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**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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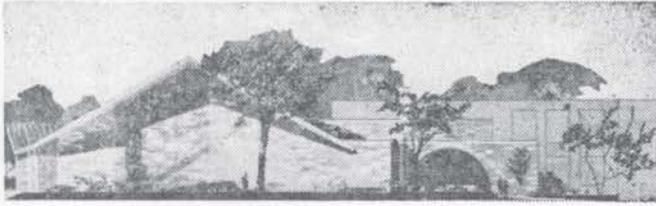
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Sermons and notes, 1963-1964.

For more information on this collection, please see the finding aid on the  
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EVANSTON - ILLINOIS

Volume XV

SEPTEMBER 9, 1963

Number 2

## To Number Our Days

On Rosh Ha-Shanah we read a petition from the Psalms that God will "teach us to number our days." The spirit of the High Holy Days is the most sensitive to the passage of time, the swift flight of life.

"Remember us for life."

"Inscribe us for blessing in the Book of Life."

The blessing of human existence and the fearful knowledge that it is so fragile — how conscious we become of this on Rosh Ha-Shanah.

Man so desperately wants to live. He clutches life even when it is intolerable and anguished. What will he not do to extend his feeble hold on life for another year, another day? Yet, struggle as he will, he knows that the time of surrender must come, when every device to escape his sentence must fail.

Out of its great wisdom, our tradition came to realize that man's truest purpose must be not the cheating of death, but the fulfillment of life, brief as it may be. There is a goal higher than "lengthening our days upon the earth." It is "to number our days;" or to translate the text literally, "to count our days."

The dissipation of time — this is one of our greatest offenses against ourselves. I do not mean our inability to put our time to use, or to schedule our calendars to the brim. This can be as vicious an abuse of time as to squander it with vacancy and aimlessness.

The offense is that we do not cherish the day that is given to us — this day, this hour, this moment — we punish ourselves so that tomorrow our lot will be better. But it will not be better because we have foreclosed the possibility by our self-punishment. How can we enjoy tomorrow if today we cripple our souls?

Each day that I catch a glimpse of my life's meaning, this is the day that I count. Each moment that I grasp a hint of God's presence

*Wasty time by doing nothing - or worse by an empty seat D.P.*

## Shabbat Services

**Shabbat Evening Services:**  
8:30 P.M.

(Evening services to be held at the new Youth Room)

Sermon for September 13:

"The Holy Days — Drama of Guilt and Remission"

**Shabbat morning services,**  
11:30 A.M. — September 14

(Services to be held at the Unitarian Church)

Bar Mitzvah of Wayne Schneidman, son of Mr. and Mrs. Sidney Schneidman

Sermon for Shabbat Shuvah (Sabbath of Repentance),  
September 20:

"Look to the Rock"

in the world, that moment is my eternity. Each hour of peace, of purpose, of fulfillment, of pure joy, is an hour to cling to without shattering its sanctity by "looking ahead." Sometimes our dreams do spring unaware upon us, but they are gone before we can recognize them, so immersed in the future are we.

Let us count our days, and savor them, like children savor and nourish their bed-time hour. Then, as the Psalm tells us, we will "get a heart of wisdom." This is the highest wisdom, to know how to count our days, to make them count, and to make a proper account of them. To this, the New Year summons us.

## Biblical Origins of the High Holy Days

The Lord spoke to Moses, saying: Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. You shall not work at your occupations; and you shall bring an offering by fire to the Lord.

The Lord spoke to Moses, saying: Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to the Lord; you shall do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before the Lord your God. Indeed, any person who does not practice self-denial throughout that day shall be cut off from his kin; and whoever does any work throughout that day, I will cause that person to perish from among his people. Do no work whatever; it is a law for all time, throughout the generations in all your settlements. It shall be a sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath.

(Leviticus 23: 23-32)

## Beth Emet Men's Club

First Open Meeting of the  
1963-64 Season

### Guest Speaker:

**Leon M. Despres**

*Alderman of Chicago's Fifth Ward*

Mr. Despres will speak on a vital subject which is coming in for an ever-increasing amount of attention:

### "OPEN OCCUPANCY"

Tuesday, September 24, 8:30 P.M.  
in the NEW Beth Emet Youth  
Room.

All Beth Emet families and their  
friends are cordially invited.

Refreshments will be served.

## Rosh Ha-Shanah Schedule

### Adults

Wednesday, September 18, 8 p.m.  
— First Methodist Church

Thursday, September 19, 10 a.m.  
— First Methodist Church

### Children

Thursday, September 19, 3 p.m.

Grades 3 and up — at the  
Unitarian Church

Kindergarten through Grade 2 —  
at Beth Emet in the Youth  
Room.

All Services begin promptly. For  
your own convenience, be early.

Parents are requested not to  
bring children under age thirteen  
to adult services.

## Potpourri

President Samuel Sherwin has announced the appointment of Mrs. Jacob (Rita) Gross as chairman of the Social Action Committee. Always a vital committee in voicing the sentiments of our socially and politically conscious membership, we look forward to continued dynamic action of this group with Rita as chairman.

Hats off to three of our synagogue members, Dr. Richard Goldberg, Morris Levin and Irving Steinberg, who along with Rabbi Polish, participated in the March for Freedom in Washington on August 28.

- An open house for prospective members of Beth Emet was held Thursday evening, August 29, at the home of Sidney and Sylvia Waller. Held under the auspices of Sid Black's Membership Committee, the event featured informal discussion concerning Synagogue life at Beth Emet.
- Baby sitting services are now available during Friday evening services. A qualified supervisor will be on hand in the Nursery Room to keep children safely and constructively occupied.

"Appeal To Conscience"  
(shofar)

Introductory Remarks

Eve of Rosh Hashonah 5724 - 1963

Wednesday, Sept. 18

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Beloved friends:

This is the 13th time that I am privileged to conduct High Holiday services in our beautiful Temple. If I were superstitious, I might see some coincidental significance in the fact that this 13th anniversary with you is also the first time that I find myself separated from my own family.

When, of necessity, we are deprived of family companionship it is a great comfort and compensation to be at least with friends. I am truly grateful for the friendship, kindness and the incredible measure of home-hospitality I received since my return from Israel.

Times of separation make us doubly conscious of spiritual bonds which hold us together across time and space. We think of our people in all parts of the world with the joyous feeling that they and we are witness to the marvellous re-birth of Jewish unity thanks to our heritage which we affirm through the celebration of these high holidays.

Rosh Hoshonah ~~Evening~~ <sup>Evening</sup>  
~~Friday~~ September 18, 1963  
Wednesday

YOUR ANNUAL CHECK-UP

After the newspapers reported a week ago that Billy Graham had just ended the biggest revival meeting of his career in Los Angeles, someone asked me: "Why don't we Jews conduct revival meetings too?"

Today is the answer. As long as the drawing power of the High Holidays remains undiminished, there will be no need for Jewish revivals.

How do we explain this unparalleled annual return to the synagogue? Why is this night different from all other nights?

I believe there are several answers, some may even be in the realm of mysticism, but there is one answer of which I am very sure: The basic point of the High Holidays must be related to a profound human need. What is that need?

The story is told of a young man who rather nervously entered a drug store, asked the proprietor to change a quarter, hurried into a telephone booth and dialed a number. Because of the heat he opened the door of the booth a little bit and as a result the druggist couldn't help overhearing the conversation:

"Hello, is this Superior 3-3344?"

"It is? Then, may I talk to the boss? Oh, you are the boss. Well, then can you tell me, do you need a good office boy? You say you have a good one?....Well,.....wouldn't you like to make a change? it might be for the better,.... YOU SAY YOU DON'T CARE TO MAKE A CHANGE? I see, that's all right, thank you."

The young man hung up and was about to walk out, when the proprietor stopped him:

"You'll have to forgive me but I couldn't help overhearing that conversation," he said. "I'm really sorry you didn't get that job---better luck next time!"

"Thanks very much for your interest," said the young man, "but, I'm O.K. That was my boss I was talking to. I WAS ONLY CHECKING UP ON MYSELF."

Every person wants to find out where he stands. We all need a personal inventory from time to time.

The High Holidays meet this need. And to those who come only once a year, I say: this is your annual check-up.

This is my topic tonight. How should you take stock of yourself? How can you get the greatest possible personal benefit from such a check-up?

I propose that you ask yourself 3 questions:

1. WHAT PROGRESS?

The first is the most obvious question: How am I doing? How successful am I? As we sit here and reflect upon the past, don't we all try to size up our achievements?

In the secrecy of our mind, we flash various images of ourselves before the inner eye and review our performance in different roles:

A man will see himself as breadwinner and head of the household:

"How am I providing for the family?"

"How do I rate as a husband and father?"

He will consider his relationship with associates and colleagues:

"How am I regarded in my line or profession?"

"What is my reputation in the city?"

A woman will ask just as many questions:

"How am I managing my home?"

"How do I score in social life?"

"Do I have the respect of the community?"

Now, my friends, even if we end up with a good report card, few of us would consider ourselves successful unless we saw some advance or progress over past performance. If today is not in some small way better than yesterday it is hard for us to feel a sense of achievement.

But, how do you measure progress? How do you know that you are moving in the direction of progress and not the reverse?

I believe that it is impossible for anyone to tell which way he is going unless he is clear about his goals and purposes.

To the recluse, whose goal is solitariness, when nobody calls or contacts him, it is progress. The socially ambitious, gregarious person, on the other hand, will see progress only in more friends and more involvements. It all depends on your goals and values.

Woe to the person who does not know what he wants in life. He is robbed of the joy of success. There is no favorable wind for the ship that has no port to sail to.

The most important business you have to do during the hours you spend here is to review the goals you are pursuing. Keep asking yourself, what do I want in life? If you pass judgment on your life goals in the scale of Jewish ethics, you come closest to the purpose of this day, known as Yom Ha-din, "Day of Judgment."

The ideal prayer is one which gets you into the mood of introspection, and once you are in that mood, you may quit the formal liturgy, close your book and meditate. The object of the collective formal ritual is to wind you up spiritually, so that you might be able to proceed on your own.

## 2. FACING FAULTS?

The second question we should ask in our self-evaluation is: AM I FACING MY SHORT-COMINGS?

Some people are afraid of destructive criticism. What is the difference between constructive and destructive criticism?

Destructive criticism wants to destroy the man not the evil. Constructive criticism attacks the evil not the man, indeed wants to save the man by exposing his weakness and destroying it.

An old proverb says: "A house pulled down is half rebuilt." David Sarnoff once paid glowing tribute to his enemies:

"I'm grateful to my enemies," he said, "In the long-range movement toward progress a kick in the pants sends you further along than a friendly handshake."

That is true only if you let the momentum of criticism carry you into honest self-criticism. But we often prevent that by a clever defence mechanism. The moment our fault is out in the open, we look around for comparisons--and who do we compare ourselves with? Usually, one who does a lot worse than we.

The stingy giver to the Federation who knows that his gift was stingy, stifles the voice of self-criticism by looking through the Federation list of donations to spot all those in a comparable income bracket who managed to give even less. Why does he not check those who did better than he?

minority. None of us has paid his own share of it until he has been personally instrumental in the integration of local schools, civic and professional clubs, jobs and housing...

A father gave his little son a toy bell. The child soon lost his toy in the sand. All the searching was in vain; the bell was gone; and the child was heart-broken over the loss, but the father was not bothered at all in view of the small value of the toy.

Some time later, the father tied a precious gem around the neck of his little boy. The child lost this gift also. Only this time the effect was in reverse. The child was not bothered at all by the loss, but the father, knowing the great value of the gem, was greatly troubled by its loss.

After some years, when the boy had grown up, the father told his son what had happened and this time the full measure of the loss sank in and the son felt pangs of conscience as he reflected upon his carelessness. What could he do, but be especially attentive toward his father and let him know that he had finally reached the maturity of being able to distinguish between <sup>a</sup>precious gem and a worthless toy.

The story is a parable of God the Father and we his children. We often neglect the true values of life paying attention only to the tinkle of worthless things. It takes the maturity of our later years to recognize at last the worthlessness of many of our ambitions and to gain appreciation of the higher values which, like precious gems, give lasting satisfaction: the pursuit of knowledge, the sharing of love, the loyalty of family, the enjoyment of friends, the serenity of and inner peace of a mind that has triumphed over greed and envy. May each <sup>of us</sup> in the re-evaluation of his life, come near our Heavenly Father, repenting the neglect of these true values; resolved to be more mindful of them in the future. Rosh Hashonah is a Day of Judgment and Self-Judgment. May the hours of introspection and self-judgment inspire us with worthy goals in life.

May the courageous facing of our faults provide incentives for the reconstruction of our lives.

May the evaluation of our achievements sharpen our sense of ethical responsibility, resolved to go forward into the New Year with clean hands and a pure heart.

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The story is told, my dear friends, of a patient who was complaining and ill-tempered, and went to see the doctor.

"What's your trouble?" asked the doctor.

The patient shot back: "That's what you are supposed to find out."

"I think I am the wrong doctor for you," the physician replied, "you should go to a Veterinarian."

"Why a Veterinarian?"

BECAUSE HE IS THE ONLY PERSON I KNOW WHO CAN MAKE A DIAGNOSIS WITHOUT ASKING QUESTIONS.

AMERICAN JEWISH  
ARCHIVES

You cannot make your spiritual diagnosis without asking the right questions.

The questions we propose tonight for your spiritual check-up are:

1. What progress have I made? and no one can answer without reference to his purposes--so, really, this question poses the re-examination of one's aims and values in life.
2. Am I facing my shortcomings? The most successful of all falsehoods/is self-hoods is self-deception at its most difficult uproot. For the world soon corrects the lyer, but he who deceives himself, will not be rid of his illusions until he faces himself in the mirror of truth. If there is ugliness in our character, we must see it before we can remove it.
3. Who pays the price for your progress? Who pays for your success and who for your failure? Who pays for what you do, and for what you don't do?

This question, my friends, touches the nerve-ends of the sense of responsibility. It should awaken our conscience; it should stir us to repentance; it should give us the much needed push for the reconstruction of our lives, so that we might go forward into the New Year with clean hands and a pure heart.

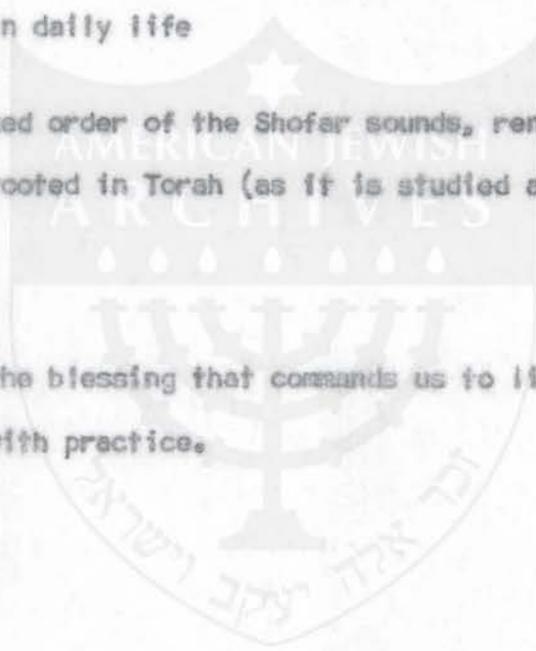
Oh, what new power you would feel, and the world would feel, if you could surrender yourself and commit your life as a daily response to the challenge of Judaism. If only you could now resolve to practice your religion as a constant communication, as the channel through which you perceive God calling you and you responding to him with the hope and love and passion of Israel.

Then, indeed, we shall say with the psalmist (Ps. 89.15) HAPPY IS THE PEOPLE WHO KNOW THE JOYFUL SOUND

Happy is the people who know and understand the deeper meaning of the Shofar call. Who, hearing the voice of the prompter are challenged to examine all that prompts them and motivates them in daily life

Who, hearing the fixed order of the Shofar sounds, renew their respect for the fixed ethical tradition rooted in Torah (as it is studied and preached) as a guide to personal conscience

And who, take from the blessing that commands us to listen, the resolve to match Jewish principles with practice.



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*Render your ego's habit - your inner accounting. Take a measure of yourself.*

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*First*  
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Like the child with the poor report card pointing to those who flunked, we often fail to confront our own shortcomings by looking down to the inferior performers.

### 3. WHO PAYS?

There is a third question and we should ask, <sup>and we should ask</sup> if the moment we are proudest of our success and progress. And that question, my friends, is: AT WHOSE EXPENSE DID I MAKE PROGRESS? WHO PAID FOR MY SUCCESS?

Whenever a man keeps climbing, somebody stands down there holding the ladder.

Let him who boasts of prosperity not forget the hardship of those who built up the wealth he inherited...let him not forget the sweat of those humble often ill-rewarded co-workers and subordinates who made possible the success of the enterprise.

Let the lawyer or teacher or doctor, who rises to great heights in his profession, not forget the parent who sacrificed for his education, nor the wife who shielded him from burdens so that he might move forward unencumbered.

And after you realize how much others paid for your success, make sure you know the price you yourself are paying for it. How much of your family life have you <sup>given up</sup> ~~sacrificed~~ for it? How many personal interests have you suppressed for the sake of it? How much of your self-respect have you lost in the pursuit thereof? Has your success really been worth the price you paid for it?

There is one calculation all Americans should make withus tonight: Who in America is paying the price for our racial problem?

Those citizens who ~~feel~~ that negroes should be more patient and not disturb the peace of America with all this agitation about civil rights, better think who will be paying the price for such peaceand quietness?

Among the great documents of our time, my friends, is a letter the Reverend Martin Luther King wrote from a Birmingham jail. When 8 Christian clergymen called the Birmingham demonstrations "Unwise and untimely, Mr. King answered as follows:

~~ACROSS BEARDS~~

"For years now I have heard the word "wait!" It rings in the ear of every Negro with a piercing familiarity. This "wait" has always meant "never". It has been a tranquilizing

thalidomide, relieving the emotional stress for a moment only to give birth to an illformed infant of frustration. We must come to see...that "justice too long delayed is justice denied". Asia and Africa are moving with jet-like speed toward political independence, and we still creep toward the gaining of a cup of coffee at a lunch counter. "

"I guess it is easy for those who have never felt the stinging darts of segregation to say "wait". But when you have seen vicious mobs lynch their mothers and fathers at will and drown your brothers and sisters at whim; when you have seen hate-filled policemen kick, curse, and brutalize your brothers and sisters with impunity; when you see the vast majority of your 20 million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted...as you seek to explain to your six year old daughter why she can't go to that public amusement park and see tears welling up when she is told that "Fun-town is closed to colored children," and see her begin to distort her personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five year old son asking, "Daddy, why do white people treat colored people so mean?"; when you take a crosscountry drive and find it necessary to sleep night after night in the corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger" and your middle name becomes "boy" (however old you are) and when your wife and mother are never given the respected title "Mrs." and when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness"...then you will understand why we find it difficult to wait".

It is a source of deep satisfaction to us that fully 75 members of the reform rab-  
binate took part in the recent Civil Rights March on Washington. What we need to do now  
is to make a mental march within ourselves against the hidden center of personal pre-  
judice, cowardice, and apathy. It would be a shame if we felt about the public demon-  
stration in Washington: "Now, the negroes have been paid off. I don't have any further  
obligation." We have paid very little of the huge debt which America owes to this abused

minority. None of us has paid his own share of ~~it~~ until he has been personally instrumental in the integration of local schools, civic <sup>clubs</sup> and professional <sup>societies</sup> ~~clubs~~, jobs and housing...

X X X

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"What's your trouble?" asked the doctor.

The patient shot back: "That's what you are supposed to find out."

"I think I am the wrong doctor for you," the physician replied, "you should go to a Veterinarian."

"Why a Veterinarian?"

BECAUSE HE IS THE ONLY <sup>DOCTOR</sup> PERSON ~~PERSON~~ WHO CAN MAKE A DIAGNOSIS ~~WITHOUT ASKING~~ QUESTIONS OF THE PATIENT.



You cannot make your spiritual diagnosis without asking the right questions.

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APPEAL  
THE CALL TO CONSCIENCE

The Bible, my friends, does not know of a holiday named Rosh Hashonah. This holiday is known in our Sacred Scriptures by a different name: "Yom Trua", a day of sounding the horn, (Nu 29.1)

Since time immemorial, the most characteristic feature of this holiday has been the sounding of the Shofar. <sup>Is it not logical to assume</sup> You may be sure that the essential, central message of Rosh Hashonah, must be bound up with ~~or expressed by~~ the symbolism of the Shofar.<sup>2</sup>

Moses Maimonides, the greatest philosophic mind of our people, explained the meaning of the Shofar, ~~as follows:~~

The sounding of the Shofar is an alarm that says:

"Awake ye sleepers; be aroused ye slumberers, and ponder your deeds... Look well to your souls and consider your acts.  
Forsake each of you his evil ways and thoughts and return to God..."

<sup>Clearly,</sup> According to Maimonides the Shofar is a call to conscience. <sup>an appeal</sup>

<sup>tranquilize it</sup> Now, my friends, <sup>[</sup> ever since man became aware of his conscience, he has tried to escape it, or put it to sleep, or fool it... A salesman called <sup>on</sup> upon the purchasing agent of a big <sup>company</sup> enterprise and, in his <sup>zeal</sup> zeal to make a sale, ~~he~~ tried to bribe the purchasing agent with a bottle of whiskey.

"oh no," said the purchasing agent, "my conscience won't allow me to accept this as a gift."

"Suppose I sell it to you for a nickel?" suggested the salesman.

IN THAT CASE, I SHALL BUY TWO--replied the agent.

We are all experts, my dear friends, in outmaneuvering our conscience. Lord Bulwer called it <sup>h</sup> the most elastic thing there is in the world.

Let us examine the rules which prescribe how the Shofar is to be used, and you will find in them important suggestions for man's struggle with his conscience---

I. MOTIVATION

*2 persons must participate in the sounding of the shofar*  
*הבא תקיא*

The first rule about the Shofar says, that the Baal Tekia (the person who sounds it) should stand in front of the Makree (one who calls out the notes "the prompter") and that no matter how great an expert the Baal Tekia, he must sound the Shofar only when prompted and as prompted by the Makree.

The prompter is as important as the performer.

This rule suggests that in any deed or action in life, we should give close attention ~~not only to the performance but~~ to that which prompts us... Our actions should be properly prompted or motivated.....

The ethical value, ~~my friends, is not in the performance and execution~~ of a deed <sup>is</sup> ~~but~~ in its underlying motive.

A lady once told me that she suspected her husband had again been unfaithful ~~to her~~. How do you know? I asked. "Because he just sent me a pearl-necklace. He *always* ~~always becomes generous~~ when he has a guilty conscience." It is ~~a~~ <sup>is</sup> ~~diversionist~~ fact.

We must judge the action by the motive. A wrong motive turns virtue into vice. said the poet:

"A truth that's told with bad intent  
Beats all the lies you can invent." (Blake)

What is the big weakness in education? It is not in method and facilities but in motivation. The pupil studies, ---for grades, not for knowledge. The result is millions of college graduates who at the very moment they receive their diploma, ~~put~~ ditch the book ~~away~~... They are finished with reading, finished with serious study... ~~This~~

The intellectual stagnation that sets in after college, and reaches full bloom in middle age, is enormous.

Or, take the parent who is so generous toward his child. "He gives him everything!" What prompts it? Are these material gifts pay-offs for the denial of companionship, confidence and communication?

Life Magazine, a few weeks ago carried a feature article on a frightening new development of youthful behavior: wanton destruction and physical violence, just for fun, by young people of high social and economic status.

This sort of blast is not always the work of party-crashers. Last May, a mob of over 1,000 Princeton students went berserk in a riot that had no other cause except the perverted pleasure in vandalism.

The current issue of "Life" follows up with another major article. This time it is a particularly disgusting case: the wrecking of a large house in Southampton, L.I. by the invited young guests at the ball for one of America's most prominent debutantes. They left the place as if a hurricane had struck it. What is behind it?

*Dr David Abrahamson whom Life Magazine calls*

"An eminent psychoanalyst" blames this nation-wide rash of destructiveness on the lack of authority in the upbringing of our young people, possibly because of too much parental permissiveness. Inwardly, explains the analyst, these youngsters really want and need control and they will tear down a house or resort to some other extreme behavior to order to get it.

~~I don't buy the subtlety of this line of reasoning, but I do agree with the analyst's conclusion.~~

He concludes:

"Too many parents these days are so afraid of their children that they abdicate their responsibility for discipline."

~~By coincidence a Jewish social worker in the Boston area reported this summer similarly doings in some of the nicest Jewish suburban communities.~~

You know it takes an analyst to come up with such a piece of "upside down" logic that youngsters turn into savages because deep down in their hearts they long for discipline.....And what do you think of his solution: MORE

DISCIPLINE! Frankly , I'm tired of this cry for discipline unless they

also show us how we can get it. <sup>and also explain to us how we lost it. Well the parent's stamping his feet & yelling discipline per it?</sup> What's going to back up discipline?

What's the reason why we don't have enough discipline today ?

*and also explain to us how we lost it. Well the parent's stamping his feet & yelling discipline per it?*

A Jewish social worker by the name of Joel Gopen in a recent article <sup>does</sup> in the Boston Jewish Advocate ~~maintains~~ a much better job in getting to the heart of the problem. He too was outraged by ~~the same old same old~~ the behavior of affluent teen-agers at ~~an~~ so-called house-parties.

He personally witnessed one ~~of those parties~~ at which some 100 kids showed up, many of them crashers; at least 2 dozen teenagers were drunk; empty whiskey bottles were strewn about, carpeting and furniture were damaged, windows broken, and a number of youth, including one girl, were beaten up.

Our Boston friend can't help but contrast this new affluent generation of our youth with the youngsters he grew up with on the poverty-stricken, congested East Side.

"Then", says the author, "Jewish kids just didn't get into trouble. They didn't fight; they didn't drink; they didn't

the judgement of a noted psychiatrist

② Timothy Leary, the proponent of ~~hallucinogens~~, estimates that the percentage of Jews <sup>up</sup> in Haight Ashbury is near 40%.

Pressed for an explanation of this high percentage of Jews among the hippies, ~~Dr~~ Leary recognized that "the sixth floor children, parents

today many of our youths <sup>come</sup> from ~~affluent~~ homes where ~~affluence~~ is matched by a need & spiritual poverty, ~~poor~~

① ~~It is almost~~ <sup>deplorable</sup> ~~weird~~ the statement of one of the most respected psychiatrists

Dr. Benjamin B. Wolman - news up the gutter:

"I'm tired . . . ."



Is it love when a parent denies a child what he most needs

③ Is it love when a parent fails in his first responsibility to be a model <sup>the</sup> child ~~can~~ respect; ~~to exemplify~~

Is it love when a parent sends a child into the world without faith in anything, without an ideal or sense of <sup>higher</sup> purpose?

~~Timothy Leary estimates that~~

commit crimes against people and they didn't commit crimes against property. Juvenile Delinquency was all around the Jewish community, but the Jew was not part of it. His culture, family solidarity and heritage provided immunity."

Now, my friends, let us not ~~get~~ mysterious.

What was the unique quality of the Jewish family ~~to~~ which <sup>provided this immunity as claimed by</sup> our Boston sociologist <sup>2</sup>

~~refer to~~ ~~Comparison with the Jew of parent of 2 generations ago all murder~~ ~~take even the people of family of the bible~~

The typical East Side (or traditional) Jewish family was patriarchal. Parents especially fathers, were leaders. <sup>They did not abdicate their responsibility</sup> They had standards and did not hesitate to command nor shrink from the full employment of their powers of coercion to keep the kids in line... Their standards were strict in sex matters; they believed in priority of work over fun; they were scrupulously honest; they sweated and sacrificed for education; they put family honor and unity above all other values. <sup>✓</sup> They loved their

people, shared its dreams and pinched pennies for the little blue box for the redemption of Israel or for some other work of charity. In other words, they lived in <sup>normal</sup> poverty but gave their children all that made life worthwhile. <sup>even when he rebelled as many youth would still</sup> ~~The East side had accepted~~

~~parental discipline because basically he respected his parents, though for their standards.~~ Are we, ~~a more affluent generation~~, so eager to give our children luxury homes

with swimming pools and cars and money (American teenagers have 10 billion dollars <sup>20% of automobiles are purchased or chosen by teenagers. Teen age girls spend more on clothing than their</sup> to spend)--are we lavishing so much material abundance upon them because we have so little else to give them????? What is the motive in pampering our youth??

2. ETHICAL AUTHORITY

*Many of our youth from affluent happy suspect and they are after right, that the pleasure of their parents is compensation for a much a spiritual reality program*

The second rule about the Shofar says it must be a fixed series of sounds. The Baal Tekia cannot use his imagination or personal preference and play the instrument as he likes to, no matter how creative a musician. He must not innovate, improvise, but render the required tune.....

What is the point of this rule? It conveys to us the principle of authority <sup>founded</sup> ~~upon~~ tradition.

Jewish

The Modern youth does not respect his parents chiefly because ~~they have~~ ~~standards~~ he stands for nothing & conveys no standards

Let me ask you:

Who informs <sup>your</sup> ~~the~~ conscience?

Who shapes it?

Who supplies content and standards for your conscience?

It has become fashionable among ~~pseudo-liberals and pseudo-sophisticates~~ <sup>the new radical left</sup>

to speak contemptuously of so-called "conventional ethics." They like to imagine themselves as independent thinkers <sup>who can impose their own code of ethics</sup> ~~who stand above the average, superior to the mass of people.~~ These great lovers of independence make a big todo about their own personal conscience... "My conscience is my guide."

When you say "My conscience is my guide," <sup>you</sup> ~~how do you~~ know <sup>that</sup> your conscience is ~~worth anything?~~ All you are saying is "I don't want any interference--I don't want anybody to tell me what to do." Is your insistence upon your own sovereign conscience ~~not~~ a thinly disguised way of escaping ethical obligations?

What happens to society when people are released from superior ethical authority, when they are liberated from the dictates of tradition and <sup>should really permeate</sup> each is free to write his own ticket in moral matters?

For many of us the history of the 20th Century has answered that question. <sup>the beast comes out of its hole</sup> ~~The moment you free man from the restraint of traditional ethical authority, the way is open for the most brutal individual to come along and make his own will the law of the land. This is exactly what Adolf Hitler did in the darkest period of our time!.....~~

The word "conscience" means literally "knowing with them" Sharing their ideas. It presupposes a community of whose standard I am conscious. <sup>In Ethics it is the community that guides the individual</sup> ~~not the other way around.~~

Jewish ethics have always been based upon community tradition not personal opinion. We <sup>can completely</sup> ~~do not~~ trust anyone's private personal conscience. No single human being lives long enough and has enough <sup>wide</sup> ~~of a~~ range of experience and is wise enough to write his own code of ethics. <sup>My personal conscience, in order to be sure of itself, needs to be upheld by the judgement of others, especially great men of wisdom and integrity.</sup>

I said that the Shofar must be sounded in strict accordance with a fixed series of notes <sup>This is to</sup> ~~to impress us with the~~ <sup>value</sup> ~~principle~~ of authority. This authority is <sup>clearly</sup> ~~defined~~

Furthermore, ~~the~~ <sup>is</sup>

by the ~~ancient~~ custom that the Shofar should be sounded from the very same place from which the Torah is read... This defers <sup>antiquity &</sup> The Torah <sup>is</sup> the model for our conscience. We do not make up our own rules. We are to follow <sup>the ethics</sup> those which have been tried and tested over many centuries and are believed to be inspired by the Divine Spirit. <sup>by our people.</sup>

Consequently, no Jew can claim to have a rebellious conscience unless he has informed it and checked it

3. PRINCIPLE AND PRACTICE

all the time through his study of the Torah

The third rule of the Shofar says that a blessing must be recited before sounding the instrument, (Now there is a fascinating controversy about it, <sup>but</sup> Should the blessing be for blowing the Shofar or for listening to it? LITKQA OR LISHMQA? The Talmud settled the argument in favor of LISHMQA--Listening to the Shofar.

What was the principle behind the argument?

It was the question as to what is more important, to announce a great idea or listen to it, to preach or to practice.

How easy it is to put our conscience to sleep by a declaration of lofty principles!

This is surely one of the cleverest techniques of ethical evasion: <sup>emptiness</sup> a vacuum of practice <sup>hidden behind</sup> wrapped up in high sounding declarations.

This matter goes to the heart of the historic split between early Christianity and Judaism: Christianity said the main thing is to preach the Gospel. Judaism answered the main thing is to live by the commandments and demonstrate the religion you want to preach. Christianity went ahead and became a preaching religion with the main role assigned to the clergy. Judaism continued to stress practice with the main role assigned to the laity. It is not incumbent upon every Jew to sound the Shofar

Not every Jew is commanded but to listen to it. <sup>of the individual Jew</sup> Our duty is not to sound the Shofar, but to listen to it. It puts the paw over the pulpit.

It stresses the role of the worshipper as against the officiant. What you do, not what is done for you, counts.

What spectator sport is to physical fitness, spectator religion is to vital faith---it does very little for you.

Who could deny that the majority of our people have become spectator Jews?

Surely <sup>the vast majority</sup> ~~more than 50%~~ of you, good people, seated here this morning, are <sup>They</sup> unaccustomed <sup>out of</sup>

to any private personal religious practice. (Judaism <sup>is for you</sup> for you something to be performed by Rabbi's and Cantors while <sup>they</sup> you look on.)

I suppose you'd be very interested in a new gadget offered by a Jewish bookstore in New York that advertised a "Self-davvening prayerbook, transistorized and complete with batteries."

you just turn a switch, you don't have to pray.

Some of you say, "I am proud to be a Jew" But what sort of pride is it? How does it express itself? A stamp collector who is proud of his stamps, constantly looks over his collection; he knows every stamp, where it belongs, its value and history,---and he wants more of it.

*How deeply involved are you in its practice*

Do you know what you are proud of in Judaism? Do you know our philosophic and ethical classics, the history of our people, the meaning of our ritual and customs--- and do you want to increase knowledge and observance?

*See you merely, surely you know, or respond to it by reflecting on its meaning and practice*

Recently someone said to me belligerently, "I am proud to be a Reform Jew" Why, I asked. And all I got was a disrespectful statement about orthodoxy.

Pride is among the attitudes what the attic is to the house, the loftiest, but generally the most empty.

*Don't speak* My dear friends, what is the over-all purpose of the High Holidays? It is ~~There is a revealing~~ brought out in a marvellous statement in the Mishnah in answer to the question ~~on~~ *on observance* what is the minimum observance of Rosh Hashonah *in these words:*

"A person who is walking near a synagogue or lives close by and hears the Shofar being blown...if he directs his heart, he has fulfilled his obligation. But, if not, he has not fulfilled his obligation.

Though both may have heard, one heard it with a purpose and the other accidentally."

*Rosh Hashonah*

The essential object of the High Holidays is to re-direct our hearts, to transform the random-Jew who is one merely by the accident of birth into a purposeful Jew who *directs his heart toward his heritage, who resolves to know it* *or association* wants to increase every day his knowledge of the faith so that he might live by it....

May God grant that you who heard the sound of the Shofar also <sup>experienced</sup> took to heart

How marvellous that so simple an object like the ram's horn should be so suggestive of profound meaning. <sup>with reference to the austerity & refinement of</sup>

ITS PIERCING SOUND RIPS THE SMOOTH SURFACE OF SMUGNESS:  
"The Call to Conscience"

<sup>Conscience</sup>  
<sup>of which we speak</sup>

HAPPY IS THE PEOPLE WHO KNOW THE JOYFUL SOUND", Said the psalmist (89.15)

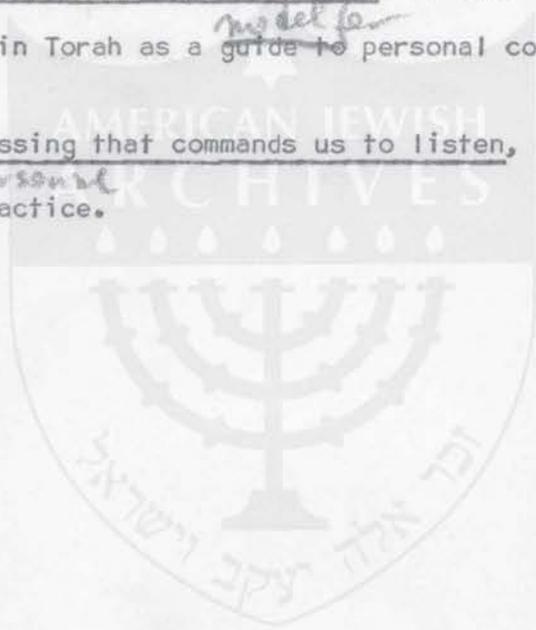
Happy is the people who know and understand the deeper meaning of the Shofar call.

Who, hearing the voice of the prompter, are challenged to examine <sup>the truth of</sup> that prompter them and motivates them in daily life.

<sup>the indiv. must</sup>  
realize that <sup>it</sup> needs to be <sup>guided by</sup>

Who, hearing the fixed order of the Shofar sounds, resolve to follow the fixed ethical tradition rooted in Torah as a <sup>model for</sup> personal conscience.

And who take from the blessing that commands us to listen, the resolve to match <sup>the deepest</sup> Jewish <sup>of holiness</sup> principles with <sup>personal</sup> practice.



Rosh Hashonah Morning  
Sept 19, 1963

## THE CALL TO CONSCIENCE

The Bible, my friends, does not know of a holiday named Rosh Hashonah. ~~It describes the holiday we are observing and mentions the very date -- the 1st of Tishri -- which is today, but it calls this holiday by a different name:~~ <sup>is known in the Bible</sup>

"Yom Trua", The Bible says!

"In the 7th month (Tishri is the 7th month) on the 1st day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a YOM TRUA as a day of sounding the horn." (Nu. 29.1)

Since time immemorial, the most characteristic feature of this holiday has been the sounding of the Shofar. You may be sure that whatever is the essential, central message of this day, ~~must be~~ <sup>must be</sup> bound up with or expressed by the symbolism of the Shofar.

What is the great theme of which the Shofar is the appropriate symbol?

Moses Maimonides, the greatest philosophic mind of our people, and one of our keenest interpreters, explained the meaning of the Shofar as follows:

The sounding of the shofar ~~should be understood as~~ <sup>is</sup> an alarm that says:

"Awake ye sleepers; be aroused ye slumberers, and ponder your deeds... Look well to your souls and consider your acts. Forsake each of you his evil ways and thoughts and return to God..... "

According to Maimonides the Shofar is a call to conscience. //

Now, my friends, ever since man became aware of his conscience, he has tried to escape it, or put it to sleep, or fool it.... A salesman called upon the purchasing agent of a big enterprise and, in his zeal to make a sale, he tried to bribe the purchasing agent with a bottle of whiskey.

"Oh no, " said the purchasing agent, "my conscience won't allow me to accept this as a gift."

" Suppose I sell it to you for a nickel ? " suggested the salesman.

IN THAT CASE, I SHALL TAKE TWO --replied the agent. //

We are all experts, my dear friends, in outmanoeuvring our conscience, which Lord Bulwer called <sup>it</sup> the most elastic thing there is in the world. //

~~For this reason, it is not enough to reawaken our conscience, but we must also be alerted against the various techniques of evasion.~~

Let us examine the rules which prescribe how the Shofar is to be used, and you will find in them important suggestions for man's struggle with his conscience....

This interpretation becomes convincing as soon as you examine the rules which prescribe how the Shofar is to be used. Each of these rules ~~represents~~, as I shall try to show you, <sup>represents</sup> a particular aspect of man's struggle with his conscience.....for there is one thing clear: ever since man ~~hasn't~~ gained awareness of his conscience, he has tried to escape it, or put it to sleep, or fool it....

~~man's struggle with his conscience.....for there is one thing clear: ever since man hasn't gained awareness of his conscience, he has tried to escape it, or put it to sleep, or fool it....~~  
So, The sound of the Shofar not only signals a call back to conscience, but, ~~by~~ <sup>by</sup> the rules surrounding it, exposes our major techniques of ~~evading~~ <sup>evasion</sup> and suggests what we must do to respond to our conscience with integrity.

\*\*\*\*\*

1. WHAT PROMPTS THE DEED MOTIVATION

The first rule about the shofar ~~demands~~ <sup>says</sup> that the Baal Tekia <sup>(the person who sounds it)</sup> should stand in front of <sup>the</sup> A Makree (one who calls out the notes, <sup>"the prompter."</sup>)

and that, no matter how great an expert the baal tekia, he must ~~not~~ <sup>only</sup> sound the shofar <sup>and as prompted</sup> when prompted by the Makree //.....

The prompter is as important as the performer. ~~My friends, one of the most popular methods of fooling our conscience is~~

This rule suggests that in any deed or action in life, we should give close attention not only to the performance but to that which prompts us....Our actions should be properly prompted or motivated..//

~~My friends, one of the most popular methods of fooling our conscience is~~

The ethical value, my friends, is not in the performance and execution of a deed but in its underlying motive.//

Yet, ~~how often, friends, do we do the right thing for the wrong reason!~~

A lady once told me that she <sup>suspected</sup> ~~knew that~~ her husband had ~~been~~ again been unfaithful to her. How do you know? I asked.

"Because he just sent me a pearl-necklace... ~~He always gets away~~ <sup>He always becomes</sup> ~~so nice~~ <sup>generous when he has a guilty conscience.</sup> ~~It is his diversionary tactics."~~ <sup>It is his diversionary tactics."</sup>

\*\*\*\*

We must judge the action by the motive.

A wrong motive turns virtue into vice. Said the poet:

A truth that's told with bad intent  
Beats all the lies you can invent. (Blake)

What is the big weakness in education? It is not in ~~mechanics~~ method and facilities but in motivation.

~~It starts with child hood education.~~ The pupils studies, --- for grades, not for knowledge. The result is ~~that~~ the huge intellectual ~~waste~~ of millions of college graduates who at the very moment they receive their diploma, put the book away .... They are finished with reading, finished with serious study... This country has more schools and pupils per capita ~~of population~~ than any other land in the world, but how many of our students are properly motivated? The intellectual stagnation that sets in after college and ~~reaches~~ reaches full bloom in middle age, is enormous.

Or, take the parent who is so generous with his child.

"He gives him everything!" ~~Generosity is praise worthy, but~~ <sup>What</sup> prompts it? ~~Is it perhaps~~ Is it perhaps

a bribe, with <sup>precious gifts</sup> which to make the child forget the parent's ~~unhappy~~ refusal to give <sup>the more precious gifts of</sup> his time and attention?

~~Are these~~ Are these <sup>material</sup> gifts ~~substitutes~~ <sup>substitutes</sup> and pay-offs for the ~~understanding and~~ <sup>denial of</sup> understanding and confidence ~~and~~ communication and companionship, confidence and communication, which ~~was never cultivated~~ <sup>were denied to be</sup> cultivated.

A social worker in the Boston area recently wrote an article on "Juvenile Delinquency in Middle Class Jewish Families".

The writer cites ~~many~~ examples of <sup>Jewish</sup> teenagers <sup>in the very nicest suburbs</sup> dangerously misusing automobiles, driving them without authorization or stealing them.

~~He~~ dwells particularly on their delinquent behavior at houseparties.

The house-party, the author suggests is not a means of ~~developing~~ developing true friendship but a way of gaining recognition & status.

...Most teenagers compete ~~with~~ among themselves for title to the biggest and best houseparty in town....The second object

of the houseparty, especially the unsupervised one, is to ~~give~~ <sup>often</sup> everybody have a blast --- which means calculated destructiveness, vandalism and ~~uninhibited~~ <sup>uninhibited</sup> personal conduct, ~~freed of inhibitions~~.

The author personally witnessed one of these unsupervised parties where ~~at least~~ <sup>some</sup> 100 kids showed up --many of them crashers. At least 2 dozen teen agers were drunk and empty whiskey bottles were strewn about, carpeting and furniture were damaged, a window was broken and a number of kids, including a girl, were beaten up....The author knows

*that there is plenty of this going on in the non-Jewish community too. "Life" magazine recently reported cases from suburbs all over the country with up to \$10,000 property damage in the wake of such teenage entertainment.*

But our friend from Boston cannot get over the contrast between the affluent Jewish suburb and the poverty stricken, congested East-Side which he remembers from his own childhood:

"Then," says the author, "Juvenile Delinquency wasn't our problem. Jewish kids just didn't get into trouble. They didn't fight; they didn't drink, they didn't commit crimes against people and the y didn't commit crimes against property. Juvenile delinquency was all around the Jewish community, but the Jew was not part of it. His culture, family solidarity and heritage provided immunity." //

Now, my friends, let us not be mysterious. //

What was the unique quality of the Jewish family, to which our our Boston sociologist refers ? //

The typical East Side (or traditional) Jewish family was patriarchal. Parents, ~~man and woman~~ especially fathers, were leaders. They had standards and did not hesitate to command nor shrink from the full employment of their powers of coercion to keep the kids in line.... Their standards were strict in sex matters; they believed in priority of work over fun; they were scrupulously honest; ~~man and woman~~ they sweated and sacrificed for ~~the~~ education, ~~of their children~~ they ~~respected and honored~~ put family honor and unity above all other values. ~~and~~ They loved their people, ~~and~~ shared its dreams and pinched pennies ~~to purchase~~ <sup>for</sup> the little blue box for the redemption of Israel or for some other work of charity. ~~and~~ ~~they were~~ ~~not~~ ~~afraid~~ ~~to~~ ~~sacrifice~~ ~~for~~ ~~the~~ ~~education~~ ~~of~~ ~~their~~ ~~children~~. In other words, they lived in poverty but gave their children all that made life worthwhile. //..

Are we, a more affluent generation, so eager to give our children luxury homes with swimming pools and cars and money (American teen agers have 10 billion dollars to spend) --are we lavishing so much material abundance upon them because we have so little else to give them ??? What is the motive in pampering ~~and~~ ~~spoiling~~ ~~the~~ ~~generation~~ of our youth ?

### 3. ETHICAL AUTHORITY

The second rule about the Shofar says it must be a fixed series of sounds. The Baal Tekia cannot use his imagination or personal preference and play the instrument as he likes to, no matter how creative a musician. He must not innovate, improvise, but render the required tune...  
 What is the point of this rule? It conveys to us the principle of authority and tradition.

Who informs the conscience ?

Who shapes it?

Who supplies content and standards for our conscience ?

It has become fashionable among pseudo-liberals and pseudo-sophisticates to speak contemptuously of so-called "conventional ethics."  
 They ~~don't~~ like to <sup>imagine</sup> ~~think of~~ themselves as independent thinkers who stand above the average, superior to the mass of people. *Urr*  
 These great lovers of independence make a big to-do about their own personal conscience..... "My conscience is my guide." //

*This is a subtle upon individual conscience*  
~~I want you to know friends, that this harping on ~~individual~~ ~~conscience~~ ~~the~~ one's own conscience very often thinly disguises a clever technique of escaping truly ethical standards. obligations....~~

You get that most clearly when you solicit a miserly prospect for charity and he ~~refuses~~ gives you only what his conscience dictates to him in view of so many other obligations....

If I solicit you for charity <sup>you say nothing doing, and then</sup> and I plead with you, you can quickly cut me off with the statement: "Now, listen here, my conscience is my guide."

But how do I know your conscience is worth anything?

When you say " My conscience is my guide", ~~✓~~ All you are saying is " I don't want any interference --I don't want anybody to tell me what to do" ~~it want to do what I want to do.~~

Is your insistence upon your own sovereign conscience met a <sup>thinly disguised</sup> ~~disparaging~~ technique of escaping ethical obligations?

Is this insistence upon individual conscience actually an escape from truly ethical obligations?

Now ~~What~~ happens to a society when people are released from superior ethical authority, when they are liberated from the dictates of tradition and each is free to write his own ticket in moral matters?

For many of us the history of the 20th century has answered that question. The moment you free man from the restraint of traditional ethical authority, the way is open for the most brutal individual to come along and make his own will the law of the land, ~~and~~ This is exactly what Adolf Hitler did in the darkest period of our time!....

The word "conscience" means literally "knowing with them" Sharing their ideas. It presupposes a community of whose standard I am conscious.

Jewish ethics have always been based upon community tradition not personal opinion. We do not trust anyone's private personal conscience. ~~Individualism is a~~ ~~man's~~ ~~own~~ ~~private~~ ~~conscience~~ ~~is~~ ~~not~~ ~~to~~ ~~be~~ ~~trusted~~ ~~because~~ ~~it~~ ~~is~~ ~~based~~ ~~upon~~ ~~individual~~ ~~experience~~ ~~and~~ ~~not~~ ~~upon~~ ~~community~~ ~~tradition~~ ~~and~~ ~~the~~ ~~wisdom~~ ~~of~~ ~~many~~ ~~generations~~ ~~and~~ ~~the~~ ~~wisdom~~ ~~of~~ ~~many~~ ~~generations~~ No single human being lives long enough and has enough of a range of experience <sup>and is wise enough to write his own code of ethics</sup> ~~to test ethical values in his own lifetime.~~ to write

I said that the Shofar must be sounded ~~man~~ in strict accordance with ~~to~~ a fixed series of notes to impress us with the principle of authority ethical

~~that we must not make up our own rules but follow those determined by traditions~~ ~~---~~ this point is emphasized by the authority is <sup>defined</sup> ~~fixed~~

<sup>by the additional</sup> custom that the Shofar should be sounded from the very same place from which the Torah is read.... The Torah ~~should~~ <sup>is</sup> be the model for our conscience. ~~In ethics we are not free to make up our own rules, but are~~ <sup>we are</sup> to follow those which have been tried and tested over many centuries and are believed to be inspired by the Divine spirit.

### 3. PRINCIPLE AND PRACTICE

The third rule of the Shofar says that a blessing must be recited before sounding the instrument. Now there is a fascinating controversy about it. Should the blessing be for blowing the Shofar or for listening to it? LITKOA OR LISHMOA? The Talmud settled the argument in favor of LISHMOA --listening to the Shofar.

What was the principle behind the argument?

It was the question as to what is more important, to announce a great idea or listen to it, to preach or to practice.

How easy it is to put our conscience to sleep by a declaration of lofty principles. This is surely one of the cleverest techniques of ethical evasion; a vacuum of practice wrapped up in high sounding declarations.

This matter goes to the heart of the historic split between early Christianity and Judaism: Christianity said the main thing is to preach the gospel. Judaism answered the main this is to live by the commandments and demonstrated the religion you want to preach. Christianity went ahead and became a preaching religion with the main role assigned to the clergy. Judaism continued to stress practice with the main role assigned to the ~~happy~~ laity.

Our duty is not to sound the Shofar, but to listen to it. It puts the pew over the pulpit. It stresses the role of the worshipper as against the officiant. What you do, not what is done for you, counts.

~~Spectator religion is to vital faith~~ What spectator sport is to physical fitness, spectator religion is to vital faith --- it does very little for you.



Who could deny that the majority of our people have become spectator Jews. <sup>2</sup> Surely more than 50% of you, good people, seated here this morning are unaccustomed to any private personal religious practice. Judaism is for you something to be performed by rabbis and cantors while you look on.

I suppose you'd be very interested in a new gadget offered by a Jewish bookstore in New York that advertised a

"Self-davvening prayerbook, transistorized and complete with batteries."

You don't have to pray, all you do is to turn a switch.

Some of you say, "I am proud to be a Jew"

But what sort of pride is it? How does it express itself?

A stamp collector who is proud of his stamps, constantly looks over his collection; he knows every stamp, where it belongs, its value and history, ---and he wants more of it.

Do you know what, in Judaism, you are proud of?

Do you the philosophic and ethical classics of Judaism, the history of our people, the meaning of our ritual and customs --and do you want to increase knowledge and observance?

Recently someone said to me belligerently

"I am proud to be a Reform Jew" Why, I asked. And all I got was a disrespectful statement about orthodoxy.

Pride is among the attitudes what the attic is to the house, the loftiest, but generally the most empty....

My dear friends, what is the over-all purpose of the high holidays? It is brought out in a marvellous statement in the Mishnah in answer to the question as to what is the minimum observance of Rosh Hashonah

"A person who is walking near a synagogue or lives close by and hears the Shofar being blown... if he directs his heart, he has fulfilled his obligation. But, if not, he has not fulfilled his obligation. Though both may have heard, one heard it with a purpose and the other accidentally."

The essential object of the High Holidays is to re-direct our hearts, to transform the random-Jew who is one merely by the accident of birth into a purposeful Jew who wants to increase every day his knowledge of the faith so that he might live by it....

Oh, what new power you would feel, and the world would feel, if you could surrender yourself and commit your life as a daily response to the challenge of Judaism. If only you could now resolve to practice your religion as a constant communication, as the channel through which you perceive God calling you and you responding to Him with the hope and love and passion of Israel.

Then, indeed, we shall say with the psalmist (Ps. 89.15)

HAPPY IS THE PEOPLE WHO KNOW THE JOYFUL SOUND

Happy is the people who know and understand the deeper meaning of the Shofar call

Who, hearing the voice of the prompter are challenged to examine  
all that prompts them and motivates them in daily life

Who, hearing the fixed order of the Shofar sounds, renew their  
respect for the fixed ethical tradition rooted in Torah  
(as it is studied and preached) ~~as a guide to~~ as a guide to  
personal conscience

And who, take from the blessing that commands us to listen,  
the resolve to match ~~principles~~ Jewish principles with  
practice.



See Lord's Sermons (1961)  
That I Had Chosen  
The Day  
p. 15

Outline and fragment of sermon  
attempted for Kol Nidre 1963 but not completed.

## The Meaning of Kippur

WHAT IS TESHUVAH ? (deliver either on Kol Nidre  
or Friday before Rosh Hashonah 1964)

Teshuvah (Return to a higher form of conduct) comes about through a  
development in 2 phases: Disintegration and Re-integration.  
Distinguish between

1. regret
2. repentance
3. Arousal of admiration  
"The model"
4. Action -- the deed

> negative - disintegration

> positive - reintegration

Re-integration i.e.  
Recovery of integrity  
the case of man must  
contain goodness - otherwise  
your kippur would be futile

\*\*\*\*\*

### Is Chastity Obsolete ?

What are the positive values preserved by chastity ?  
What are the ethical considerations ?

### Is Marriage Obsolete ?

Can marriage survive the pursuit of happiness?  
Is fidelity old-fashioned ?

REPENTANCE STEP BY STEP

Judaism expresses itself in so many different forms that it is quite possible to lose sight of its central purpose.

There is Jewish art, music, literature, philosophy, ritual and a large variety of social activities more or less serving religious ends, ---but Tonight, my friends, we are assembled, if I may say so, for the real homework of our religion, for the accomplishment of its central purpose, which is:

to create a change within us

an improvement, a betterment of character

*in other words;*  
and ~~this entire process is called~~ REPENTANCE.

~~The job is to be done by our own efforts, and we should not belittle the~~

~~difficulties~~ Can a person really change overnight? Can an hour such as this offset the character development of a life-time? The answer is ~~YES~~. <sup>Perhaps</sup>

To accomplish it, we need to have 3 things:

Repentance, a drastic change within, is in the power of everyone.

1. THE DESIRE---THE WILL

Some of the chassidic leaders used to irritate the congregations, ~~with whom they worshipped~~, by postponing the start of prayers sometimes as long as an hour; when pressed for an explanation, they answered that they needed time to prepare.

Prepare what?

They would not pray if they were not spiritually ready. They waited for the arousal of their will and the desire. Without will, you accomplish nothing.

Have you ever tried to quit smoking? Or, have you attempted a reducing diet? There are all kinds of pills, medical programs, calorie meters and metrecal--but nothing helps if the will is lacking. And having the will, all those helps are really unnecessary.

The true repentance, which is the greatest inner experience capable of producing a change in man, does not happen until the will concentrates on it, until all of man's desire is focused on this one task: to purge oneself, to cleanse oneself, to pull oneself out of the depth to which one has fallen.

How do you awaken the will to self correction and improvement?

Thomas Edison said: "Discontent is the first necessity of progress."

The will to self-improvement grows with discontent. The contented man, the satisfied, smug person cannot progress an inch beyond his present state.

Our first task, then, tonight is to oppose as fiercely as we can the idea of being an "alrightnik." Tonight is not the night to be thinking of what we have accomplished but wherein we have failed...Tonight is to refresh the memory of aspirations unfilled

of goals abandoned, of opportunities unused

of capacities undeveloped, of resources untapped.

But ~~discontent~~ <sup>is a reminder & confession of being doing</sup> is not enough to arouse the will for self-improvement to its full strength, <sup>The self-inducement of the Confessional are all negative</sup> ~~Discontent is negative~~; we need a positive incentive to give the desire for self-improvement the dynamic driving force.

The positive inducement, my friends, is

ADMIRATION -- or if you will LOVE

The Power of Reintegration

Not the kind of love that is a craving and passion for possession, BUT THE KIND OF LOVE THAT ADMIRES, ADORES AND REVERENCES.

It is the greatest pity in life when a person grows older and allows the fire of admiration to die down.

When a person finds nothing to admire anymore, he is, <sup>(in my book)</sup> finished. The mental ice-age, <sup>something</sup> ~~which is~~ worse than senility, has overcome him. He is irredeemable for he lacks the most important incentive for self-improvement.

Alfred North Whitehead said:

"Moral Improvement is impossible without the habitual vision of greatness."

If you do not know anyone ~~whom~~ you can truly admire; if you cannot acknowledge the influence of a great person, living or dead, upon your life, -- I say, strain your memory, think of family, try to remember the full story of the most respected member of your family in former generations. And if none commanded unusual respect,

I say, read about the heroes of our people, read the Bible and Jewish History, read the history of mankind, and search for the admirable qualities that may be found in the biographies of some of the great personalities of all ages. *But, find a model to emulate*

I don't know how effective preaching is. Often I have grave doubts, but the one element in preaching which most justifies its continued practice, is the opportunity it gives us to do the 2 things we have mentioned: to arouse discontent and also admiration; to voice criticism of shortcomings---and pay tribute to inspiring examples from the past and present. //

So let us not forget it: Discontent and admiration must provide the incentives for ~~daily life that are worthy of our emulation~~ the will to self-improvement...which is the first step to true repentance.

## 2. REMORSE AND CONFESSION

What is the second step?

It is Remorse, not silent remorse but actually expressed remorse through confession. True Repentance, the kind that results in changes of character, comes about only after we have purged ourselves through exposure of our corruption, and after we have clearly identified the evils we are trying to get rid of.

There was a time when we Jews were very demonstrative in our confessionals: Chest-pounding, screaming, weeping. I wonder if we have not gone now to the other extreme of playing it cool. Reciting a catalogue of staggering sins has become for us a perfunctory matter. I have the feeling that these printed confessions are to many of us mere routine, a gesture. You say the prayerbook leaves you cold. Who is to do the confessing, the prayerbook or you? Even if the wording of our prayers does not arouse much of a confessional mood, it is for you to do so by the workings of your own conscience.

"For the sin which we sinned against Thee in the evil meditations of the heart"

"For the sin which we have sinned against Thee by exploiting and dealing treacherously with our neighbor"

It should not be too difficult for us to fill in the concrete examples out of our own misdeeds, which will make these rather general confessions strictly personal and very vivid.

"The Evil Meditations of the heart"

The public is easily aroused by the danger of obscene literature---but you and I know that there is no printed obscenity that can match the human mind. None of us depends upon outside sources for corruption---there is plenty of corrupting matter right within us..."Man's imagination tends toward evil from his youth" says the Bible in one of its prophetic anticipations of psychoanalytic discoveries (Gen. 8.2)..... there is scheming, hate and violence and a raging madness within the mind of the so called "normal man" and it takes every bit of civilization to keep these terrible demons under control...In confessing the fact of evil meditations in our hearts we remind ourselves that we live constantly in jeopardy of being overcome by them. Man's true nature easily bursts forth the moment moral control is relaxed....Consider for a moment the confession

"For the sin, which we have sinned against thee", by exploiting and dealing treacherously with our neighbor."

This is a far greater offence than "evil meditations". Evil meditations are involuntary, we are often helpless and mortified by them, BUT, the exploitation of our neighbor is possible only by design and cunning. ~~Yes,~~  
~~we do it.~~

Who does not take advantage of the other person? I am sorry that this portion of our confession says only neighbor. The worst kind of exploitation occurs actually in our own family life. I mean psychological exploitation. The clinging parent who does not give his mature child the chance to live his own life is an exploiter of the most cruel kind. That parent cripples the child by exploiting ~~unnaturally~~ his love capacity. No less parasitical is the treacherous child who takes full advantage of the parent and then, when he has squeezed him dry, discards him in his old age ~~and~~  
~~mark~~ with cruel neglect.

And how much suffering in marital life is caused by exploitation and treachery between husband and wife! How often one seeks to dominate the other in the meanest

sort of tyranny, a tyranny whose weapons are ridicule, contempt and the persistent undermining of the other's self-respect and confidence.

It is time that we confront earnestly the deterioration of the Jewish home, the betrayal of the sanctity of marriage, even its sexual purity.

Jewish standards, once the pride and glory of our people, have been sadly lowered not yet as low as the non-Jewish American home but moving downward in that direction.

The <sup>U.S.</sup> population Reference Bureau estimates that 1,600,000 couples will be married and 400,000 couples will be divorced this year.

But how can we express in cold statistics the tragedy of these 400,000 anticipated divorces: 1 for every 4 marriages.

What numerical system can measure the shattered psychic health of a million or more children whose homes will be broken this year. What figures can convey the heart-ache of the wider family circle and the hate fanned by litigation, searing scars into the soul of the divorcees?

Though Judaism permits divorce, it considers it a misfortune: "The altar of God sheds tears at every divorce" says the Talmud.

There is a reason why Judaism, despite full recognition of the tragedy of divorce, still permits it. The reason is that our people chose to meet the problem of marriage-stability not by legal but by moral means. Judaism designed a way of life which set high standards for family purity, and classed adultery together with the gravest crimes.

Moreover, the Jewish way of life took practical measures to remove man from temptation or to keep temptation from him. I still remember seeing pious Jewish women, perhaps with exaggerated modesty, avoiding even the physical hand-to-hand contact with a beggar when giving him a coin. They would rather put the coin on the hall table and let him pick it up from there.

I am not suggesting that we need to return to those puritanical and surely antiquated methods of dealing with temptation,--but neither should we assume that we moderns have gained an immunity and are better able to resist temptation than our forefathers.

The number of Jewish divorce cases is rising alarmingly and the immediate and major cause for divorce among us, as among other people, is infidelity.

How do we explain the trend?

I think the answer must be found in a new code which has largely replaced our traditional Jewish ethics as motivation for conduct. An eminent sociologist names this new scale of values: "The American Fun Culture."

The suburban middle class Jew, like his non-Jewish neighbor, is most deeply motivated today by the desire for status, wealth and pleasure. He wants life to be easy, comfortable and full of happiness.

Now, such self-serving, basically materialistic aspirations inevitably lead to a hedonism, a way of life bent upon the instant satisfaction of lust.

When happiness is the supreme goal, and by happiness most people understand little more than amusement or fun, than the worst calamity is boredom. Never has a generation been more conscious and more complaining of boredom. Within this frame of mind, is it so far-fetched to wonder, why one should put up with a wife or husband who appears boring in comparison with a more exciting partner that has suddenly become available? Why stay with a marriage that has become stale?

The suburban Jew in hot pursuit of happiness and personal pleasure is less responsive to the deeper values of Jewish ethics: family honor, responsibility toward children, respect for the integrity of other families.

Despite it all, I do not believe that moral sensitivity has died. He who breaks up another family knows that he has exploited and dealt treacherously with his neighbor. ...  
Guilt, however deeply hidden, craves liberation through remorse and confession.

### 3. THE CULMINATION OF REPENTANCE: RETURN

Yet, once we have in our own minds <sup>associated</sup> ~~invested~~ the confession with the consciousness of our <sup>private</sup> ~~own~~ sins, and felt remorse, it is morally unhealthy to wallow in remorse very long. Said one of our great Rabbis: "Don't dwell too long on remorse for it is like raking over the dirt this way and that, the broom does not become any cleaner thereby." Don't relieve your conscience by over-dramatizing your remorse but rather by changing your conduct and repairing the damage you have done.



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The Hebrew term for this <sup>break</sup> brush with the past is Teshovah. It means literally a turning away or turning back and it is the culmination of repentance, the full realization of moral rebirth. Tonight my friends we reenter the arena of the struggle for moral rehabilitation.

The persistent fact of sin fills us with pessimism yet the possibility of repentance restores to us hope and confidence.

Oh Heavenly Father, aid us as we seek to purify ourselves  
Strengthen our will

Make us discontented with what we are and help us rise to  
the high standards of those living or dead who arouse our  
admiration...

Give us the courage commensurate with our remorse so that we might  
face the sorry record of our transgressions and by confessing them  
resolve to turn away from them forever...

And help us, O God, toward Teshuvah, help us translate our mood into action. Help  
us change our conduct and return to the way we recognize as Thy way...

ה' יתן לנו כח וקוץ  
כח וקוץ

Turn us again unto Thee O Lord, and we shall be restored, Renew our days as  
of old.

# THE TIME OF LIFE

y. z. kai - You Kippur  
sent 29, 1963

This is an hour of profound feeling with an almost mystical quality. It is an hour of reunion with the past. 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 sound, is it normal, is it helpful to think about death?

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

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

## I. 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 the influence, the effect, the consequences it has. Some of the most important writings in the world are very short:

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.

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 there is more than one death---it is not only the flesh that dies, 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 wrong use. Now 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 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 a misspent zeal for trifles, by having the wrong scale of values, by not knowing which are the first things, the priorities of 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 experience we gain, the more it comes to us at the wrong end of our life when we can no longer use it."

This memorial hour is invaluable if it imparts to those are still in the prime of life the lessons of a life-time of our departed, 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 in these moments of memory; they issue to us warnings not to repeat their mistakes; they plead with us: "make peace, ~~and~~ 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, health and a home, and you are rich.

#### 4. DISCOVERY OF THE PERMANENCE OF SPIRITUAL VALUES

This hour, my friends, offers us also a unique religious opportunity. It is impossible to think rationally when we stand at the open grave, overcome by the sharp anguish of a fresh grief, conscious of a final severance. But with the passage of time, sorrow mellows into a deepening understanding of the reality and permanence of spiritual values. You cannot see the stars at day-time while the sun dominates the sky. Night must fall and then we see the moon and the stars.

So it is with our dear ones. While they are alive their physical presence, their needs and demands, the day by day ~~meetings~~ agreements and conflicts the interactions of daily life absorb all our attention—but when the darkness of death falls upon them, we suddenly see clearly the shining light of their spiritual qualities. Their wisdom and goodness of heart continue to bless us, intimating to us the possibilities of spiritual reality....

Yes, the flower fadeth—physical life must end, yet it is connected to roots which are forever the realm of the spiritual, the permanent ground of all existence which is in God.

Considering their latter end, we have considered ours too and we take from this consideration

1. Life's value is not in its length
2. That to use our time well is surely as important as to prolong it
3. That the memory of dear ones is not mere indulgence of sentiment but the departing of their experience for the guidance of our life
4. And lastly ~~we~~ we acknowledge the influence of our departed upon our hearts and minds, we discover the reality and permanence of THE spiritual, and find in it our deepest consolation.

*Opening Prayer*

*Rosh H. Eve*

*1964*

## Prayer

Our Father, our King, as we approach the throne of Thy mercy, our country and the world are threatened by chaos and confusion. The trials of the hour remind us of our countless weaknesses and sins. We are conscious of our failure to fulfill the lofty ideals we have been professing.

We are grateful to Thee for the manifold blessings Thou hast bestowed upon us, beyond our poor power to deserve or our right to demand. We thank Thee for the gifts of life, health and well-being, for the joy and promise of our children, for the love of our family circle, for the loyalty of

friends, and for the sense of human fellowship.

May our beloved country, the United States of America, demonstrate to the world our ~~profound~~ dedication to freedom and justice, to equality and peace. Preserve the State of Israel as a ~~bastion~~ <sup>stronghold</sup> of ~~democracy~~ <sup>freedom</sup> and a home for the oppressed, and may it be a living center for our faith ~~and tradition~~, universal and eternal.

May we, and all Thy children, whatever their race, color or creed, be remembered before Thee for good and be inscribed in the Book of a ~~Happy New Year~~. *Life for a blessed new year.*

Rosh Hashemah

1964

Closing Prayer

As we gaze into the new year,  
we ask Thee, O God, to bless our homes  
with the rekindling of love &  
the deepening of understanding.

Strengthen us in loyalty to our faith

fortify us in our resolutions to live each day  
with clean conscience, without compromise  
or self-deception

Mineral Simon 1964

"So that when the hour comes, it will find  
us prepared"

How prepared for death?

Quote Uman Prayer book  
on Erev Rosh Hashana

Prayer before the d'd

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# TEMPLE BULLETIN

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RABBI JOSHUA O HABERMAN  
TEMPLE HAR SINAI  
491 BELLEVUE AVE  
TRENTON 8 N J

## Reform Congregation Keneseth Israel

Volume 67, No. 1

August 26, 1964

### A Happy New Year—5725

The Officers, the Board of Trustees, the Rabbis and Staff extend to the members of the Congregation and their families sincere wishes for a happy New Year. We greet you with the age old prayer of the New Year, "May you be inscribed for a good year."

#### High Holy Days Begin Sunday, September 6th

Your attention is called to the following announcements pertaining to attendance at services on these days. Those members who will not be present at any of the High Holy Days Services are requested to notify the Temple Office so that their seats may be used by visiting Servicemen and out-of-town guests. A Services schedule appears in this issue.

#### Membership Cards Needed

You will receive in the mail, prior to the High Holy Days, your congregational membership cards. It is essential that each member present his own card. Ushers are instructed not to seat persons who come without membership cards.

#### Congregational Dues

It would greatly be appreciated if those who owe a balance on their 1963-64 congregational dues send checks for their dues in full at this time.

### SABBATH SERVICES

#### Friday, August 28, 1964, 8:30 P.M., In The Chapel

Sermon by RABBI KAIMAN  
"ANATOMY OF COURAGE"

Candle Blessing:  
Mrs. Richard Snyder

Kiddush:  
Mr. Walter Orloff

#### Saturday, August 29, 1964, 11:00 A.M., In The Temple

Sermon by RABBI KAIMAN  
"THE FIRST FRUITS OF TIME"

Bar Mitzvahs

Robert Snyder, son of Dr. and Mrs. Richard Snyder  
Randy Orloff, son of Mrs. and Mrs. Walter Orloff

Daily Religious Services in The Neumann Chapel  
Monday through Thursday at 8:00 p.m.—Sunday at 10:30 a.m.

**In-Town Service,** Priestly Chapel—Chestnut and Van Pelt Sts., Phila.  
Resumes September 19, 1964

#### Confirmation and Alumni Services in Chapel

These groups will have their own services in the Neumann Chapel on the eves of Rosh Hashonah and Yom Kippur, led by Rabbis Kaiman and Fink. During the morning services they will worship with the Congregation in the Temple.

#### In-Town Bus Service

The Congregation will again provide transportation to and from the Temple for members who live in downtown Philadelphia and areas to the south and southwest. Special cards are mailed to those who signify their intent to use the bus and must be shown to the driver on each occasion. The service is limited to those who request it.

#### Book of Remembrance

As in past years, the "Book of Remembrance" will be distributed to the Congregation at Yom Kippur Services on Wednesday, September 16, 1964.

(Continued on Page 2, Column 2)



### Rabbi's Message

Contrary to the opinion of many colleagues whose major concern this summer seems to have been the fear that members of their congregations might spend Rosh Hashonah at luxury resorts or on the beaches and golf courses, in view of the coincidence of Labor Day and the

New Year, I am quite certain that our members will be in the Synagogue on Rosh Hashonah Eve and Day in the same tremendous numbers as other years.

What does trouble me even more than in previous years is the likelihood that many of our members will be coming to services altogether unprepared to participate in the spiritual exaltation of the Holy Season. Unlike recreational or cultural experiences which can be enjoyed even after the hurry and rush of traffic, and the exhaustion of getting to the theater or the concert hall at the last moment—I have the conviction that it is not possible for us to come to Holy Day services in a mood of receptivity without adequate preparation.

It is difficult enough in any year to come to the Synagogue from business pursuits or family responsibilities, and suddenly to thrust oneself into the historic liturgy, the devotional atmosphere, the serious concern with the ultimate meaning of human existence, virtually at a moment's notice. It is even more challenging to do this year, when the weather will be warm, when summer recreations are still at their height, when family reunions after camp and vacations have not even reached their climax. I am disturbed, I admit, by the fear that the services will be almost finished before we have been able to attain the level at which we should begin.

There is so much that we need from the Holy Days—and so little time really, so little opportunity, for the profound meditation, the

(Continued on Page 2, Column 3)

**TEMPLE BULLETIN**

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Founded 1847

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ARNOLD G. FINK, A.B., B.H.L., M.A.  
Assistant Rabbi  
WILLIAM H. FINESHRIBER,  
D.D., LL.D., L.H.D.  
Rabbi Emeritus

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**High Holy Days Services**

ROSH HASHANAH

Sunday, September 6, 1964, 8:00 p.m.

In the Temple

Sermon by DOCTOR KORN

In the Neumann Chapel, 8:00 p.m.

Service for Confirmation and Alumni Groups

Sermon by RABBI FINK

Monday, September 7, 1964, 10:00 a.m.

In the Temple

Sermon by RABBI KAIMAN

Children's Service at 2:30 p.m.

In the Temple

Sermon by DOCTOR KORN

ROSH HASHANAH RECEPTION

For Students of our Religious School

following services

Sponsored by PTA

YOM KIPPUR

Tuesday, September 15, 1964, 8:00 p.m.

In the Temple

Sermon by DOCTOR KORN

In the Neumann Chapel, 8:00 p.m.

Service for Confirmation and Alumni Groups

Sermon by RABBI KAIMAN

Wednesday, September 16, 1964, 10:00 a.m.

In the Temple

Sermon by RABBI FINK

Children's Service at 2:30 p.m.

In the Temple

Sermon by DOCTOR KORN

MEMORIAL and CONCLUDING SERVICES

In the Temple

Beginning 4:00 p.m.

**Mr. Feldgoise Honored**

The president of our Board of Trustees, Mr. Samuel S. Feldgoise, has long been active in communal work in positions of leadership and responsibility. Several months ago, he accepted the chairmanship of the Committee on Training and Employment of Youth of the Philadelphia Health and Welfare Council. Mayor Tate appointed Mr. Feldgoise to the Manpower Utilization Commission. More recently, Mr. Feldgoise was appointed Chairman of the Greater Philadelphia Regional Committee for the development of the Pennsylvania Comprehensive Mental Health Plan. The Congregation takes pride in the recognition given to Mr. Feldgoise for his ability and willingness to continue to serve in these many activities of importance to the welfare of the total community.

**HIGH HOLY DAYS (Continued)****Follow the Parking Plan !**

You are reminded to place the PARKING STICKER in the lower right hand front windshield of your car for easy identification. Only those cars bearing our sticker will be admitted to the parking lot by attendants who will be posted at all entrances. All available parking areas will be for the use of our members only.

Members of the Congregation are urged to give their full cooperation to the PARKING PLAN that has been worked out with much care and thought by the Cheltenham Township Police, the Alber Parking Service and the Synagogue office.

ENTER ONLY AT TOWNSHIP LINE

OR AT YORK ROAD.

DO NOT ENTER AT MEETINGHOUSE ROAD.

EXIT ONLY AT MEETINGHOUSE ROAD

OR AT YORK ROAD.

DO NOT EXIT AT TOWNSHIP LINE.

**Out-of-Town Visitors**

Visitors from other cities who hold membership cards in their Reform Congregations will be admitted to available seats at our High Holy Day Services upon presentation of these cards.

Seats cannot be made available for residents of the Philadelphia area who are not affiliated with the congregation.

**Membership**

Inquiries concerning membership in the Congregation are invited from unaffiliated families. The Temple office is open weekdays 9:00 a.m. to 5 p.m. Appointments are being made to meet with prospective members either daytime or evening at their convenience.

**Wanted**

Driver for afternoon Nursery School in Laverock area. Must have station wagon. \$25.00 a week. References needed. Call Turner 7-0740.

**RABBI'S MESSAGE (Continued)**

genuine confrontation, the true evaluation which are the great contribution of the Holy Season to our lives. There is danger that we may altogether miss what we can find, and what we really cannot do without.

If we are to avoid leaving Keneseth Israel no better off than when we came; if we really want to plumb the heart of Judaism in these lofty and beautiful services, we cannot wait until we have crowded into the parking lot, moved with the great numbers of fellow-worshippers into the lobby, found our seats, heaved a sigh of relief, and then begin to pray or dream or reach. I suggest:

1) For several weeks before Rosh Hashonah, read from the prayer-book at home, study the psalms, open to favorite passages in the Bible, attune your mind and spirit to the measured beat of the everlasting language of prayer and prophesy.

2) If you have records of Jewish liturgical music at home, play them, listen to them, feel the outreach of our tradition to discover ways grand enough to speak to God and to seek blessing from Him.

3) Think of what you are and where you are now. Begin the process of evaluating yourself now—don't wait until you get to the Temple. This is an entire Season of Holiness, not just separated services. Marshal your achievements and failures, your worries and your fears, your triumphs and your tragedies. Look within, so that you have a gift of significance to bring to the House of God.

4) Use whatever tool you can, to reach up—classical music, beautiful poetry, walks in the park, exalting painting. So many avenues of inspiration exist around us; what a pity not to call upon them for help in being prepared to respond to the call of the Shofar.

5) By all means, do not let Rosh Hashonah Eve be the first time you attend services in months—come once or twice to Sabbath or daily services, to readjust yourself to the experience of worship. Speaking to God, and hearing Him speak to us, require some practice! Services are held at Keneseth Israel every day!

6) Come to services EARLY! How unjust to be tardy at any worship service; how altogether unworthy to be late on the Holy Days! Try to be at the Temple long before the formal service begins—silent worship and meditation can be the beginning of your service, and a better beginning than breathlessness.

Our services are replete with beauty, gladness, high seriousness, devout idealism, and lofty aspiration. But these blessings can really only be found by those who are prepared to receive them. Make ready for the Days of Holiness!

RABBI BERTRAM W. KORN

HAR SINAI TEMPLE  
Trenton, N. J.  
Rosh Hashanah Eve  
Sunday night, Sept. 6

SURVIVAL OF THE AMERICAN JEW

by Rabbi Joshua O. Haberman

"It is good to give thanks" -- says the Bible. I give thanks tonight, as do all of you, for the blessings of peace and freedom which we enjoy in this land. I give thanks, as do all of you, for the personal joys and satisfactions of home and family. But in a very special and deeply felt way, I give thanks for the privilege of standing again in this sanctuary and celebrating this great festival season with you, who have been so kind and generous toward me and enabled me and my family to spend the most unforgettable year of our life in Jerusalem. God willing, I shall draw on that experience often, and in some measure, share with you the spiritual gain that was mine.

As I am about to choose the theme for this evening, grave world problems clamor for attention. Shall I examine with you the deeply disturbing racial tensions which have erupted all around us in New York, in Jersey City and Philadelphia? Or shall we look beyond this land into the problems of nations? We hear with mounting apprehension the rumblings of war from the Far East. We are awed by the possibility of 2 giant communist nations clashing in terrible conflict -- and are baffled by the tragic blood-letting of 2 numerically tiny communities on the island of Cyprus. India is starving and Africa is in turmoil --- and we wonder which spark of violence will, God forbid, set off the unthinkable conflagration?

\* \* \*

Each of these problems is urgent, yet, as a Rabbi I feel an overriding concern tonight with our Jewish people, with our own capacity for survival and with the values of our tradition.

\* \* \*

The Value of Continuity.....TOMORROW WE SHALL READ ABOUT THE AKEDA -- the binding of Isaac. We shall read how Abraham arose, ascended Mt. Moriah and built there an altar on which to bind his son Isaac for the sacrifice, which, as we know, was not consummated.

Now there is a legend about the stones that Abraham used for the altar. Many years after the Akeda, Jacob, the son of Isaac and grandson of Abraham, passed that way after he had left his home to escape from the wrath of his brother Esau.

Jacob reached a place near Mt. Moriah just as the sun was sinking. And so <sup>אין</sup>  
בין דה ארון Gen. 28:11 Jacob took some of the stones from that place; according  
to legend, twelve stones from the very altar Abraham had built for Isaac.

Then Jacob lay down to sleep upon his bed of rocks. That night he had that magnificent dream of the golden ladder between earth and heaven which suggested to him a glorious future.

Stones of an altar built by his forefathers - silent witnesses to the past - supported Jacob's head as he dreamt his dream. Jacob, a penniless fugitive, was rich -- rich in memory. He had not forgotten his father and grandfather; he revisited the high places of their devotion. Their suffering, their joy, their heroism, their hopes were alive in him. Because he honored his past, Jacob had a future. The generations behind him, in his mind's eye were walking before him as models, examples and guides for life.

And so it was throughout our history, each new generation remembered the past and revered what was sacred to the fathers.

The Modern Jew's Loss of Memory.....It is appropriate to ask, at the turn of a new year, how much we have changed.

What is the greatest single difference between the Jew of today and that of only a generation ago?

Biologically, we do not really differ from the past generation. In religious beliefs, there has been no change. In point of ethics, Jews were then, and on the whole still are, a conspicuously ethical people.

BUT THERE IS ONE BIG DIFFERENCE:

A generation ago Jews had a memory, -- and today they seem to have lost it.

A generation ago, the average American Jew was still in contact with the rich tradition of his forefathers in the old country. Landsmanschaften and synagogues, founded by people of the same extraction, preserved the memories of olden times.

Grandparents, living together with their children, saw to it that the home reflected Jewish tradition. Yiddish was spoken, and Yiddish humor and song created a Jewish emotional milieu while the Yiddish newspaper preserved intimate contact with the Jewish world.

Correspondence with European relatives travelled back and forth and kept us alive to the needs of our people.

The Zionist Blue Box or some other charity "Pushke" created a sense of personal participation. Each penny dropped into it felt like an act of Jewish solidarity.

There was also the Jewish street downtown, flavored with the aroma of old country delicacies, the Hebrew shop-signs and the various Jewish types and characters. The people hurrying home Erev Shabbos with their freshly baked Challah, the mounting excitement of approaching festivals and the gay turbulence of Simchas Torah and Purim.

We are now raising a generation with none of these associations and no such emotional ties. A generation that has forgotten the past; forgotten is the language, forgotten is the song, forgotten the joy, forgotten the warmth and feeling of being Jewish.

The Problem of Inter-marriage.....WHAT THIS MEANS IN TERMS OF JEWISH SURVIVAL IN AMERICA HAS BEEN BROUGHT OUT IN A MAJOR ARTICLE which was featured last May by one of the nation's most widely read magazines. The article was published by "Look" magazine under the title "THE VANISHING AMERICAN JEW".

It was based on recent statistics that showed an astonishing rise in the rate of intermarriage. Two sample communities -- Washington, D. C. and Manhattan, N. Y. indicated a jump from 12% among first generation Jews to the present rate of 18% intermarriage in this generation, while more isolated areas such as Iowa reported an intermarriage rate of 42%.

Although a high rate of intermarriage is for a minority group a very real threat to its survival, my object tonight is not to focus upon the problem of intermarriage itself. This is not to say that we are unmindful or unconcerned with the peculiar tensions and personal family problems that characterize the majority of intermarriages. How could we ignore the fact that, although some intermarried couples achieve complete happiness, the incidence of divorce, separation or annulment among intermarriages is four times greater than among those of common religious and ethnic background!

Tonight there is only one aspect of this problem of intermarriage to which I want to call your close attention -- and that is the question as to which way are they and their children likely to go in their religious belonging?

Loss of Jewish Identity Due to Indifference.....A number of studies and surveys give us the answer. They show that many, perhaps the majority of non-Jews marrying Jews, would willingly, even gladly, adopt the Jewish faith or loyally cooperate in creating a Jewish home IF, and this is a decisive if, if they felt that their Jewish partner really cared deeply. This leads us to the crux of the matter:

How deeply does the American Jew of this generation care to preserve his Jewish identity?

At Brandeis University, a Jewish sponsored college whose enrollment is almost entirely Jewish, less than 1/3 of the students said that they professed Judaism

as a religion, agreeing with its beliefs and tradition. 2/3 of the students said that they did not object to intermarrying. In other words, 66% who said they were willing to intermarry, also expressed disagreement or indifference with reference to Jewish beliefs and tradition.

Do they know these beliefs and tradition?

Indifference Due to Ignorance.....Now comes the real shock of the Look magazine article. It quotes the opinion of one of the most knowledgeable experts, the national program director of Hillel, Rabbi Alfred Jospe, who said:

"The religious beliefs of the average Jewish college students are largely blurred reproductions of vague childhood notions.....  
Typically, the Jewish student brings a shattering amount of Jewish illiteracy to the campus."

This is a terrible indictment of the total education program of the Jewish community. Somehow we have managed to raise a generation which in its majority, no longer has an emotional tie with our past and is lacking intellectual acquaintance, not to mention appreciation, of our heritage, a youth basically ignorant and illiterate as Jews.

Reasons for our Failure in Jewish Education.....Where have we failed?

Is it because 1½ hour a week of Sunday school is insufficient? Is it because so many parents, in a weak moment, allow their boys to drop out after Bar Mitzvah, thus removing them from Jewish education in the most impressionable adolescent years? Is it because the average Jewish home has removed every vestige of Jewishness -- the Shabbes Kiddush, the grace before meals, the night-time prayer, the Sukkah, the Hanukkah celebration and the family Seder? Is it because Jewish study circles or personal reading of the Bible and Jewish literature have not taken hold?

We have sown ignorance and are now reaping assimilation; we have sown neglect and are now harvesting alienation from the Jewish heritage.

The Psychological Effect of Jewish Ignorance is Insecurity.....But there is another consequence of our failure in education, --- a psychological effect which may be even more serious than intermarriage, something which the article in "Look" does not mention but which is apparent to me.

Soon after my return from Israel, the question I have been asked most often was:

"What do you miss most about Israel?"

Aside from saying "The privilege I enjoyed in Jerusalem of sitting in the congregation as a member and criticizing the Rabbi's sermon", -- I could answer the question with a reference to the scenic beauty of the land. I could answer the question and say I miss the excitement and fervor of a nation in transition, the fever of pioneering and fulfillment.

I could say that I miss the fascination of a people melting 40 different national backgrounds into one nation.

But there is one thing I miss even more. What I miss most is an attitude! It is the attitude of total self-acceptance, the lack of all self-consciousness.

I attended a party given in Jerusalem by an American professor for the well-known novelist James Michener who is now gathering material in Israel for a new book. The host was eager for Mr. Michener to meet some of the most representative Israelis. Among his guests were members of the Knesset, judges, university professors, journalists and one of Israel's most famous raconteurs, Dr. Zev Vilnay, author of many guidebooks, and a tremendous personality.

"How does the Sabra differ from other Jews?" asked Mr. Michener. Dr. Vilnay answered. I'll explain the difference with an event that happened right here in Jerusalem during the war of Independence. The Arab Legion in the old city was giving us a hard time. They were getting ready for a breakthrough. I walked into a command-post not far from the large Church of Notre Dame, a compound of buildings on a commanding height. The question arose at our command-post, shall we go in and occupy the Church? General orders were to stay away from holy places. A few hundred yards away was Christendom's most sacred place, the Church of the Sepulchre. What would it do to public opinion?

A young officer, born in Israel, answered for us. Gentlemen, he said, what is there to discuss? Do you think that the Pope in Rome would shed a single tear if 10,000 Jews are killed by our failure to secure the gateway to the New City? Let's take the place and save our people. It settled the matter. We took the Church - it is still ours - and we held Jerusalem.

"The Israeli," concluded Dr. Vilnay, "is not worried what others think about him. He acts in terms of his own needs and judgment and doesn't seek approval by others. He is self-reliant. He has the pride and assurance of one who knows who he is. The Israeli is the Jew who has regained his spine."

As I listened to Dr. Vilnay I was comparing in my own mind the American Jew with his wavering sense of identity and his defence complex. No sooner does he open his mouth, when he takes a public opinion poll to find out what his neighbors think about him. He is nervous, he isn't sure about his own worth. The truth is we have more defence agencies than fingers on our hand, but the average Jew in college doesn't know what we are defending. He does not know what it is to be a Jew and so he is spineless about his Jewishness.

WITHOUT KNOWLEDGE THERE WILL BE NO PRIDE AND WITHOUT PRIDE THERE WILL BE NO SELF-PRESERVATION.

\* \* \*

A Plan of Action.....Are we going to do something about it? Or shall we sit back and let our people - your children and your grandchildren - fall away from us? If we fail to plan - we plan to fail. Our survival hinges on Jewish education. It must be our No. 1 priority in the immediate future. I therefore urge you to consider seriously this year four proposals:

1. Temple Commission: My dear friends, I propose the creation of a Temple Commission for raising religious and educational standards --- a commission which will be a true partnership between you and your rabbinate. It will study all possible ways of intensifying Judaism in the home, and in the head and heart of our members. It should also consider the introduction of a daily religious service combined with a Bible study program for adults. This commission should be composed of representatives of all Temple auxiliaries and committees dealing with religious and educational activities.

2. No more Religious School drop-outs: I solemnly urge that from now on drop-outs before Confirmation be firmly resisted by all parents to whom it matters that their children remain Jewish -- and that those who discontinued be reinstated in our school.

3. Jewish sponsored Private School: There is merit in the suggestion by Rabbi Balfour Brickner in his article entitled "A Blue Print For Jewish Survival" in the current issue "American Judaism" magazine. Rabbi Brickner believes that we need to create quality institutions of education where the best and brightest of our youngsters can have their general learning laced through with the insights and values of Judaism -- in other words Jewish sponsored prep-schools which would orient our youth toward Judaism rather than toward some form of Protestantism. Rabbi Brickner's proposal reinforces a recent resolution by the New York Federation of Reform Synagogues calling on the UAHC to study and implement the establishment of Jewish day schools on elementary and high school levels in six major cities.

4. Adult Education: Friends, I ask, is it logical to press upon our youth an education in Jewish ethics, theology, and the classics of the Jewish spirit -- and at the same time tolerate an indescribable ignorance of these subjects among our adults?

Everybody says the home is the most important place for moral and religious training. But who directs the home if not adults? And how are they going to teach what they do not know themselves?

Our adult education program this year will, I believe, be the best we have ever offered, but what each synagogue does, in my opinion, is not enough. I would like all congregations to cooperate in a community-wide program under an Adult Board of Jewish Education, aiming to enlist all Jewish men and women in a curriculum of adult Jewish studies.

\* \* \*

A Heritage Must Be Earned.....The story is told of a man who travelled a long distance to take possession of a palace which he had inherited. At last he entered the magnificent grounds and was thrilled to pass the gates into the palace, a building of extraordinary beauty. Only one servant was left, the chief-butler, who greeted his new master with a silent bow.

Seeing the table set for dinner, the man, famished from hunger, sat down and ordered the meal. A few moments later, the butler returned with a glass of water and a hard crust of bread. "What is this?" asked the new owner of the palace.

The butler explained that the rich surroundings were his inheritance, but the food represented the new owner's personal contribution.

We Jews are the heirs of a great heritage, but if we do not contribute our personal share of study, we shall be spiritually famished in the very midst of it.

It was a wise rabbi whose word became a Hebrew proverb  
"Only that which you win by effort will be your heritage."

מה שאתה מרוכז  
איתך יבנה



HAR SINAI TEMPLE  
TRENTON, N. J.

Rosh Hashanah Eve ~~1964~~

Sunday night, Sept. 6

SURVIVAL OF THE AMERICAN JEW

by Rabbi Joshua O. Haberman

1964

"It is good to give thanks" -- says the Bible.

I give thanks tonight, as do all of you, for the blessings of peace and freedom which we enjoy in this land, ~~to a greater measure than is granted to any nation on earth.~~ I give thanks, as do all of you, for the personal joys and satisfactions of home and family. But in a very special and deeply felt way, I give thanks for the privilege of standing again in this sanctuary and ~~celebrating~~ <sup>celebrating</sup> ~~this great festival season~~ <sup>with you</sup>, who have been so kind and generous toward me and enabled me and my family to spend the most unforgettable year of our life in Jerusalem. God willing, I shall ~~draw on that experience often,~~ and in some measure, share with you the spiritual gain that was mine. P

As I ~~stand before you~~ <sup>am</sup> about to choose the theme for this evening, grave world problems clamor for attention. Shall I examine with you the deeply disturbing racial tensions which have erupted all around us in New York, in ~~the New York area~~ <sup>Jersey City</sup> and Philadelphia? Or shall we look beyond this land into the problems of nations? We hear with mounting apprehension the rumblings of war from the Far East. ~~Is it wise or unwise for our country to commit ever more military force to contain an implacable foe?~~ We are awed by the possibility of 2 giant communist nations clashing in terrible conflict -- and are baffled by the tragic blood-letting of 2 numerically tiny communities on the island of Cyprus. India is starving and Africa is in turmoil --- and we wonder which spark of violence will, God forbid, set off the unthinkable conflagration?

Each of these problems is urgent, yet, as a Rabbi I feel an overriding concern tonight ~~with~~ <sup>with</sup> our Jewish people, with our own capacity for survival and with the values of our tradition.

The Value of Continuity...  
TOMORROW WE SHALL READ ABOUT THE AKEDA -- the binding of Isaac.

We shall read how Abraham arose, ascended Mt. Moriah and built there an altar on which to bind his son Isaac for the sacrifice, which, as we know, was not consummated.

Now there is a legend about the stones that Abraham used for the altar. Many years after the Akeda, Jacob, the son of Isaac and grandson of Abraham, passed that way after he had left his home to escape from the wrath of his brother Esau.

<sup>Jacob</sup> ~~he~~ reached a place near Mt. Moriah just as the sun was sinking.

And so

וַיָּבֹא יַעֲקֹב מִבְּרֵאשִׁית יוֹם וַיָּבֹא אֶל-מָוֶה אֶל-הַמָּוֶה וַיִּשְׁכַּח אֶת-הַאֲבֹתָיו וַיִּשְׁכַּח אֶת-הַמָּוֶה וַיִּשְׁכַּח אֶת-הַמָּוֶה וַיִּשְׁכַּח אֶת-הַמָּוֶה Gen. 28:11

Jacob took some of the stones from that place; according to legend, twelve stones from the very altar Abraham had built for Isaac.

Then, <sup>Jacob</sup> ~~he~~ lay down to sleep upon his bed of rocks. That night he had that magnificent dream of the golden ladder between earth and heaven which suggested to him a glorious future.

Stones of an altar built by his forefathers - silent witnesses to the past - supported Jacob's head as he dreamt his dream. Jacob, a penniless fugitive, was rich -- rich in memory. He had not forgotten his father and grandfather; he revisited the high places of their devotion. Their suffering, their joy, their heroism, their hopes were alive in him. Because he honored his past, Jacob had a future. The generations behind him, in his mind's eye were walking before him as models, examples and guides for life.

And so it was throughout our history, each new generation remembered the past and revered what was sacred to the fathers.

The Modern Jew's Loss of Memory...

It is appropriate to ask, at the turn of a new year, how much we have changed.

What is the greatest single difference between the Jew of today and that of only a generation ago?

Biologically, we do not really differ from the past generation. ~~Our genetic stock is basically the same.~~ In religious beliefs, there has been no change. ~~We have the same variations between Orthodox, Conservative, and Reform that existed thirty years ago.~~ In point of ethics, Jews were ~~industrious, ambitious for education, family-minded, philanthropic and,~~ <sup>then, and</sup> on the whole, <sup>still are,</sup> a conspicuously ethical people. ~~It and these characteristics still apply.~~

BUT THERE IS ONE BIG DIFFERENCE:

A generation ago Jews had a memory, -- and today they seem to have lost it.

A generation ago, the average American Jew was still in contact with the rich tradition of his forefathers in the old country. Landsmanschaften and synagogues, founded by people of the same extraction, preserved the memories of olden times.

Grandparents, living together with their children, saw to it that the home reflected Jewish tradition. Yiddish was spoken, and Yiddish humor and song created a Jewish emotional milieu while the Yiddish newspaper preserved intimate contact with the Jewish world.

Correspondence with European relatives travelled back and forth and kept us alive to the needs of our people.

The Zionist Blue box or some other charity "Pushke" created a sense of personal participation. Each penny dropped into it felt like an act of Jewish solidarity.

There was also the Jewish street downtown, flavored with the aroma of old country delicacies, the Hebrew <sup>shop</sup> signs and the various

Jewish types and characters. The people hurrying home Erev Shabbos with their freshly baked Challah, the mounting excitement of approaching festivals and the gay turbulence of Simchas Torah and Purim.

We are now raising a generation with none of these associations and no such emotional ties. A generation that has forgotten the past; forgotten is the language, forgotten is the song, forgotten the joy, forgotten the warmth and feeling of being Jewish.

*The Problem of Intermarriage.....*

WHAT THIS MEANS IN TERMS OF JEWISH SURVIVAL IN AMERICA HAS BEEN BROUGHT OUT IN A MAJOR ARTICLE which was featured last May by one of the nation's most widely read magazines. The article was published by "Look" magazine under the title "THE VANISHING AMERICAN JEW".

It was based on recent statistics that showed an astonishing rise in the rate of intermarriage. Two sample communities -- Washington, D. C. and Manhattan, N. Y. indicated a jump from  $1\frac{1}{2}\%$  among first generation Jews to the present rate of 18% intermarriage in this generation, while more isolated areas such as Iowa reported an intermarriage rate of 42%.

Although a high rate of intermarriage is for a minority group a very real threat to its survival, my object tonight is not to focus upon the problem of intermarriage <sup>itself.</sup> This is not to say that we are unmindful or unconcerned with the peculiar tensions and personal family problems that characterize the majority of intermarriages. How could we ignore the fact that although some intermarried couples achieve complete happiness the incidence of divorce, separation or annulment ~~among intermarried couples~~ <sup>among intermarriages</sup> is four times greater than among those of common religious and ethnic

background! ~~And we know of course that, in spite of everything, there are a number of intermarried couples who have found complete happiness.~~

Tonight there is only one aspect of this problem of Intermarriage to which I want to call your close attention -- and that is the question as to which way are they and their children likely to go in their religious belonging?

Loss of Jewish Identity due to Indifference ..... give us the answer. They!

A number of studies and surveys show that many, perhaps the majority of non-Jews marrying Jews, would willingly, even gladly, adopt the Jewish faith or loyally cooperate in creating a Jewish home IF, and this is a decisive if, if they felt that their Jewish partner really cared deeply. This leads us to the crux of the matter; ~~which we want to examine closely tonight.~~

How deeply does the American Jew of this generation care to preserve his Jewish identity?

At Brandeis University, a Jewish sponsored college whose enrollment is almost entirely Jewish, less than 1/3 of the students said that they professed Judaism as a religion, agreeing with its beliefs and tradition. 2/3 of the students said that they did not object to intermarrying. In other words ~~The same percentage~~, 66% who said they were willing to intermarry, also expressed disagreement or indifference with reference to Jewish beliefs and tradition.

Indifference ~~due to~~ Do they know these beliefs and tradition? due to ignorance .....

Now comes the real shock of the Look magazine article. It quotes the opinion of one of the most knowledgeable experts, the national program director of Hillel, Rabbi Alfred Jospe, who said:

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"The religious beliefs of the average Jewish college students are largely blurred reproductions of vague childhood notions, ~~of no significance as an active and compelling force in the life of the students.~~ ...Typically, the Jewish student brings a shattering amount of Jewish illiteracy to the campus."

This is a terrible indictment of the total education program of the Jewish community ~~at home and in the synagogue.~~ Somehow we have managed to raise a generation which in its majority, no longer has an emotional tie with our past and <sup>is lacking</sup> intellectual acquaintance, not to mention appreciation, of our heritage, a youth basically ignorant and illiterate as Jews.

Reasons for our Failure in Jewish Education - - -  
Where have we failed?

Is it because  $1\frac{1}{2}$  hour a week of Sunday school is insufficient? Is it because so many parents, in a weak moment, allow their boys to drop out after Bar Mitzvah, thus removing them from Jewish education in the most impressionable adolescent years? Is it because the average Jewish home has removed every vestige of Jewishness -- the Shabbes Kiddush, the grace before meals, the night-time prayer, the Sukkah, the Hanukkah celebration and the family Seder? Is it because Jewish study circles or personal reading of the Bible and Jewish literature have not taken hold?

~~Whoever and whatever is to blame, the indisputable fact is that~~  
We have sown ignorance and are now reaping assimilation; we have sown neglect and are now harvesting alienation from the Jewish heritage.

Jewish

The Psychological Effect of Ignorance is Insecurity...

But there is another consequence of our failure in education, --- a psychological effect which may be even more serious than intermarriage, something which the article in "Look" does not mention but which is apparent to me.

Soon after my return from Israel, the question I have been asked most often <sup>Aside from saying</sup> ~~was~~ <sup>"The privilege I enjoyed in Jerusalem of sitting in the congregation as a member and criticizing the Rabbi's sermon"</sup> was:

"What do you miss most about Israel?"

✓ I could answer the question with a reference to the scenic beauty of the land. I could answer the question and say I miss the excitement and fervor of a nation in transition, the fever of pioneering and fulfillment.

I could say that I miss the fascination of a people melting 40 different national backgrounds into one nation.

But there is one thing I miss even more. What I miss most is an attitude! It is the attitude of total self-acceptance, the lack of all self-consciousness.

Let me illustrate. A week ago, consternation was felt in many American Jewish quarters at the news that the Ecumenical Council had rejected for the time being a declaration absolving the Jews as a people from blame for the crucifixion. It came as a grave disappointment to many Jewish leaders, especially those of our defence and public relations agencies.

It is an almost universal opinion that the charge of deicide, this most gruesome and ancient libel, which long ago has been exposed as a historic lie, is the deepest root of antisemitism. It was hoped that, after all the horror of Adolf Hitler and the martyrdom of

6 million Jews, the Christian church would at last purge itself of this ~~disgrace~~  
~~root-cause~~ of antisemitism. ~~But the gas chambers and death camps~~ (2)  
were not enough to move the hearts of the prelates assembled in Rome.

The former Pope and his present successor and many cardinals, we were assured, were deeply sympathetic and eager to express their friendship for the Jewish people --- but the news is that nothing will come of it. The news, which is no news, is how little we can rely on the sympathy and friendship of others when we really need it. Our only real strength is the strength we find in ourselves.

It is in this connection that the Israeli attitude stands out in contrast with ours. Let me assure you that the Israeli is not phased the least bit by the refusal of the Ecumenical Council to rescind the antisemitic elements in the Christian tradition. He does not worry about the opinions of others.

I attended a party given in Jerusalem by an American professor for the well-known novelist James Michener who is now gathering material in Israel for a new book. The host was eager for Mr. Michener to meet some of the most representative Israelis. Among his guests were members of the Knesset, judges, university professors, journalists and one of Israel's most famous raconteurs, Dr. Zev Vilnay, author of many guidebooks, and a tremendous personality.

"How does the Sabra differ from other Jews?" asked Mr. Michener. Dr. Vilnay answered. I'll explain the difference with an event that happened right here in Jerusalem during the war of Independence. The Arab Legion in the old city was giving us a hard time. They were getting ready for a breakthrough. I walked into a command-post

not far from the large Church of Notre Dame, a compound of buildings on a commanding height. The question arose at our command-post, shall we go in and occupy the Church? General orders were to stay away from holy places. A few hundred yards away was Christendom's most sacred place, the Church of the Sepulchre. What would it do to public opinion?

A young officer, born in Israel, answered for us. Gentlemen, he said, what is there to discuss? Do you think that the Pope in Rome would shed a single tear if 10,000 Jews are killed by our failure to secure the gateway to the New City? Let's take the place and save our people. It settled the matter. We took the Church - it is still ours - and we held Jerusalem.

"The Israeli, <sup>concluded</sup> ~~said~~ Dr. Vilnay, "is not worried what others think about him. He acts in terms of his own needs and judgment and doesn't seek approval by others. He is self-reliant. He has the pride and assurance of one who knows who he is. The Israeli is the Jew who has regained his spine."

As I listened to Dr. Vilnay I was comparing in my own mind the American Jew with his wavering sense of identity and his defence complex. No sooner does he open his mouth, when he takes a public opinion poll to find out what his neighbors think about him. He is nervous, he isn't sure about his own worth. The truth is we have more defence agencies than fingers on our hand, but the average Jew in college doesn't know what we are defending and whether it is worth defending. He does not know what it is to be a Jew and so he is spineless about his Jewishness.

1. *My dear friends,*

I propose the creation of a Temple Commission for raising ~~our~~ religious and educational standards --- a commission which *will be a true partnership between you and your rabbinate*  
It will study all possible ways of intensifying Judaism in the home, and ~~in~~ in the head and heart of our members. It should also consider the introduction of a daily religious service combined with a Bible study program for adults, ~~and~~ This commission should be composed of representatives of all Temple auxiliaries and committees dealing with religious and educational activities.

WITHOUT KNOWLEDGE THERE WILL BE NO PRIDE AND WITHOUT PRIDE  
 THERE WILL BE NO SELF-PRESERVATION. ~~(2500 years of our experience~~  
~~as a dispersed people have taught us one lesson: Jews can survive~~  
~~only if they maintain a diaspora of learning, if they know their~~  
~~heritage.)~~ x x x

A Plan of Action

Are we going to do something about it? Or shall we sit  
 back and let our people - your children and your grandchildren -  
 fall away from us? If we fail to plan - we plan to fail. Our  
 survival hinges on Jewish education. It must be our No. 1 priority  
 in the immediate future. I therefore urge you to consider seriously  
 this year four proposals:

1. Temple-Commission

I believe more time is needed for religious school  
 education, at least another day of instruction ought  
 to be added.

2. No more Relig. School drop-outs

I solemnly urge that from now on  
 drop outs before Confirmation ~~must~~ be firmly resisted  
 by all parents to whom it matters that their children  
 remain Jewish. <sup>that</sup> ~~and those who will be discontinued~~ ~~must~~ be reinstated in  
 our school.

3. Jewish Sponsored Private School

There is merit in the suggestion by Rabbi Balfour  
 Brickner in his article entitled "A Blue Print For  
 Jewish Survival" in the current issue "American Judaism"  
 magazine. Rabbi Brickner believes that we need to  
 create quality institutions of education where the best  
 and brightest of our youngsters can have their general  
 learning laced through with the insights and values of  
 Judaism -- in other words Jewish sponsored prep-schools  
 which would orient our youth toward Judaism rather than  
 toward some form of Protestantism. ~~Why should there not~~

Rabbi Br. chnei's proposal reinforces a recent resolution by the New York Federation of Reform Synagogues calling on the UAMC to study & implement the establishment of Jewish day schools on elementary & high school levels in major cities

~~be a "Jewith Andover" or "Exeter" where the classics of Judaism would be incorporated in a classical education?~~

~~Friends, I ask,~~

4. Adult Education:

Is it logical to press upon our youth an education in Jewish

ethics, theology, and the classics of the Jewish spirit

-- and at the same time tolerate an indescribable ig-

norance of these <sup>Subjects</sup> ~~subjects~~ among our adults? ~~Is not adult~~

~~illiteracy a more urgent problem than schools for the~~

~~young~~

Everybody says the home is the most important place for moral and religious training. But who directs the home if not adults? And how are they going to teach what they do not know themselves?

Our adult education program this year will ~~be~~, I believe, be the best we have ever offered, but what each synagogue does, in my opinion, is not enough. I would like all congregations to cooperate in a community-wide program under an Adult Board of Jewish Education, aiming to enlist all Jewish men and women in a curriculum of adult Jewish studies.

A Heritage must be earned

The story is told of a man who travelled a long distance to take possession of a palace which he had inherited. At last he entered the magnificent grounds and was thrilled to pass the gates into the palace, a building of extraordinary beauty. Only one servant was left, the chief-butler, who greeted his new master with a silent bow.

Seeing the table set for dinner, the man, famished by hunger, sat down and ordered the meal. A few moments later, the butler



# THE INGREDIENTS OF PERSISTENCE

Rosh Hash. Morning  
1964

AND GOD PUT ABRAHAM TO THE TEST....

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

The opening sentence of the Akeda defines it as a test.

How astonishing that such a man as Abraham should have needed a test? Was not his greatness and goodness well documented in the previous chapters of the Bible? What was there to test?

In the 11th verse of this 22nd chapter of Genesis we have a clue to the answer: כִּי עָשָׂה יְהוָה לְאַבְרָהָם בְּזֶה

FOR NOW I KNOW THAT THOU ART A GOD-FEARING MAN.

Legend tells us that this sentence which informed Abraham that he had passed the test, had a very disturbing effect on the patriarch. To begin with, Abraham obeyed God's wish quietly and with total resignation. Without a single word of protest he called his son Isaac, put the kindling-wood on his shoulders, climbed up Mt. Moriah and silently bound his son to the altar and raised the hand that held the knife --- at which moment God's voice arrested the action:

FOR NOW I KNOW THAT THOU ART A GOD - FEARING MAN

Hearing these words, Abraham had an emotional outburst. He was furious

What --- has my faith not been known on high?

Have I ever worshipped another God?

What need was there for such a test?

The legend says that God then calmed Abraham's enraged spirit with a fuller explanation:

Through this test I have made known to all the world not merely that you believe in Me, but how much, how deeply, you believe.

The test was not really a test of faith, but of the strength with which he clung to it, a test of how far Abraham was prepared to go in effort and sacrifice to live by his faith.

My friends, we live in an age when, on paper at least, the most magnificent ideals have been spelled out. It is difficult to find [redacted] nobler promises of human rights and privileges than in the great resolutions embodied in the charter of the U.N and in the preambles of every <sup>national</sup> constitution from East to West.

The [redacted] inalienable rights to life liberty and pursuit of happiness in our Declaration, the ~~minimum~~ high aim of our ~~minimum~~ Union which according to the Constitution is first to establish justice ---are repeated and paraphrased in hundreds of similar documents in all languages of mankind.

If these great <sup>resolutions</sup> of national or international law were actually followed through, the world would be rid of most of its ills.

If we ourselves, as individuals, had the will to carry out some of those fine personal resolutions, some of those noble intentions of which we may be conscious at this time, our lives would be vastly improved.

But you and I know that the problem is not only stating high aims, but having the endurance, the tenacity, the perseverance of clinging to the realization of these aims, of putting forth [redacted] enough of an effort to change a declared faith into an accomplished fact.

NOTHING, BUT NOTHING, CAN BE DONE FOR THE BETTERMENT OF THE WORLD, or for our own personal character without the strength of faith --- the persistence -- which was put to the test in Abraham. Not only what you and I believe, but how much we are willing to do ~~minimum~~, to sacrifice and to suffer for it --- is what counts. ONE OF THE DECISIVE QUALITIES OF CHARACTER TODAY AND ALWAYS is that of persistence,

and so we ask, what are its ingredients ?

1. PERSISTENCE IS A KIND OF PATIENCE

When a housewife has had a hard and trying day, and her child refuses to mind her, she is likely to exclaim:

"I haven't got the patience," meaning, I can't take it any longer. My suffering is too much.

The literal meaning of the word "patience" is, indeed, related to suffering. The patient is a man suffering from illness. The quality of patience is capacity to endure suffering.

If you could take the quality of persistence and put it under a microscope you would see that it consists of countless little sacrifices.

Persistence is ~~the~~ patience in enduring pain, pressure, discomfort. It is holding out against all kinds of temptations. It is giving up all ~~the~~ sorts of alternatives .

Persistence is the triumph which results from a thousand petty little victories in the hard grind of daily life.

*Persistence* is the only form of greatness even little people can achieve.

A 66 year old woman in Bowling Green, Ky. received her B.A. degree from Western Kentucky State College after taking courses there for 44 years.....

James J. Fahey , who drives a garbage truck in Waltham Mass., somehow managed to write a book "Pacific War Diary 1942-1945" which received high commendation by historians such as Samuel Eliot Morison and a letter from President Kennedy....

In Gadsen County, Fla. last July, a car pulled up to a line of negroes waiting to be registered as voters. Out of that car, [redacted] assisted by two men, stepped a colored woman, age 109 years. She had been born in slavery -- and all through the years, despite abuse and intimidation, she [redacted] patiently clung to the hope of achieving this symbol of full citizenship.....

None of the people we are talking about have genius.

Their strength is the strength of persistence which ~~when you examine it more choosely, turns out to be~~ a succession of sacrifices, enduring various degrees of suffering.

On Bernie Baruch's 94th birthday last August, a group of reporters, as usual, crowded around him and fired all kinds of questions at the sage financier. One particularly intriguing question was :

"Which, do you think, Mr. Baruch, was the greatest man on earth?" Reporters strained forward, pencils poised, to catch the name of someone eminent or mighty, [redacted] :

Mr. Baruch's reply was:

THE FELLOW THAT DOES HIS JOB EVERY DAY.  
THE MOTHER WHO HAS CHILDREN AND GETS UP AND GETS THE BREAKFAST,  
AND KEEPS THEM CLEAN AND SENDS THEM OFF TO SCHOOL.  
THE UNKNOWN SOLDIER. MILLIONS OF MEN.

The kind of greatness Bernie Baruch called attention <sup>to</sup> is what we are talking about ---going on with your job in spite of all the headaches and heartaches. Clinging to your task --- not quitting on your responsibilities.

If I could re-write the list of sins we confess on Yom Kippur, I'd put in the confession --- what miserable quitters we are. How soon <sup>we</sup> get tired fighting. How often we waste <sup>energy</sup> ~~our time~~ feeling sorry for ourselves instead of getting on with the job.

More than once I've had parents come <sup>to</sup> my study and tell me:  
Rabbi, I agree, it would do my boy good to stay in  
Religious School until Confirmation --- but I haven't  
got the strength to argue.

Each of you could name a dozen different problems:  
getting the child to do home-work, or practicing an instrument,  
or helping with household chores <sup>or a more serious moral obligation</sup> --- which sometimes you feel  
you haven't got the strength to argue and to push....  
NONSENSE --- you know that you have the strength. Only  
there are times when you don't want to use it . You could win  
if you chose to fight, but you want to shirk the unpleasantness,  
the nervous tension, the drag of argument and pressure.

It boils down to a refusal to suffer --  
~~and~~ a lack of patience.

"But it is so frustrating" -- one mother said <sup>to me</sup> -- "to have  
to say it over and over again and stand over the child and  
watch him do the job."

The next day, I sent the frustrated lady a little poem. You  
might want to learn it too:

I never have frustrations,  
The reason is to wit:  
If at first I don't succeed,  
I quit.

2. PERSISTENCE IS INDEPENDENCE ROOTED IN A CORE OF CONVICTION

There is <sup>a 2nd</sup> ingredient to the quality of persistence which is brought out in <sup>another</sup> legend about ~~an~~ the Akeda.

And God tested Abraham. One of our sages explained that for this test God commissioned Satan to try and tempt Abraham not to go through with his intended sacrifice. Satan, delighted to have God's "carte blanche" instantly assumed the form of an old friend and contrived to meet ~~him~~ <sup>Abraham</sup> at the foot of Mt. Moriah.

Shalom Avraham --where are you going ?

Abraham answered: To offer up my son as a sacrifice. What, said Satan in the guise of his friend, --who ever heard of such a thing? And he gave him a dozen arguments, some very good ones, why the sacrifice was unnecessary, why it was wrong and should not be done.

But, Abraham could not be swayed against his own inner conviction. No argument could overrule his conscience.

Persistence <sup>my fr.</sup> is not only patience, but independence of mind,

Persistence is a matter of standing for something and being decisive about it.

The scatter-brain, the compromiser, the fence-sitter, does not have the strength we are talking about:

~~A candidate for political office was <sup>anxious not to</sup> anybody and so during the question period he answered evasively where he should have taken a stand one way or the other.~~

His replies were summed up by a listener in this rhyme:

I'm not for free trade, and I'm not for protection;  
I approve of them both, and to both have objections.  
In strolling through life I increasingly find  
It's a terrible nuisance to make up one's mind;  
So, in spite of all comment, reproaches, predictions,  
I firmly adhere to unsettled convictions.

Have you ever heard the Hebrew word for INDEPENDENCE ?

It is נחיצות its root-meaning is beautifully descriptive of the essential quality of independence. ~~Amor Amor~~

נחיצות comes from נ צ ח which means bone, <sup>and also</sup> principle.

What the bones are to the body, principles are to the mind. Independence without deep conviction, without principles, is an impossibility.

If there is one virtue which history has taught us and deeply impressed upon us, it is fidelity to principle.

The <sup>genuine</sup> Jewish mentality offers stubborn resistance to efforts of persuasion or compromise.

*1800 years of stubbornness  
used by impossible  
pressure  
& present  
to convert  
us*

In the 13th century, <sup>lived</sup> one of the greatest Jews of all times, ~~was~~ a certain Rabbi Meir of Rotenburg.

He was a saint in character, a giant in learning, a poet and a counselor to communities far and wide.

The rising tide of persecution in Germany made it very difficult for Rabbi Meir to function as the head of a large Yeshiva and so, in advanced age, he decided to flee with his family to the Holy Land so that, at least, he might die there in peace.

Emperor Rudolf of Hapsburg, however,

had him intercepted in northern Italy and threw him into prison.

Then <sup>he</sup> offered to German Jewry the release of the <sup>released</sup> rabbi for a large ransom, which the Jews were more than willing to pay.

There was only one thing that stopped them.

Rabbi Meir of Rotenburg. He could not tolerate a compromise with evil. Paying the ransom, to his mind, would only encourage other princes to kidnap leading Jews in expectation of ransom -- and so he forbade the action that would have liberated him. 7 years he languished in prison ---to his death undaunted in fidelity to his principles.

Rabbi Meir has found his <sup>modern</sup> successors. Especially in <sup>last 2</sup> recent years a number of ~~rabbis~~ <sup>Debrah-Cantor</sup> have gone South to aid in the struggle for Civil Rights. Some have paid dearly for it, even with prison terms. For this they have gotten very little thanks. In fact, they have been severely criticized by some of our own people.

Far from criticizing, we should admire these men who chose jail rather than compromise with evil.

THEY DON'T HAVE TO EXPLAIN THEIR ACTION  
BUT WE MUST EXPLAIN OUR IN-ACTION.

Some of us are now pointing to the race-riots to excuse ~~their~~ apathy and indifference toward this great civil rights struggle. They have come up with 2 arguments in favor of an ostrich policy of neutralism:

1. Why should we Jews get mixed up with a fight which is not our own ?
2. Besides, Negroes don't appreciate us anyhow --- some of them are even antisemitic.

As to the first argument that we should not get involved it is of the same stripe as the attitude of pseudo-Christians in Nazi Germany who sat on their hands while Jews were being deported, saying "Why get mixed up in this, it isn't our persecution."

The fury of the so-called white back-lash will not be broken by Jews ducking out of sight. Extremism of every kind, black or white, left or right, is a challenge that can be met only by strengthening the fences of law and justice --- and the biggest breach <sup>of them all</sup> ~~of lawlessness~~ has been the long denial of constitutional equality to our negro citizens. Yes, race-riots are terrible, yet we must see the truth: they are the chain-reaction of a long chain of brutality that goes back to the chains of slavery.

As for negro-antisemitism, it is wrong, foolish, evil --- yet, is it not matched by ~~an attitude of~~ contempt and prejudice against negroes which quite a few Jews share with the ~~White~~ majority ?

THE ONLY CURE FOR HATE IS JUSTICE, DEEP AND PERSISTENT FAITH THAT <sup>ONLY</sup> IN <sup>OF JUSTICE</sup> THE TRIUMPH IS THE PEACE AND WELFARE OF SOCIETY.

→ All of our history has taught us

Our people is schooled in this kind of persistence -- rooted in deep conviction or faith.

For 2000 years we upheld ~~mmmmmm~~ our historic right to the Holy Land, a land from which our forefathers were driven by Roman arms. We continued to remember Zion at every wedding when the glass was broken; on every newly built house, an unfinished patch was left to remind us of the missing land. In all climates we remembered the sunny seasons of Israel and sat in ~~mmmmms~~ sukkoth-booths to celebrate an oriental harvest often in ironic contrast to the heavy snow that fell upon ~~them~~ <sup>our forefathers</sup> in foreign lands. This fidelity to a dream, to a deep faith excited Benjamin Disraeli's prophetic prediction 120 years ago:

"The vinyards of Israel have ceased to exist, but the eternal Law enjoins the children of Israel still to celebrate the vintage. A race that persists in celebrating their vintage, although they have no fruits to gather, will regain their vinyards."

Benj. Disraeli 1846

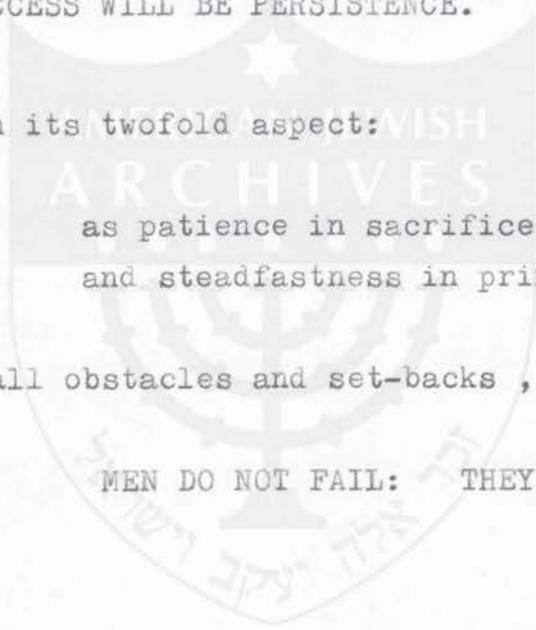
This spirit has not died. As Abraham was tested on Mt. Moriah, so our people was tested in the death chambers of Europe, in the terrorized Ghetto of Warsaw, -- ~~even there the steadfastness of Israel was ~~mmmmmmmm~~ tested.~~ And there were those who gloriously passed the test, who clung to faith, who walked toward the heavy ~~mmmmmm~~ gates of death, singing out their hope in the messianic redemption. And there was that ~~was~~ <sup>little</sup> girl in Amsterdam, Anna Frank, who trembling in fear of being discovered, wrote into her diary:

In spite of everything, I still believe that people are good at heart.

It is not the object of Rosh Hashanah , Yom Kippur and all the other festivals to surprise us by the novelty of their message.

Rather these sacred days are meant to confirm us in our steadfastness as Jews. <sup>This is a time to recapture the initiative in our lives, you have the power of changing</sup> Life is a test, every day is a test of our strength of faith and of our guiding principles.

In the training of your children,  
in self-improvement by whatever form of education,  
in your professional advancement,  
in the acquisition of that intellectual competence known as  
Jewish Culture,  
in everyone of your resolutions which you frame for the new year,  
THE KEY TO SUCCESS WILL BE PERSISTENCE.

May you have it in its twofold aspect:  as patience in sacrifice  
and steadfastness in principles.

And may you face all obstacles and set-backs , remembering that

MEN DO NOT FAIL: THEY GIVE UP TRYING.

*yourself — and, if you change yourself,  
you change the world!*

DALE NAE  
Sept 10, 1964

THEOLOGY OF ATONEMENT

T-V program "Past-Imperfect" by Arthur Schlesinger Jr.  
The might-have-beens of history  
history theoretically reconstructed if certain decisive  
events had not happened...

e.g. "hat kind of a world-order would we have today,  
if Hitler had been defeated in the elections  
and the Nazi movement had died with him ?

Or, how would things be today if the ~~USA had not entered~~  
~~South had cooperated with Mr. Lincoln~~  
~~and peacefully solved the racial question ?~~  
and peacefully solved the racial question ?

Program is engaging & educational, but futile .  
and doing nothing about them  
Remembering past mistakes / not productive

IS REPENTANCE A SIMILAR EXERCISE IN FUTILITY ?

Some think so: e.g. Omar Khayam mocked at whole  
idea of repentance:

Into the fire of spring  
Your winter-garment of Repentance fling.

The past with its errors is dead and gone,  
so why live in past mistakes and regrets ?

~~misconception~~ Does the Jewish concept of repentance fall under  
Omar Khayam's definition ? or is it something different. <sup>2</sup>

First let us get r. d. of  
word "repentance"

DALE N  
TURNING

--- not REPENTANCE with Christian connotations of penance  
i.e. penalty -- suffering some form of pain  
remorse, anguish, as part payment for sin

DALE N

a much broader and more dynamic concept  
more dynamic because, in contrast to remorse -- which  
is standing still and regretting --- turns  
from the past to future -- it is a challenge to change  
your ways

2. it is a broader concept -- it includes repentance but goes beyond it

תשובה

4 steps:

Confession

Remorse (or repentance)

Correction of wrong, restoration of damage

Atonement

ACTION

So, action is what counts, but now you might ask

Suppose I improve my conduct, what need is there still for all the ceremony, liturgy, prayer, fasting ?

In other words, we raise the strictly spiritual or theological meaning of תשובה.

What do we need all this heavy religious apparatus when the problem is strictly one of ethical correction ?

If a man works in a store, puts his hand into cashbox and takes \$20 --but before closing returns it --- has he made תשובה ?

Dr, Nachum Goldman, chman of Material Claims conference, negotiated with Chancellor Konrad Adenauer a German restitution settlement amounting to over 1 billion.

Was this act of Germany תשובה ?

Restitution i.e. Material Claims were more or less satisfied but the act does not have the force of cancelling Germany's guilt --

If by some miracle Germany could revive the 6 million dead, would that cancel German's guilt ?

The act is the most important part of תשובה but what is required is not merely different conduct but a different attitude, personality, state of mind .

There is the unseen inner man, a quality of humanity that has to be dealt with

What is the main difference between correction --restitution --  
and תשובה?

CORRECTION IS THE CHANGE OF ~~AN~~ ACTION INTO ANOTHER

תשובה IS THE CHANGE OF A MAN FROM ONE STATE OF MIND INTO ANOTHER

The object of correction is the cancellation of a wrong

The object of תשובה is the ~~fundamental~~ change of my inner being so that a broken relationship with God  
\*\*\*\*\* may be repaired.

This brings us to the theory of sin. *Most people equate it with wrongdoing*

Sin is not a mere mistake or error -- it is a falling away from God  
it is the offence I cause God  
by acting wrongly.

when I steal I do 2 things -- I commit a wrong against  
a fellowman --- but I also offend God by  
acting contrary to His will.

The damage I caused my neighbor I can undo with restoration  
but how take away the offence against God ?

ATONEMENT IS THE SCORE WE SETTLE WITH GOD  
*תשובה* likely means paying of indemnity or ransom - Fast is symbol of expiation  
The whole idea of sin as God's offence at our wrongdoing is  
meaningful only with a certain God-concept.  
It is absurd, if you think of God as a mathematical formula,  
or a physical law, or First Cause or if you think of  
God pantheistically, if God is the totality of the universe.  
How could such a being be the slightest bit interested in my personal sins?

Prayer  
Remorse  
Charity are  
the more weighty  
means of  
expiation

SIN AND ATONEMENT are meaningful <sup>if we can share</sup> ~~only in relationship to~~ the kind of God idea that Hosea had.

Shabat Shuva

שבת שובה  
ל' אדר

Return O Israel unto the Lord

I will heal their backsliding  
I will love them freely;  
For Mine anger is turned away  
from them....

אֶת־יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל  
יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל  
יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

What kind of God is Hosea talking about ?

It is a God who knows what goes on here,  
who cares  
who is displeased  
who is anxious to help  
who loves his people

Religion to Hosea is the love between God and man  
sin is a betrayal, an unfaithfulness  
Atonement is the reconciliation

שבת שובה is the return to God's love

\*\*\*\*

How did Hosea reach these conclusions about God ?

Personal experience with his own marriage.

He married a woman who proved unfaithful --after her unfaithfulness, Hosea felt that he could still love her and so he forgave her and took her back....

This experience made him wonder if God might not act similarly with sinful man ---

The Covenant between God and Israel, to Hosea  
was defined in terms almost of a marriage ceremony

Hos. 2.25 I will say of them "They are not my people" And they shall say "Thou art my God"

Are we entitled to draw conclusions from human feelings about the nature of God?

If man feels love, disappointment, anger and forgiveness --may we say those things about God also ?

Of course, no human being really knows God, yet there is one premise upon which all of Biblical religion is based. God is the creator and we his creatures. The creator and the creature cannot be unrelated --there is a connection

and this connection, the Bible says, is particularly deep between God and man, his favorite creature

The Biblical term for it is: MAN IS MADE IN GOD'S IMAGE.

If we ~~are~~ somewhat resemble ~~man~~ God, then the reverse may also be said, ~~there are human qualities in~~ some of God's qualities must resemble ours.

~~Human~~ Let us then understand what the spiritual objectives of this High Holiday season are and let us clearly distinguish one from the other:

Confession --- <sup>Sense of guilt</sup> the mirroring of ourselves in the light of conscience  
Repentance --- remorse, regret at our past

*נאצו* --- The actual turning --the change within me

1. in relationship to my fellowman  
--a change in conduct, a change of action
2. in relationship to God -- <sup>bond</sup> a return to the former ~~bond~~ with God which my wrongdoing has broken -- a renewal of the love which I betrayed through atonement which should be understood as at-one-ment being reunited with ~~the~~ God in love.

HEAR, O ISRAEL

Nations, my friends, express their most profound aspirations in brief, simple statements.

The rallying cry of the French, ever since their great Revolution, has been liberty, equality and fraternity.

Americans voice their noblest dream in the 3 words of the Declaration: Life, Liberty and Pursuit of Happiness.

And we Jews recite the Shema:

HEAR O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE.

We opened our service tonight right after the Kol Nidre with the Shema. Tomorrow evening, the last words of the Neila ritual will again include the Shema.

These are the first words a Jewish child should learn. These are also the last words a believing Jew speaks in the hour of death.

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Why did a simple statement that God is one gain such a hold on our people ~~and~~? --- Is there perhaps another message in it that we have somehow missed?

A careful analysis reveals that the Shema is not so simple a statement after all. Not one, but at least three, profound ideas are expressed in it.

DIALOGUE

I. SHEMA --- Hear, Listen. Be attentive to a voice not your own.

The core of our religious consciousness is the feeling of somehow being spoken to, of being addressed by a Being not ourselves.

Martin Buber in his philosophy of the dialogue speaks of religion as encounter and communication between God and man - the characteristic posture of the religious man is a listening posture.

From the very beginning and through the centuries, the heart of

Israel's religious experience has been revelation. God reached the mind of man, this is the tremendous message of Judaism. What is Torah? It is the penetration of the human mind by the divine Mind.

Shema -- Hear -- the patriarchs listened, and they heard. The children of Israel at Mt. Sinai listened, and they heard. The prophets listened, and they heard..... Why is it that we, children of the modern age, can not hear the voice of God? --- Is it because we do not listen? Is it because our attention is turned toward other interests, other voices?

Shema -- listen! Judaism is not a religion that fell from heaven without anyone first searching and listening. The Bible says that at Mt. Sinai:

"the Lord came down upon Mount Sinai"....even as "Moses went up"

Ex.19.20

Our sages explain: so it is in every case of revelation.

As we go up, God comes down,

As we turn to Him, He turns toward us

Aspiration goes before inspiration.

The poet Judah Halevi expressed it:

"Going forth to seek Thee

Thou meetest me on the way."

To the Jew, religion is not a frozen set of principles placed before us, a catechism or official creed ---

SHEMA YISROAEL --- Listen Israel. We are not commanded to believe, we are invited to consider a faith, to consider it well and respond to it. We are free to respond in our own words. We don't have to repeat words formulated by some Clerical council or supreme religious authority. Which religion in all the world approaches its people with such respect for the freedom of thought: Shema Yisroael. Now listen Israel -- think this over -- and then decide.

I wonder if you appreciate your wonderful spiritual freedom as Jews: Judaism's key sentence, the Shema, is not a dogmatic declaration, rather, it is an invitation to thinking. Hear I Israel.... So plead the voices of a hundred generations. Hear O Israel, say the sages, the teachers, the philosophers. Hear O Israel, thus speaks to us our entire history --- the gigantic mental labor of Talmudists and mystics --- our whole heritage, all of Judaism.

And what is the most elementary duty in our religion? It is to listen, to study, so that the wisdom of the past not be lost like voices in the wind....

2. PROTEST. Adonoy eloheynu --- the Lord, Our God.

I wonder if you detect in these words a message of protest: The Lord, Our God. The Shema originated in a time of idolatry. All the world said there were thousands of gods, as many gods as there were stars in heaven, rivers on earth, animals, trees, mountains.

But the Jew stood up, and alone among the nations, he said:

Adonoy Eloheynu -- The Lord is our God, there is none beside Him.

It was the proclamation of a difference. With one clear sentence we rejected all pagan religions and declared them null and void.

Today, the issue of idolatry is no longer the critical issue it once was, but the posture of fearless affirmation of a major difference in belief or principle is just as important and needed today.

Are we voicing our differences in this clear-cut fashion with reference to Christianity? How long must we, in the interest of good will and inter-faith relations, preserve a polite silence on our deep and abiding differences? How long shall we suppress our deep disappointment at Christianity's failure to rectify in our time the terrible wrong we suffered for 18 centuries at the hands of the Church?

There is a feeling of dismay in the Jewish world today over the fact that the Ecumenical Council has turned down a so-called Jewish decree which would have absolved the Jewish people of responsibility for the crucifixion. In its place the prelates in Rome have now for consideration a very much watered down declaration of good will, which is no more than a repetition of similar statements, and very few indeed they are, issued by those few Popes who professed friendship for our people.

Last April Cardinal Spellman, addressing the annual dinner meeting of the American Jewish Committee in New York, admitted that surveys on the reason for anti-semitism showed that, -- I quote the cardinal's own words:

"a surprising number of people replied that in their opinion it was a punishment for the Jewish part in the Crucifixion. Frankly I was appalled. I don't know where they learned it, but surely it was not from the teachings of their church."

Well, where did Christians learn that Jews were responsible for the crucifixion? Surely, the good cardinal could not be unaware of the literature and history of his own Church. Century after century the charge of deicide, this gruesome historical lie, has been hurled against our people by leaders of his Church.... Who but Church councils and popes invented the yellow badge, the ghetto, the systematic segregation and degradation of the Jew as killer of their god?

Who launched the crusades against us?

Who called us allies of the devil?

Who accused us of poisoning wells?

Who forced our people into Churches for compulsory missionary sermons?

Who kidnapped our children for baptism and burned the parents at the stake?

One of the great saints of the Church was St. John Chrysostom, known as Christianity's silver tongued saint, who delivered sermon after sermon in which he pictured the synagogue, -- I quote --

"A place of prostitution, a den of thieves and a hiding place of wild animals...what hope of salvation have they left? Since they have disowned the Father, crucified the Son, and rejected the Spirit's help, who would dare to assert that the synagogue is not a home of demons! In shamelessness and greed they surpass even pigs and goats... You should turn away from them as from a pest and a plague of the human race."

This is the image of the Jew the Church painted from antiquity to the modern age, and our good friend the Cardinal asks, where did they learn it?

\* \* \*

It was hoped that after all the horror of Adolf Hitler and the martyrdom of 6 million Jews, the Christian Church would at last eradicate the cancer of antisemitism which grew in its own bosom. But, instead, the schema now before the prelates in Rome proposes that churchmen treat the Jews more kindly in order to facilitate their conversion to Christianity. It reasserts that that the reunion of the Jewish people with the church remains part of the Christian faith. How much sincerity is there in this remarkable expression of friendship coupled with the devout wish that we Jews should disappear as a people of religion.

We shall answer this hypocritical schema with our age-old Shema:  
Shema Yisroael, -Hear O Israel, Adonoy Eloheynu - the Lord, Our God, will remain our God. -- We were steadfast under pressure and persecution and we shall not weaken in loyalty to Adonoy Elheynu now that we life in freedom.

### 3. SOLIDARITY

There is another meaning to the Shema which I like to convey through a

story a Christian minister once told me. In his congregation, he said, was an old man who would tuck his Bible under his arm and regularly walk to Sunday School and services at the Baptist Church. In the last 5 years of his life he was deaf, and never heard a word of the lesson nor of the sermon, yet he kept going. One day, the minister asked him, "Grandpa, why do you keep on going to Sunday School and Services when you can't hear a word that the preacher says?" "I keep on going," he replied, "even if I don't hear, BECAUSE I WANT PEOPLE TO KNOW WHOSE SIDE I'M ON."

The Shema, my friends, has been for us Jews a demonstration of identity, of solidarity, a declaration of whose side we're on. When we get up and say ADONAY ECHOD, God is one, it is not so much a statement of information about God, as it is a declaration of our unity as a people, sharing a common faith. We say the Shema not only to declare God ~~one~~, but also ~~to declare~~ Israel as one.

Even where the knowledge of Hebrew has become extremely meagre, the Shema remains the watchword on the lips of every Jew -- his confession of identity.

You may have heard about that exotic group of Indian Jews known as the Bne Israel. For centuries they lived as a tiny minority in Southern India until they were discovered about 300 years ago -- discovered by a traveller who heard them recite the Shema, the only Hebrew phrase they knew.

This is a night when our hearts are most responsive to the call of Jewish unity. The Temple gates traditionally were thrown open on Yom Kippur for all sinners, for all apostates, for all who had removed themselves from Jewish fellowship.

Surely tonight we think of our brethren who, against their own will, are kept from us, separated. Tonight we think with pain and anguish of our people in the Soviet Union, nearly 3 million Jews virtually cut off from

all contact with world Jewry.

You cannot imagine the agony of the Russian Jew until you speak with one of those few who somehow escaped. I had that privilege in Jerusalem. Zalman Vinersky had been manager of a broom factory in the Ukraine. He said he was sixty, but he looked to me like a man of seventy-five. How did you get out of Russia? I asked. I could never have made it, he answered, if my father, at the age of 80, living alone in Jerusalem and in illness, had not asked for me. I went from office to office, from city to city. World Jewish organizations tried to help -- even the international Red Cross -- and then it took 13 years of waiting and working. But, thank God, we made it. "How are our people treated?" I asked. I tell you what happened to a relative and then you can judge yourself. This relative of mine returned from the war as a hero of the Red Army. As soon as possible, he hurried back home to the Ukrainian village where he was born. He had heard that there had been terrible massacres during the Nazi occupation, but he did not know exactly who survived and could hardly wait to find out. Upon arrival, he discovered that he was the only Jew alive -- all other had been killed. A few hours after greeting neighbors and all kinds of people he used to know from before the War, he ran into his best friend, who warmly embraced him and then whispered to him: walk with me alone for a moment - I have something to tell you.

After the two had left the crowd behind, his friend said: "You must not stay overnight. People here heard that you were coming back. There was a meeting last night, and it was decided to kill you. I as your friend volunteered so that I might be able to warn you before something was done. You know," said the friend, "the homes and the furniture of the Jews have been distributed. Nobody wants to give them back."

I told you this story so that you should appreciate the depth of the antisemitic problem in the Soviet Union. The sin of the Communist party is not that it invented antisemitism, but that it did not fight seriously this deeply rooted problem inherited from Czarist days. Yes, the lawbook makes antisemitism a crime in the Soviet Union, but in recent decades not a single Russian has been punished for it, while 200 Jews have been executed for so-called economic crimes.

The great English mathematician and philosopher Bertram Russel, himself an extreme left-winger, wrote Nikita Khrushchev a letter on behalf of the Jews which should awaken some of our so-called liberals from their strange insensitivity toward bigotry and persecution in the Soviet Paradise.

Bertram Russel asks, "Why have synagogues been closed?" In the last few years 400 synagogues were closed - only 90 remain.

Bertram Russel asks, "Why are facilities, which are granted to other religious groups in Russia, denied to the Jews?"

Christians have seminaries to train priests, while the Jews were given permission to establish a dingy, one-room Yeshiva which, shortly afterwards, was closed without ordaining a single rabbi.

Bertram Russel asks, "Why is it that Jews who constitute about 1% of the population are singled out for highly inflammatory court-trials so that 60% of all executed for economic crimes turn out to be Jews?"

How can Khrushchev deny that there is antisemitism in Russia when the Ukrainian Academy of Sciences publishes "Judaism without Embellishment", a filthy book of vicious defamations and obscene cartoons that match the level of Julius Streicher's infamous Nazi hate-sheet, "Der Stürmer". When protests by foreign communist parties persuaded the Russians to withdraw the 12,000 copies of this horrible book, they promptly issued another book, "Catechism without Embellishment", with a run of 105,000 copies and even

worse in content.

The fear that has settled upon our brethren in the Soviet Union is illustrated by the report of a traveller who told of his Jewish Niece in Moscow, who was engaged for 11 months before she dared to ask her fiancé whether he was a Jew....

Even tonight, our brethren in Russia are crowding the streets in front of the few synagogues left to them. They have no prayerbooks, they have had no religious instruction in 45 years, they have forgotten almost everything, but they are still saying *שמע ישראל* - Hear O Israel, We are your flesh and blood, We are One people.

What is the proper response to the dual challenge of the Shema? Shema Yisroel, Adonoy, Eloheynu -- Hear O Israel, the Lord our God. Shall we be faithful to our God? How shall we stand up to a church which, failing to conquer our spirit with bitterness, is now sugar-coating its theological contempt for us with words of sweetness? Adonoy Echod -- As God is one, so our people is one. How shall we rescue our brethren in Russia from their solitary confinement?

\* \* \* \*

We have two proper responses:

1. We must answer the Church's death wish for Judaism by a revival of Jewish knowledge. We must rally to the synagogue.

2. ~~At~~ We must respond to Russia's harrassment of Jews by increasing our help to our people. Internationally, the focal point of Jewish unity is Israel. At any moment, a break in Communist policy might open the flood gates of Russian Jewish migration to Israel. The land must be prepared. And if you personally will not or can not help, then send your money to help. I can not imagine a Jew who does not now feel an irresistible obligation to help Israel. Buy Israel Bonds, (yet -- though I speak as Israel Bonds

*it is very effective help  
and an investment that has  
interest*

Chairman ~~of~~ our city, I must tell you that something else must come first, and that is the Jewish Federation of Trenton. The Federation is our best available instrument for direct Jewish action. The per capita gift of Trenton Jewry to the Federation for overseas and local institutions is a trifle over \$30. We should be ashamed to give our people, in this time of extreme challenge, less than a year's cigarette money. God bless those who give more than their share -- and God judge those who are tight-fisted, who give not or do not give enough, egotists who splurge on luxuries and economize on charities.

How dare we look at our Torah which tells us to be our brother's keeper, --- and leave our brethren no more than crumbs from our heavy laden tables ?

How dare we praise God and with the same mouth turn away the solicitor ?

Shema Yisroael --Hear O Israel, hear your conscience

Adonoy Echod -- One God, One people

Let us be one in will and in work

Daring the mighty ones,

Sharing our bread, a holy brotherhood. Amen.

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Today, the issue of idolatry is no longer the critical issue it once was, but the posture of fearless affirmation of a major difference in belief or principle is just as important and needed today.

Are we voicing our differences in this clear-cut fashion with reference to Christianity? How long must we, in the interest of good will and inter-faith relations, preserve a polite silence on our deep and abiding differences? How long shall we suppress our deep disappointment at Christianity's failure to rectify in our time the terrible wrong we suffered for 18 centuries at the hands of the Church?

There is a feeling of dismay in the Jewish world today over the fact that the Ecumenical Council has turned down a so-called Jewish decree which would have absolved the Jewish people of responsibility for the crucifixion. In its place the prelates in Rome have now for consideration a very much watered down declaration of good will, which is no more than a repetition of similar statements, and very few indeed they are, issued by those few Popes who professed friendship for our people.

Last April Cardinal Spellman, addressing the annual dinner meeting of the American Jewish Committee in New York, admitted that surveys on the reason for anti-semitism showed that, -- I quote the cardinal's own words:

"a surprising number of people replied that in their opinion it was a punishment for the Jewish part in the Crucifixion. Frankly I was appalled. I don't know where they learned it, but surely it was not from the teachings of their church."

Well, where did Christians learn that Jews were responsible for the crucifixion? Surely, the good cardinal could not be unaware of the literature and history of his own Church. Century after century the charge oficide, this gruesome historical lie, has been hurled against our people by leaders of his Church.... Who but Church councils and popes invented the yellow badge, the ghetto, the systematic segregation and degradation of the Jew as killer of their god?

Who launched the crusades against us?

Who called us allies of the devil?

Who accused us of poisoning wells?

Who forced our people into Churches for compulsory missionary sermons?

Who kidnapped our children for baptism and burned the parents at the stake?

One of the great saints of the Church was St. John Chrysostom, known as Christianity's silver tongued saint, who delivered sermon after sermon in which he pictured the synagogue, -- I quote --

"A place of prostitution, a den of thieves and a hiding place of wild animals...what hope of salvation have they left? Since they have disowned the Father, crucified the Son, and rejected the Spirit's help, who would dare to assert that the synagogue is not a home of demons! In shamelessness and greed they surpass even pigs and goats... You should turn away from them as from a pest and a plague of the human race."

This is the image of the Jew the Church painted from antiquity to the modern age, and our good friend the Cardinal asks, where did they learn it?

\* \* \*

It was hoped that after all the horror of Adolf Hitler and the martyrdom of 6 million Jews, the Christian Church would at last eradicate the cancer of antisemitism which grew in its own bosom. But, instead, the schema now before the prelates in Rome proposes that churchmen treat the Jews more kindly in order to facilitate their conversion to Christianity. It reasserts that that the reunion of the Jewish people with the church remains part of the Christian faith. How much sincerity is there in this remarkable expression of friendship coupled with the devout wish that we Jews should disappear as a people of religion.

We shall answer this hypocritical schema with our age-old Shema:  
Shema Yisroael, -Hear O Israel, Adonoy Eloheynu - the Lord, Our God will remain our God. -- We were steadfast under pressure and persecution and we shall not weaken in loyalty to Adonoy Eiheynu now that we life in freedom.

### 3. SOLIDARITY

There is another meaning to the Shema which I like to convey through a

story a Christian minister once told me. In his congregation, he said, was an old man who would tuck his Bible under his arm and regularly walk to Sunday School and services at the Baptist Church. In the last 5 years of his life he was deaf, and never heard a word of the lesson nor of the sermon, yet he kept going. One day, the minister asked him, "Grandpa, why do you keep on going to Sunday School and Services when you can't hear a word that the preacher says?" "I keep on going," he replied, "even if I don't hear, BECAUSE I WANT PEOPLE TO KNOW WHOSE SIDE I'M ON."

The Shema, my friends, has been for us Jews a demonstration of identity, of solidarity, a declaration of whose side we're on. When we get up and say ADONAY ECHOD, God is one, it is not so much a statement of information about God, as it is a declaration of our unity as a people, sharing a common faith. We say the Shema not only to declare God one, but also to declare Israel as one.

Even where the knowledge of Hebrew has become extremely meagre, the Shema remained the watchword on the lips of every Jew -- his confession of identity.

You may have heard about that exotic group of Indian Jews known as the Bne Israel. For centuries they lived as a tiny minority in Southern India until they were discovered about 300 years ago -- discovered by a traveller who heard them recite the Shema, the only Hebrew phrase they knew.

This is a night when our hearts are most responsive to the call of Jewish unity. The Temple gates traditionally were thrown open on Yom Kippur for all sinners, for all apostates, for all who had removed themselves from Jewish fellowship.

Surely tonight we think of our brethren who against their own will are kept from us, separated. Tonight we think with pain and anguish of our people in the Soviet Union, nearly 3 million Jews virtually cut off from

all contact with world Jewry.

You cannot imagine the agony of the Russian Jew until you speak with one of those few who somehow escaped. I had that privilege in Jerusalem. Zalman Vlnersky had been manager of a broom factory in the Ukraine. He said he was sixty, but he looked to me like a man of seventy-five. How did you get out of Russia? I asked. I could never have made it, he answered, if my father, at the age of 80, living alone in Jerusalem and in illness, had not asked for me. I went from office to office, from city to city. World Jewish organizations tried to help -- even the international Red Cross -- and then it took 13 years of waiting and working. But, thank God, we made it. "How are our people treated?" I asked. I tell you what happened to a relative and then you can judge yourself. This relative of mine returned from the war as a hero of the Red Army. As soon as possible, he hurried back home to the Ukrainian village where he was born. He had heard that there had been terrible massacres during the Nazi occupation, but he did not know exactly who survived and could hardly wait to find out. Upon arrival, he discovered that he was the only Jew alive -- all other had been killed. A few hours after greeting neighbors and all kinds of people he used to know from before the War, he ran into his best friend, who warmly embraced him and then whispered to him: walk with me alone for a moment -- I have something to tell you.

After the two had left the crowd behind, his friend said: "You must not stay overnight. People here heard that you were coming back. There was a meeting last night, and it was decided to kill you. I as your friend volunteered so that I might be able to warn you before something was done. You know," said the friend, "the homes and the furniture of the Jews have been distributed. Nobody wants to give them back."

I tell you this story so that you should appreciate the depth of the antisemitic problem in the Soviet Union. The sin of the Communist party is not that it invented antisemitism, but that it did not fight seriously this deeply rooted problem inherited from Czarist days. Yes, the lawbook makes antisemitism a crime in the Soviet Union, but in recent decades not a single Russian has been punished for it, while 200 Jews have been executed for so-called economic crimes.

The great English mathematician and philosopher Bertram Russel, himself an extreme left-winger, wrote Nikita Khrushchev a letter on behalf of the Jews which should awaken some of our so-called liberals from their strange insensitivity toward bigotry and persecution in the Soviet Paradise.

Bertram Russel asks, "Why have synagogues been closed?" In the last few years 1400 synagogues were closed - only 90 remain.

Bertram Russel asks, "Why are facilities, which are granted to other religious groups in Russia, denied to the Jews?"

Christians have seminaries to train priest, while the Jews were given permission to establish a dingy, one-room Yeshiva which, shortly afterwards, was closed without ordaining a single rabbi.

Bertram Russel asks, "Why is it that Jews who constitute about 1% of the population are singled out for highly inflammatory court-trials so that 60% of all executed for economic crimes turn out to be Jews?"

How can Khrushchev deny that there is antisemitism in Russia when the Ukrainian Academy of Sciences publishes "Judaism without Embellishment", a filthy book of vicious defamations and obscene cartoons that match the level of Julius Streicher's infamous Nazi hate-sheet, "Der Sturmer". When protests by foreign communist parties persuaded the Russians to withdraw the 12,000 copies of this horrible book, they promptly issued another book, "Catechism without Embellishment", with a run of 105,000 copies and even

worse in content.

The fear that has settled upon our brethren in the Soviet Union is illustrated by the report of a traveller who told of his Jewish Niece in Moscow, who was engaged for 11 months before she dared to ask her fiance whether he was a Jew....

Even tonight, our brethren in Russia are crowding the streets in front of the few synagogues left to them. They have no prayerbooks, they have had no religious instruction in 45 years, they have forgotten almost everything, but they are still saying - Hear O Israel, We are your flesh and blood, We are One people.

What is the proper response to the dual challenge of the Shema? Shema Yisroel, Adonoy, Eloheynu -- Hear O Israel, the Lord our God. Shall we be faithful to our God? How shall we stand up to a church which, failing to conquer our spirit with bitterness, is now sugar-coating its theological contempt for us with words of sweetness? Adonoy Echod -- As God is one, so our people is one. How shall we rescue our brethren in Russia from their solitary confinement?

\* \* \* \*

We have two proper responses:

1. We must answer the Church's death wish for Judaism by a revival of Jewish knowledge. We must rally to the synagogue.
2. We must We must respond to Russia's harrassment of Jews by increasing our help to our people. Internationally, the focal point of Jewish unity is Israel. At any moment a break in Communist policy might open the flood gates of Russian Jewish migration to Israel. The land must be prepared. And if you personally will not or can not help, then send your money to help. I can not imagine a Jew who does not now feel an irresistible obligation to help Israel. Buy Israel Bonds, yet -- though I speak as Israel Bonds

Chairman for our city, I must tell you that your charitable gift to the Jewish Federation of Trenton must come first. The Federation is our foremost instrument for direct Jewish action available to us. The per capita gift of Trenton Jews to the Federation for overseas and local institutions is a trifle over \$50. We should be ashamed of ourselves to give our people, in this time of extreme challenge, less than a year's cigarette money.

How dare we look at our Torah which appoints us as our brother's keeper -- and leave to our brethren no more than crumbs from our heavy laden tables?

How dare we praise God and with the same mouth utter the most blatant lies about our capacity for charity?

Shema Yisroel -- hear O Israel -- hear your conscience

Adonoy Echod -- One God, One people

Let us be One in will and in work,

Daring the mighty ones,

Sharing our bread, a holy brotherhood. Amen.

# EVOCATION OF MEMORY

YIZKOR - YOM KIPPUR

Sept 16, 1964

There may be sadness in the hearts of many during this hour of memorial. We can understand such sadness, but what we cannot understand

One of our prayers includes the sentence "The hand that woundeth is the hand that bindeth up again"..... "The Lord has given, the Lord has taken".....

~~It seems that~~ Life is governed by a certain law of compensation which ~~makes away from man what man is given~~ sees to it that to every man is given and from every man is taken according to the measure of ~~the~~ gift he received.

The greater the love the greater the sorrow..... P

*The only way to* escape sorrow altogether would be ~~to live for~~ a life ~~without~~ in which we love no one, .. have no friends, and give no devotion to ~~persons or causes~~ anything or anybody... On the other hand, the greater the love, the greater ~~must be~~ the loss: the greater the happiness, the greater, ~~the Lord has given the Lord has taken... yet~~ <sup>must be</sup> the anguish of bereavement.

~~This is the law of life and so we say~~ <sup>is not where the</sup> sentence ends. The Jew ~~adds~~ <sup>this</sup> the words: "Blessed be the name of the Lord." Even though we ~~must~~ <sup>we</sup> return ~~mm mm~~ everything we have <sup>ever</sup> received,

~~we~~ feel gratitude: Blessed be the name of the Lord our God. P

What is there to be grateful for? ~~Why should we praise God~~ when ~~nothing is taken~~ <sup>nothing</sup> may take nothing away....? P

There is one thing God does not take from us, though he take everything else, ~~and~~ the one thing that abides is memory.

For ~~that~~ the name of God be praised, <sup>for giving us</sup> ~~something~~ <sup>for giving us</sup> to which we can cling. In a world of constant change, in the midst of life's swiftly moving stream, there is this island of stability:

our memory. P Yes, this is an hour of retreat. The living must forgive us, if ~~an hour of spiritual resurrection~~ <sup>for a few moments</sup> ~~This is an hour of retreat for all of us~~ <sup>we turn away</sup>

~~The departed have returned in spirit~~ <sup>from the clamber of the day</sup> and seek to revive the past, waiting for that spiritual resurrection which is the magic of memory. <sup>in which</sup> It is good that it is but a short period ~~we retreat to one~~ <sup>thing</sup> to this island of memory — for <sup>memory</sup> it is not a place to live but

only to visit. P There is only one thing to do in this ~~hour~~ <sup>hour</sup> — ~~the~~ <sup>the</sup> prophet Habakkuk said it for us:



*distinctly separate*  
 a ~~completely~~ *different* individual, *is different from all others.* -- Now, that we look back upon them with the eye of memory, we see their lives as part of a whole generation, we see them as part of humanity, and the highpoints of their lives are not essentially different from the highpoints of every life: ~~the~~ Birth, ~~and~~ growth, ~~and~~ maturity, ~~and~~ decline and death.... When our departed were alive we knew them as men and women and now we see them as humanity, as bearers of a common destiny. *JP*

~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ Must we not see ourselves as part of this destiny? Do <sup>not</sup> the roads our forefathers travelled ~~now~~ lead directly to the spot on which we stand today? ~~xxxxxx~~ Is not the meaning of our own life in the continuation of the road ~~in the direction our forefathers chose?~~ *in the direction our forefathers chose?*

"I will stand upon my look-out, and get up on the tower and see"  
 If only we saw the ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ line of experience our departed traced for us on the map of life.  
 How precious this hour, <sup>with its evocation of memory</sup> could be to us, <sup>only we saw</sup> if ~~it imparted to our minds~~ the life-time lessons of our departed, if we could learn from their achievements and be warned by their mistakes.

Our own experience may come to us too late for us to profit by. If only we could take to heart the lessons of life our dear ones bequeathed unto us. 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 *JP*

Our departed plead with us, do not forget what we have learned. Their voices have been silenced, but their lives still speak to us in these moments of memory; do not repeat our mistakes, they ~~xxxxxxxxxxxxxxxx~~ plead with us. make peace with one another; remain worthy of love, keep the respect of children, keep the love of elders.  
 Win an honorable name in the community. *JP*





When we travel through scenically beautiful land, we sometimes come to a point in the road on a high elevation where there is a turn-off, an observation point for those who want to pause for a while and see the view...

We now stand upon such an observation point --- and we are looking back upon our life.

As we see the larger landscape of life, we are struck by a dignity, by a majesty of which we were not aware... Stretched out before us is an infinity of time that melts into the horizon where the eternal light begins to shine.

*wonder:*

What is a <sup>single</sup> generation, what is a <sup>single</sup> lifetime, measured against the vastness of time, ~~of which we catch a glimpse?~~ A thousand years are but as yesterday when it is past.... As we stand on this Summit of reflection ~~observation point~~, on this spiritual

height, we take in the view of endless time and we are uplifted by the *suggestion* ~~intimation~~ of a <sup>higher</sup> ~~greater~~ reality, of a supreme being whose infinity of power matches the infinity of space and time.

✓ Our eyes withdraw from distant horizons and we gaze at the mountain ranges that move closer to us -- one immediate (the millenia of history, (the centuries that have passed) ~~and then we see~~ <sup>we</sup> Right before us <sup>most</sup> our own yesterdays -- a familiar

landscape... Down in this valley before us are <sup>we can still see clearly</sup> the paths ~~our dear ones~~ on which walked. We remember the stretch of the road we walked with them. We see

before us places which we passed together - the years of life when our beloved <sup>ones</sup> still walked <sup>with us</sup> at our side...

Some There must be who in this hour <sup>can</sup> almost feel again the touch of a mother's hand, or father's embrace, or <sup>in thinking of a</sup> ~~as though the~~ beloved companion ~~stood~~ <sup>imagine</sup>

<sup>near dear one</sup> at their side. We revel in the memory of years that lie not far behind....

And yet, when our departed were still alive and close to us, ~~it was not~~ <sup>we were not</sup> always <sup>certain</sup> ~~easy to tell~~ what aims they pursued, what goals they were trying to reach.

Now, that we look ~~back~~ upon the larger map of life spread out before us, their lives are clearly marked ~~lines~~ and we see them as continuation of ancestral highways, continuation of tradition. When ~~our departed~~ <sup>they</sup> were <sup>still</sup> alive, each seemed to be a distinctly separate individual, so different from all others. Now, that we look back upon them with the eye of memory, we see their lives as part of a whole generation, we see them as part of humanity, and the highpoints of their lives are not essentially different from the highpoints of every life! Birth, growth, maturity, ~~decline~~ and death...

When ~~our departed~~ <sup>They</sup> were <sup>still</sup> alive, we knew them as <sup>distinctive individuals</sup> men and women and now we see them as <sup>part of all</sup> humanity, as bearers of a common destiny.

Must we not see ourselves as part of this destiny? Do not the roads our forefathers travelled lead directly to the spot on which we stand today? Is not the meaning of our own life in the continuation of the road in the direction our forefathers chose?

"I will stand upon my look-out,  
and get up on the tower and see."

If only we <sup>could fully understand and appreciate</sup> ~~see~~ the line of experience our departed traced for us on the map of life. How precious this hour with its evocation of memory could be to us, if only we <sup>could absorb</sup> ~~see~~ the life-time lessons of our departed, if we could learn from their achievements and be warned by their mistakes.

Our own experience may come ~~too~~ too late for us to profit by. If only we could take to heart the lessons of life our dear ones bequeathed unto us. 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

Our departed plead with us, do not forget what we have learned. Their voices have been silenced, but their lives still speak to us in these moments

*Spring of Blessing & Grace whose wise men condensed history of mankind in 3 words lived labored Died.*

of memory; do not repeat our mistakes, ~~they plead with us~~ Make peace with  
~~one another;~~ <sup>repair broken friendships, restore family ties that have snapped asunder. Husbands and wives,</sup> remain worthy of love, keep the respect of children, keep the  
love of elders. Win an honorable name in the community.

We have lingered a while <sup>with our</sup> ~~on the tower of~~ memory, ~~this lookout point~~  
~~from which we saw life as a whole; and we~~ gazed upon ~~the record of~~ the lives  
our departed lived, ~~like roads on a map~~ → And now the time has come for us  
to turn back to our <sup>own</sup> lives, to resume the journey on which God sent us....  
The time has come to turn away from yesterday and to think of tomorrow....

How comforting it is for us to know that we do not walk alone --- that  
we move in the way of humanity, in the way of many generations. As our ways  
are continuations of the highways of life, so our very existence is an  
extension of that which was, to that which shall be. We are the bridge over  
which the past moves into the future.

"The Lord has given, the Lord has taken."

If He gave us much, it was much that He took <sup>back</sup> ~~away~~, and yet He did not  
take everything. He left unto us the priceless gift of memory. How lovely  
is the place of memory. It is a holy place and we shall revisit it again  
and again as a holy brotherhood of faith saying:

The Lord has given, the Lord has taken,

The Name of the Lord be blessed. Amen

"The Lord has given, the Lord has taken.".....

Life is governed by a certain law of compensation which sees to it that to every man is given and from every man is taken according to the measure of the gift he received. The greater the love the greater the sorrow....

The only way to escape sorrow altogether would be a life in which we loved no one, had no friends, and gave no devotion to anything or anybody... On the other hand, the greater the love, the greater must be the loss; the greater the happiness, the greater must be the anguish of bereavement. This is the law of life and so we say, The Lord has given the Lord has taken.. yet this is not where the sentence ends. The Jew adds the words: "Blessed be the name of the Lord." ARCHIVES

Even though we must return everything we have ever received, we feel gratitude: Blessed by the name of the Lord our God.

What is there to be grateful for? Why should we praise God when "in dying he shall take nothing away...?"

There is one thing God does not take from us, though he take everything else, and the one thing that abides is memory. God be praised for this gift, for giving us something to which we can cling. In a world of constant change, in the midst of life's swiftly moving stream, there is this island of stability: our memory.

Yes, this is an hour of retreat. The living must forgive us, if for a few moments we turn away from the clamor of today and seek to revive the past, waiting for that spiritual resurrection which is the magic of memory. It is a good thing that it is but a short period in which we retreat to our memory - for memory is not a place to live but only to visit.

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What is a generation, what is a lifetime, measured against the vastness of time of which we catch a glimpse? A thousand years are but as yesterday when it is past.... As we stand on this observation point, on this spiritual height, we take in the view of endless time and we are uplifted by the intimation of a greater reality, of a supreme being whose infinity of power matches the infinity of space and time.

Our eyes withdraw from distant horizons and we gaze at the mountain ranges that move closer to us -- the millenia of history, the centuries that have passed, and then we see right before us our own yesterdays -- a familiar landscape... Down in this valley before us are the paths our dear ones walked. We remember the stretch of the road we walked with them. We see before us places which we passed together -- the years of life when our beloved still walked ~~at~~ at our side...

Some there must be who in this hour almost feel again the touch of a mother's hand, or father's embrace, or as though the beloved companion stood at their side. We revel in the memory of years that lie not far behind.... And yet, when our departed were still alive and close to us, it was not always easy to tell what aims they pursued, what goals they were trying to reach.

Now, that we look down upon the larger map of life spread out before us, their lives are clearly marked lines and we see them as continuation of ancestral highways, continuation of tradition. When our departed were alive, each seemed to be a distinctly separate individual, so different from all others. Now, that we look back upon them with the eye of memory, we see their lives as part of a whole generation, we see them as part of humanity, and the highpoints of their lives are not essentially different from the highpoints of every life. Birth, growth, maturity, decline and death... When our departed were alive we knew them as man and woman and now we see them as humanity, as bearers of a common destiny.

Must we not see ourselves as part of this destiny? Do not the roads our forefathers travelled lead directly to the spot on which we stand today? Is not the meaning of our own life in the continuation of the road in the direction our forefathers chose?

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↓

of memory; do not repeat our mistakes, they plead with us. Make peace with one another; remain worthy of love, keep the respect of children, keep the love of elders. Win an honorable name in the community.

We have lingered a while on the tower of memory, this lookout point from which we saw life as a whole; and we gazed upon the record of the lives our departed lived, like roads on a map -- and now the time has come for us to turn back to our own lives, to resume the journey on which God sent us.... The time has come to turn away from yesterday and to think of tomorrow....

How comforting it is for us to know that we do not walk alone -- that we move in the way of humanity, in the way of many generations. As our ways are continuations of the highways of life, so our very existence is an extension of that which was to that which shall be. We are the bridge over which the past moves into the future.

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The Lord has given, the Lord has taken,

The Name of the Lord be blessed. Amen

Joshua G. Heberman, Trenton, N. J.

# u n i o n g r a m

Opate at Memorial Service

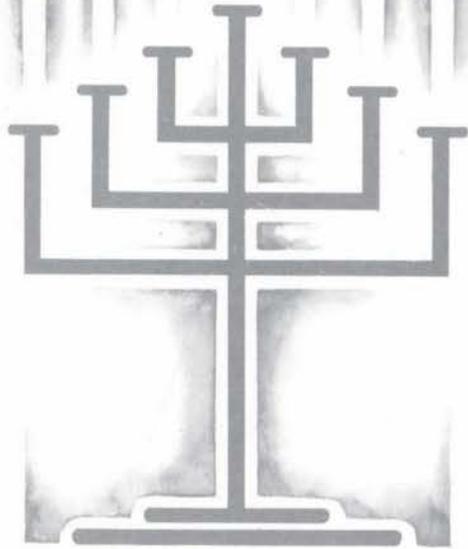


September, 1963; Rosh Ha Shona, 5724

Dear Cherished Friend;

More than aught else, the Shofar's blast constrains us to contemplate the swift march of time, the passage of yet another year awakens us startlingly to the brevity of our own lives and of those dear to us. It rouses us to the enormity of tasks unfulfilled, resolutions repudiated, opportunities to bestow love and happiness callous or ignored.

Must not, then, this Rosh Ha Shona hour signaling the flight of still another year; a year fraught for some with rare, rich joy; steeped for others in stabbing pain and piercing sorrow; must not this dawn of a New Year give each of us pause and compel us to fill the months and years ahead with as much joy and blessing as we can bestow: to give to dear ones all the love our hearts possess, to bring happiness to friends neglected, to devote ourselves more zealously to bring happiness to every human heart and equify our hand to every fellow being? May God bless you and yours Faithfully, Marie Eisenkath



"... SPEECH IS  
THE MESSENGER  
OF THE HEART"  
THE TALMUD

UNIONGRAMS, a project of the National Federation of Temple Sisterhoods, serve the cause of religious education. Their proceeds supplement the Federation's Youth, Education and Sisterhood (YES) Fund. From monies received, the Fund aids the youth activities of the Union of American Hebrew Congregations, eligible students of the Hebrew Union College-Jewish Institute of Religion, and the development of the Sisterhood program.

NFTS, an agency of the UAHC and a member of the World Union for Progressive Judaism, devotes its program to serving Jewish and humanitarian causes. With nearly 600 affiliated units throughout the United States and in cities in Canada, Cuba, Panama, Netherlands West Indies, the United Kingdom, Union of South Africa, Australia, India and New Zealand, the Federation is one of the world's largest Jewish women's organizations.

