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Sermons and notes, 1965-1966.

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For a decade and a half, it has been my privilege of standing before you at the beginning of each new year. Tonight as every year at this time I ~~hmm~~ feel that tingling excitement which is typical of all decisive hours.

How can I do justice to the great responsibility ~~I feel~~ of speaking to you in the name of a tradition of 35 centuries?

I am helped greatly by the knowledge that you are no strangers. We have shared many joys and also sorrows.

This very moment I feel, as you do, gratitude for the blessings of home and friendship, for the welfare of our congregation which has tripled in size and tonight is celebrating the new year in 3 separate services. I also share with many a longing for those who have left vacant places in our hearts, men and women whose memory is a blessing..... and I think of your children ~~who~~, scattered among ~~many~~ distant colleges and universities, and join you in fervent prayers for their welfare.

I have for many months searched my heart and mind in preparation for this hour. What I want to say can not be said in a single address. I shall say it in the 4 sermons which I hope to deliver during these High Holidays. My approach will be guided by Isaiah's call

"Peace, peace to him that is far off and to him that is near." 15. 57. 19

Tonight we shall ~~first~~ concern ourselves with the peace and welfare of mankind to the far ends of the world, ...tomorrow, our concern will focus upon our own Jewish people..... On Kol Nidre Night, we shall aim for the peace and wellbeing of those who are very near us, our own family members and at the Yizkor, I shall speak of the peace ~~at~~ ~~one~~ that ^{is} ~~is~~ nearest, ^{that of} our own soul.

It was a certain night, we cannot date it precisely when the prophet Isziah made the rounds of the city and overheard a strange and somewhat frightening conversation. A watchman stood on his tower and shouted an answer to a question that came to him from the other side of the wall:

וַיִּשְׁאֵל אֶת הַשָּׂרֵף וַיֹּאמֶר וַיִּשְׁאֵל אֶת הַשָּׂרֵף וַיֹּאמֶר

Watchman, what of the night? Watchman, what of the night? (Is. 21.11)

And the watchman peers into the darkness, but cannot make out what he sees in the distance: are these dustclouds rising from the wilderness, or is it a host of galloping riders? He is plainly concerned, and so he answers ambiguously:

וַיֹּאמֶר מֶלֶךְ אֶתְּרֵם וַיֹּאמֶר מֶלֶךְ אֶתְּרֵם

MORNING COMETH, BUT ALSO THE NIGHT....

Yes, soon it will be daytime, but there may be a darkness, a darkness at noon, a darkness of fear and terror, a man-made darkness.

Morning cometh, but also the night...

We too ask tonight whoever is able to tell us:

Watchman, what of the night? Tell us what lies ahead?

And, it seems to me that the present world situation prompts a similar answer: MORNING COMETHThank God there is a little light: a truce in Kashmir. The unimaginable war between India and Pakistan, which would have involved 1/4 of mankind, 600,000.000 people, has been halted. We were saved by the skin of our teeth. BUT ALSO THE NIGHT... yet the basic cause of the world's crisis has not been removed, and so there might soon be another time of darkness.

This is the 20th year after World War II and the 20th year after the birth of the U.N. Two decades ago the world was filled with glowing hopes.

It was to be a brave new world with 4 great freedoms... The global banner of the U.N was to rise above all national rivalries....an international peace keeping force would gradually replace ~~the~~ all standing armies

Never again would genocide- the slaughter of innocent millions - be tolerated.....atomic energy would be used ~~entirely~~ for peaceful purposes and we, the U.S.A. went ahead and set the pace ~~of~~ ~~peaceful reconstruction~~ by launching the Marshall Plan that was to speed the nations of the world on the road to ~~economic~~ recovery and ~~prosperity~~ prosperity.....

~~What happened~~ These were our hopes and plans, what has actually happened ?

The Cold War, the Berlin air-lift, Korea, the Congo, Cuba, the Crippling of the U.N., Vietnam and now Pakistan and India. Pakistan, received 1½ billion in arms from the ~~the~~ USA and India accepted our foreign aid to the tune of \$6 billion --- and now, ~~what we~~ ^{much of what} we gave to both ^{has gone} ~~has~~ up in smoke, and both nations are bitter against the USA.....and waiting ^{ever} for the right moment to strike is the new giant among the nations, China with her countless millions.

O Watchman, what of the night ?

Is there no one to shield and protect us ?

America's security life-line at this moment is connected to a small red telephone. It is now the most important single object in the world

A few miles out of Omaha there is this red telephone. It stands on the corner of the general's desk. The desk is inside the huge underground fortress, known as the Strategic Air Command. Nearby is ~~another telephone~~, a direct line to the White House. At no time, day or night, can any of the 4 generals, sharing this command be farther than 20 minutes away from the class enclosed command post in the great war-room.

By lifting the Red telephone and pressing the red button, the commanding general would instantly speak through loudspeakers always tuned in to our bases all around the world.

If we have 30 minute warning, we can activate all our missiles with nuclear war-heads and annihilate the enemy.

If we have 20 minute warning, we are terribly hurt in a nuclear attack but we still win.

If we have any minute warning, though then no one wins, we can still use ~~terrible~~ retaliatory force for the destruction of the enemy.

O Watchman , what of this night of folly ?

Morning cometh and then, ---the darkness of the mushroom cloud.

Is this kind of suicidal safety system the best which brilliant and civilized statesmen could devise ?

We have not been lacking in great men at the helm of government. Among the architexts of this era were Ffranklin D. Roosevelt and Winston Churchill. Why have we succeeded so little in bringing peace and stability to this strife-torn world ?

The reason, my ~~friends~~, is that despite ~~magnanimous~~ generous attempts on our part, we have not even begun to tackle the root of the world's problem today.

Israel's great statesman, Abba Eban, gave us an inklink of this problem when he pointed out that right now $\frac{1}{2}$ of mankind ~~suffer~~ ^{go to bed hungry every day} malnutrition..... 700 million adults are totally illiterate and therefore doomed to economic stagnation and, now the most ominous fact: after more than 10 years of international aid

There are 2 reasons --- one is a persistent problem of human nature, the other is ~~the~~ peculiar ^{to our generation} ~~of this century.~~

Yesterday's Torah portion prompted me to comment on a persistent human failing which I want to repeat tonight.

What's wrong with the world ? asked a journalist in his nationwide column . It's simple, he ~~answered,~~ explained,

I DON'T USE THE SEAT BELTS ON MY CAR

I had them installed on my new car --and then ^{husb. I} wrote an article suggesting that seatbelts should be mandatory on all automobiles as an essential safety measure, --but personally, I don't use them. On short trips I don't think it pays to bother. On long trips, I don't like this feeling of being confined. What does it have to do with what's wrong with the world ?

WE DON'T USE THE INTELLIGENCE WE HAVE

THERE IS A GAP BETWEEN KNOWLEDGE AND ACTION --- and the name of this gap is : lack of will power.

In 3,300 years of history we have had 8000 peace and friendship treaties, each meant to prevent war, and each lasted an average of 2 years.

All , except maniacs, want peace, but we won't wear the safety belts that can prevent war.

Said Benjamin Franklin: I am not troubled by parts of the Bible

I don't understand, what troubles me is that those

parts I ^{do} understand very clearly, I am not following in my life.

Man's persistent moral problem is not ~~lacking~~ the right knowledge, but ^{lacking} the moral will-power to do the right.

CHARACTER, ~~said~~ the poet Novalis, IS A PERFECTLY EDUCATED WILL.

This defines the very much needed ~~This is the~~ task of religion : to arouse our will; to awaken us from apathy, to goad us into action , to stir us, and ^{cajole} ~~use~~ us and give our conscience no rest.....Religion does not trade with new ideas, its ^{job} ~~task~~ is to make us act on the old truth we already know.

Our optimism is similar to that of the great Akiba, who being still an illiterate at the age of 40 was encouraged to commence the study of Torah when he noticed that the drops of water from the fountain had pierced a hole through the flat stone on ^{which} they had been dripping. "If ~~man~~ a steady flow of ~~many~~ tiny drops of water can pierce a stone, words of Torah can penetrate my head..." YES, THE WORDS OF PEACE WHICH RELIGION PERSISTS IN TEACHING WILL, IN TIME PENETRATE MAN'S HEART OF STONE.

The second reason why our generation has failed to give us peace and security, despite its magnificent achievements in technology, can be illustrated with an incident that is recorded in the log book of the great arctic explorer Peary, who was trying to reach the North Pole some 50 years ago:

from the poorest nations on earth.... there is no way of minding our business in hopes that they will mind theirs.

Now if you think that all I am suggesting is that the USA should carry on foreign aid, only on a larger scale, you are greatly mistaken. The one point I want to make this evening is that material aid alone will never do the job.

Important as are the economic and political methods ~~-----~~ these alone and will, in my judgement never produce the one world ^{for} of which we hoped after World War II ~~ended~~.

And if you want to know why Roosevelt, Churchill and all the other good statesmen failed, and why ~~unhappily~~ all the blessings of technology, ~~the~~ computers, ~~and~~ atomic reactors and ^{industrial} automation ~~in all industry~~ will likewise fail in giving us progress on the road of peace and stability, I want to illustrate it for you with an incident that is recorded in the log ^{book} of the great arctic explorer Peary who was trying to reach the North Pole ~~in 1909~~ some 50 years ago.

On this trip, he traveled a whole day toward the North, his sled dogs speeding without let-up. At night, when he checked his bearings to determine his latitude, he found to his surprise that he was much further south than he had been in the morning. It was then, that he discovered that all day he had been driving toward the North on an immense iceberg, ^(floating and drawn) ~~driven~~ southward by an ocean current.

And so it has been in the last several decades with the history of ~~humanity~~ mankind. Our technological civilization has been racing forward in one direction, while the moral ground beneath us has been drifting backward into the opposite direction. Yes, we have moved forward with tremendous speed to new technical discoveries ~~--- inventions~~ that make possible a world of science fiction. ~~in medicine, in engineering, in travel and communication we have flown forward.~~ ...yet, at the same time, the ground we are standing on seems to be moving backward in human relations, in ethics. As we check our bearings to determine the human condition at this point in history, we are even more

appalled than Peary to learn that we are farther down than our fathers or grandfathers were on the scale of compassion, respect for human life and brotherliness.

Jewish tradition pictures "Yom Hashonah as the day on which the heavenly ~~court~~ is called into session and mankind is judged by the Almighty. In that heavenly court of Judgement I see among the witnesses ~~waiting to give testimony~~ one little boy.

A book just published in Germany entitled "For Theirs was the Hell" tells about that boy. He was just one of the 1,200,000 Jewish children under 16 years of age in Hitler's death camps. Let me quote you 3 sentences:

"Then, the guard ordered the children to fold their clothes neatly and march into the gas chamber. One little boy, less than 2 years old, was too little to climb the steps. So the guard took the child in her arms and carried him into the gas chamber."

This is the witness of man's moral fall: one little boy.

The first half of this century with all its progress, has witnessed in effect a monumental regression from the moral standards and hopes of the 19th century. The world has not stood still. Looking ahead, hypnotized by technology, you might call it progress, but looking deep down into our spiritual and moral currents, we find that we have been moving in the wrong direction,

The great German Jewish philosopher Hermann Cohen said:

"God created man, but our fellow-man is something we must create ourselves."

The concept of fellow-man, the idea of the family of man, is the most urgent task of the future.

But, how can we do it ?

The task seems beyond our power ? WATCHMAN WHAT OF THE NIGHT ?
I do see signs of an awakening of conscience. The anti-poverty

program championed by our president, is a beacon of light in this age of moral darkness.

I also see the light of a new day in the kind of bridge-building which is being done through the peace-corps and international youth exchange ~~programs~~. It takes people of flesh and blood to kindle sparks of human fellowship

MORNING COMETH.--- I see a new dawn of good will as more and more nations embark on similar programs , sending their finest, most idealistic teams of young people to the poverty pockets of the world.

Israel's technical assistance program, actually the first peace corps in the modern world and the largest, in proportion to population , has over the years won for Israel the ~~political~~ friendship of almost the entire African continent. I see Jewish youth from all over the world enlist in such programs. Reform Judaism's Mitzvah corps last summer did construction work in a small village of Mexican Indians. Now the powerful Council of Jewish Federations and Welfare Funds has called for an expanded nationwide Jewish Mitzvah corps to build on the idealism of Jewish young adults.

There is no greater realist in the world today than Mr. U Thant, the secretary general of the U.N. He said:

"I am looking forward to the day when the average youngster , and parent or employer, will consider that one or two years of work for the cause of development either in a faraway country, or in a depressed area of his own community is a normal part of one's education."

When this sober-minded man can have such a dream , mankind's situation is not hopeless.

There is a legend that tells us why the Temple was built on Mt. Zion. 2 brothers, the story goes, had a field on opposite slopes of the mountain. One harvest season, one brother thought that he had more grain than he needed and that his brother had not enough, and so decided to carry a bundle of sheaves over to the other side of the mountain ~~and just leave it there without telling~~ ^{unbeknown to} his brother. That night he bound an especially large heap of sheaves into a heavy bundle and carried it up the mountain. As he reached the top, he suddenly saw ~~somebody~~ ^{somebody} coming toward him, ---surprised and frightened, the ~~stranger~~ ^{stranger} ~~stranger~~ made a threatening gesture and both were about to attack each other, when in the very last and closest moment, each recognized in the stranger, his own brother, carrying a bundle of sheaves.

The place at which they met, became the place on which the Temple was built.... for God's true Temple stands wherever strangers recognize that they are brothers, wherever man helps his fellowman.

Our destiny as Jews is inseparable from mankind, ^{and man can be good}

With Anna Frank we say,

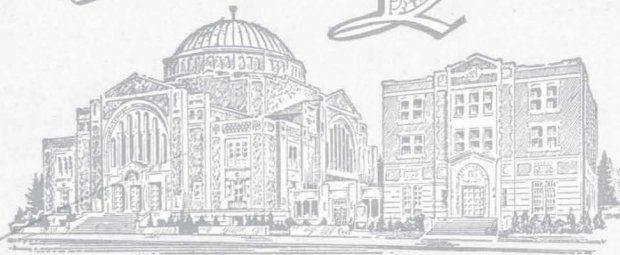
I still believe that man is good at heart.

We know 2 things - Man can be good
also " " " evil

It is a matter of our deepest faith,
that man's good men will
triumph over the evil in him

Temple Tidings

EDWARD M. MALINE
Associate Rabbi
ALEX ZIMMER
Cantor



RABBI
ALBERT S. GOLDSTEIN

TEMPLE OHABEI SHALOM • BROOKLINE, MASS.

Affiliated since 1880 with the Union of American Hebrew Congregations - central organization of Reform Judaism

Amos

WAKING THE SLEEPERS

The 19th century, overwhelmed by the discoveries of biological science which shook their thought-world, asked the question, "Is God dead?" The 20th century, frightened out of its wits by the development in nuclear physics, faces the question, "Is man dead?" Or about to become extinct through self-destruction?

Yet, the roar of the concussive winds, the convulsions of earth quaking and the desolation of the fires which could be set off by someone pressing a button—need not affright us if we rouse ourselves to perform our function as men.

The rabbis tell of a man sleeping in a burning house. His anxious neighbors rushed to his bedside and attempted, unsuccessfully, to carry him out through the door. They tried to lift him, bed and all, through a window, but failed. Finally one of them stopped all this futile, frantic activity with an idea. He said, "Let's wake him up. He'll find his own way out. He will save himself."

Salvation cannot be bestowed. There is no magical formula for it. Each man must seek and find it for himself.

That is the purpose of the shofar-call of the holy days: to rouse our slumbering spirits, to awaken us to the meaning of living humanly, to help us take this gift of a new year from the hand of God, fresh from the mint of time and use it in such fashion that the very way we live this year, the very use to which we put His gift, will express our grateful thanks to the Giver.

Albert S Goldstein

Sukot Service Schedule

Sunday Evening, October 10 8:15

Monday Morning, October 11 10:15

(All children are invited to attend the Sukot Service together with their parents in the main Sanctuary)

YIZKOR

Sunday Evening, October 17 8:15

Point: instead of specific social action program, our liturgy tries to arouse a moral concern

CONSECRATION

Monday Morning, October 18 10:15

(All children are welcome and expected to attend the service) *A "concerned" morally sensitive man will act right.*
After each service during Sukot, Kiddush will be chanted in the Sukah and refreshments will be served. *whatever s. h. d. on*



CALENDAR OF COMING EVENTS

October

8	Sabbath Service	6:00 P.M.
9	Sabbath Service	10:15 A.M.
10	שבת ערב סוכות Late Evening Sukot Service	8:15 P.M.
11	Sukot Service	10:15 A.M.
	No Religious School	
12	No Religious School	
13	Sisterhood Board Meeting	11:00 A.M.
	Sisterhood Petite Luncheon	12:00 Noon
	Sisterhood Regular Meeting	1:30 P.M.
14	Sisterhood Choral Group	10:00 A.M.
15	Sabbath Service	6:00 P.M.
16	Sabbath Service	10:15 A.M.
17	Late Evening Sukot Service	8:15 P.M.
	Shmini Atzeret (Yizkor)	
18	Sukot Service	10:15 A.M.
	Simchat Torah-Consecration Service	
19	Sisterhood Bible Study	9:45 A.M.
	Sisterhood Hebrew Class	12:30 P.M.
20	Meeting of Board of Trustees	8:15 P.M.
21	Sisterhood Choral Group	10:00 A.M.
22	First Late Friday Evening Sabbath Service of the Season	8:15 P.M.

BNOT - BNE MITZVAH

October 9, 1965

RICHARD FILENE GREENE
Son of Mr. and Mrs. Hyman Greene

JOSEPH ALLEN SPRINCE
Son of Mr. and Mrs. Donald Sprince

October 16, 1965

DAVID LEE FISHMAN
Son of Mr. and Mrs. Newton Fishman

EDWARD STUART JACOBS
Son of Mr. and Mrs. Cyrus L. Jacobs

STEVEN BRUCE LEVINE
Son of Mr. and Mrs. Nathan Levine

October 23, 1965

LAWRENCE BRUCE BURROWS
Son of Mr. and Mrs. David W. Burrows

JANE ELIZABETH ROSS
Daughter of Mr. and Mrs. Albert H. Ross

JOAN LEE YAGODNICK
Daughter of Mr. and Mrs. Morris Yagodnick

October 30, 1965

ALAN GORDON DANA
Son of Mr. and Mrs. Marshall A. Dana

BRUCE WILLIAM FREEDMAN
Son of Mr. and Mrs. Herbert P. Freedman

RELIGIOUS SCHOOL NOTES

BUS SUPERVISION

To insure the safety of the children during the busy Tuesday and Thursday school bus rides, the school is now providing personnel in a supervisory capacity. This will allow the driver to concentrate on the road and free him from any distractions by the children. The supervisors will travel on both busses from their first to last pick-ups. A note of gratitude is extended to those members of the committee who worked so diligently to solve a most vexing problem.

ART CLASSES

Oil Painting Classes Start November 1st
(Please note new date)

Open to everyone • Beginners welcome

Every Monday - 1:30 P.M.

For further information call:

MRS. MADELYN JACOBSON — LO 6-0310

MR. PETER GOLDFARB — HO 9-9320

CHORAL GROUP

under the direction of

CANTOR ALEX ZIMMER

Open to Sisterhood members only—

Every Thursday 10-11:30 A.M.

For information call:

Mrs. Harold Bernstein BE 2-4469

Mrs. George Kline AS 7-1038

YIZKOR ELOHIM

We mourn the passing of our beloved members

MORRIS BLINDER

BERNARD ROSENTHAL

*"May the memory of the righteous
be for a blessing . . ."*

ק"ק אוהבי שלום

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HERMAN VERSHBOW *President*

NATHAN P. HARRIS *Executive Director*

WILLIAM LICHTMAN *Director of Education*

+ file
"Jewish Distrustfulness"

TO BE OR NOT TO BE A JEW

Rosh Hashonah Morning
Sept 27, 1965

This morning I shall put myself in the place of a parent who must answer a few very serious questions by his son or daughter. The questions are:
Why is it so important to ~~you that you~~ remain Jewish?
Why do you become nervous when I date out of my religion?
Why should I marry within my faith and raise a Jewish family?
Does not Christianity ~~annihilate~~ ^{preach} more or less the same ethics as Judaism? What difference does it make to humanity if Jews remain separate or merge with other, larger groups?

~~All these questions point to the task first in order as we survey Judaism in today's world.~~ The maintenance of the Jewish enterprise, is a colossal job, ~~see~~ We must be sure that it is worth it, otherwise we cannot succeed nor should we even try. The question is: IS IT WORTH IT?

There is reason why ^{some of} our youth wonder about being Jewish. They often fail to see any real difference between the style of life of their parents and those of gentile friends. Many of our youth therefore argue something like this:

"Look, you never say a prayer at home; I never see you read the Bible or any other Jewish book; you go to Temple Rosh Hashonah and Yom Kippur and a few more times for special occasions or a Yahrzeit. ..On Friday you light candles only when grandmother visits --- so whom are you fooling? Can this little bit of religion be so important that we must move heaven and earth to keep ourselves apart from the majority?"

Some parents have a simple answer. The point ^{my child} is not the worth-
whileness of Judaism, but the fact ^{that we live in a world} of anti-semitism.
Don't go where you are not wanted. Stay with your own kind.
You'll be a happier person that way.

Is this an adequate answer ?

Well friends, in the first place I am not unsympathetic to our young friend's amazement at his parent's fierce attachment to a religion he seems to practice so little.

I can understand it when some of our youth complain:

"It is all so narrow-minded and tribalistic to hold on to a belonging that has become empty of meaning."

I think that much can be said and should be said about parents who empty their lives of all meaningful Jewish culture, who so de-judaize their homes that they can no longer be recognized as the homes of Jews, ---- but still, I would not ~~not~~ give to the children of such homes a discharge from Judaism. I would not tell them, go ahead and leave us. I would say to them:

"If your parents have failed to pass on to you your Jewish heritage, it is now your own responsibility to claim it, to gain the knowledge and seek the experience of Jewish living which you did not find in your own home. Do not dismiss lightly a culture that has outlasted every other civilization in history. "

Now with reference to the stock argument that we should stay together because others don't want us --- I have very little use for it. It is the least inspiring reason for being Jewish --- in fact it is painfully ~~and~~ degrading, and most importantly, the argument ~~hasn't been true for a long time~~ no longer holds true.

It had a great deal of validity 27 years ago ~~when I arrived in the USA~~. Then, in 1938, as many of you will remember, American Jews were frightened. Father Coughlin was ranting and raving against the Jews on a national radio program from coast to coast; the American First party, with millions of members, had definite antisemitic over-tones; German Nazi propaganda was doing an effective job in the USA.

Discrimination against Jews in housing, jobs and college admissions was an indisputable fact. In resorts all over the country you ^{saw} signs "Restricted clientel."

Today , it's like a different world. Doors of opportunity are wide open for our people. We have little cause to complain about discrimination. A recent Gallup poll indicated that 80% of the nation would vote for a qualified Jew in the White House..... Religious non-discrimination has become public policy. ^{The Jesuit magazine America, suggested his name: Arthur J. Goldberg.} Socially also, barriers have fallen down. Jews find easy entry into all kinds of organizations and clubs and the degree of social mingling much depends on the Jew's own ~~interest in~~ ^{desire for} it....

In the light of these facts it would be unrealistic, and I think futile, for any parent to try and scare his son or daughter into staying within the fold.

We must have better reasons for our young men and women who ~~mm~~ wonder why it is so important for them to cling to Judaism.

Let me suggest one approach that can be backed up all the way with facts.

I believe in the old adage that you should judge a tree by its fruit. If Judaism did not turn out a superior ~~human~~ human type, I would not even waste time examining its doctrines and practices. The question is , ~~whnn~~ how does the Jew compare with others in ability and character .

The typical American Jew is a college graduate who has about 15 times as many chances as his gentile neighbor of winning the Nobel prize in the sciences.3 times as many Jews go to college as do the youth of the same age in the population at large.

The former President of Notre Dame compared Catholic with Jewish intellectual eminence and pointed out that for every 100.000 Jews there are 20 in the Who'Who, for every 100.000 Catholics, only 7. Where are the Catholic Salks and Einsteins asked this good priest?

"Learning, learning, learning, that is the secret of Jewish survival" --said the essayist Achad Ha-am.

~~Edhasbhammoman~~ The love of education is a deep-rooted group characteristic. As it took 25 centuries to develop, it would take ^{as} many centuries to eradicate from the Jewish soul.

Another Conspicuous Jewish trait is charity.

Last year, ^{American} Jewish philanthropies raised over \$603,000.000 - - - The American Joint Distribution Committee extended help last year to 430.000 Jews in 30 countries. The Jewish heart is soft and merciful. Already in Biblical times the kings of Israel were complimented by foreigners as being ^{אֲדוֹנָי יְהוֹשֻׁעַ} merciful kings. Clarence Darrow, that shrewd, brilliant trial lawyer advised attorneys for the defence to pick Jews for the ~~jury~~ Jury, because, he said:

"THEY ARE THE EASIEST TO MOVE TO EMOTIONAL SYMPATHY."

The third characteristic ^{of the Jew} is a source of endless amazement to sociologists all over the world. The Jewish share in crime is incredibly low. The Roman Catholic chaplain in New York's Sing Sing prison asked a visiting rabbi to explain why there were only 3 % Jews in the prison instead of the 30% to which they would be entitled on the basis of their population in the areas from ^{which} the prisoners came.

Juvenile delinquency in New York City, when broken down according to religions, gives the following figures:

50 % Catholic 45 % Protestant 5% Jewish

The New York police department recently published a study that showed that in 51% of all fatal traffic accidents alcoholism was a factor. The Jewish share in alcoholism, is near zero, --and the phenomenon is world-wide. In Israel a traffic court judge reported that of 20-25.000 traffic cases, he had come across only 2 cases of drunken driving.

This summer, a whole group of American scientists associated with Dr. Alfred C. Kinsey (of the famous Kinsey report) published a monumental study of 923 pages entitled "Sex Offenders". After ~~delving~~ deeply into all causes for crime, the authors are stumped by the fact that Jews don't fit into the picture. They conclude, and I quote:

"There are elements in Jewish culture and family life that militate against the commission of crime. There are simply far too few Jews in our prison-and sex-offender groups, to be explained in any other way."

Plato said, if philosophers cannot be kings, then perhaps kings ought to be philosophers.
We might paraphrase this and say, if rabbis cannot be sociologists and psychologists

What these sociologists and psychologists are saying is that ~~the quality of character in Jews is some-what different from~~ Jewish character represents a fruit of such extraordinary quality that you must give the tree credit for it. The only possible explanation ~~there may~~ for ~~the moral excellence~~ the moral excellence ~~of the Jew~~ of the Jew, they say, must be in "elements of Jewish culture and family life."

Now, I ask you what would happen to those branches that are cut off from this tree ?

Even for those among our people who have diluted their Jewishness and have thoughtlessly wiped out almost every trace of ^{Judaism} ~~it~~ from their home and life, I say, as long as you cling to the life-giving tree of your people, ^{as long as you do not cut off your branch from trunk & root} ~~there is~~ ~~hope~~ hope that you will blossom with it, and your branches will bear the precious fruit of that tree.

Harry Golden, with all his sophistication and lack of pomposity, whose sharp shafts of humor in his Carolina Israelite have busted many bubbles of conceit and racial vanity, is dead serious on the subject of the Jews as a unique people:

"I have never entertained the slightest doubt that as a Jew I am one of the Chosen People"

Even our foes have said so. When Frederic the Great demanded proof of a single miracle, the antisemitic Voltaire is supposed to have made the short reply:

"Sir, I give you the Jews",

From ~~him~~ our most bigoted persecutors ~~in~~ in the Medieval Church to the liberal Christian theologian of today, Paul Tillich, has come agreement with the ~~thesis~~ thesis that the Jews are an eternal, divinely chosen people.

Whichever way you explain it, or interpret it

You are free to argue with this theology but you cannot deny a fact: ~~him~~ Judged by the highest values in the Western World: EDUCATION, HUMANE FEELING AND MORAL INTEGRITY the Jew is in a class by himself.

If he steps out of his group, he can only step down.

There are other religions that preach ethics very similar to ours, but the difference is that they preach it, and we produce it.

is something

There is something in the Jewish community, ^{there is something} ~~there~~ in Jewish culture, in that unique way of life in which faith and family interpenetrate one another, which has become the world most effective producer of moral character.

~~If you want this fruit, --cling to the tree.~~

Now there is great danger that everything I have said might be misunderstood by some of you and turned into a disgusting sort of Jewish racialism. ~~MMMMMMMMMMMM~~ Impressed by this favorable appraisal of the Jew, ~~by social scientists,~~ some might pat themselves on the back and say:

I knew it all the time. The Jew is superior to the gentile. It's in the blood.

THIS IS CERTAINLY NOT WHAT I AM SAYING. ~~I feel sure that~~ You will find many individual non-Jews who are vastly superior to a great many of our people. I am not making the preposterous claim that every Jew is superior to every non-Jew.

I am speaking of the group, and not in the racial sense but as a cultural community. I maintain that a person of different racial stock would match ~~than~~ the Jew in every way if he ~~joined~~ lived *within* the Jewish community ---- and, on the other hand, I say that the racially pure Jew, if there is such a thing, would lose his high moral standard ~~immediately~~ soon after quitting the Jewish community. *It is in the group culture, and not in the blood.*

This was actually proven by a major study on alcoholism. The social damage done by alcoholism is beyond calculation. ~~Nobody can measure the damage to the human race caused by alcoholism~~ ~~It is a major factor in 51% of fatal traffic accidents, it figures prominently in sex-crimes and~~ ~~is~~ responsible for a large percentage of divorces. ~~The~~ untold suffering and ~~the~~ ⁱⁿ immeasurable economic loss ~~caused by alcoholism~~ make it one of the nation's most painful problems.

As you probably know the near total absence of drunkenness among Jews is one of the most striking Jewish characteristics. Now I want you to interpret accurately one fact that stands out in all studies on the subject: ^{The Jews who were interviewed} "revealed" regarding their drinking habits ~~said~~ ^{said} that when they were drinking with non-Jews they felt under pressure to drink more; while when they were drinking among ^{other} Jews, they felt a pressure

not to drink too much." ^{Outs. de his own people, he Jew is enticed to desert his hope & standards of} And so it is in family purity ph/sidney ^{the other ones of our set}

It clearly proves the regulative force of your culture community. You absorb the values of the group you go with. The credit goes not to the Jewish blood, but to ~~Jewish~~ ^{the} culture of ~~which is still very much alive~~ the Jewish community.

Golda Meir, Israel's foreign minister recently told a small party of American Jewish leaders of a peculiar embarrassment that comes to her again and again. Each year 1,000 - 1,500 young African students explore every facet of Israeli life, confident that Israel has the answer to the problems of their own newly independent nations. They falsely believe that all they have to do is to copy Israel's technology in order to duplicate its progress.

"They do not understand," said Mrs. Meir, "and perhaps they cannot understand because of one error in their reasoning. They believe that all we have accomplished in Israel has been done in the 17 years since our independence. They look blank and puzzled when I try to explain that it all began closer to 37 centuries ago."

The fact is that we are a ~~different~~ ^{peculiar} people whose character has been long in the making. Our ideal has never been to ~~be like~~ copy other nations. Our prophets and rabbis hammered away at us to make our marriage life different, to make our parent-child relationship different, to make us different in self-restraint, in compassion, in the love of knowledge and in moral discipline.

We are different, ^{we} glory in this difference and pray, ~~that~~ as King David said in his first psalm that Judaism may ~~continue to~~ grow like a tree, well watered, well cultivated, well cared for, ^{so} that ^{it} bringeth forth its fruit without fail and may you remain living branches thereof. Amen.

Sound of
Shofar +
At that moment
you know how
old you are
- about 4000
years

Shabat Shuvah ,
Friday, Oct. 1, 1965

WHAT CAN YOM KIPPUR ACCOMPLISH

Of a great many Jews it might be said that their spiritual life is ~~the spiritual life of the Jew in any case~~ ~~By this I mean that~~ volcanic. By this I mean that for long periods they are at rest, and according to all appearances, religiously life-less. But then come the High Holidays and suddenly there is a mighty eruption of religious sentiment. The volcano becomes active --- hot lava streams of prayer sputter forth, the fire of ^{the} ~~ancient~~ ~~faith~~ can be seen again.

We are now mid-way between the 10 days of repentance ימים אלה which begin with Rosh Hashonah and end with Yom Kippur. This Sabbath is known as שבת תשובה Sabbath of Repentance or literally Sabbath of Return, a name derived, as I explained, from the ~~biblical~~ reading of that passage in Hoseah in which the prophet calls on Israel to return to God.

This Sabbath has customarily been a time for special preaching in preparation for Yom Kippur.

I raise the question: what can Yom Kippur accomplish ?

The answer is, very little --- if you are not clear about its purpose.

If Yom Kippur is to be meaningful for you, you must understand its key-terms.

(Take the term) REPENTANCE. What does it really mean ?

Is it the same as regret ? If you think so, you are committing a popular error. Regret and Repentance are very different things.

Regret is something we experience at any time and many times in life. Is there a day when you don't feel sorry about something you said or should have said ?

Is there a day when ~~you~~ do not reproach ~~yourself~~ because of work left unfinished, duties neglected, ^{or persons slighted and} ~~people~~ ^{offended} ~~actions which dishonored us ?~~ *by you ?*

But these regrets should not be confused with repentance which is a ^{fairly} rare occurrence and, of course, a much more profound experience.

Regret, despite its sadness, is a lightweight among man's inner experiences. It is no more than a ^{Sentiment} ~~state of feeling~~, a sense of acute discomfort --- but it has no direction and gets us nowhere.

The American poet Edwin Arlington Robinson points to the weakness of regret:

Familiar as an old mistake
And futile as regret

The trouble with regret is that, aside from making us feel bad it does not imply repair, reformation, correction and change of character. It does not do the hard homework of moral ~~meansingmand~~ rehabilitation.

The person who merely regrets ~~was never better described~~ is in ~~than~~ by George Bernard Shaw's sparkling ~~definition~~ words:

"A man who thinks that he is moral when he
is merely uncomfortable"

Even sharper than the sharp-tongued Irish genius was a Chassidic master's comment on regret:

"Dwelling on feelings of regret is like sweeping dirt this way and that ---the broom does not become any cleaner thereby. The important thing is not to wallow in dirt but to get clean."

Repentance, my friends, is the ^{real} cleansing process.

It begins where regret ends, and aims at the ethical transformation of the man. It is among the great life-time achievements, certainly much more than a state of feeling.

The Hebrew term for repentance TESHUVAH brings out much better than the English how much more it is than regret. Teshuvah means literally "coming back," "returning." It means a break with the ^{present condition} ~~past~~, a drastic change of character.

I wouldn't be surprised if, at this point, many of you raised an objection: Can a man really change the basic pattern of his character, overnight? Can an hour such as this, or a day such as Yom Kippur, un-do what a life-time has done in shaping one's personality?

Believe it or not, this is the claim, the urgent contention, the promise of our religion. Tomorrow's Torah portion includes the challenge:

SEE, I HAVE SET BEFORE YOU THIS DAY, LIFE AND GOOD, AND DEATH & EVIL
This very day, you should decide between two ways of living....

~~The Talmud confirms this point with the rabbinic statement~~
that a man can acquire eternal life in a single hour, ~~meaning~~ *refers to the hour of death*

which may change
~~that the course of one's whole life, may be changed through an~~
~~hour of Teshuvah.~~ BUT THERE IS A BIG IF. Teshuvah is not as
simple as regret. Only if you can do 2 things, will you
experience genuine Teshuvah;

First, the disintegration of the old self.

It begins with an intensification of remorse to the point when
one appears disgusting in one's own eyes and one rejects a part
of oneself.

This mood is called CONTRITION; it means being crushed
and shattered inside and the classic Biblical example is
the 51st psalm in which a guilt-stricken David throws himself at
the mercy of God; *Inwardly shattered:*

The sacrifices of God are a broken spirit
A broken and a contrite heart O God
Thou wilt not despise.

What is a broken spirit? It is a fracture, a split within.
The rabbis describe this split or inner conflict ~~through~~ *by means of* the
image of the Yetzer Ha-tov --the good urge wrestling with the
Yetzer ha-ra, the evil urge. And the first sign of victory of the
Yetzer Ha-tov, the good urge, is the public confession.

The moment a man drags his corruption out into the open and
identifies the evils he wants to get rid of, *by naming them one by one* at that moment he
begins to purge himself. When I confess my wrongs, I reject them
and expell them from my system, so to speak. It marks the
disintegration of the old self.

The second requirement for TESHUVAH is the positive job of re-integration --the recovery of one's integrity.

We sometimes ^{try to} boost a man's ^{spirit} ~~who is despondent~~ ~~with~~ ~~the~~ ~~appearance~~ ~~by~~ ~~telling~~ ~~him~~ *by telling him*

GET BACK TO YOUR BETTER SELF

The Jew must believe that there is a better self to return to, and that wrong-doings are merely slip-ups, deviations from the good within.

The story is told of ^{an encounter between} Rabbi Shneur Zalman of Ladi, the founder of the Lubavitcher Chassidim, ~~that he once had to~~ ~~and~~ ~~explain to~~ a wealthy socially prominent friend ^{who did not approve of} ~~why he kept up~~ the Rabbi's contacts with ~~eccentrics~~, some of the poorest and most despised people in town. This friend, a diamond dealer by trade, ~~was~~ ~~accustomed to dealing with a high class of people and it bothered him to see the rabbi on such friendly terms with the so-called scum of society. The rabbi was paying too much attention, and in his opinion, was showing too much respect to these simple insignificant people.~~ ~~One day, he came out with it:~~

"Rabbi, why do you show ^{so} much honor to simple undistinguished men?"

Rabbi Shneur Zalman remained silent as though he had not heard the question.

^{Some} time later, the diamond dealer paid the rabbi another visit. On this occasion he opened a small case and proudly showed the rabbi some of the most beautiful gems

in his possession. About one stone in particular the dealer remarked: "This is the most precious gem I have ever seen in my entire experience. There are not many like this one. It is the most perfect stone of its kind."

"I do not see anything extraordinary in this stone" ~~said~~ ~~replied~~ *Shneur Zalman* the rabbi. "It looks to me just like the others. I don't see why you should praise it so highly."

"I am sorry rabbi, said the diamond dealer, a little peeved. "One must know diamonds in order to appreciate their value. One must be an expert to understand the fine lines, the brilliance, the purity and perfection of the cut on this stone."

"Don't you think that the same applies to human beings ?
 replied the rabbi. "DON't you think that one must know
 a great deal about the inner self of human beings before
 passing judgement over them? Don't you think that one must
 be an expert on human qualities before we can evaluate the
 hidden light in their character, and recognize the purity
 that remains at the core of human nature ? "

the High Holy Days
~~Yom Kippur~~ The fact that every person could be a better man
 calls for

(Yom Kippur) demands of us a realignment of our relationship to
 one another... ~~based on~~ ^{it demands} a fairer evaluation of our fellowman.
 Our opinions of others are based on ~~only~~ superficial knowledge.)
 Who has really ~~ever~~ come to know another person fully and completely ?
 It may take a psychiatrist years of analysis to recognize one
 particular personality pattern --- no person alive has ever grasped
~~comprehended~~ the totality of another personality with all of its
 potential.

We are wrong when we base our opinion of each other only on
 the observed conduct --- we should make allowance for other
 traits, for the unexpressed, for ^{a secret} world of inarticulate feeling
~~and sentiment~~ in which there might be much nobility that is never
 disclosed.) Our respect for our fellowman should be based ~~also~~
 upon his potential for goodness, which, ^{even if} ~~though~~ ^{don't} we ~~never~~ experienced
 it, we have no right to deny.

The Bible says DEEP CALLETH UNTO DEEP: ^{The} great ethical
^{of Judaism} ideals correspond to great ethical potentialities in man.

The very fact that men crowd together, conscious of their sins
 proves that consciousness of the good is very much alive in them,
 for ~~man~~ would not know ^{what} ~~that he~~ is wrong if he did not have a
 vision of the right.

During these approaching Holy Days
 On Yom Kippur we want to accomplish two things:

First we want to recognize the truth of our corruption --
 "there is no man on earth that sinneth not." But the second truth
 is even more important: there is something noble and incorruptible
 in man to which he can always return. After man has cleansed himself
 יָשָׁב - the return is possible.

the original texture of humannature turns out to be pure.

As Isaiah said: Though your sins be red as scarlet,
they shall be whiter than snow.

next week

~~Announcement~~ We express this faith symbolically by changing
Torah covers ~~from the usual red~~ to white --- ~~an expression~~ a token
of our faith that the core of human nature is pure and that, however
its purity can ~~always~~ be restored.

soiled,



LOVE, HONOR AND CHERISH

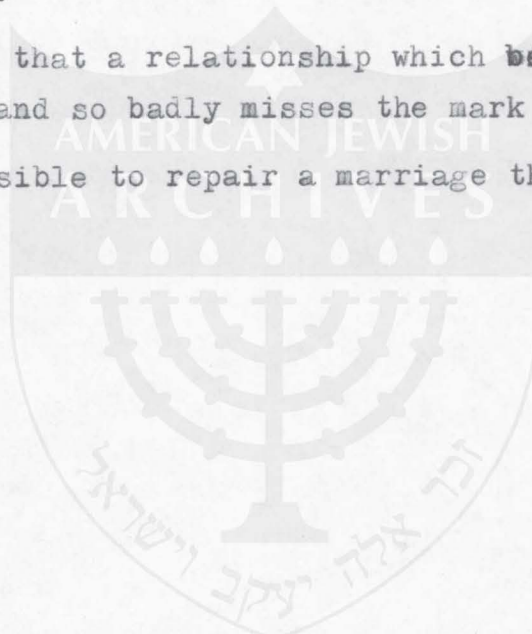
If you can name one person who loves you, one person you can really count^{ow} to sacrifice for you, to rejoice in your success, to console you in defeat...if you have one person to whom you can tell all and fear no betrayal, do you realize how fortunate you are ? Do you know what a great treasure you have ?

You ~~had every right to~~ expect^d all this when you entered marriage, ~~with the exchange of~~ ²vow~~s~~ to "love, honor and cherish" one another throughout life.

Why is it that a relationship which **begins** with such lofty aims, so often and so badly misses the mark ?

Is it possible to repair a marriage that has gone wrong ?

most likely your
wedding service
included



And those who call themselves blessed because they think that their marriage is a true fulfillment of their hopes, I ask do you know what qualities make your marriage so fulfilling? Are you sure you know what will keep it that way?

Tonight, Kol Nidre, the night when we recall the vows and promises we made, ~~those we tried to keep and those we failed to keep~~ ^{we shall} ~~is certainly the right occasion to~~ consider the most important of all vows a person can ever make, the vow ~~he makes to another person~~ to be a partner for life. To love, honor & cherish ^{and another} ~~they have~~ ^{life} Whatever is excellent about the Jewish people is rooted in the strength of the Jewish marriage, ~~in the fulfillment of the promise~~ ←

In the current civil rights struggle there are romanticists and realists. The romanticists tend to over-emphasize the importance of ~~dramatic~~ demonstrations, declarations and marches.... The realists point out, with good reason, ^{that} more important than all the help decent white people can give to negroes is ~~what~~ the strength the negro must develop within himself --- ~~and~~ (unfortunately the negro has a problem we ~~had~~ Jews never had in ~~our~~ ^{own} struggle for equal rights. Enlightened negro leaders ~~(pondering the disastrous riots in Los Angeles)~~ ~~have no choice but to~~ admit that ~~the~~ the worst problem that plagues the negro community is the demoralization of their family life. At least 1 out of 4 negroes in the Los Angeles black Ghetto was born out of wed-lock. Broken homes are holding the negro back even more than white segregationists. Roy Wilkins, President of the NAACP ^{black} ~~in a recent address in Trenton~~ ^{since} challenged the Negro community to match the fight against discrimination with a struggle for self-improvement. He pointed to the example of a highschool in the Bronx and said,

"Look at the names of the top graduates of that school. You will see the Feinbergs and the Goldsteins. Why? Because their mothers sat down with those boys and told them to go to school and to learn..."

Roy Wilkins is quite right --- the astonishing success of the American Jew cannot be explained apart from the strength of the Jewish home. Each of our children, with the rarest of exceptions, had the advantage of a set of parents who stayed together, ~~from~~ whose love to each other and for their offspring, ^{filled} the child could draw ~~the~~ ^{with} security, and ^{the} self confidence which ~~generates~~ ^{generates} ambition. The Jewish home fostered ~~ideals~~ and self respect which no amount of antisemitic abuse could ever dissolve...

inspire and make possible high achievement.

Heinrich Heine saw in the Jewish family "a haven of ~~rest~~ rest from the storms that raged round the very gates of the ghettos, nay, a fairy palace in which the bespattered objects of the mob's derision threw off their garb of shame and resumed the royal attire of freedom. The home was the place where the Jew was at his best."

How sure are we now that the Jewish family is what it had been for centuries? that the children reverence the parents, that the parents are worthy of reverence? that our people, young and old, have some of that old purity of ^{family} life which was our glory?

Much of it written by Jews

~~Humanity~~ If contemporary literature is an accurate mirror of life, it gives evidence of a general breakdown in morality. The family bond has become very elastic, ~~I mean the bond between husband and wife, and between parents and children. Husband and wife tends to see each other merely as sex-partners. The spouse to whom marriage is little more than a sex outlet sees no wrong in changing partners ... The parent, ~~when~~ looking for the easiest way out, prefers to be a playmate and resigns from his role of guide and authority. ~~He no longer cares to be ~~the sort of parent~~~~~~

~~The marriage takes into itself the~~
~~strength of the world it has overcome~~ 4A

But, we cannot brush aside Teyge's motive
in asking the question "Do you love me?"

He is in need of reassurance. And who is not,
we ask. Every relationship ^{every} & friendship ^{every love} ~~friendship~~ ~~love~~
most of all ^{love} in marriage needs frequent reassurance.

Our personal relationships fluctuate between peaks and
valleys — and were into the marriage that
cannot move out of the dumps to which ~~it~~ it
will sink from time to time, under the best of circumstances.

What conditions might cause a man to question the love
of his spouse?

The time has surely come to look again ~~ammmmm~~ into the sanctity of marriage and see if it still means anything to us.

TO LOVE, HONOR AND CHERISH..... What does each promise mean?

1. Love In that extraordinary musical ^{play} "Fiddler on the Roof" there is one scene whose tenderness and warm humor is among the theatre's ~~days~~ finest moments. Tevye has just explained to his wife Golde that one of the ~~two~~ daughters has ~~mm~~ decided to marry a young man out of love. ~~This is not the basis for a traditional marriage but there it is, Love.~~ Suddenly, Tevye turns to his wife of many years and asks:

Do you love me ?

What a foolish question, she is embarrassed. "Do I what?" He repeats

"Do you love me?"

"Do I love you?"

For 25 years I've washed your clothes,
Cooked your meals, cleaned your house,
Given you children...

"But, do you love me?"

He repeats, ~~the question.~~

Again she won't answer directly, but ~~let's him mmmmmmm reach~~ the ~~conclusion~~ conclusion is obvious:

"For 25 years I've lived with him
Fought with him, starved with him.
25 years my bed is his.
If that's not love, what is?"

In the end, she playfully concedes "I suppose I do"

Golde's reply reminds us that

Conjugal love is a many splendored thing ^{also} and the splendor is not only in the foam of pleasure but ^{strong drink} in the ~~edges~~ ~~edges~~ of ~~sorrow~~ ~~sorrow~~ ~~hardship~~ the couple drains from the cup of life.

The splendor is in the ~~fast~~ and loving dedication of endless ~~ammmmm~~ chores for the welfare of the family... Inseparable from love is that ethical quality which we describe ~~with~~ the words duty, responsibility, the willingness to give the needs of the family priority over personal convenience ~~pleasure~~ and desire.....

A good marriage, takes into itself the strength of that which it overcomes

This summer I had a conversation with a friend on the widely discussed subject of personal fulfillment. Now that her children were in school, I asked her if she would, --like so many other women -- seek personal fulfillment in a career. She answered:

"I should say not! I am already fulfilled.

I cannot understand why a woman, who does not need to earn money, would rather work on a job than be a housewife. ~~Nothing~~^{job} could be more fulfilling for me than hanging out a fresh load of laundry, or being there when the children come home from school, or when my table is set and I call the family to dinner. I get all my personal fulfillment in knowing how needed I am in keeping a beautiful and loving home."

True love is an altar of dedication. It sanctifies necessary chores and natural needs.

What is the difference between free love and true love ?
(Free love is a cheap thing.) It is free; ^{i.e.} it demands no sacrifice. It is the love of 2 who exploit each other's sex, it is the shared egotism of 2 persons.

Unfortunately many people approach marriage as free lovers, --they want love for free, without obligations and sacrifices.

A prominent clergyman told of a counselling session with a woman who claimed to have a marriage problem.

What is the matter with your marriage, asked the clergyman. Does your husband drink too much, beat you? Is he unfaithful? "No", she said, "He just doesn't make me happy."

The answer made the clergyman ~~numinous~~ indignant.

"Young woman, do you think that God Almighty created this man solely to provide you with happiness. What are you contributing to his life. ~~that makes you deserve this happiness you are so concerned about?~~ THE PURPOSE OF MARRYING IS TO BE A PARTNER [WITH

A REAL HUMAN BEING,] NOT JUST A CONSUMER ."

The unethical marriage partner takes the consumer attitude to life. To him people are like lemons to be squeezed dry. The approach is "What can I get out of this ?

The ethical partner knows that no one has the right to consume happiness without producing it.

Sutro's play, "A Maker of Men" tells of a poor bank clerk, who feels beaten, filled with despair. The promotion he had hoped for did not come through. "I'm a failure --what have I done with my life ?

His wife disagrees.

"I'll tell you what you have done with your life ! You have made a woman love you. You have given her love, loyalty, understanding, devotion. In every way that counts, you are the greatest success."

There may be many here tonight who blame themselves for not achieving their ambitions, for falling short of potential success, but you are rich in the immeasurable wealth of the heart, if you share an unconditional love with your spouse, a love that is inexhaustible because neither side measures what it is getting, but rather each gives his all to the other.

The true love of marriage is ^{an} ~~that~~ all embracing concern as ~~of which~~ the poet wrote (Elizabeth Barret Browning)

I love thee with the breath, smiles, tears of all my life

And the Bible put it even more directly:

I belong to my beloved and my beloved belongs to me.

This is the promise you made when you vowed to love,....

In the ethical sense it means to give.... ~~This is an ethical quality~~ ---You cannot separate true love from ethics.

2. To Honor: Of all the promises we make, the most difficult to keep is the promise to honor one's spouse. Love, in a good marriage, grows as the partners become indispensable to each other. But, mutual respect has a tendency of declining. Even in the better marriages, familiarity breeds contempt.

There is bitter truth to that old vaudeville joke "Who was the lady I saw you with last night?" And the line:

That was no lady --that was ~~my~~ wife ! "

In the day by day contact of home life, it is impossible not to expose one's weaknesses, faults and failings. The mask of refinement we wear on the outside, comes off in the intimacy of the home. The tensions and frustrations accumulated elsewhere, often explode at the dinner table. When a bad day brings out the worst in us, we abuse our partner with meanness and spitefulness. Even the little irritations do major damage. It was a wise father who warned his daughter on her wedding day, that the grave of love is excavated with little digs.

Arnold Bennet said :

90% of the friction of daily life is caused by the tone of voice. This leads us to a truth of special relevance for this day: ~~of Tom Kippur~~. You cannot maintain a lasting relationship without the repair work of forgiveness. The art of forgiveness is not for saints, but is a necessity for people who want to save their marriage.

The most popular advice for married folks, repeated in countless proverbs and marriage manuals are the following 2 points:

1. Don't taunt with past mistakes. Don't keep saying: I told you so!
2. The second point is: Don't let the sun go down upon an unsettled quarrel.

But the unforgiving person just cannot stop reminding his spouse of past mistakes. He cannot forget the hurts and insults of a quarrel. There is a secret in the art of forgiveness suggested by the word "Kippur." "Kippur" means covering up, putting a cover on something so that I can no longer see it.

in marriage
Respect between two spouses is not entirely based upon their personal treatment of each other

In our relationship to God we ~~make~~ ^{think of} the covering of His love over our sins ---the sin will not go away, ^{but} it ~~will~~ ^{may} be hidden by His mercy.

DIVINE LOVE COMPASSION

In ~~our relationship with~~ ^{regard to} our neighbor, we ~~must~~ ^{put} over our disturbed relationship the covering ~~of~~ ^{of} humility; we persuade ourselves that none of us is free from fault.

HUMILITY

We confess our sins collectively to express the idea that we are all involved in each other's wrong-doing. We don't just forget the evil done to us by our neighbor, we merely learn to tolerate it as we become conscious of our own guilt.

HE WHO CANNOT FORGIVE, said George Herbert, BREAKS THE BRIDGE OVER WHICH HE MUST PASS HIMSELF.

What is the covering ^{which} that enables us to ~~cover up the contempt~~ ^{breeds} of familiarity between husband and wife?

~~Respect between husband and wife~~ ^{grows out of} ~~is not~~ ^{something much deeper than their personal}

SANCTITY

~~stems from~~ something much deeper than their personal treatment of each other or their mutual love. It stems from a sanctity that transcends both.

Why do we feel such awe when bride and groom stand together at the wedding altar? It is because they are about to

"inaugurate something really novel in the world; their particular home, and their union is likely to result in the birth of new human beings, who would never have been born, in all eternity, apart from the particular decision " of this couple to love, honor and cherish one another.

Something more important than both enters into that decision.

Together with God, they become the builders of the future world. ~~They~~ In their decision, they offer themselves

as a quarry from which God will hew new life. Their children nurtured, with love, and patiently shaped and squared will be the building blocks of God's Temple on earth. ^{the union of the parents of a house affected with the best of themselves} Husband and wife are the architects with God of that spiritual house which is built of living stones.

3. To cherish . The third promise made at marriage, "to cherish" means to "hold dear", to "value highly". It is the least understood of them all. A number of people turn to marriage as though it were an answer for all difficulties.

In reality it means more difficulties and more burdens than a ^{bachelor} ~~single~~ life. Marriage may be the solution to problems of security, loneliness, physical and emotional needs, but it is no bargain.

You pay plenty for it. A married person must often bear the burdens of 2.

A true spouse is expected to go with you wherever you go, to share with you all your troubles, to stay with you in prosperity and in want, in health and in sickness, --- and you must pay back in the same coin!

To cherish -- to hold dear -- there is nothing dearer, nothing more expensive than to commit yourself to such a relationship.

The one thing that I have learned from counselling with hundreds of couples before and after marriage is that almost every marital problem boils down to the necessity of one or the other to make a sacrifice for the needs of his spouse. It is the refusal of the sacrifice, an ethical failure, which breaks up the home.

"The door to happiness", said Soren Kierkegaard, "opens outward". It is not waiting to receive, but your eagerness to give, your readiness to sacrifice, your going forth to meet your partner's need that leads to happiness in marriage.

On Yom Kippur, every Jew makes his Cheshbon Ha-nefesh, his account of life. Nothing deserves greater attention than the quality of your marriage. We love our children, but agree with one of the nation's expert family counsellors (Popenoe) that the need of husband and wife to love each other is as great if not greater than the child's need to be loved.

"Children will outgrow much of their need for affection --- the husband won't, and the wife won't either."

To love, honor and cherish.....

Have you fulfilled these promises in the sense in which we understood them tonight ?

Is your love the craving of one who consumes, or the gift of one who is dedicated ?

Was your home the atmosphere of sanctity in which ~~honor~~ respect between husband and wife may ~~flourish~~ flourish ?

Do you bring to the one you cherish the ~~finest~~ measure of sacrifice that would prove your devotion ?

Only you, in the deepest privacy of your heart, know how great is the gap between what you ought to be and what you are. *Only you can decide to dry tears of unhappiness in your home.*
You can rise to a new and ^{better} ~~superior~~ self --- only if you cast out the old and inferior self you have come to despise.

A peasant came to the city to buy a new suit. When he returned home and put on the new suit, it did not fit. Returning to the store, he made his complaint.

"That suit you sold me does not fit."

The salesclerk laughed, "Of course it does not fit! You put on the new garment over your ^{own} ~~old~~ clothes! You have to take off ^{your suit} ~~the old~~ before you can put on the new."

Thus it is with the New Year. We cannot enter upon a new phase of life, and acquire a new outlook unless we first get rid of our old ~~outlook~~ habits of thinking and acting. Cast out the old --- and you shall be renewed.

THE SEARCH FOR THE AUTHENTIC JEW

Deputies All

The Authentic & Inauthentic

(1) Modern literature features prominently the sense of alienation
— not being fulfilled

One reason: We have replaced ourselves by artificial representations

We no longer live our lives in genuine experiences but so to speak "administer" our life, delegating this or that department to others for us to do or say

cf

(a) The automated kitchen with pre-packaged food

(b) The greeting card - we now have greeting cards to tell people how sorry we are we didn't send a greeting card sooner
Nobody speaks for himself

(c) More & more, the direct person to person communication is replaced by telephone & TV

We are communicating with & through instruments
We don't talk to people, but listen to radios, transistors

(d) In Politics, personal participation is reduced to absurd projections

(e) In Opinion making, we let columnists make up our minds for us

(f) In Religion, we have turned it over to rabbis & Cantors to pray & sing for us

(g) In Education home has surrendered to school

(h) Mothers deputize nursery school teachers & s. Hls

See articles in Nat. Council of Jewish Women
Manheim S. Shapiro
"Jewish Family Values"
(last 2 pages)

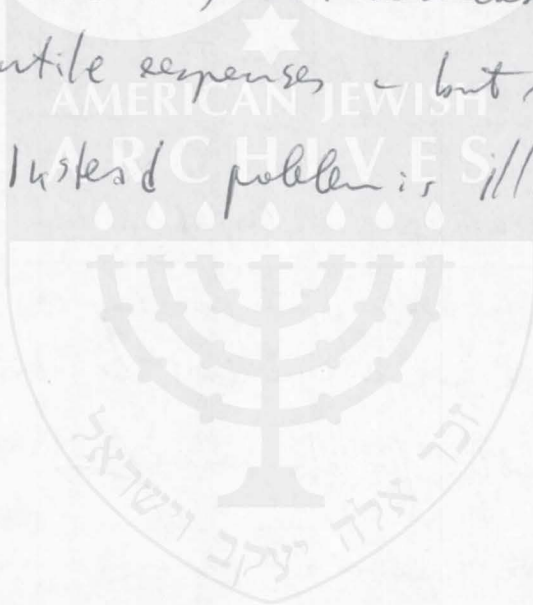
(2nd "ON BEING JEWISH" (last 2 pages)

(j) Point out the difference between first, ~~and~~
2nd and 3rd generation Jews

First generation were predominantly immigrants
with Yiddish - or Hebrew

2nd generation ~~exhibited~~ ^{- out of sharp inferiority feelings -} with hostility toward all "foreignism"
i.e. Yiddish, Jewish ways, names, quarters, religion
[would hide a Yiddish paper or Hebrew prayer book]

3rd generation has inherited only a certain uneasiness about
anticipated gentile responses - but no inferiority
feeling — Instead problem is illiteracy.



! Age 66 1/2

See T. S. Hall's Third
Theory on Drifting
p 199-200

(1st)
What is the great Sin of our age?

~~Phony-ness~~

Not genuine, not serious

fraud

- ① We have a UN, but without power to govern
- ② We have a democracy, but without equality between races
- ③ We have a state spending triple 1 billion months of the faithful the law love my neighbor yet living lives of unabated hostility
- ④ We have a Jewish people (creating a state spending billions on welfare yet lacking the foggiest notion as to why the world needs Jews)

providing us a weekly Vigil for religious liberty of our brethren in Russia but doing precious little to use their own religious freedom here

We ought to have a vigil for American Jews in front of every Jewish home

- ④ A Reform - that reforms nothing.

TWO STUMBLING BLOCKS

I. War

Another year has passed. It has ceased to exist.
Countless ^{creatures of God} ~~living beings~~ have vanished during the last 12 months. How many times has the slender thread of your own life been strained this year? How many accidents, illnesses and other ^{מלאכי מוות} "angels of death" have you escaped? You have survived. Why?

This question alone would justify your prayers and soul-searching this evening .
Why did you stay alive? Why have you been spared?
Next year, some who sit here this evening will be no more. We face the future like a man with a certain number of coins in his purse ---and the question is what to spend them on. The analogy of spending time with spending money is not quite accurate. In a business transaction, you take possession at the moment of payment. Not so your investment of time for some future goal. It may all be wiped out by national and international events which sweep over our individual existence. We are subject to the forces of history. Our personal fortunes are subject to the great currents of world events.

And so, we try to read the signs of the times. We try to understand the events that form the stage on which the drama of our personal destiny ~~shall~~^{will} be enacted in the immediate future.

This summer, I plowed through the 900 page survey of world history, entitled "THE RISE OF THE WEST: A HISTORY OF THE HUMAN COMMUNITY" by Professor Wm. H. McNeill of Chicago University. This scholarly work, which won the National Book Award of 1964, pursues the adventure of man during the last 30,000 years. Let me quote ~~to you~~ its closing paragraph:

"Men, some centuries from now, will surely look back upon our time as a golden age of unparalleled technical, intellectual, institutional and perhaps even of artistic creativity. We should count ourselves fortunate to live in one of the great ages of the world." (p. 879)

Lift your attention above the staccato-voice of the newscaster who bangs at your nerves like a machine gun with his daily news-bulletins. Make your assessment of the world situation in terms of the larger picture --and this is what you see:

We live in an age in which over 100 new nations have begun to practice the arts of self-government. For the first time in history we stand a chance of conquering death by starvation and infectious disease. Revolutionary methods of population control will remove a major source of social unrest and poverty. Automation is creating an age of ~~undreamed of~~^{unprecedented} plenty. Even now, 3 % of our nation produce enough

food --with ~~huge~~ surplusses -- for 200 million Americans. By the end of the century, ~~it is estimated that~~ only 10% of ~~the~~ ^{America's} population will have to work. 90 % will not need to work. The 4 and even 3 day work-week is already being put into effect in certain trades.

Commercial planes flying 1,800 miles per hour will make it possible for ~~technicians and enterprising~~ leaders of business, science and government, to shuttle back and forth between continents. Secretary Dean Rusk announced that already 20,000 American scientists join with some 80,000 foreign scientists at some 2,000 international scientific meetings, every year. A global community is ^{already} in the making ; the exchange of ideas and goods will be accelerated and so will be the trend toward inter-continental government in the not-too-distant future.

Scientific break-throughs have resulted in ^{new records} ~~an un-dreamed of~~ ^{are daily news} ~~extension~~ of life expectancy. Medical miracles ~~have become~~ ~~possible~~. Our own government is spending more dollars on scientific development this year, than the entire federal budget before Pearl Harbor. The conquest of space has begun, with ^{phantastic} ~~new~~ opportunities for us earth-dwellers, ~~far above those~~ ~~which Columbus opened up with the discovery of America.~~ ^{It is a great age in which to be alive.}

In the light of ^{our} ~~such~~ prospects, we should look upon the problems of today perhaps with impatience and ~~exasperation~~, but not ~~with~~ despair. The future looks bright if only we can surmount the frustrating road-blocks to progress, ~~to which we~~ ~~now turn our attention.~~ ^{the prophet said}

"Clear the way - remove the stumbling blocks out of the way of my people" (Is. 57.14)

We now turn our attention to these stumbling blocks.

Today, all Americans are conscious of 2 most pressing, immediate problems. We shall deal with the first tonight, and the other tomorrow.

The question which gives America and the world at large the greatest anxiety is, of course, Vietnam. The Vietnam controversy continues to arouse much heat, ^{and} ~~but~~ little light. The nation is deeply divided. The division is largely emotional. Both sides shout louder the less the arguments are supported by facts.

I think we are in ^{the midst of} a crisis of confidence in respect to our nation's policy. A very large number of people are not sure what we should do, increase our commitment, lessen it, or get out of Vietnam altogether.

The reason for all this uncertainty about Vietnam is that the arguments on both sides are not being thought through to their logical conclusion. The muddle comes from final questions being left unanswered.

The peaceniks, for example, keep saying, negotiate, negotiate. But it takes two to negotiate. The Soviet poet Yevgeny Yevtushenko recently appealed to John Steinbeck that he speak out against America's war in Vietnam. Steinbeck who has a son enlisted in Vietnam answered: "Beloved friend, you asked me to denounce half a war -- our half. I appeal to you to join me in denouncing the whole war."

Unfortunately, our peace-loving friends do not tell us the magic word that would bring not only America but also the N. Vietnamese to the conference table and end the war on both sides.

The more radical peaceniks say, leave Vietnam to the Vietnamese --- and let America pull out lock, stock and barrel, unilaterally and regardless of negotiations.

I have asked myself how would I react if I had
~~Who of us,~~ having a son of draft-age ^I would not want to be rid of this miserable, horrible jungle war-fare?

But there is a final question which our peaceniks are not answering:

If Vietnam goes, what goes next? If the technique of subversion, ~~terrorism~~ and armed insurrection succeeds in Vietnam, would it not be applied in Laos, Korea, Cambodia, Thailand and Burma? Chinese soldiers crossed the Indian frontier twice

in recent years. If the smaller buffer states of East Asia

are taken over, would China resist the temptation of walking *straight* ~~right~~ into India?

On the other hand,

The administration policy of military intervention, ~~on the other hand~~, has been far from a triumph. Rumor has it that peacefeeler from N. Vietnam were rebuffed by Washington a year ago.

Some critics are persuaded that the administration will always consider the peaceful solution of Vietnam, when all other methods have failed.

There has been a deplorable lack of candor. The people do not really know ~~what~~ our stake in Vietnam ~~is~~, what we are fighting

for. We say that we want the Vietnamese to choose freely their own government. *Suppose* ~~If~~ they picked pro-communist leaders, would we

let them? We were told that ~~an~~ escalation of the fighting would stop N. Vietnamese infiltration and hasten the end of the conflict. So far, it has done neither.

We were told that we could wage war in Vietnam ~~without straining the economy~~ and without sacrificing the goals of the great society. This is obviously impossible.

But, the final question left unanswered by the administration policy of escalation is: how far do we escalate ^{of} N. Vietnam likewise escalates, ● Would we stop at 500,000 or 1 million men?

Do we have a limit? If in the view of the President there must be no limit to our sacrifice, should not the nation know all the whys and wherefores and begin to live as befits a nation with a major war on its hands?

The issue of Vietnam is not a case of black and white. The problem is exceedingly complex. ^{Don't expect to see that I am perplexed as you are.} All predictions made a year ago have turned out wrong: 37 days without bombing did not produce a favorable climate for negotiations. Escalation did not terminate the conflict. A cartoon by Herb Block sums up the ^{pathetic} situation. It shows two men lying on a bed of nails: one is Lyndon Johnson and the other is Ho Chi-Min. The caption under the picture is: "ARE YOU ALL SET FOR A NICE LONG STAY ? "

What lies ahead? What can we do?

A prolonged stalemate in Vietnam is ^{certainly} in the making. It will, I believe, provide an opportunity for public opinion to push the administration one way or the other. ^{This Temple every church, every} ~~WE THE USA~~ RESPONSIBILITY

OF DOING ALL ~~HE~~ CAN TO LIFT THE HEAVY FOG OF IGNORANCE AND CONFUSION FROM THE ISSUE SO THAT we might either press for peace at any price or, if fight we must, we shall at least know why and wherefore. ^{I mean the Sina Temple} We ~~must~~ not hesitate to sponsor authoritative speakers on both sides of the question - or better yet cosponsor with other reputable institutions and groups public forum programs to enlighten the Trenton community so that we might ^{develop} ~~make up our minds with the help of an~~

morally sensitive group, every person

informed conscience.

The worst thing we can do is ~~to wring our hands in impotence~~ ^{keep quiet} and let irresponsible or malicious agitators do all the talking.

~~With reference to Vietnam,~~ The nation does not need more street-corner demonstrations, but a better grasp of the facts and clearer light in which to make up our minds, so that the country, more united, might choose one course or the other.

~~It has no business in the pleasant stories to tell~~
~~about the story of man~~

But there is another ^{more profound} dimension of the Vietnam problem ^{with over} which we must be profoundly concerned. ^{Although the hour is late I appeal to you to think along with me on this deeper level} This summer the nation was shocked by two horrible crimes. I refer to the brutal slaying of 8 nurses in Chicago and shortly afterwards, the killing of 16 persons by a sniper from the university tower in Austin, Texas.

The general impression was that both crimes were acts of insanity which underscored the ghastliness of mental disease.

Now, I ask you, is it rational that we should, on the one hand, ^{have} ~~suffer~~ a case of national shock at the display of violence by a couple of mentally disturbed persons, but, on the other hand, go ahead and methodically train hundreds of thousands of normal boys from decent, loving homes to man the guns and fly the bombers which ⁱⁿ day/and day out kill, as kill they must, many innocent civilians, besides the so-called military targets in Vietnam? My point is not to take issue with American atrocities or N. Vietnamese atrocities, but with the entire atrocity of war ^{itself,} in which all sides share more or less equal guilt. Why become so aroused over a few cases of individual insanity and at the same time cooperate with the organized insanity of war? How long shall we take it for granted that a whole nation must act like a butcher? Should we not scream: THIS IS MADNESS ---

~~PUT A STOP TO ALL THIS KILLING.~~

In Korea we lost 54,000 American lives. ^{Whatever we gained} ~~What did we gain~~
~~that~~ ^{it} was [^] worth such a sacrifice?

I do not know what we shall lose in Vietnam and certainly I do not know what we shall gain by it, but I do know that, besides irreplaceable lives and careers, we are spending now 20 billion dollars ^{each year} ~~yearly~~ to finance this war.

What a blessing it would be if this sum were used for economic aid or science. It could underwrite the entire 7 year training of 700,000 scientists with immeasurable benefits for ^{all} mankind. ^{There are in this group members who have witnessed 3 wars and fought in two.}

The incredible waste of war is ^{it} ~~universal~~, ^{it} transcends all periods of history and ^{it} has been indulged in without distinction by the most sophisticated as well as the most savage of civilizations. The social system makes no difference: democracy, dictatorship, socialism or capitalism, man is a ^{confirmed} war-waging mass killer.

Do not these facts ^{have} shake your faith in the purely political approach to the problem of war? If the root of the problem is not in politics but in man, it follows ~~logically~~ that the cure is not political reform alone, but a reform of human nature.

^{indeed - there must be a -} There is [^] a deep-seated corruption in human nature!

^{Man is in need of salvation - from himself.} Man is in need of redemption. [^] Judaism has always said so.

^{Remove the stumbling block out of the way of my people.} The most important thing we can say at this hour regarding the

future of man is that man's redemption is assured only if he follows the prescription which was given to us in the ~~unparalleled~~ ^{the unparalleled moment of truth in history} outburst of ethical genius known as Torah. The answer to war is not war. The answer to war is not economic innovation, not diplomacy, not political organization. ^{It} ~~The answer to war~~ is not NATO, SEATO or other alliances, --not even the U.N.

The truth is that there is no answer to war without ^{a drastic} ~~the~~ inner transformation of human character. This truth the prophets taught and this truth all of human history confirms, and this truth we Jews proclaim again today.

No schemes of revolutionary change, no magic formulas, will ever abolish the cruelties of the world. Only the growth and perfection of individual character is a sure reliance.

Any social scheme can be corrupted by evil men, but decent men can make almost any society more just.

- if he can be saved at all -

Man will be saved by spiritual means.

אֵל בְּרוּחַו יְהוָה יִבְרָא
כִּי לֹא בְכֹחַ אִמְרָה וְלֹא בְכֹחַ
אִמְרָה יִבְרָא

Not by might and not by power, but by my spirit, saith the Lord of hosts. Amen. (Zech. 4 + 6)

Two Stumblingblocks
II. Racial Strife

Rosh Hashanah Morning
Sept. 15, 1966

The prophet said: "Clear the way -- remove the stumblingblock out of the way of My people." (Is. 57.14)

Last night, I referred to two major obstacles on our road to progress, -- two problems which menace our future. The first of these ~~we~~ identified as the problem of Vietnam, and in dealing with it, ~~we~~ called attention to a deep-rooted flaw in human nature which, throughout history, has inclined nations to engage in organized mass-killing, known as war. This deep-rooted flaw, we insist, can be cured. We recognize it as the supreme task of religion to transform man inwardly by spiritual means. We know of no other way of purging man of this corruption.

This morning, I want to deal with the second problem which inhibits the full unfolding of our greatness as a nation. Only one thing is worse than war --- and that is a civil war. The problem I want to talk about this morning is our domestic problem of race relations.

This problem is so loaded with explosive tension that almost anywhere we could have an eruption of rioting and destruction. Attorney General Nicholas Katzenbach said he could see it happen in about 30 to 40 major cities of America. One of these might be Trenton.

Why has the civil rights struggle suddenly taken this turn to violence ?

Negro-White relations have for some time been improving. Why this sudden set-back ?

I believe the reason is that we have entered a new phase in Negro-White relations. Until recently, the main thrust of the civil rights struggle has been the elimination of discrimination by means of legislation and litigation before the courts of our country. It may be said that this long drawn out battle has been largely won and that negroes, in point of law, have achieved substantial equality.

The struggle ~~has~~ ^{is} now ~~shifted~~ ^{shifting} from the legal to the practical sphere. It is a question of negroes moving in to use the rights they have won, to integrate the schools as the law provides, to take the jobs ^{to} ~~from~~ which they are entitled, to purchase the homes they can afford. In other words, the negro, with his newly won rights, is becoming more competitive with the whites. He is moving up the economic, social and political ladder ---and this upward movement of the negro is being resisted by a white majority which is not really ready to accept the negro on fair and equal terms.

There is a ^{growing} big gap between theoretical and practical equality of the races.

~~There~~ School integration, which was won in the courts, is being lost in reality. A national survey showed that as negro children move in, white children are being pulled out --- and racial segregation remains in effect. *in danger of*

Integrated housing is likewise ~~oked~~ by official approval and legal support, but fiercely resisted ~~whenever~~ in most places where negroes try to move in --- as the recent demonstration led by Dr. Martin Luther King in Chicago made perfectly clear.

~~There~~ Potentially more dangerous than the areas where negroes are on the move, are those black ghettos where the Negroes are not moving at all. A case in point was South Los Angeles which includes the now infamous section of Watts, the scene of last year's terrible riots. ~~Nationally~~ ^{but} unemployment of negroes was cut in half, from 1960 - 1965, in S. Los Angeles it fell only ^{10%} ~~from 11% to 10%~~. During the same ~~5 yr~~ 5 yr period the average family's purchasing power in the US rose by \$1000; ~~but~~ in S. L.A. it declined by \$400. ~~With appetites aroused by signs of prosperity everywhere else, their own~~ Economic stagnation and hopelessness fueled the flames that burned and burned the shops of Watts.

A new battle cry in the negro community is the slogan of Black Power. What does black power mean?

~~The meaning of this slogan is now being debated all over the country~~

The most intelligent ~~and impressive~~ interpretation of Black Power that I have read is a statement unanimously endorsed by a cross section of Negro clergymen and published in the N.Y. Times, 6 weeks ago.

First, this statement affirmed that there is indeed a "gross imbalance of power and conscience between Negroes and white Americans. The assumption is that white people are justified in getting what they want through the use of power, but that Negroes must make their appeal only through conscience." The result is that we are faced with a situation where conscience-less power of the white majority meets powerless conscience of the black minority. Thus the first meaning of black power is the dignity of effective action. "Powerlessness breeds a race of beggars" said the unanimous statement of Negro clergy.

But, they ~~went~~ ^{go} on to say, -- ~~that~~ Black Power is also an anguished ~~cry~~ outcry against the white noose of suburbs tied around the necks of negroes; it is an outcry against conditions ~~which are~~ which are pinning the black masses against the steaming ghetto walls --without jobs in a booming economy; with dilapidated and segregated educational systems in the full view of unenforced laws against it; in short, ~~that~~ the failure of American leaders to use American power to create equal opportunity in life as well as in law ---this is the real problem ~~which has moved~~ ^{against} despairing negroes ^{raise the} to cry for black power.

Real power, concluded this important statement, is economic. In the Civil War days, Thaddeus Stevens defined power as "40 acres and a mule." Today, power is essentially organizational power, to be developed by Negroes in relationship with the great resources of his nation. ~~--- This last sentence appears~~

~~ambiguous. I suppose what it means is that negroes must try to gain a larger share of controlling ~~and decisive~~ influence in the position of~~ I suppose this is a reference to ~~the~~

positions of leadership in ~~recognized concentrations of~~ industry, labor, banking and ~~government~~ government which are the organizations ^{that} ~~which~~ manage the material and personnel resources of our country. The clergy statement ends with a parting word for affluent white liberals:

"We must move from the politics of philanthropy to the politics of metropolitan development for equal opportunity."

Essentially what is the main-point of this definition of Black Power? As I see it, it means that Negroes are no longer satisfied with the rhetoric of righteousness; they want action; furthermore, they no longer want favors, the gracious gifts of good will, but ^{they want self-help and leadership from their own} ~~them to help and lead themselves~~ ranks. James Farmer, ~~founder~~ founder of CORE, came right out with it when he ~~said~~ ^{and said:} turned to white sympathizers, "We still need your financial help, but not your advice."

This may be a rude - foolish statement, but, I believe it is a true statement of the new negro leadership's sentiment

How do we as Jews react to ~~mm~~ Black Power ?

I believe the Jewish reaction will be mixed.

On the one hand, some of us, ~~myself included~~, will shout bravo.

It's about time that you fight your own battle, that you take your own destiny in hands. You are finding out what we learned

in the days of Hitler. In the show-down, we were deserted by ~~many~~ non-Jewish sympathizers. Relatively few people of good will lifted a finger. Our plea for help fell on deaf ears.

At the International Conference for Refugees held at Evian, scores of diplomats gave us long speeches but no immigration visa.

The Jewish people, scattered and without government powers, had to organize its own rescue operation.

Nothing was given us on a ^{silver} platter. ~~mmmmmmmm~~ Palestine, promised to the Jews by ^a solemn League of Nations mandate,

had to be conquered by ~~mmmmmmmm~~ Jewish ~~mm~~ pioneers inch by inch.

The English custodians of the promise were ready to sacrifice

the Jewish Homeland to the Arabs, ~~and~~ ^{and} every last Jew would have

perished, if our people had not stood up and fought desperately

and bravely. It was this struggle in which ^{we} Jews used whatever power was left unto ^{us} ~~them~~ that gained ^{the world's} respect for the Jew, such as

he has not enjoyed in centuries.

Yes, we understand the yearnings of proud negroes to stand on their own feet.

On the other hand, we Jews ~~mmmm~~ must see grave danger in the Black Power slogan. The more it is used, the more provocative it sounds.

~~Very soon~~ It ~~will~~ play into the hands of white bigots who want to see this nation racially divided. In Chicago, George Lincoln

Rockwell's American Nazi Party ^{men} were hurrying back and forth ^{with swastika} whipping up a white back-lash with the slogan "White Power".

~~Swastikas were displayed in many places as symbols of White Power.~~

Each time a negro leader speaks of Black Power, he may count on

an answering chorus of white extremists ~~answering~~ ^{shouting} White Power.

And some will ~~say~~ ^{shout} Gentile Power or Christian Power, to turn the tide of hate against the Jews.

The Black Power concept, I fear, ~~will produce~~ ^{will produce} ~~may well let loose~~ ^{may well let loose} ~~an even a fall-out of bigotry, deepening the division of every community into its ethnic components.~~

To say that our Temple has some responsibility in regard to ~~the~~ ^{this} latest phase of the civil rights struggle is to say the least. The right name for our responsibility is civil leadership.

What can we ~~do as a congregation?~~ ^{do, as a congregation?}
In the first place, I believe it is impossible for us, as the organized conscience of the Jewish community, to hide our head in the sand of indifference and ignore the whole problem. Surely, we do not want irresponsible adventurers to do the talking in our name. I shudder to think of some rootless Jewish wanderers, in search of a cause, who would brashly walk all over this hotbed of problems and light matches of provocative statements where the ground is littered with dynamite. If any of you wonder why the Temple should get involved in such highly controversial problems as Vietnam and the Negro question, I would answer with Edmund Burke

All that is necessary for the triumph of evil is that good men do nothing.

Someone ~~wanted to hear statements from the~~ else said:

"Bad officials are elected by good citizens who do not vote."

Bad leadership takes over a community when the good people resign their influence.

~~What I propose to you~~ I believe that Har Sinai Temple should be instrumental in establishing a common front of deep concern for racial justice in our community.

~~We should~~ ^{To do something in our own} We should, in cooperation with representative ~~Christian churches~~ ^{Christian churches} and human relations agencies, sponsor community conferences to ~~confront~~ ^{confront} and try to solve our own local ~~many~~ ^{many} problems before, God forbid, they explode into race riots.

local community, I believe, is more important than demonstrating in Washington

*discharging our
in some
other distant
place.*

Finally, we must look into charges that some of our own people are contributing to the misery of negroes by ruthlessly exploiting their weaknesses.

Is it true that Jewish merchants and salesmen are extending credit for over-priced merchandise to impoverished negroes and then sell the installment contracts at a discount to finance companies which hound the negro customer with collections and usurious interest rates?

Is it true that many properties in Trenton's negro slums are owned by Jews, charging outrageous rentals? The N.Y. Times, a few years ago, published lists of landlords who accumulated over 50 health and safety violations on their buildings. The preponderance of unmistakably Jewish names was embarrassing.

Our Jewish Community Relations committee of Trenton, if it functions at all, should not only try to protect Jews from antisemites, but it should also protect us from fellow Jews who produce antisemitism.

We need a Jewish ethics committee, congregational and communal in scope, in order to identify Jewish offenders of our ethics and move them to mend their ways.

Profiteers
in negro
misery
disproportionately
vs.

When Napoleon during his Egyptian campaign addressed his troops ~~in the shadow of the pyramids~~ in the shadow of the pyramids and ~~wanted to inspire them on the eve of a historic battle,~~ he opened his remarks with the words:

Five thousand years of history are now looking down upon you.

This morning, my friends, many thousands of years of Jewish history ^{have} spoken to ~~you~~ ^{us} through the sound of the Shofar.

At the time when the pyramids were built, our people, then a ~~tribe~~ tribe of shepherds, ~~used~~ ^{sounded} the rams horn as their chief instrument of communication. It sounded the alarm in

time of danger; it called them together for assemblies. Later,

14 centuries before Julius Caesar carried on his celebrated romance with Cleopatra in Egypt, our people assembled at a mountain on the Sinai Peninsula and there, amidst Shofar

sounds, ~~which gained in volume~~ 10 sentences were proclaimed which have set the course of civilization, ~~from that time on.~~

At another point in the Bible we are told ~~that~~ of a unique ~~that~~ custom among the Hebrews. Every 49th year, a great Jubilee was to be observed ---

"Then shalt thou make proclamation with the blast of the horn..... and proclaim liberty throughout the land unto all the inhabitants thereof." Lev. 25.10

Every slave was to be freed, every man was to be restored to his possession and to his family.

~~What marvellous pronouncement, what~~ A wonderful historic instinct ~~that~~ made our forefathers associate the moral lifting up of man and his ^{economic & political} liberation with the sound of alarm and battle represented by the Shofar. The truth, confirmed by many centuries of historical experience, is that every moral advance, every gain of freedom, necessitates a struggle. Human rights and liberties do not fall from a tree. ~~These are gained only after fierce and courageous battle.~~

2 events
Stand out
when
1010
was sounded
in our
history
Decalogue
&
Jubilee
liberation
of slaves

Let us not repeat the moral failure of the Pope who kept silent while Hitler butchered six million Jews.

Let the Shofar signal to us our duty to speak out.

Our ideals cannot be promoted by devotional silences,

but only if we stand up boldly to proclaim them.

Let the synagogue sound resolutely the theme of man's moral advance and the battle cry of freedom, for black and white, for gentile and Jew.

"Clear the way, Remove the stumbling block out of the way of My people"

God spoke to our people, so that our people may speak for Him. Amen.



From Rudolf Knappe, Claude-Henri Graf Saint-Simon, D.W. Collingey, 1966

Read ~~Memoirs of Louis Philippe de Séguier~~ Memoirs of Louis de Saint-Simon ... according to the historian Jules Michelet "one of the greatest writers of the 17th cent."

p. 20 How recalcitrant children were punished by their fathers with incertitude

p. 21 Awakened each morning by his valet with words "Get up, Monsieur, you have great things to do."

p. 23 Rousseau's inner contradiction between reason and emotion: "One might say that my heart and my mind don't belong to the same person."

p. 24 St. Simon's leading idea: "Each should live according to his abilities but work in the service of the community."

p. 26 St. Simon was profoundly influenced by Benj. Franklin

p. 28/29 Enthusiastic service in Washington's army.

p. 35 Originally, the application of theoretical knowledge to practical purpose was called by St. Simon "positive" - His disciple Auguste Comte made positivism the new thinking.

p. 46 How a Biblical verse strengthened the Calvinist view that merit and business success were 2 sides of one coin - an idea promoted by Benj. Franklin as occupational ability vs aristocracy & hierarchy: "Do you see a man busy in his business? He will stand before kings and not before the poor."

p. 87/88 - Sick & desperately poor Henri is given a home & care in the house of former servant DIARD. He lives with him 4 years 1806-10.

p. 88/9 Writes his Introduction to Scientific Labors of the 19th Cent whose social message is "All social institutions aim at the improvement of the intellectual, moral & physical condition of the most numerous poorest classes"

p. 93 Henri's utilitarianism: "The usefulness of an idea for mankind is the exact measuring yard of its value"

High Holy Day Sermon

Vietnam - The Problem is for this
Nation & its Presid. to admit
that a bad mistake, a tragic mistake
was committed & do all we can to
retrieve the s. hist.

Some problem persists in personal life
No positive change can come without first
rejecting error & wrong

NOT FEELING BAD, BUT DOING GOOD
HONORS THE DEAD

Revised
in 1974

The Book of Joshua opens with the following words:

"Now it came to pass after the death of Moses...that the Lord spoke unto Joshua, saying:

אָרִיב נָא אֶת-יְרֵדוֹת יַרְדֵּן אֲשֶׁר-לִפְנֵי מֹשֶׁה עַבְדִּי

MOSES MY SERVANT IS DEAD; NOW THEREFORE ARISE, GO OVER THIS JORDAN.... (Josh. 1.2)

What is so striking about this statement is the matter-of-fact way in which the death of our greatest prophet is stated, and the haste with which Joshua is called to go on with his task.

"Moses is dead, now arise"

The way to surmount grief is to rise to the task left unfinished.

I wonder if you sense the message of our text in relationship to this hour. There is danger, friends, that this service of memorial might produce no more than the incense of sentimentalism, a teary-eyed mood of self-pity as we count our losses.

Admittedly, There is emotional relief in having a good cry, ---- we feel better afterwards, but ~~that is all~~. *Does it help anyone else?*

What good does it do to our departed? What good is it to the living, to people other than ourselves? Does feeling sad and having a cry really honor the departed?

The Bible suggests a different way of meeting bereavement.

Moses, my servant, is dead, now arise --- ~~and~~ do the work he left behind, cross that river Jordan, carry on in his stead.

The Biblical, the authentically Jewish, response to bereavement is to turn away from one's own wounded feelings as soon as possible and pay attention to ^{our} ~~other~~ tasks.

When Victor Hugo was ~~exiled~~ ^{banished} from his beloved France, to the island of Gurnsey, the heart-broken writer would, during the first few days of his enforced exile, climb a cliff ~~overlooking~~ ~~the harbor~~, select a pebble, and stand in deep meditation before throwing it down into the water. He seemed to derive great satisfaction from performing this simple ritual each evening. Some children watched ^{him} throw these pebbles into the water, ~~and~~ ^{Finally} one of them grew bold enough to ask, "Why do you come here to throw these stones?"

Victor Hugo answered: "Not stones, my child, I am throwing self-pity into the sea."

We must not waste grief selfishly upon ourselves. ~~It honors not the departed when we indulge in self-pitying sorrow.~~ It honors not the departed when we indulge in self-pitying sorrow.

There is only one way to honor the dead --- and that is to carry on their task --- to do, in their name, what they can no longer do themselves.

When death strikes ~~the~~ home, some ~~become~~ become despondent. ~~we~~ ^{they} feel forsaken, helpless; others become bitter, resentful. But those who follow the spirit of Judaism will meet the death of a dear one creatively --- the event becomes for them a call to redoubled effort, as ~~Moses~~ for Joshua after the death of his beloved master

"Moses my servant is dead, now arise"

~~We must see every individual life as part of the total human enterprise.~~ The life of mankind is a relay-race; each of us runs a small portion of the way, and the survivor's first task is to pick up the torch that falls from the hand of the dying, to carry it forward in his name so that the light not go out.

Rabbi Tarfon said:

It is not incumbent upon thee to complete the work, but neither art thou free to desist from it altogether. No man completes his work. No man reaches his true destination here on earth. Each of us stops somewhere along the way ---and those who come after us must not desist from the work which was left undone.

~~The most characteristic custom of mourning among Jews is the recitation of Kaddish.~~ The most unbearable thought for a true Jew is to die without anyone to say Kaddish after him. What gives such supreme importance to this prayer?

In the recitation of the Kaddish, the mourner steps forward to say a prayer not to the departed, nor in defense of the departed, but in the name of the departed. The mourner symbolically takes the place left vacant by the dead and recites praises to God ~~for him~~ on behalf of the one whose voice has been silenced by death.

We the survivors, are all reserves ^{task allocated to man here on earth} for the ~~battle of life.~~
try and
We must immediately fill the ~~void~~ void caused by death. The passing of a person must not diminish the force of righteousness in this world.

Out

The regular recitation of the Kaddish in the name of a dear one is a token of our resolve ~~now to~~ intensify the spiritual powers, which were lessened by the death of a human being; ~~The~~ recitation ^{of the} Kaddish is a token of our resolve to replace the force ~~might~~ of faith, ^{of} wisdom, ^{of} love and ^{of} service which was lost in the death of our departed.

~~Every death leaves a legacy~~ Every death leaves a legacy of unfinished tasks ^{as} a challenge to the survivors.

A beautiful tradition still observed by

~~Loyal Jews answer the challenge not only in raising their voices in prayer, but they~~ ^{who are in mourning} take upon themselves special assignments of ^{Torah} study, to be pursued in the name of the departed; ~~or they~~ if unable to study ^{themselves they} ~~themselves~~ give financial assistance to students of Torah.

Ok

This explains the ancient custom of favoring institutions of Torah with gifts in memory of ~~some~~ departed so that the light of Torah not be diminished ~~inasmuch~~... ^{later the custom was expanded to include}

~~The same thought was inspired our people to make charitable~~ ^{to all sorts of charity} donations, in memory of dear ones so that the basic Mitzvah of ~~charity~~ benevolence not be diminished by the death of our dear one.

MOSES MY SERVANT IS DEAD, NOW ARISE --DO HIS WORK True devotion to a departed is shown not ^{merely through} ~~in~~ an outburst of feeling, but ^{also} by intensifying our own efforts and contributions to ~~these~~ good ~~causes~~ the dead can no longer serve ~~themselves~~.

The Talmud says: The righteous, even after death, are called living --- ~~inasmuch~~ this is true if the causes they loved and served in their lifetime, are being kept alive by us in their name. It is the only way to honor the memory of dear ones. ^{הנפש הטהורה} ^{הנפש הטהורה} The memory of the righteous becomes a blessing. The highest tribute to the dead is a memory which inspires us to acts ~~that~~ ^{which} bless the living.

Pre Yom Kippur Sermon (Pre-High Holiday Sermon)

Seemanette

Used Sept 9/1966

Describe painting entitled
"fishermen repairing their nets"

① Every success demands its price of
damage

② Take time out for "repairs"
for sitting still and patiently
mending your foibles - i.e.

mind - knowledge
attitude
relationships

It may not be immediately productive
but it is the basis for all future
successes.

Appeal High Holiday season
a time for repair