less goal to strive for, one less reason for exertion, one less purpose for living?

To people whose only goal is material <sup>success</sup> ~~success~~, the achievement of affluence has a disintegrating effect. They become bereft of purpose --- they are the kind who cannot retire because they have nothing to retire to.

John Steinbeck returned from 2 years work in England on his latest play. He ran into an American whom he had not seen for quite some time and was troubled by what he found:

"A creeping, all pervading nerve gas of immorality which starts in the nursery and does not stop before it reaches the highest offices"

He asked what's wrong with America today. ~~Have our moral standards been cheapened by the pursuit of the dollar?~~ Perhaps we have too many things? "They spend their hours and money on the couch, ---

searching for a soul!"

~~Unfortunatly~~ We can stand anything God and Nature can throw at us save only plenty. .... If I want to destroy a nation, I would give it too much, and I would have it on its knees, miserable, greedy, and sick. "

ok

An educator said at the recent convention of the American Federation of Teachers:

"Children to-day have TV sets in their bedroom, carry portable radios to school and at home have only to make their desires known to have them fulfilled. On school trips they brag about the money they spend--- even 4 year olds in nursery school are concerned with how much my dress cost and my things are nicer than yours"

We are raising a generation of youth without giving them anything to live for except more and more of what they appreciate less and less.

Our attics, <sup>our</sup> closets and <sup>our</sup> storage cases bulge with <sup>discarded</sup> toys and the children sit on the floor whining ~~and saying~~ "What shall I do? "

It is hardly different later in age when the boys change into adults <sup>who play with</sup> ~~and the toys become~~ sport cars, and swimming pools.

When we have one thing, we want another, and when we have that, we don't know what we want. ~~When we have one thing, we want another, and when we have that, we don't know what we want. We have had plenty of things, but we don't know what we want.~~ and

Despite all I have said, I am not suggesting that life in America should be less abundant or less satisfying than we know it. I would not belittle our comforts and our advantages. We all love them and enjoy them. We are blessed as citizens of a prosperous democracy. What is in question now is whether our morale is equal to our blessings. Do we know how to use wisely the wealth we produce? Do we appreciate its obligations?

There are a lot of men who creep  
Into the world to eat and sleep  
And know no reason why they're born  
Save only to consume the corn,  
Devour the cattle, bread and fish,  
And leave behind an empty dish;

Walter Lippmann predicts that unless we find more  
idealistic use for our wealth, we shall die on a bed of plenty.

Other nations in history have lost their energies by not exercising  
them. Having gotten everything we wanted, we have come to think  
that there is no great work to be done, and that the purpose of  
life is to hold on and stay put. Says Walter Lippmann, "We

must learn to use our growing wealth for something more than  
just private satisfaction ... for education, for the advancement  
of science and public needs."

*Handy & revolutionary  
he said*

*friends*

There was a time when we Jews regarded ourselves as the conscience of mankind. According to our sages, Israel was the spiritual yeast in the dough of humanity. The medieval poet Judah Halevy compared our people to the heart --- as the heart is most sensitive to any disorder and registers pain in any of the limbs, so Israel reacts quickly to any injustice or any distress within the body of mankind. This is the precious ingredient in the image of the Jew but in America we too have grown into an image of bigness and prosperity standing on feet of clay. All the money we raise and all the organizations we support and all the palatial centers and synagogues we build, the golden facade of American Jewry, cannot hide our fatal weakness, *our feet of clay* -- the fact that

*So well educated in all other subjects and held more college degrees than any other groups*  
*according to* National polls indicate that Jews are less acquainted with the Bible than any other major religion, spend the fewest number of hours at religious services, rank lowest in habits of private meditation or reflection ....

Dr. Katherine E. McBride, President of Bryn Mawr College, said that in her opinion the big problem of the next decade will be to bring adults up to the intellectual level of the youngsters. This applies especially to the American Jew, says the education department of the Union of A.H.C.

The Jewish Publication Society, foremost publisher of Jewish literature, after 72 years of nationwide campaigns for membership now still has less than 11,000 subscribers among the nearly 6 million Jews of America.

Strike an empty vessel and it tingles with reverberations. The culturally empty Jew shivers at the slightest anti-semitic touch. The painting of swastikas by teen-age pranksters earlier this year sent shockwaves of fear through all sections of Jewry and caused panic in some. The one good thing it did was to revive our interest in community organization and to pry open pursestrings for Jewish charities. The incidents showed again that what holds a great many of us together is the negative element of fear, not yet the positive bond of deeply rooted faith knowledge and commitment to Jewish purpose.

2/3 of American Jews now live in suburbia and they are showing the enfeebling effects of the life of ease and affluence.

An American Rabbi who took a group of teenagers on a tour through Israel said that in marked contrast to the native youth, our boys and girls proved undisciplined and largely irresponsible -- leaving everywhere behind a trail of forgotten cameras, glasses and clothing, -- could hardly walk a mile, and working alongside Israeli youth in the field, were limp and exhausted in no time .....

We are raising a generation of American Jews unacquainted with hardship and strangers to exertion, not toughened as were their grandfathers, by long hours of work and study ...

We have made a fetish of fun and enjoyment. The child coming home from school no longer is asked what did you learn? But how did you enjoy school today.

Everything has to be fun  
Education has to be fun;  
marriage has to be fun;  
work has to be fun.

All serious causes are sugar coated.

*Temple Adult ed. com*  
~~One of our program~~ committees hesitated to call a certain educational program "a workshop" or "institute" -- it sounds too serious and would keep people away!

God forbid we should ask for effort and sacrifice.

The mere suggestion that Har Sinai might stiffen requirements for Bar Mitzvah or add another year of education before Confirmation wrings cries of woe from the people of the book.

The poor children don't have enough time for fun.

Harry Golden's new book title, ENJOY, ENJOY has indeed become the first commandment of our new cult of comfort. Everything must be enjoyable. The other day I saw a full page advertisement in an anglo-Jewish newspaper about a popular brand of whiskey. It said:

AT THE CHARITY BANQUET, YOU ARE CORDIALLY INVITED

TO ENJOY THE MOST CHERISHED WHISKEY IN JEWISH LIFE

Charity too must be made enjoyable. Don't cry your eyes out

any more about the misfortune of your brothers --but relax  
in a country-club setting of luxury with tasty food, and drinks on the  
house! ---- as we open the new campaign. ENJOY, WNJOY!

We are suffering from the flabbiness of having too much  
and caring too little. For many of us, the greatest two problems //  
seem to be how to lose weight and where to park. P *suze*

What is happening to the moral fiber of our country?

Remember the front page stories of the year? Payola scandals,  
teen-age crime, tax-doging, government graft, police corruption.  
The latest item is an admiral of the navy, a hero of World War II  
indicted on a charge of smuggling 100 gallons of untaxed liquor into  
the country!

What is happening to America? Have our morals been cheapened by the  
pursuit of the dollar?

Do you know which book has been in first and second place on the national  
best seller list the last couple of months?

It is a book by a certain Mr. Darvas:

"HOW I MADE \$ 2 MILLIONS IN THE STOCK-MARKET"

This is the advice given by a director of a large plant to his  
managers: "Gentlemen, do not associate with unsuccessful people"

DO WE BELIEVE IN ANYTHING BESIDES MONEY AND MATERIAL SUCCESS?

\*\*\*\*\*

This was the year of political conventions, *my friends*.  
 Partyplatforms were framed amidst the circus of colorful parades and bands  
 playing. There were gay flags and floats celebrating the slogans  
 of the party ---and there was the slow and patient hammering out of  
 the party platform.....

*The story goes,* A passenger on a train wanted some fresh air and so he  
 stepped out on the plat-form. The conductor went after him and  
 said: You can't stand here, <sup>Mr</sup>/platforms are to get in on, not to stand on!

Will the parties use their platforms to get in on, or to stand on?  
 Will the platform mean anything after the election?

Rosh Hashonah is also a convention. Its purpose is to re-elect  
 God as <sup>our</sup> King. A section of tomorrow's service is entitled

~~BEST TRANSLATED AS~~ <sup>means</sup> "REAFFIRMATION OF GOD'S KINGSHIP" *תשובה*

We too celebrate this religious convention with pageantry and music:  
 We wave the flag of Jewish loyalty, we carry the Torah around  
 like <sup>a</sup> the banner ~~of our faith~~, our colors are white, and amidst the  
 festive pennants of ritual we invcke memories which pass before our  
 minds' eyes like floats depicting great moments of Jewish history,  
 the Burning Bush, Mt. Sinai, Solomon's Temple....

We <sup>proclaim</sup> ~~are aroused to affirm~~ with enthusiasm the beliefs, the platform of  
 Judaism....

The question is: what are we going to do <sup>about it</sup> after Rosh Hashonah?  
 Surely Judaism is not an annual proclamation but a program for daily  
 living. How shall we keep alive the ideals we now voice? How shall  
 we make sure that we do not forget them ?



Shall we meet together like <sup>conscientious</sup> ~~regular~~ party-workers to work for the carrying out of our platform ?

Shall we try to preserve the spiritual unity of this hour by acting like a real congregation, upholding and encouraging one another in the pursuit of our ideals? ~~Shall we join hands~~

Shall we engage in a program of Jewish studies and join hands every Sabbath so that we might remember and apply Judaism in daily life?

At a time, When more than one billion people, half of mankind, go to bed hungry every night, when the declaration that all men are equal is made a mockery of by the way we behave toward our brothers, the colored people of America, when naked power is trampling ~~everywhere~~ upon justice, <sup>all over the world</sup> ~~at such a time~~, ~~we Jews~~ <sup>we Jews</sup> proudly lift up the standards of our moral law --- shall we ~~abandon~~ desert these standards the day after tomorrow and not be bothered again for another year by the values of Judaism?

WOE TO THEM THAT ARE AT EASE IN ZION!

Who has the right to put a "DO NOT DISTURB-SIGN" on his mind in this kind of a world?

Open your mind ~~to us~~, not just this one day, but every week of the year, <sup>let us train ourselves together for</sup> ~~to us~~ a way of life which stresses the duties of doing, giving and serving, against the habits of making taking and faking.

Pray with us and then work your prayer

FOR THE WORK OF RIGHTEOUSNESS SHALL BE PEACE.

# "THE SEVENTH DAY"

Rosh Hash. Morning  
1960

A charming legend dwells on a decisive moment in Jewish history. When our forefathers reached the borders of the Promised land after 40 years of wandering in the wilderness, there was one more barrier, one more obstacle to overcome, --- the river Jordan. A special problem of logistics ~~was~~ <sup>created</sup> the transportation of the Holy Ark, because, by the law of Moses, the Ark had to be carried manually, ~~by special priests appointed to this task.~~ How would the <sup>priests</sup> manage to do it without drowning, or, God forbid, sinking the ark to the bottom of the river? The problem was solved in a surprising manner.

When the priests entered the swift currents of the river, ~~amazingly~~ ~~the~~ ~~Ark~~ turned out to be more buoyant than the priests. ~~and~~ According to R. Berechiah וְהַיָּם יָרַד וְהָאֲרוֹן יָרַד בְּפָנָיו

IT WAS NOT THE PRIESTS WHO CARRIED THE ARK, BUT THE ARK <sup>THAT</sup> CARRIED THE PRIESTS ACROSS THE JORDAN ← Shema Rabbah 36.4

The incident illustrates the value of religion. If you <sup>take hold of</sup> uphold your faith, ~~sacrifice for its practice,~~ <sup>and</sup> patiently <sup>willingly</sup> bear <sup>the burden of</sup> its responsibilities, (and faithfully perform its tasks,) there will come a time when the burden of religion will be ~~the~~ a life-saving raft; it will carry you safely across the turbulent waters of life.

This Rosh Hash. ~~which~~ falls on the Sabbath . . .

Apply this to one of the most ancient religious burdens, the Sabbath. <sup>plus other rules & restrictions,</sup> With its curb on work and travel, the first impression of the Sabbath has always been that of a troublesome burden, but those of us who faithfully keep it and make the necessary sacrifices, discover that the Sabbath does more for us than we do for the Sabbath.

As the Ark carried its porters so the Sabbath has kept its keepers. MORE THAN ISRAEL HAS KEPT THE SABBATH  
THE SABBATH HAS KEPT ISRAEL.

*(1) וְהַיָּם יָרַד וְהָאֲרוֹן יָרַד בְּפָנָיו* <sup>we might say</sup> *(2) The Sabbath upholds those who uphold it,*

There are at least 3 major problems of modern life which can be managed more successfully by those who are ~~keepers~~ keepers of the Sabbath.

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1. FOCUS ON FAMILY LIFE

*Sanctification of the Home*

1. First is the problem of Family Life.

Everybody knows that family life in America has badly deteriorated. *Directly related to the decay of family life is the rise in juvenile crime.* A Senate Sub-committee recently revealed that during the decade 1948-1958 we have had an increase in juvenile delinquency of 175%

~~The population has gone up too,~~ but the juvenile crime rate increased 5 times faster than the population.

~~The generally accepted theory attributes~~ *is generally related* this #1 problem of the nation to a major breakdown in the area of family life. What we don't understand <sup>1</sup> is precisely why our family life is falling apart and why even those that stay together are less effective in ~~moulding~~ *shaping* the character of the young.

Where lies the weakness of the American family?

This Dr. Abraham Heschel tried to explain in an address in Washington last March;

"The heart of the 10 Commandments, said Dr. Heschel, is to be found in the words, 'Revere thy father and thy mother' Without profound reverence for father and mother, our ability to observe the other commandments is dangerously impaired. The problem we face, the problem I as a father face, is why in the world should my children revere me?"

The big question we must answer is : Do our lives command respect?

What happens when we abdicate <sup>e.g.</sup> our parental authority as we do; when we delegate <sup>our</sup> moral responsibility to the schools <sup>or</sup> to the social agencies. ~~or community funds~~

We <sup>seem to</sup> have time for pleasures, for watching baseball, playing golf and for half-days in the reducing salons and beauty parlors;

but, how many hours, by comparison, <sup>are we seen</sup> do our children ~~deserve~~ helping the needy, comforting the sick, offering companionship to the lonely? We don't even give the time to offer guidance to our own

children ---but significantly, the Bible does not say that we are to appoint an instructor to train our children. The Biblical injunction is that the parent be the teacher. The problem is not scarcity of schools and teachers; the problem is the absence of parents.

Moreover our society is fostering a tragic separation of young and old. <sup>They seem to live in different worlds.</sup> This ~~too is~~ segregation and because of it, there is little opportunity <sup>is a most dangerous</sup> for the young to share the wisdom of mature experience.

What we need are not only more school buildings and more playgrounds, but also the restoration of the home, the rise of the parent as a person worthy of being revered, as an example of devotion, and high responsibility.

I think it was Shalom Aleichem <sup>who</sup> that said he had 3 mothers --- a week-day mother who was a poor old woman, and a Shabbos mother, a beautiful queen. The Sabbath did not <sup>really</sup> change the <sup>faces</sup> (appearance) of people, but <sup>changed</sup> their attitudes and feelings toward each other. What a difference it would make to our family life, to the stability of marriage, if there were one day in 7 devoted, as the Sabbath was,

on which nothing is allowed to interfere with the wish to find joy in one another. <sup>insert #1</sup> [We cannot ignore the fact that so many more of our own couples are having marital difficulties. Is it not, <sup>at least</sup> partly because each always goes his own way?] The Sabbath never allowed husband and wife to become <sup>totally</sup> estranged; if ever they drifted apart, the Sabbath gave them a chance for rediscovery; it was their focus of renewed love and respect. (They did not need vacations --they had one every week!)

No method designed by man has ever matched the Sabbath as a means of endowing the home with dignity and spiritual warmth.

~~THE SABBATH GIVES FAMILY LIFE A FOCUS OF RESPECT AND AFFECTION.~~

*1. 210 nrc 570 nrc* <sup>The Sabbath keeps its keepers.</sup> Families that take the trouble to hold on to the Sabbath, are themselves <sup>more</sup> firmly held together by it.

\* \* \*

2. RELIEF FROM TENSION

Our second problem of concern this morning is that of mental health. A Gallup Poll recently found that 9 out of 10 people interviewed were immersed in problems they didn't know how to solve. ~~MEMORANDUM~~

Every normal human being is subject to anxiety, fear, worry or a sense of guilt, but an increasing number cannot cope with these tensions. At any given moment in the USA, nearly a million people are in mental hospitals and another million should be there if only there were room. Right now 50% of all hospital beds in North-America are occupied by mental patients.

A classified ad in a Los Angeles newspaper appeared recently in the column of positions wanted:

*Cont.*

Man, intelligent, 8 yrs of college, 35, married, 3 children, desires opportunity to prove ability in legitimate creative position paying sufficient <sup>salary</sup> to enable him to afford psychoanalysis

Do you know that one American out of 12 suffers a psychosis which forces him to spend ~~some~~ part of his life in a mental institution?

Someone defined the difference between the psychotic and the neurotic:

A psychotic thinks 3 plus 3 is 5

A neurotic knows 3 plus 3 is 4, but he worries about it.

Insofar as we worry more than necessary or reasonable, we are neurotic. Unfortunately our worries are often fully justified. Who wouldn't worry if he's in danger of losing his job, or when he loves someone who doesn't love him? Or when illness descends, or debts we can't pay, or <sup>we</sup> must face an insecure old age? There's no use saying: "Stop worrying, relax and forget it" How can we, when we struggling with such real problems and difficulties?

The answer comes to us by instinct if only we paid attention to it. When an animal is injured, natural instinct tells the animal to wander off by itself and lick its wounds away from the herd, away from the savage struggle for survival.....

All of us, in the struggle of daily living suffer some psychic injury ---we get hurt almost every day. We too need a time (and) <sup>for</sup> seclusion to lick our wounds. We need a strategic withdrawal from the arena of competition to repair our damage.

A brochure of the National Association for Mental Health entitled "HOW TO DEAL WITH YOUR TENSIONS" lists 11 rules.

Rule number 2 is: ESCAPE FOR A WHILE. I quote:

"When things go wrong, it helps to escape from the painful problem for a while."

But where shall we escape to?

For us Jews the Sabbath has always been a psychological shelter.

The word שבת literally means rest, ---and there is no rest and relief as healing as 24 hours without pressure, without needing to prove yourself a success, <sup>w/ out desires w/ out burden hunting w/ out</sup> a day of truce and peace. <sup>hang to do duty</sup>

But why must it be the Jewish Sabbath?

Won't Sunday or any other day off do?

Lewis Mumford, himself a Christian and brilliant social scientist, had this to say about the American Sunday:

"The day of rest has now become another day of busy work, filled with amusements and restless diversions not essentially different from the routine of the work week---~~from the Sunday morning scramble through the newspaper to the distracting tedium of the motor car excursion,~~ we continually activate leisure time instead of letting all work and routine duties come serenely to a halt."

What we need is not merely an occasional switch from work to so-called recreational activity, "but a withdrawal from all activity some time each week, a withdrawal into the world of privacy and quietness and reflection. <sup>related</sup>

Most of us are too much with people and constantly in motion.

I like the title of a (recent) book by Robert Paul Smith:

"HOW TO DO NOTHING, WITH NOBODY, ALL ALONE BY OURSELVES"

We don't give our children a chance of learning to be by themselves.

When we catch a child standing, sitting or lying down, doing nothing,

we want to know <sup>right away</sup> what's the matter. We are <sup>soft on</sup> obsessed with the idea that they must have something to do every minute of the day.

We send them to piano, art and dancing lessons, Hebrew School and scouting and , if they have a free moment, we tell them to call a friend, all of this is fine, but when does a child get to know himself?

Chesterton in his autobiography expressed amazement at people who can't sit still doing nothing:

"For my own part, I never can get enough "nothing to do."<sup>he said</sup>  
I feel as if I had never had <sup>yet yet had enough time everyone</sup> leisure to unpack a 10th part of the luggage of my life and thoughts."

I suspect, friends, that what makes us run so much is a <sup>basic</sup> lack of self-respect. We seem to despise ~~the riches~~ <sup>inner life.</sup> within our own ~~souls~~ <sup>requires full</sup> for growth in personal depth and inner tranquility, ~~we need~~ a day of privacy. I suggest to you, if anyone disturbs your Sabbath, answer with Robert Paul Smith: "Excuse me, but I have an appointment with myself to sit on the front-steps and watch the grass growing"

Strict Sabbath rest is not our gift to God, but God's gift to us.  
<sup>1'8210 nic 520 5201 The Sabbath keeps its shepher</sup>  
THE SABBATH KEEPS MENTALLY ~~HEALTHY~~ THOSE WHO KEEP THE SABBATH.  
<sup>fit rest body and mind on</sup>  
\*\*\*\*\*

3. MORAL REGENERATION

There is a moral problem related to the Sabbath.

The problem is that, as a nation, we are developing a moral society of immoral individuals. ~~Let me illustrate:~~

More than 40% of the students at a number of colleges admitted frequent cheating with no apology or sense of wrong-doing. A reporter for a New York newspaper stopped a number of people on the street and asked them if they would take part in a rigged TV quiz for money. 5 out of 6 said yes.



It is estimated that

employees steal over \$100 million a year from super-markets.

Much larger amounts are dishonestly <sup>taken</sup> gained by highly placed company officials and public servants who accept bribes or take kick-backs --- a subject fully treated in Frank Gibney's <sup>new book</sup> expose, entitled "The Operators" ~~which demonstrates~~ The intellectual elite has not been immune against ~~such~~ corruption as proven by ~~college students who~~ candidates for Ph D degrees who hire ghost-writers *for their theses*.

Yet most of these ~~like most of the college~~ cheaters, would probably have a strong social consciousness. They may cheat privately, but at the same time insist on the application of high moral principles to society, such as foreign aid to undeveloped lands, equal rights for minorities and broader measures of social security.

We live in an age when social morality is going up, and private morality is going down.

How do we explain it?

The fault lies, I believe, with our ever-emphasis on education for social cooperation rather than for stability of character.

More and more people take their cue as to what is right and wrong ~~rather~~ from common practice rather than from a purely personal sense of honor and decency. If everybody does it, the practice is excused even though personal conscience could never condone it.

~~There is not one among us who is not tempted to follow the crowd in corrupt practices. All of us are enticed every day to deviate from our standards. ~~We all suffer constantly moral~~ ~~corruption.~~ <sup>we don't mean but others like to hear</sup> We say things ~~merely to please people.~~~~

We disguise our convictions or change our views to win ~~favorable~~ popular approval or placate ~~the~~ men of power....

Whether from sympathy or tact, or for the sake of profit, we often pretend to be what we are not, we zig-zag constantly between a true and dishonest self, and so get corrupted a little bit each day.

OUR INTEGRITY NEEDS CONSTANT REPAIR. This too <sup>I claim</sup> is the function of the Sabbath. 6 days of the week we often conform and cater to the values of others, but if we took a full day for ourselves, a day on which we cater to nobody, we might stop worrying about what so-and-so is saying, and such -and-such is thinking about me. On the Sabbath we might regain our own identity, the courage to be ourselves.

As Rabbi Zussya said with tears streaming down on his death-bed:

"When I go <sup>up</sup> to heaven, the question they will ask me is not  
 "Reb Zussya why were you not like Moses?  
 but R. Zussya, why were you not Zussya?"

To be at peace with oneself ---is there greater joy ?

ה'תש"ו י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט

The Sabbath strengthens the moral integrity of those who respect the integrity of the Sabbath

As Reform Jews we have liberated ourselves from the minutiae of an overly anxious orthodoxy. We do not believe that it violates the spirit of the Sabbath if we light a match or turn an electric switch or drive to the synagogue or write a <sup>personal</sup> letter on the Shabbos.

~~While relaxing ancient restrictions or rather old-fashioned restrictions on a number of specific activities,~~ <sup>yet</sup> Reform never surrendered the larger aims of the Shabbos and never sanctioned conduct which clearly destroys the Sabbath as a day of rest and spiritual elevation.

It is not right by Reform standards to engage in money producing labor on the Sabbath ---and doubly wrong when our livelihood is not absolutely dependent on it.

It is not right for the faithful Reform Jew to spend the Sabbath day shopping <sup>around all over town</sup> ~~in the city and in the suburbs and in the country~~ or even fixing up things around the house; ~~except when there is danger to life.~~ There is no excuse in Reform ~~Judaism~~ for unedifying amusements and card-games on the Sabbath.

Reform Judaism does not want an orthodox Sabbath, nor does it want a secular Sabbath ---it wants the ~~traditional~~ sanctity of the Sabbath without the annoying tabus of orthodoxy.

Surely such a day would call for sacrifices, even of money, but how much more would it cost to mend broken homes, or pay for psychiatric therapy after moral and emotional break-down? Herman Wouk was not the first Jew to whom a gentile said: "I envy you your Sabbath."

*למה אתה מתגעגע?*

Keep the Sabbath and it will give you a focus for family life, a shelter for inner serenity <sup>a chance</sup> and privacy for moral <sup>a spiritual</sup> regeneration.

Such a day is a necessity if our society.

Make it a full day of quietness, of rest, of undivided attention to the family, and also, a day with God, devoted to the values of the spirit.

May God help you keep the Sabbath for the good of your soul --- as the poet said:

Had I but 3 pennies with one  
I would buy bread to feed my body  
With the other, a flower to feed  
My soul.

Direct Appeal for "pledge": After sundown, I returned to pulpit:

"We are about to recite Aderation. Aderation of God does not commit unless we back it up with a way of life . . . .  
The Jews are accustomed to monetary pledges - should also consider making moral & spiritual pledges.

If I sensed accurately, I had the feeling that some of you were persuaded by the validity of the Sabbath. Consider now in the next few moments of silent reflection a personal resolve to experiment - to keep Sabbath as it ought to be for the next 10 weeks - until Cheshbon to test its value . . . .

Now silent meditation . . . .

## "Repentance"

Shabba Shuva --Sept 23, 1960

Jewish folktale, tells of a burglar about to rob a home  
Seeing light in the window he presses his back against the wall  
and quietly like a cat edges up to the side of the window to look  
if anyone is really in the house. What he sees is a familiar scene:  
A family standing about the table. The father lifts up a cup of wine  
then blesses the children; there is love and laughter in the house  
and the burglar remembers the home of his own childhood and all the  
wrong steps that led him away from it ---and a tear of regret runs down  
his cheek. An angel speeds down from heaven <sup>to catch the burglar's tear</sup> and according to  
this story, this tear was the most precious thing brought up to heaven  
that day.

We all shed tears of regret. Some of us literally cry their eyes out  
over past mistakes...

Such tears may be a joy up in heaven, but here on earth, we must  
admit, opinion is divided <sup>as to the value of regret,</sup> ~~as to their value.~~

To the cynic, regret, repentance is a waste of time

Omar Khayyam, e.g. mocked at the whole idea of repentance, & counselled:

"into the fire of spring

Your winter-garment of Repentance fling."

The past is dead and gone, so why live in past mistakes ?

The opposite view point was expressed by Henry D. Thoreau:

"Make the most of your regrets

To regret deeply is to live afresh."

Thoreau suggests an idea which Omar Khayyam was not profound enough to see: REPENTANCE IS NOT WHOLLY NEGATIVE, IT HAS A POSITIVE SIDE

The moment I reject my old self, a new self is born.

The positive element in repentance is the inner rebirth,

the moral advance which it ~~expresses~~ reflect

So the really sad thing is not a life of regrets, but a life without regrets ---for that may well mean that we have become insensitive, and morally stagnant.

Jonathan Swift once said: I have never been surprised to find men wicked, but I have been surprised to find them not ashamed.

Far greater than the sin of wrong-doing is the sin of having no remorse, of showing no repentance.....

Fortunately for mankind, it is almost impossible to silence the still small voice of conscience --- ~~the pangs of conscience~~ and the powers of remorse remain alive as mankind's ultimate hope although we often try to put these powers to sleep

A drug-store in Detroit was recently held up by an armed robber. After taking all the cash on hand, the gunman demanded a bottle of tranquilizer pills.

Even the hardened criminal feels the pangs of conscience,

The High Holidays serve not the purpose of tranquilizing, but of activating and intensifying those pangs of conscience ---

The major significance of sounding the Shofar, according to Maimonides is to awaken the complacent conscience, to arouse the sinner from his indifference .....

~~But~~ <sup>W</sup> We are to go through this process of inner ~~purification and~~ cleansing through confession and repentance not with a sense of gloom, but with joyful confidence which is symbolically expressed in the white color of Torah covers (and pulpit cloth) on the High Holidays.

The color "white" expresses ~~not only~~ our joyful anticipation of the positive results from repentance, which is spiritual, moral rebirth ---

<sup>By the very act</sup>  
~~With the power~~ of repentance we reject all that is morally inferior and unattractive within us, to emerge, even as the butterfly emerges from its ugly chrysalis, transformed into a being of greater beauty.....

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An ancient legend tells of an arabian king who had heard so much about Moses that he greatly desired to have his picture since distance prevented a personal meeting with Israel's great law-giver. So he commissioned his finest painter to make a portrait. When the painter returned with the finished canvas, the king called his magicians who were all experts in facial analysis and asked them to describe the character conveyed by the features of Moses. The answer was shocking:

"We can see in this face pride, envy, <sup>lust</sup> passion and violence"

It was so contrary to all the <sup>king</sup> had ever heard about Moses, that the king <sup>he</sup> became doubly <sup>curious</sup> anxious to <sup>Moses</sup> meet ~~him~~ to see for himself ~~mm~~ what his ~~reputation~~ <sup>of these</sup> reputation was based on.

At ~~last~~ the opportunity came, and the king set out on the journey, reached the Israelite camp, met Moses, was of course deeply impressed — — but ~~before parting with Israel's great leader, the king was still~~ troubled by the opinion of his magicians, <sup>the king</sup> decided he should tell Moses how the magicians had wrongly analyzed his ~~character~~ <sup>character</sup> as ~~conveyed through~~ <sup>conveyed through</sup> on the basis of his portrait, as a man of pride, envy, <sup>lust</sup> passion and violence.

Moses replied: BUT IT IS TRUE, I <sup>AM</sup> WAS ALL THESE THINGS <sup>of</sup> ~~AND YOU KNOW IT~~ Your magicians saw correctly how evil a person I could be <sup>for</sup> and even now, it <sup>is only by</sup> takes much effort that I ~~to~~ keep my evil impulses under control.....

The <sup>point</sup> point of this legend is the point of <sup>Shabbat</sup> Shabbas Shuvah -- of this Sabbath of Repentance:

Morally, man is never on a safe and ~~stable~~ <sup>stable</sup> plateau; we are all on a moral slide, and are ever in danger of slipping.... but man's glory is his power to climb upward, to achieve correction and self-improvement and to overcome ~~with~~ <sup>dragging</sup> the ~~evil~~ forces ~~that~~ <sup>dragging</sup> him down --- and ~~what~~ <sup>REPENTANCE IS THE INJECTION WHICH MIGHTILY</sup> stimulates the muscle of moral exertion, ~~is~~ <sup>is</sup> REPENTANCE.



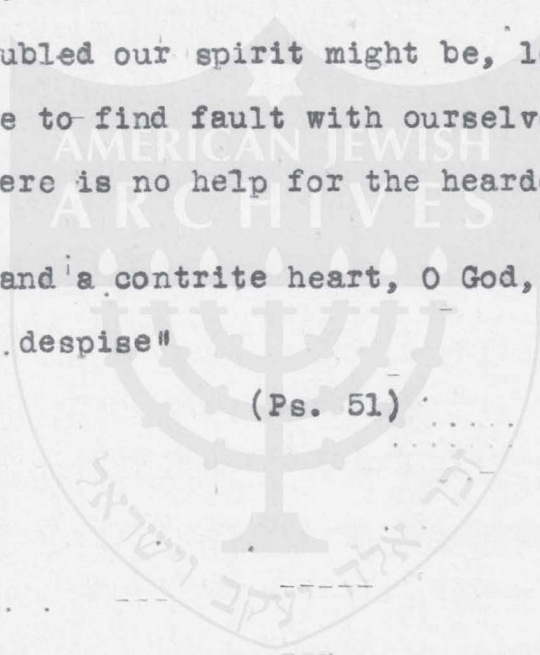
*it is spiritually healthy to look*

So, let us look into the mirror of our souls on these days of Repentance. Let our collective confessions be followed by the <sup>even</sup> ~~still~~ more important private recognition of the many wrongs we have committed, indifference to the suffering of others, miserliness, procrastination with good intentions, shifting blame on others and ~~all~~ the many kinds *sorts* of dishonesty which we commit in our work, (in business) and in our personal relationships.

However troubled our spirit might be, let it be troubled most of all if we are unable to find fault with ourselves and feel no sense of remorse. For there is no help for the hardened heart,

"But a broken and a contrite heart, O God,  
Thou wilt not despise"

(Ps. 51)



## "THE BLUNDERS OF ABSALOM"

Tonight we feel profoundly united with our people. We know that all over ~~the world~~ <sup>everywhere on earth</sup> Jews share the same mood....There are many occasions in life when ~~the heart prevails over the mind.~~ <sup>sentiment is stronger than reason,</sup> Tonight when the Kol Nidre was sung, was such an occasion. Few of us understand the words of this ancient chant, but we catch its mood. It tugs at our heart-strings and stirs our deepest feelings. It reminds us of the personal obligations and pledges we have neglected to honor, of the wrongs we have committed and <sup>of</sup> our transgressions for which we have made no amends. This touching and brooding tune becomes the voice of our conscience ---the voice of our regrets at the mistakes and might-have-beens of life.

The mood of this night enables us to understand more sympathetically the mind of the sinner --- even such a man as was Absalom. This gifted son of David had one thing in common with most of us --- he was ambitious; he wanted to be recognized; he was a typical go-getter. Although Absalom had been David's favorite son, he revolted against his father and lost his life. Why he revolted remains something of a mystery -- but enough is known to convince us that Absalom committed 3 major blunders:

### First, the blunder of impatience.

This fabulously handsome and extremely popular prince was clearly in line for the succession to the throne of David --- all he needed to do was to wait. What madness drove him to act in haste and violence? Whatever the problem, he would not endure it. He had no patience with problems.

### His second blunder was the blunder of egotism of self-centeredness.

It had to be his way --- he could take no interference and <sup>couldn't</sup> make those small compromises which are half the art of living. He could not adjust or accommodate himself to opposition ...

His third blunder was the blunder of perfectionism.

There is no reason to doubt Absalom's patriotism. Many things were wrong and the land was ripe for reforms. ~~But he refused to lift a finger as long as he was only prince.~~ <sup>But</sup> When people came to him with their difficulties, his stock answer was: If you make me king I shall give you justice. The fact was that Absalom could have done many constructive things in his capacity as prince, but he deferred action until the perfect day when he could act as king.

My friends, the mistakes of Absalom are the typical mistakes of the rebellious spirit - and they are our mistakes in life. If we are discontented, or frustrated or unhappy, we intensify, we magnify our discontent, our frustration and our unhappiness as we commit all the blunders <sup>of Absalom:</sup> ~~of the rebellious spirit.~~

First, like Absalom, we lack the patience to live with our problems. The American is the world's greatest optimist.

As Americans we are all raised on a success psychology. Our attention is focused on how to get ahead and how to win --- and that is good, but not good enough. The mature person not only needs ambition for success, but also stamina and endurance for defeat. At the Olympic games we do well at the 100 yard dash but have never won an endurance run of a mile or more. As a nation and as individuals we are not trained for the long pull. We do not stress the virtue, the necessity of patience and endurance ... We do not prepare ourselves and our children to ~~sustain~~ <sup>endure</sup> failure ... Since this is a night of confession, ~~please bear with~~ <sup>allow me</sup> a personal reference: As the father of 4 children, I too am conscious tonight of many errors. I have come to appreciate the Talmudic saying that the raising of children is as difficult as the Exodus from Egypt. One of my persistent errors as a parent, I believe, is the error of trying to shield my children at all times against suffering. I wish I had known from the beginning what I have finally come to realize namely that God made a place for pain and he gave us tears which no amount of reading/in Benjamin Spock/or the Childhood Encyclopedia can prevent.

With the first child we were always running to the book, believing that there was an answer for every childhood ache and pain. Now, at last we have become resigned to the fact that there are some troubles, minor and major ones, for which there are no answers --all we can do is accept and take it.

There are many parents who can take anything except/a set-back to their children. How crushed they are if the 9 year old/is not assigned to the French class in Public school, or when their highschool freshman/does not make the Humanities Course, or when their child is not invited into a sorority or fraternity or is not admitted into the Ivy League College on which they set their heart, OR IS NOT AS POPULAR AS OTHERS.

How it hurts them to see their child rejected! But is it really such a disaster? Are these not relatively minor disappointments? How will <sup>our children</sup> ~~they~~ ever survive the far more serious rejections and reverses which are part and parcel of life, if they do not learn to take such minor set-backs ?

Children must learn to suffer and parents must learn to let them, and all of us must learn to accept suffering for ourselves as part of normal living..... A number of people come and see me about their personal problems. You know, there is one thing I have noticed: More and more people seem to be at their wits end much too soon. We all expect tension, friction between spouses, between parents and children, problems of health, and the proverbial in-law troubles, -----

these have been the troubles of mankind since the beginning of time, the surprise is how quickly people today reach the end of their

rope --- how unwilling or unable they are to endure them. Everybody seems to expect a smooth road, a life without suffering --- and when the crisis comes, when things turn disagreeable as they often must, they drop their responsibilities and run ..... Many marriages, for example, could be saved, if people only remembered that paradise is a place where our lease expired for good a long time ago. When God said: "In the sweat of thy brow shalt thou eat bread" He meant it. There is no condition in life which remains permanently free of crisis. Thomas Jefferson wisely phrased the Declaration to include among man's inalienable rights not "happiness," but the pursuit of happiness .... It is time we got rid of the illusion that happiness is the normal condition and birthright of man. It exists but as a rare by-product of our achievements and more often as a gift, an accident by the grace of God ----

In this respect people, a few generations ago, were more realistic. In the olden days, parents would see their children off by adding to each goodbye, the words "BE GOOD". Now we say "Have a good time!" as though having good times was the most natural and easy thing to do. But good times are not easily had in life.

When the great German poet Rainer Maria Rilke was asked to define life he said: "TO ENDURE IT, THAT'S ALL!" We must learn to live with our problems. Of course we fight, we resist, but when the fighting is over and we are defeated, we must learn to live with our defeats, and endure that which cannot be overcome ---- it may be a chronic illness, the unwanted burden of dependents, an irreparable character defect in a family member, the lasting grief after the death of a beloved ----

Beware of Absalom's blunder --- the impatient spirit that must have solutions at any price, such as relief from domestic friction by rushing into separation, or from professional difficulties by a sudden and abrupt change of career or job. How sad to discover that solutions are sometimes worse than the problems we seek to escape. There is much to be learned by comparing Absalom with his father David when both faced unbearable problems. Young Absalom revolted -- and brought on disaster. David, older and wiser, gave no ultimatum to anyone nor did he indulge in wishful thinking that this trial ~~could~~ be taken from him, --- he ~~justified~~ said:

"O God, renew a steadfast spirit within me"

Give me patience, endurance to live with unsolved problems.

2. *Before stating Absalom's 2nd blunder, let me ask you a few questions*  
~~My friends,~~ Are you the kind of person who believes in planning everything? Do you have a big calendar on your desk and a little calendar in your pocket? Do you get upset when your daily time-table is changed? when people barge in on you?

normal - and

If so, then you are among the vast majority of people who suffer mental agony like Absalom when things interfere with their plan. *Unwillingness to adjust to interference - inability to change and yield is another major blunder in life.*

There is a famous interruption in literature, which keeps critics still speculating. It has to do with a poem by Coleridge which he started under the title "Kubla Khan". He never finished the poem. Coleridge himself tells about it. The whole pattern of the poem was clear to him, and he eagerly began to write down the first few lines. At that moment, unfortunately, he was called out by a man from Porlock, on business, and detained for an hour. On his return to his desk, he found, to his dismay, that with the exception of a few scattered thoughts, all the rest of the poem had left him.

My friends, there is a man from Porlock breaking in on everybody's life all the time: You have your plans all made for that dream house of yours, and suddenly a spell of illness knocks it out for good. You plan long years for your child's education and an unwelcome marriage upsets everything ... you are saving your vacations for your Silver Anniversary trip abroad, but your beloved is taken never to return ..... I am among those who must live by the calendar. My hours are carefully scheduled but I must admit I have never had a day exactly as scheduled. There is always some man from "Porlock" interfering with my plan. My advice, friends, is to try to reckon with the unforeseen. I used to think my grandmother, God bless her soul, was superstitious when her every statement of intention was followed by the phrase *נא יי' יעשה* (this is not a promise) or more often she would add *אם יי' ירצה* (God willing). Now I appreciate the wisdom of her realism, a great deal more. She prepared herself mentally for reverses, she was ready for obstacles and interferences in her life's plan. If we are not prepared for upsetting experience, we are not conditioned for life. The manufacturers of automobile tires tried at first to make a tire that would resist the shocks of the road.

It was a tire that was soon cut to pieces. Then they started making tires that would stretch and give a little and absorb the shocks. Those tires are still with us. They won out because they were resilient. Now, what is a resilient spirit? It is a little softness, a little deflation of the ego, a little humility in bending and yielding. A willing acceptance of the unforeseen intrusions would often be wise for another reason: The man from Porlock is not always a nuisance. Often, he is the blessing in disguise, the sudden obstacle that keeps us from falling over the cliff.

An ancient Chinese parable tells of an old man and his son. One night, the old man's horse wandered away, and his neighbors all came to say how sorry they were about his misfortune. The old man said: "How do you know this ill fortune?"

A week later the horse came home, bringing with him a whole herd of wild horses. The neighbors came again, and congratulated him on his good fortune. The old man smiled and asked, "How do you know this is good fortune?" As the days went on, the old man's son took to riding the horses; one day he was thrown and wound up with a crippled leg. Again the neighbors came to tell him how sorry they were about his bad luck, but the old man asked, "How do you know it is bad luck?" In less than a week, along came a Chinese war lord, conscripting all able bodied men for his private little war, but the old man's son, being a cripple, missed the draft. Once more came the neighbors to rejoice with him in his good luck, and once more the old man said,

"How do you know this is good luck?"

The story could go on forever, even as life itself brings us forever alterations of fortune. How wise King Solomon was in suggesting we wait a while before passing judgement on life:

"Better is the end of a thing than the beginning thereof,  
the patient spirit is better than the proud." Eccl.7.8

Wait until you can add up the total score in life. Many a blessing in life starts out like a surprise party. The guest of honor is first put through the routine of annoying delays and deceptions only to discover in the end that these were the necessary preliminaries to a most welcome surprise.

Why repeat Absalom's blunder? Why insist so much on our own time - table and our own plan? If you think tonight of all your shattered schemes, your unfulfilled ambitions and, if you still hate in your heart all those you blame for the spoiling of your plan ---- make peace, yield to the urgings of this Yom Kippur Day of reconciliation, forgive yourself and forgive others the changes forced upon your life because you may be so much better off now than had you had your own way.

REMEMBER, THE SAME HAND THAT CLOSES ONE DOOR, OPENS ANOTHER DOOR FOR YOU TO PASS ON, PERHAPS TO BETTER THINGS .....

3. Absalom's third blunder, <sup>may even appear as a virtue but it is</sup> the blunder of perfectionism, is the tragic error of many a person. Solomon again illustrates it with a ~~common~~ situation in agriculture. One of the most crucial decisions a farmer

must make is to pick the right time for sowing and for reaping --- that is always risky business and the overly cautious waits for the perfect day, but this is a mistake, says King Solomon:

for "He that observeth the wind shall not sow;

And he that regardeth the clouds shall not reap"

It is folly to wait for the perfect day or the fool-proof condition.

Trying to play it always perfectly safe is a good way of filling your life with regrets. There is a type, and it includes some of our smartest and most ambitious, the people on the make --- who postpone all the fine and noble things they ever want to do until the time is ripe. They keep thinking to themselves: "If only I were the boss instead of the underling,

I could run up my own flag and sail under my true colors" --- or one imagines:

The good farmer does not wait for perfect weather



*myself*

"If only I had an independent income, I could be ~~and~~ <sup>myself</sup> do what I really ~~am~~ want to do." And another thinks "Some day I can retire and be free from the urgencies that prevent my living as I want to live ..."

(MacIver p.28/29)

And so they wait and wait for perfection ..... This is all wishful thinking leading to heaps of regret at the end of the road, for

"He that observeth the wind shall not sow:

And he that regardeth the clouds shall not reap"

.... The woman who waits for the perfect setting in which to have children, and waits until she and her husband have complete financial security and

that fine new home, and waits too long ..... or that good man who wants

to be a good provider and thinks he'll drive himself hard for a few years and then relax in the enjoyment of a perfect family life, and so he waits and deprives his wife and his growing children of companionship when he is most needed. Too late he may awaken to find that his best opportunities have slipped away from him: sons and daughters have grown up -- he'll be lucky if having missed out on being a real father, he'll have a part to play as grand-father. (Mumford p.267).

9 years ago, I spent an enjoyable evening with a group of vibrant young couples at a dinner party. All of them were college educated. They included business and professional people --- the future leaders of Har Sinai. Much of the conversation was in the future tense. Everybody talked about the fine things he was going to do. One, with a graduate degree in literature, was going to do a lot of reading and free-lance writing after the next promotion, that is .... Another, who had graduated in political science, was going to work for a clean city government, just as soon as he got tenure in his job. Still another, yearned for a solid Jewish education --- and he loved to be in Temple every Friday night, but not until he had relocated his business -----

*or take that*

Today, our future writer of books has, to the best of my knowledge, made a serious study only of his checkbook --- and our future civic leader is still trying to improve his job, and our up and coming business man has relocated himself everyplace except on his pew in the Temple ---

WHAT WE WANT TO BE IN THE FUTURE, WE MUST BEGIN TO BE TODAY.

Too many of us, as they face the road of life, must see every paving stone in place before they venture on so long a road.

Have you heard about the man who vowed that he would never step into the water until he had learned how to swim?

If you wait for ideal conditions, you will never approach your ideal.

You must start walking in ~~the~~ <sup>its</sup> direction ~~of your ideal~~ by whatever ~~road~~ road is open today.

\*\*\*\*\*

The historian Charles B. Marshall said:

"The test for a nation as for an individual is not success in abolishing trouble but success in keeping trouble manageable ---in generating the moral strength to face it"

How true this is of the management of life: no one can live so well and so wisely as to abolish all problems. But we can keep them manageable, it seems to me, by avoiding Absalom's mistakes:

The mistake of impatience ---we must learn to live with unsolved problems ~~in~~ patiently and with endurance.

The mistake of egotism --- we must be more humble and resilient in spirit, yielding to change, conceding that our own plan is not always best.

The mistake of perfectionism -- we must act by the opportunities of today rather than wait for the perfect day.

However great our mistakes might be, however foolish our rebellion against life and even ~~man~~ bitterness toward God Himself, just as David still loved Absalom and even while that boy was seeking his life, David ever so tenderly instructed his soldiers

"Deal gently for my sake with the young man" --even with Absalom"

II Samuel 18.5

so God never really rejects his rebellious children.

To the very end, He wants to deal gently with us. ~~He wants us to~~

He waits for us to return to Him and live!

*Amen*



(1) CONSIDER THEIR LATTER (EN) /

J.H. | 2031  
1960

This is an hour of profound feeling with an almost mystical quality. It is an hour of reunion <sup>with</sup> of the past, and the present. Somehow the past is reborn. Years of long ago melt into the present. People who have gone are here again in spirit. We remember their features, their favorite expressions, their love for us and our love for them; and we wonder how there can be so much tender feeling in our hearts for those who are no longer among the living.

It is humanly impossible to contemplate the death of others without mental reference to oneself and so, inevitably, we are driven to think about the end of our own life. is it helpful Is it sound, is it normal to think about death?

I keep a large Book of quotations on my desk -- the other day I compared the number of pages devoted to the subjects of life and death. LIFE was given 36 pages. DEATH received 44 pages, more space than any other subject in the book.

Opinions <sup>differ</sup> ~~vary~~ as to whether it is wise and helpful to think about death!

A popular American novelist said:

"I never allow myself even a passing thought of death."

Richard Simon, cofounder of Simon and Schuster Publishing Co. died this summer. He was not only a brilliant publisher but made a fortune in his business and sold it for a fabulous price to the late Marshall Field, to enjoy a carefree retirement.

What did he do? He spent many of his last days huddled in a heavy topcoat in an overheated room, pulling down the shades on the windows and locking and relocking the doors. He had hit upon this method of shutting out death ---ingenious but futile.

The opposite attitude to death was taken

Out

by the great Moses Montefiore, immensely rich friend of Queen Victoria and a deeply religious Jew who loved life, made his 7th trip to Palestine at the age of 90 and remained active to his death at 101 years of age, He instructed his butler to knock on his door every hour and announce it with the words:

"Moses Montefiore, another hour of your life has passed."

This reminder increased his appreciation of the gift of life and helped him live more wisely.

It is the contention of our faith that ~~man~~ to face death realistically is a mark of wisdom. The Bible says:

"Oh that they were wise, that they would consider their latter end." (Dt. 32.29)

We are not to turn away from such thoughts, but seek to profit from the contemplation of death no less than we would from the contemplation of life.

It is our duty, it is part of growing up and maturing to give thought to death.

Rabbi Bunam, on his deathbed turned to his weeping wife and said: "Why weep? All our life has been given us so that we might learn to die."

Out of such thoughts may come some very helpful ideas for living.

1. LIFE IS NOT LENGTH OF DAYS.

First, the realization that life's significance is not in mere length of days.

The word "important" comes from the Latin "importare" meaning "to bring something along" "to have consequences" . . . What makes a thing important is ~~man~~ the influence, the effect, the consequences it has. Some of the most important writings in the world are very short:

The story of Creation in the Bible has about 400 words.

Lincoln's Gettysburg address, only 266;

The 10 commandments, less than 300 words.

What makes these documents important is not their length but their quality and far-reaching influence.

Similarly, The importance of a life is not its length;

A sun-dial in Florida bears this inscription:

TIME IS too slow for those who wait,  
too swift for those who fear,  
too long for those who grieve,  
too short for those who rejoice;

But for those who love, TIME IS NOT.  
*Time is relative.*

Time is but a blank space, absolutely worthless unless we write upon it with our deeds.

Our book of life is sheer waste-paper unless there are in it pages worth remembering.

*2. MAKING TIME COUNT*

Frederick H. Ecker of Metropolitan Life was asked at the age of 90 if he feared death. He answered: "I'm not worried about dying, only about living too long and becoming useless."

*And so another lesson we must learn is that*

it is not only the flesh that dies.  
There is more than one death ---

indeed, our flesh might live and yet part of us might die, love may die, confidence, ambition, joy may die ----

The Talmud says: The wicked, even in life, are called dead

But the righteous, even in death are called alive.

Whether life is short or long is not the point, it is the quality of our deeds which preserves us as a living influence and as a blessing.

The real tragedy in life is not dying, but wasting so much of the life which is given to us. *The dissipation of time is not only a matter of doing nothing, but putting time to no purpose.*

Bernard Berenson, the eminent art historian who reached the age of 94 and remained alert, intellectually vigorous and witty in his 90ies as in his youth, said as he realized that time was running out:

"How I wish I could be a beggar....asking everyone who passes, will you give me 5 minutes, please? They will not be wasted."

How we waste the days of our years --crying over spilled milk, perpetuating feuds — — long after the original offence has become irrelevant, cutting ourselves off from people we love and respect on a petty point of wounded pride.

*Another form of dissipation is an empty sort of busyness,*  
or missing the purpose of life by an excessive pursuit of the means;

The prince of commerce spent his days  
In crafty calm and busy strife,  
He thus amassed a million pounds  
And bought a penny's worth of life.

How we spoil our days and fritter away the opportunities for fulfillment and happiness ~~by chasing vanities,~~ by a misspent zeal for trifles, by having the wrong scale of values, <sup>by</sup> not knowing which are the first things that <sup>the priorities of</sup> must come first in our life.....

3. THE VALUE OF THEIR EXPERIENCE

If only we could start life with the experience we have at the end.

Horace Walpole said:

*"The more we gain, the more it comes to us"*  
~~Experience~~ *reverses its utility by coming* at the wrong end of our life when we <sup>can no longer use</sup> ~~do not want~~ it."

In this connection an hour of memorial such as this one could perform a miracle in our life. It could make vivid in our mind the experience,

*This memorial hour is invaluable if it imparts to those who are still in the prime of life*

the lessons of a life-time of our departed, ~~(before it is too late~~  
~~for us to profit by our own experience.)~~ *for our own experience may come to us*  
*too late for us to profit by.*  
 In his parting message, Moses said:

Remember the days of old,  
 Consider the years of many generations;  
 Ask thy father, and he will declare unto thee,  
 Thine elders, and they will tell thee. (Dt. 32, 7)

The voices of our departed have been silenced, but their lives speak to us  
~~clearly~~ in these moments of memory; they issue to us warnings not to repeat  
 their mistakes; they plead with us: "make peace, strengthen the ties of  
 family, remain worthy of love, earn the respect of children, win  
 an honorable name in the community.".....

Mankind makes progress like a man rowing a boat. He goes forward  
by looking backward. As we save the memory of our departed, we save  
 the lessons of their experience. From their graves our elders tell us  
 that man needs so little --- a little love and a little friendship, ~~add~~  
 health and a home, and you are rich.

\*\*\*\*\*

*Step*

Gertrude Stein, the high-priestess of modern literature, was famous for her  
 cryptic statements such as her definition: A Rose is a rose, is a rose.  
 When all she ever said will be forgotten, there is a chance that the one  
 saying still remembered will be the words on her death-bed.  
 "What is the answer ?" she asked.  
 Then, her final words: WHAT IS THE QUESTION ?



out



In our contemplation of death, we shall never arrive at ~~certain~~ answers, but we must at least ask the right question.

*final*

The common question is: Why do we die?

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

If it is true that we are under the sentence of death, surely it is also a fact that we are under God's order to live ----- in a world where everything dies, how come there is life?

From what source does it issue ?

With this question we go beyond all knowledge into the realm of faith Beneath the superficial appearance of death, there is life, an ever-flowing fountain of life ---- as the Bible says:

AND UNDERNEATH ARE THE EVERLASTING ARMS (Dt. 33.27)

May you, who walk in the darkness of sorrow, see the Lord as a light....

(Is. 9.1; Micah 7.8)

May ~~we~~ <sup>plus</sup> all gain from the contemplation of our latter end, the wisdom to judge life not by length, but by the quality of our deeds.

May the memory of our departed cause us to apply the lessons of their experience to the remaining days of our life,

and may the thoughts of death kindle our faith in the everlasting Source of Life..... the King of Life,

*Handwritten text in Hebrew script: מלך חיים*

The King Who delighteth in Life. Amen.

RABBI'S PRAYER BETURE KOL NIDRE 1960

FATHER OF MERCIES: We come to Thee on this night, painfully aware of promises broken and unfulfilled. We come with penitence and deep regret, but not with fear, for Thou art not a harsh taskmaster, but a loving Father, knowing our weaknesses and ever ready with forgiveness....All our promises are now spread out before Thee, ~~at this eve, in sorry disorder,~~ so few are still untarnished and unbroken. ... Standing before Thee in the light of Thy truth, stripped of all pretence, we are filled with shame.... Look not with anger but compassion on us, as we stand on the threshold of another year grieved by the neglect of Thy commandments.... And now, O God, I ask Thee, help ~~those of~~ us who are called upon to lead Thy people nearer unto Thee. Help us find the way to their hearts so that we might win them for Thy service.....Fill our hearts with Thy love, cleanse our thoughts, strengthen our wills and give us courage to go forward into the new year on the paths which lead us back to Thee. Amen.

Shema rule

Tvet IS. 58.13

① Stop pursuing thy business

② Call it a delight

③ <sup>a</sup> Reliance of the Lord, honorable

④ <sup>b</sup> Honor it by not doing your usual "wonted" activities

nor speaking thereof

⑤ <sup>c</sup> Then shalt thou delight thyself in the Lord

Note: positive & negative ways of observing Sabbath - but stress is on delight or the greater happiness to be gained thereby.

High Holy Days Seem on one  
Extension: Centrality of Sabbath  
& A nostalgic review &  
its present "Sickness"

Analysis of Decline of Sabbath  
SOCIAL BASIS - rest - release from work bondage  
"Rest" - now achieved in other ways

~~Conceptual essential meaning~~  
Rest was a secondary feature -  
a means to an end - Sabbath rest could  
easily be broken for something higher & nobler  
namely Holiness

As life has tendency to drag us down  
Sabbath is deliberate effort to ~~pick up~~ pick up spirit  
WHIS WE NEED - but how

① Reconstitute Holiness within self

③ Reconstitute Holiness of Community  
Sabbath is spirit of loyalty - Breach of Sabbath  
is a betrayal

② Reconstitute Holiness of Family

Crucial of Sabbath & All those activities  
which reconstitute sanctity of family bond  
or sanctity within  
or Community

Appeal : I cannot  
observe the Sabbath for you

I cannot as the Rabbi be  
your substitute - I can only  
tell you what your duty is as Jew  
I need you ~~to~~ to work with  
me for the Sabbath

I know that there are kindred  
hearts, perhaps one of 10 or one  
in five - I count on you  
we must support each other  
in Jerusalem to see a high wall  
of Sabbath observance - to  
recreate the sacred need  
of Sabbath - to act as guardians  
of Israel's shelter -  
and trust that the rest, after all  
line of TV - of Bridge parties etc. <sup>see a Sabbath</sup> <sup>is</sup> <sup>essential</sup> <sup>with</sup>  
<sub>ingredient to life</sub>

Steiner on RAB

Jews the people of the future

Dispersed has been a 2500 years'

Course of training in internationalism

We are the only truly international people  
having learned the secret of  
keeping unity despite diversity

Now this unity maintained despite  
lack of common bond

Common language

Common culture

needs something to maintain it.

Of course we ~~know~~ whether something is  
~~and believe that~~

one Religion

and of all the bonds of religion

~~with~~ none quite matched that of RAB

neglect of RAB is undermining of  
British people — almost treasonous desertion

Questionnaire

Ms. 100.31, 1960

& discuss results or refer to them in Resh H. G. Simon

How do you keep the Sabbath?

- Not working —
- Not smoking —
- Not driving —
- Attending Services —
- Reading —
- Staying Home —

It does not matter so much what we choose as our Sabbath observance, but that we make a choice and freely pledge a commitment.

A committed Jew can be eventually brought to a larger degree of observance, than the uncommitted.

of committed Jews

The variety of relig. practice will not ~~be~~ be chaos but ~~a~~ choros.

R. H. EVE Session on Sabbath

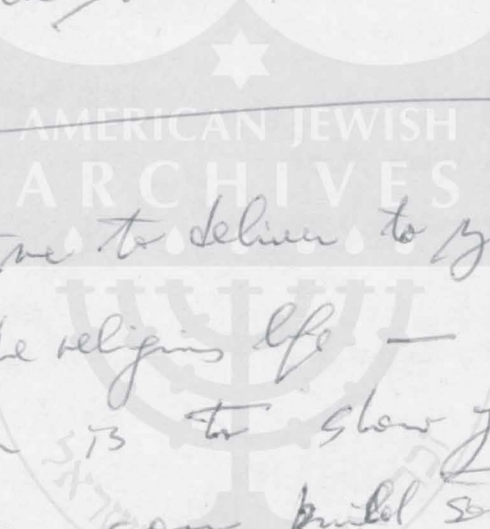
Exhortation There are great many here tonight, who have not been around for many a month. ~~They~~ ~~for~~ ~~these~~ This is an annual reunion — a re-entry so to speak — strangers who have returned here if not to stay, at least to visit, to re-identify themselves as Jews to announce themselves and others that they have not fallen away from us altogether. I know here are among you some who are waiting for something religious to happen — i.e. you ~~perhaps~~ would not mind at all if at his service or ~~the~~ ~~at~~ ~~any~~ of these High Holiday services, something profoundly strong, a real religious experience — a transparency moment of discovery come to you which would convert you into one of the Temple's regulars.

Let me be frank with you & say — such a deeply moving moment of inspiration is possible but not likely to happen to you. It would almost be unfair. You have stayed away all year — you have done no study — you have practiced no meditation, you have not risen in prayer in your own home — why should you be rewarded with that intensity God reserves for his saints? ... Actually, Judaism has never promised a shortcut to ~~the~~ ~~solve~~ — Judaism has always pointed out the need for great intellectual effort, for the disciplined devotion of a <sup>daily</sup> schedule of prayer, for ~~the~~ a regimen of many varied & ritual practices which ultimately lead to higher perception of religious truth, to a feeling of closeness to God — but only ultimately after much effort — why should any of you get that in a single hour, what must take the greater part of a life time? I beg you, therefore, do not look upon these High Holidays as a fetish, as a magic performance which can instantly ~~change~~ ~~be~~ ~~indifferent~~ ~~into~~ ~~an~~ ~~inspired~~ ~~to~~ — ~~there is one thing we can accomplish: (When opened doors — but you must walk the long way.)~~



I cannot give you all the satisfactions of the religious life, but <sup>as a teacher of Judaism</sup> I can indicate to you one of the foundations which, if you ~~will~~ build on it, will reward your efforts

I can open a door for you, ~~but you must~~ ~~with the help~~ and there you will find a long way for you to walk on



or

Do not expect me to deliver to you now all the satisfactions of the religious life — but what I can do for you <sup>is</sup> to show you the foundation upon which you can build something <sup>yourself</sup> that will reward your efforts with blessedness.

The foundation I speak of is the Sabbath

It has always been the cornerstone of the Jewish religious experience

Let us see the difference between the Orthodox & the Reform idea of the Sabbath — Let us <sup>try to</sup> understand what ~~the~~ <sup>its</sup> most recent Jewish institutions can & should mean in the life of the Modern Reform Jew.