



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

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

Series A: Sermons and Prayers, 1940-2016.

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

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Sermons and notes, 1966-1968.

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

High Holy days 1967

We have here in Trenton a community of Jews
but not a Jewish community.

What is lacking is a genuine fellowship
of Jews who (strive together to) live
in the spirit of Judaism, whose
focus of interest is the recovery of
Jewish culture,
who are conversant with our classics
& can speak from knowledge on matters
Jewish.

To create a Jewish community without enlightened
Jews is impossible.

What is an enlightened Jew?

He is one who knows what is different
about key Jewish and affirms that difference
with pride.

What Can A Modern Man Believe?

In essentials,

1. Same as a man 100 or 10,000 years ago

We face the identical set of unalterable facts

1. Brevity of man's life span — certainty of death

2. Man's weakness as against
overwhelming "circumstances"

An environment, a fate, shaping
our life regardless of our will

Limitation of man's (will) power & freedom

3. Puzzled by question

What is the meaning of it all?

Wonder at vast mystery behind
it all

Your options

① Nihilism — a meaningless soap bubble — tragic

② Naturalism — neo pagan idolatry of biological force in nature

③ Humanism — untenable today

④ Theism — One God

Does He care?

If yes, why did He not act to save us?

If no, how can we invoke Him in our
prayer? How relate our
moral aspirations to faith in God?

Meaning of Secularisation

Harvey Cox's entire
thesis of "The Secular City"

may be summed up in
a single word

The old Hebrew toast מ"נ"ד

Cox discovered the central point of
Judaism, namely that God
wants us to leave Him alone most
of the time & turn our major attention
to this life and our duties here
to ourselves & each other.

The God of Israel is not interested in
religion! In the Bible the word "Religion"
does not even occur.

God is interested only in our performance
of MIBN — laws, regulating conduct.

"A SCIENTIST ACKNOWLEDGES THE MYSTERY"

"The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed. It was the experience of mystery -- even if mixed with fear -- that engendered religion. A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds -- it is this knowledge and this emotion that constitute true religiosity; in this sense, and in this alone, I am a deeply religious man."

From Albert Einstein's book
"Living Philosophies"

(This selection has been suggested
by Mrs. Samuel H. Lavine.)

THIS WEEK

at

HAR SINAI TEMPLE

Rabbis

Joshua O. Haberman, D.H.L.

Richard J. Sobel

Cantor

Marshall M. Glatzer

491 Bellevue Avenue — Trenton, N.J. 08618

Friday, September 22, 1967



FORTHCOMING EVENTS

FRIDAY EVENING, SEPTEMBER 22, 1967

Candle Blessing: Mrs. Lloyd P. Klatzkin

Ushers: Harold G. Orland, Seymour D. Selzer and Jacob Garfunkel

The Congregation congratulates Dr. and Mrs. Howard W. Epstein on the naming of their son Ronald Jay.

SATURDAY MORNING, SEPTEMBER 23, 1967

Services begin at 11 A.M.

Har Sinai welcomes all visitors and newcomers who may be interested in Temple affiliation. Kindly call the Temple office (392-7143) Monday through Friday, 9 A.M. to 4 P.M. for information regarding membership in our Congregation.

Saturday, September 23, at 9 A.M. -- opening session of Confirmation class, Saturday group.

Sunday, September 24, at 9 A.M. -- opening session of Confirmation class, Sunday group.

10:30 A.M. -- opening brunch of High School department. RSVP at Temple, 392-7143.

* * *

Wednesday evening, September 27, at 8:15 P.M. -- joint meeting of Har Sinai Sisterhood and Men's Club. Will feature Dr. Curt Leviant of the Department of Hebraic Studies of Rutgers University, on the topic "The Genius of S. Y. Agnon" Israel's first Nobel prize winning author (1956). Please come and bring your friends.

* * *

Thursday evening, September 28, at 8:15 P.M. -- Judaism class for prospective converts and others interested in a survey of Jewish beliefs and practices, conducted by Rabbi Sobel in his study. For registration, just telephone the Temple office (392-7143).

* * *

Members of the Temple are asked to contribute significant passages and poems for inclusion in our services. If you have a favorite passage, poem or original composition, please send it, typewritten and double spaced, to Mrs. Samuel H. Lavine, 1125 South Clinton Avenue, Trenton, N.J. 08611, who is serving as coordinator. This material will be forwarded to our Rabbis for their consideration. Those proposing such literary contributions will be invited to read them from the pulpit if they wish.

Plato's (Socrates) proposal that
philosophy should be by its or at least by its philosophy
cannot be applied to philosophers & rabbis.

It would be a misfortune if rabbis became philosophers,
i.e. disinterested seekers of truth — ~~not true~~ Rabbis
is not an objective judge of truth, but a deeply committed
partisan who has registered a clear preference for
a certain view, who is a teacher and advocate of a certain
way of life, who as a follower of Judaism must deny
that human reason is the sole or ultimate source of knowledge
or values — that indeed the function of our whole
ethics and ~~the~~ view of the universe is a body of ~~the~~ revelation
transmitted & interpreted — ^{by human interpretation} but ~~revelation~~ for us that
the essential truth of Judaism comes to us from God.

Now, I say ~~the~~ rabbis should not be philosophers
but if philosophers become rabbis, God bless them
they ~~are~~ welcome.

A Jewish philosopher is a philosopher superioris



SOME IMPORTANT ITEMS ABOUT THE FORUM

The full Adult Education Committee met this past week under the Chairmanship of Mr. Joseph Barry to promote the most fascinating program which the Committee has arranged over more than a quarter of a century. Please take note of the following items:

1) BROCHURES

A most attractive brochure has been prepared by Mrs. Sumner Alpert and Mrs. Myron Wilner which will reach you in the next few days. The brochure describes the program and tells about each of the speakers.

2) HOWARD GALITSKY AND ROBERT SKOLNICK CO-CHAIRMEN OF ENROLLMENT

A registration of 800 has been set as a goal by the Enrollment Committee headed by Mr. Howard Galitsky and Mr. Robert Skolnick. Judging by the great interest shown by those who have learned something about the program, this ought not to be too difficult a goal to reach.

3) DR. HERBERT RUBIN NAMED CO-ORDINATOR

The complex and painstaking task of co-ordinating the speakers with the moderators has been assigned to Dr. Herbert Rubin.

4) THE FORUM AS A PUBLIC RELATIONS INSTRUMENT

A growing number of interested members are purchasing batches of 10-25 tickets to distribute amongst their employees and their Christian neighbors and friends. The Temple Forum is accepted in the highest circles of the city as one of the leading education channels. Every member will be asked to support the Forum at the very minimum of purchasing two tickets.

MANY OPPORTUNITIES FOR STUDENTS TO STUDY IN ISRAEL — FOR A SUMMER — FOR A FULL YEAR

The Hebrew University, the Jewish Agency, and many other educational institutions are increasingly making available to American students opportunities for spending a summer or a full year in Israel. Further information may be obtained by calling the Temple office.

COMMUNION WITH GOD

Judaism demands of each of us: study and action, (**Ma'aseh** and **Talmud**), regarding both of them as means for communion with God. We regard this demand for Study and Practice not as one to be fulfilled only by a small professional group, who may be Jews for the rest of us. Each one of us must devote part of his day to Jewish thought and the Jewish mode of communion with God.

There may be those who feel that they can live quite happily without either religious discipline or communion with God. But they are in grave error. The restlessness which characterizes us, the confusion which has come on our times, the increasing percentage of neuroses among us, and the general unhappiness of all of us in the midst of the greatest affluence the world has yet seen, has come upon us primarily because of the lack of that sense of communion with God which made our forefathers happy in spite of their poverty and their physical suffering. We resemble most closely those little children who, not having yet learned to interpret the symptoms of weariness and hunger, cry when bedtime or mealtime comes, and yet refuse either to go to bed or take their food. Living in a gilded palace, as it were, we are still miserable, for we are essentially orphans, having lost that most precious of all values in life, the sense of the Fatherhood of God.

The feeling of deprivation grows sharper and more poignant, instead of less severe, as we grow older. The time comes to each of us when the burdens of life seem far too heavy to carry, when the brightness of youth begins to fade, and we notice the lengthening shadows which presage our end.

More than ever then do we become homesick; homesick, not for our houses or for our countries, but homesick for the universal Parent of all of us, for that deep affection which is the heart of the universe itself, for the mercy of God; yet a wall of iron has been placed between us and Him, and we cannot find Him. What greater good can a man achieve, either for himself or for the world, than to contribute his effort to piercing this wall, and bring the Father and the children once more into loving communion with one another!

FLOWER FUND

The pulpit flowers for the College Homecoming Service were the gift of Mrs. James H. Packer and children in loving memory of their husband and father, James H. Packer.

SPECIAL GIFTS FUND

In honor of the 45th wedding anniversary of Mr. and Mrs. William Wolfson
Mrs. Charles Kane
In honor of the 35th wedding anniversary of Mr. and Mrs. Morris Gorman
Mr. and Mrs. David Zalkind
In memory of Dora Rubin (sister of Mrs. Wolf Lepes)
Mr. and Mrs. Benjamin Horvitz
In memory of Oscar Fragaer (father of Mrs. Rube Freedman)
Miss Ruth Lash
Mr. and Mrs. Walter Labecki
In memory of Albert Sugarman
Mr. and Mrs. Sidney Smith, Mr. and Mrs. George Goldberg, Mrs. Harry Tauber, Mr. and Mrs. Nathan Silk
In memory of Jennie Gollis
Mr. and Mrs. Samuel Schwartz, Dr. and Mrs. Harry Cooperstein, Mr. and Mrs. Jack Thaler and Family, Mr. and Mrs. Seymour Sugarman
For the recovery of Elsie Udovin
Mr. and Mrs. David Zalkind
Mrs. Sara Miller
In memory of James Goldman (Prov.)
Mr. and Mrs. Carlton Dubitsky
In memory of Lorraine Resnick
Mrs. Charles Kane and Family, Mr. and Mrs. Sidney Smith, Mr. and Mrs. Samuel Schwartz, B'nai B'rith Girls, Mr. and Mrs. Carlton Dubitsky, Mr. and Mrs. Ainsley Lasky, Mr. and Mrs. Hyman Lepes, Mr. and Mrs. Seymour Sugarman
In memory of Rabbi Moses Tabachnick, Meyer Markell, Jennie Gollis
Mr. and Mrs. Jack Thaler and Family
In memory of Fannie Oster, Mr. Udin (Providence)
Harriet Hennessey
Mr. and Mrs. Samuel Liss

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Mr. and Mrs. Leon Sarin

In memory of Louis Agid

Mr. and Mrs. Edward Freeman

Mr. and Mrs. George Lucove

In memory of Jacob Berson (Hartford)

Mr. and Mrs. Edward Freeman, Mr. and Mrs. George Lucove, Mr. and Mrs. George

Goldberg

In memory of Milton Tinkoff

Mr. and Mrs. Hyman Lepes, Mr. and Mrs. Benjamin Horvitz, Mr. and Mrs. Seymour

Sugarman, Mr. and Mrs. Sidney Smith,

Mr. and Mrs. Meyer Gurnitz, Mr. and Mrs. James Kane, Mr. and Mrs. Samuel

Liss, Mr. and Mrs. Hyman Karp, Mr. and Mrs. Jack Lovit, Mr. and Mrs.

Robert Markell, Mr. and Mrs. Hyman Miller, Mr. and Mrs. George Lucove,

Rita Paquette

In memory of Ella Friedberg

Mrs. Charles Kane and Family, Mr. and Mrs. Israel Marks, Miss Elaine Marks,

Mr. and Mrs. Mannis Shapiro, Mr. and Mrs. Harry Burstein

USY'ERS ATTEND NATIONAL CONVENTION

President Deborah Grozen, Second Vice-President Jane Sugarman and Treasurer, David Freedman were delegates at the National Convention of the United Synagogue Youth in St. Louis, Mo. A complete report will be published in a later Bulletin.

TEMPLE BETH EL BULLETIN

Published weekly from September to June by Temple Beth El, 385 High Street, Fall River, Mass. 02720. Subscription price 50 cents a year. Second class postage paid at Fall River, Mass.

Samuel S. Ruderman, Rabbi

Ephraim F. Mandelcorn, Rabbi

William Golden, Cantor

Maynard P. Freedman, President

Rabbi Joshua G. Haberman
491-541 Bellevue Avenue
Trenton, N.J. 08618

The issue with Thom's statement

Secularisation is irreversible. So what?

Judaism has never deeded this worldliness.

Rationalism & empiricism have dulled man's sense of the sacred

Rationalism does not necessarily negate the sacred
Empiricism is irrelevant to the metaphysical
aspects of religious faith

How can synag. restore our belief in God?

The Synag. does not ^{produce} [create] faith but
expresses it. It celebrates faith.

Temple Simon - Temple, a diagram
of Judaism

Miscellaneous Points

Some Jews want to be inspired by faith first,
before they bind themselves to the people
or commit themselves to the MIBN

They would first be at home in the Holy of Holies
before entering the other courts of Judaism

Why was the Holy of Holies not erected as vestibule
— why was it the innermost place
why is the chamber of faith last, not first
in Judaism?

Because we Jews experienced God
in our people's history
in their ethical consensus known as the MIBN

Synge

Our God precedes "God of our fathers" only after God has become real in personal life can we affirm with conviction the God who acts in history, the maker of events, the God who sets rules - who conduits

Despite all protests on our part that Judaism is more than a Synge Centered Religion, that is chiefly what it has come to be in the life of most of our people and we - my rabbis - do not have the Conf. here that this religion (of Synge) is based on the Basis of

The Synagogue can really hold our people to our tradition and so

In the past, Israel could as a people in its land, or in
quest of return to its land, see a land of the Fathers

Today, dwelling seemingly & contentedly, we do not
have the sense of a Jewish people's history here in the Diaspora
where a land can be experienced by us as a land of history -
if we shall meet God, it will have to be in a personal encounter

like with the
B. Ken, but
I spent
my sleep
of my sleep
meeting
my
chance
was to be
some silent
to prove
to reveal
Him

The most characteristic
trend in progressive

Jewish

& progressive dragg[ing]
from the Jewish

folk community &
its replacement by
an immense

weakening of "faith" — ep
NEED

Jan 1965

Abraham W. H. S. Simon

Test 2 Pharaohs, the friend & foe, both ask for the blessing of God of Israel
When Joseph arrived in Egypt, he blessed Pharaoh.
When Pharaoh of oppression dismissed Moses & Aaron, he asked them to pray for him.

Religion seems not to be one characteristic of Jew which commands respect

Refer to history of disappearance of Jewish Communities in Ham Greenberg vol 2 Eternity of Israel

When he arrived in America, he gained his splits by virtue of assoc. with O.T.
grateful for the welcome the American Jew frequently

Assimilated: Clothes - beard were changed
Language classes

Americanization of Jew was rapid & thorough
Change of names
Particip. in public life Brander

Is it desirable that we melt completely with the environment?

The undesirable elements of American life today:

- | | | |
|------------------------|-------|-----------------------|
| Sex mores | _____ | Family |
| Restless individualism | _____ | Tradition of learning |
| Competitiveness | _____ | Asceticism |

Jewish Distinctiveness

First Jew who came to

Cincinnati was examined

by Quaker who turned away in
disappointment

"He is no different from
Thee & he"

The Jew to fear is the faceless
indistinguishable racial fossil

the colorless Jew

Quote Abbs H S. Lee

on expected Jew uncommitted
to tradition

Gulf Stream sets us idently

because it is of a higher temperature

Our Concept of "Jewishness" is often too narrow

Expc. the more exclusive view of the Jew in a ritual sense

Religion

Culture - music, art, literature

Organization

Historical memory

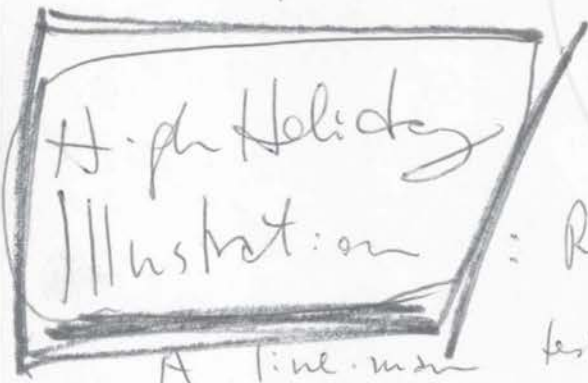
National

Relevance of Jewish heritage
to current issues

Solomon Schechter: It would be easier to establish a consensus
on what not to do, than on what to do.

The difference between Orthodox & Reform is that the Reform do not
celebrate one day & the Orthodox do not celebrate 2 days of the holidays.

Judaism first to say that a nation does not exist simply
for the exercise of its power.



A line man testified: Railroad damage case. And
I had my lamp in my hand &
I waved the lamp

The damaged vehicle's owner lost the case,

next day manager saw line man who looked depressed.

Why are you so sad? You were rewarded for your
testimony; you were promoted & well taken care of - so what,
The matter ~

Sir, I told a lie. True, I waved the lamp, but
it was not lit

Apply: We go through the motions of ritual & (false) participation in various
Jewish matters, but there is no part of understanding or fervor of feeling
in it.

When do you cease to be Jewish? - gradual reduction of Jewish belongingness

- ① Temple in B'nai B'rith, Iowa - learned nothing after grade 6.
- ② Everett, Mass. - good in Hebrew & History but not in Religion
got nothing out of Sunday School until 8th grade
then discussions on current issues
- ③ Houston, Texas (Rabbi Kahn)
- ④ Conservative - Chicago - inadequate teaching, below-level of Public School
Suggests Consol. Katz regional Hebrew schools
- ⑤ Midland, Texas - ineffectual small town
- ⑥ Kansas City - Orthodox / Always said was Jewish, but LTC first time
Aaron able to identify a grand of it. First time thinking
for themselves
- ⑦ Learned more at LTC than in 10 years
- ⑧ ^{expensive} ~~costly~~ Disinterest due to after school fatigue
(b) Teachers in Sunday School not as good
- ⑧ Mitchell chief reason for failure:
(c) This wasn't necessary, not as important
or useful as Public School
Motivation
- ⑨ grading in Relg School seems irrelevant
- ⑩ Hammond, Ind. The important, useful information
is taught in lower grades.

Dimension

High Holy days

Seudenzot

Use for Appeal

We have abolished the Clergy - Rabbis are laymen
with a diploma for scholarship

But, remember we have also abolished the layty.

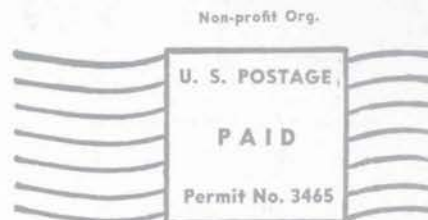
There is no such thing as a Jewish layman

Every Jew is responsible for the perpetuation of our faith
Every Jew ordains his son at the bris and his daughter
at her naming for a destiny as Jew

How can our people come to feel the solemnity of this task
How can they draw more inspiration for it?

We live in a time when the sacred has been practically
crushed out of our existence

RABBI JOSHUA O. HABERMAN
 HAR SINAI TEMPLE
 491 BELLEVUE AVE.
 TRENTON 8, N. J. 07008



TEMPLE OHABEI SHALOM

ADULT EDUCATION COURSES FALL SEMESTER • 1967 TEMPLE OHABEI SHALOM

Faculty

RABBI ALBERT S. GOLDSTEIN
 RABBI STANLEY T. RELKIN

CANTOR ALEX ZIMMER
 MR. LOUIS SIAGEL

<i>For</i>	<i>Auspices</i>	<i>Subject</i>	<i>Hour</i>	<i>Dates</i>	<i>Instructor(s)</i>
Men and Women	Adult Club	a. Current Jewish Issues Text: <i>Dimension</i> (a quarterly) b. Classic Jewish Thought Text: Sayings of the Rabbinic Sages: <i>Pirke Avot</i>	7:30 P.M.	Oct. 29, Nov. 12, Dec. 17	Rabbi Goldstein and Cantor Zimmer
Men	B.T.O.S.	Bible: II Kings	9:30 A.M.	Nov. 5, 26, Dec. 10, 17	Rabbi Goldstein
Men	B.T.O.S.	Jewish Music (Choral Group) B.T.O.S. members only	10:30 A.M.	Every Sunday	Mr. Siagel
Women	S.T.O.S.	Study Course "The Jew in Music"	1:00 P.M.	Nov. 9, 30, Dec. 14, 21	Cantor Zimmer
Women	S.T.O.S.	Bible: II Kings	10:00 A.M.	Oct. 31, Nov. 21, 28, Dec. 12, 26	Rabbi Goldstein
Women	S.T.O.S.	Hebrew (Elementary)	12:45 p.m.	Nov. 13, 27, Dec. 4, 18	Rabbi Relkin
Women	S.T.O.S.	Hebrew (Advanced)	12:45 P.M.	Oct. 31, Nov. 21, 28, Dec. 12, 26	Rabbi Relkin
Women	S.T.O.S.	Books in Review	10:00 A.M.	Nov. 14, Dec. 19	Rabbi Relkin
Women	S.T.O.S.	Jewish Music (Choral Group) S.T.O.S. members only	10:00 A.M.	Every Thursday starting Nov. 2	Cantor Zimmer

— save this schedule for reference —

Yzhee
↓

NO TIME BUT THE PRESENT

Rosh Hashanah Reflections
on living all the days of your life

With dead yesterday and unborn tomorrow
the present hour alone is man's

Clocks and calendars notwithstanding
any season dawn or dusk or midnight
eastern central mountain western
greenwich standard daylight-saving

the Existential/Time is always Now
experienced as a threefold Present
the past mere recollection now
the future but expectation now
the Present all that is right now

Look then to this day
it holds the whole of life
all the verities of existence
the bliss of growth
the glory of action
the splendor of beauty

For tomorrow is only a vision
and yesterday's already a dream
but each today well lived
makes yesterday sweet memory
and every tomorrow glad hope

Eternity? A moment of insight
is intimation of immortality
En peu d'heure Dieu labeure
even God creates in moments

Happiness? Filling this hour
that I say not An hour gone
but I have lived this hour
given the highest quality
to each minute as it passed

Is your lament

I haven't time

I'm rushing goodbye excuse me...
I'll come back I can't wait...
I'd like to help you but...
I want to stay to pray...
only... I haven't time...?

Did you blunder Lord?
The days of our lives
seem so short

No You did not err
allocating time or men
You give us time to do
what You expect of us

Lord I have time
all the time You give me
the years of my life
the days of my years
the hours of my days
are all mine to fill
to the brim completely

I ask not Lord for more time
to do this that then the other
but for Your grace to do well
in the time that You give me
what it is You require of a man

—Adapted (from *The Rubaiyat*,
Augustine, Kalidasa, Wordsworth
Emerson, Quoist, *inter alia*) by

Albert S Goldstein

Illustrate:

You can take a \$100 bill
and change it in 100 single
bills. It looks like more
but really it has no more
value. So, a short life lived
intensely and worthily equals a long life on a smaller scale

COLLEGE STUDENTS

are invited to an

INFORMAL SUPPER MEETING

Sunday • October 1 • 6 p.m.

at Temple Ohabei Shalom

to Inaugurate the 1967-8 Program

Open to undergraduate
and graduate students

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so that we can prepare
for you.

you Don't pass
by change!

1111 723
Sept 11, 1967

1111'60

Penitential prayers [forgiveness] 1111'60
originated about 500 CE - Talmudic era

Prayer-poems - dealing with Jewish suffering
& martyrdom
incorporated 7102 2801
& days preceding
1111'60

Month of Ellul

1111'60 begins on Sat. midnight - at least 4 days
prior to R.H. - or if Sat is less
than 4 days removed, begin week
earlier.

Midnight service based on Ps 119 62

At midnight I rise to praise Thee

From "Heave on your Head" For Y Kippur
1967

p 244 - "The Torah Comes to"

Use this as illustration in Y. K. Sermon on
D. S. G. AN'AN AND

The whole struggle of life is not in
the good things we begin — but
in somehow mustering the stamina
to carry on!

So often in life, we reach an impasse
when we just can't go through another day
— or so it seems.

Then, your salvation lies not
in escape, but in having a truly
significant responsibility.

When things get tough, be sure you
have a big enough job to inspire
your full potential of strength.

High Holy Day - Kol N. Dee 1967

Text: וְכִי תֵּינֶנּוּ אֶת יְמֵי חַטֹּאתֵיכֶם וְאֶת יְמֵי עֲוֹנוֹתֵיכֶם וְאֶת יְמֵי מִצְוֹתֵיכֶם וְאֶת יְמֵי מִצְוֹתֵיכֶם

A Good Ending

We begin - but do not follow through

(a) Every marriage starts with love-pass. -
- why do so many miscarry

(b) In Education - every American goes through
Compulsory education. Why does it prematurely end
at graduation with so many?

In Jewish Education - tragedy of arrested growth
at Bar Mitzva or Confirmation

(c) Looking toward the planning of one's latter life.

Everybody focuses his thinking & preparation
on the years of youth - choice of a vocation
getting a start in one's family
getting into a good college

How few, by comparison, plan for the middle & later
years of life וְכִי תֵּינֶנּוּ אֶת יְמֵי חַטֹּאתֵיכֶם וְאֶת יְמֵי עֲוֹנוֹתֵיכֶם וְאֶת יְמֵי מִצְוֹתֵיכֶם וְאֶת יְמֵי מִצְוֹתֵיכֶם

Why not? Because planning the 2nd half of life

presupposes ultimate goals, purposes

A mature outlook — reconciliation with death — a long range view of what you want for your family —

The real values are brought into picture — without them you can't plan

Actually, it is impossible for a teenager to plan his middle & old age. He doesn't know enough.

This is a job for ^{the} mature period — and it must be an on-going job.

In politics there is now a highly controversial concept known as Revisionism — revising errors a goal

We should operate with it all the time in the moral & spiritual life — revise errors a goal

Appeal of
Tom Hopper brings to us reassuring message that it is never too late for revisions

So that you may see that our life may develop toward a point where
"Better is the day of death than the day of birth for the upright." —

Misc. High Hebid. Q notes

① American Jewish life ... consists of ... self-admiring
faking and ostentatious emptiness.

Georges Friedmann "End of the Jewish People"

Appeal | Rosh Hash

② Max Brod, shortly before his death, wrote Robert Weitzsch
"One has always to begin anew, quoting Goethe:

• Allen J. Walcott
Zum Trotz sich erhalten,
Nimmer sich beugen
Kraeftig sich zeigen

Against all force
to stand firm
Never to bend
Dare not to stand

③ JEWISH SURVIVAL
Dean Inge (St Paul's Cathedral in London) "The Jews always stand
at the graves of his persecutors"

④ AMERICAN JUDAISM is like a messenger who forgot the message"
Hasidim

⑤ MAN (textbook defines) "an ingenious assembly of portable plumbing"

⑥ Ethics Yes - Religion No!

Non-religious persons say with self assurance "I am a good person
without going to the Synagogue." But the religious man
could never say "I am a good person"

⑦ Ogden Bluebell, Cynthia Ozick described American Synagogues
as a "food center"

⑧ Youth: The Synagogue that neglects the young people will
produce young people who will neglect the Synagogue.

THE RESPONSE TO A MIRACLE

To begin with, good friends, I want to say with all
my heart to all of you *לשנה טובה וברכה*.

May God bless you with a good year, with health and joy.

May you have *שלווה* --- what a beautiful concept. The word
suggests serenity, gratification, the inner glow of love,
pride, contentment.

We include in these blessings
those Har Sinai members whose initials are from A to E,
our "separated brethren", downstairs in the Hano Auditorium.
God willing, Har Sinai will, some day, have a sanctuary
large enough to unite the whole congregation under one roof.

I suppose a word of explanation is due for our switch
to white robes. To wear black is of course no Jewish Mitzvah.
Those familiar with the traditions of the synagogue will not
be surprised at our change to white. The same reason which moti-
ates the change of pulpit and Torah covers to white during the
high holy days explains the custom that the officiants also wear
white. A Midrash, 1½ thousand years old, says:

"When a man appears before a worldly court, he is in a sombre
mood and he shows it by dressing in black. But when the
people of Israel appear for judgement before God they
dress in white to express their joyful anticipation
that they will be spiritually cleansed and graciously
received in God's favor."

If white is a symbol of hope and joy, ---tell me friends, when has the Jewish people had better reason to express these feelings ? 2½ million of our people were saved from certain death. The danger of World War III was averted, largely because of the lightening speed with which Israel triumphed during the 6 day War.

We should all join in the Shecheyonu benediction --- and I ask you do say it with me now:

בְּכֹכֵךְ אֱלֹהֵינוּ אֵלֵינוּ
מֵאֵן הַצָּלוֹת, שֶׁהֵחִינֵנוּ
וְקִ"מָנוּ וְהֵחִינֵנוּ לְשֵׁמֶן הַצֶּמֶק

Blessed art Thou, O Lord, our God, who has kept us alive, sustained us and brought us unto this day.

Tons of history books will be written to describe the dramatic turn of events which we lived through from June 5th to the 10th .

An Israelie Lawyer from Tel Aviv, Avigdor, was stationed in the Syrian heights on June 5th. He was more nervous about his wife expecting a child momentarily than about the war. Luckily, he received a 6 hour furlough, jumped into his camouflaged private car and thundered down the mountains just in time to find his wife , with a clock in her hand. He hurried her to the hospital for the delivery of a son and immediately returned to Syria. A week later, Avigdor was back in Tel Aviv, the war having been won in time for the bris!

Events happened with such precipitous swiftness that hardened atheists called it a miracle.

Quiet, modest General Itzhak Rabin, said afterwards: "OUR VICTORY WAS A MIRACLE." When he humbly approached the Temple Wall in Jerusalem, he wrote out a prayer on a slip of paper and, as is the custom, slipped it between the stones of the sacred wall. This man, who led Israel's armed forces to triumph, inscribed the verse from the Psalms:

THIS IS FROM THE LORD
IT IS WONDEROUS IN OUR EYES.

Some where in the Talmud there is a discussion on how a Jew should react to a miracle. The conclusion is that there are 3 levels on which we should respond , and the first is:

1./

WITH HIS OWN BODY; WE SHOULD FEEL IT IN OUR FLESH.
The miracle should speak to us, involve our emotions, excite joy, faith and give us the feeling of new power.

Remember the mounting anxiety which overcame every Jew as Col. Nasser prepared to strike the long threatened blow against Israel ?

First, the news of the massing of Egyptian troops;
then the ousting of the UN peace keeping force
which the U.N. secy-general agreed to with
shocking alacrity, in Abba Eban's pungent phrase:
"folding up the umbrella precisely the moment

it began to rain."

Then followed in swift succession the blockade of the gulf of Akaba, which Nasser knew would bring war:

"If Israel wants it, he said, we are ready for them."

The Soviet Union moved 10 warships to reinforce her Mediterranean fleet.

The same day King Hussein agreed to a joint Arab High command and placed all his Jordanian forces at Nasser's disposal. The Iraqis moved troops into Jordan. Syria mobilized. THE NOOSE OF STEEL WAS TIRGHTENED AROUND ISRAEL'S NECK.

Meanwhile, Washington's diplomatic campaign proved to be a gigantic flop. Of all the maritime powers only one, the Netherlands, was willing to sign the Washington sponsored declaration on the freedom of the seas.

On June 1st, Ahmed Shukairy, head of the Arab Palestine Liberation Army, after a conference with King Hussein, said:

We have decided tht t those of the old Jewish population who survive may stay, but it is my impression that none of them will survive.

The Arab Mayor of Bethlehem later confirmed that if the Arabs had won, there would have been no Jewish refugee problem, only Jewish corpses.

Then , the Soviet ambassador in Israel, with calculated brutality awakened the 72 year old Levi Eshkol in the middle of the night, at 2 A.M., and handed him a virtual ultimatum to surrender, --- exactly the way Adolf Hitler used to deal with the heads of nations marked for destruction.

In this darkest hour, even America seemed prepared to abandon Israel:

"We are neutral in word, though and deed," said a senior official of the States Dept.

Then came June the 5th, the outbreak of fighting.

THE JEWISH PEOPLE ROSE LIKE ONE MAN TO AID THEIR BRETHREN. There was a sense of total empathy, solidarity and absolute identification.

Busy executives who might ordinarily give Jewish causes the brush-off, now sat glued to their TV or transistor set. A leading attorney in Trenton cancelled all appointments. Impulsively thousands of Jews offered themselves to Israeli consulates for whatever help was needed. One ~~was~~ Har Sinai member, a prominent surgeon, on the eve of his son's confirmation, flew to Israel for work in field hospitals.

Never before have Jews reacted to an event with such a sense of personal identification; each of us felt an irresistible pull *12 122* within his own fb sh, a powerful emotional surge which prepared us for heavy sacrifice.

2./

The Talmud points out that the 2nd proper response to a miracle is *ijinn?* a new attitude toward money and possession.

The meaning of a miracle is the element of surprise, the unexpected. We are awed by a reality or a truth which is revealed to us with overpowering effect.

In this new light our values undergo a drastic change.

If, ordinarily, we cling to money or property, or an event which strikes us as "miraculous" under the impact of a miracle, / the new vision of greatness makes money values shrink into insignificance. The result is an outpouring of generosity.

The Bible tells that after the miraculous escape of Israel from Egypt across the Red Sea, a collection for the bldg. of the tabernacle yielded gifts far in excess of the need.

It happened again during the 6 day war. Canada, with 175,000 Jews, who normally give \$3.5, counted 22 m. while the money was still pouring in. In Sydney, Australia where ordinarily only 200 Jews give to the United Jewish Appeal, 9,000 contributors were listed. The U.S, the most highly organized and generous Jewish community in the world, more than

tripled its usual campaign goal and, let us say it now, Trenton came through with flying colors with over \$515,000 raised on the heels of the regular Federation campaign.

Throughout the western world, less than 8 million Jews raised some \$500 m, the largest gift of voluntary charity in all of human history. In this crisis every Jew stood 10 feet tall and measured up to the greatness of the hour.

3./

There is one more response to a miracle --- not only *לעם* with emotion and *לעם* with generosity, but the Jew, says the Talmud, reacts to a miraculous event also *לעם* with his Torah, with an upsurge of faith and a new willingness to learn. The Torah becomes *לעם* HIS TORAH, a personal interest is awakening.

Are we passing this final test ?

Am I imaginening or exaggerating if I say that many of us were indeed stirred to deep thoughts and reflections about our Jewishness by that miraculous week in June ?

Why did we act the way we did ? What does it mean ? What does it reveal about us ?

Let me cite just one point. For a long time now, we Jews have classified ourselves as a religion. Our nationality, we argued, is American. In the light of last June can we still say that we are only a religion ? Whatever the argument which we may have put forth in a debate previous to last June, the fact is that now we acted like a people and, consequently,

we are a people. English, French, American citizenship has not obliterated our sense of Jewish peoplehood.

The great Stephen Wise, who was not only a brilliant preacher and rabbi, but also a power in politics, a friend of Mayor LaGuardia and President Roosevelt, on his 40th birthday, Stephen Wise was asked by a reporter if he was first a Jew or first an American. He answered:

"I have been an American 40 years, but a Jew 4,000 years."

The reason why no definition really fits the Jew is that we are a unique people, a people who created a world religion out of its own life and history --- and never ceased being a people.

Does not the uniqueness of the Jewish people arouse your most intense curiosity? Don't you want to understand it better? By happy coincidence Jewish adult education is making another big forward jump in Trenton. I hope you noticed the full page announcement in the last issue of the Community Reporter outlining the newly organized COMMUNITY SCHOOL for adult Jewish studies. In addition, Har Sinai offers you, as I point out in the current issue of our Temple Bulletin, a 16 week course on Arab - Jewish relations throughout history, based on our conviction that the key to the future is in a past which includes the experience of many centuries of fruitful Arab-Jewish co-existence.

Prominent guest-speakers will deal with the great philosophers and leaders of that era, compare Islam and Judaism, the rise of Zionism and Arab nationalism and give you an in-depth analysis of the present situation and its future.

Have the events of last June moved you to light the lamp of Torah not as an antique but as a searchlight of personal understanding and orientation ?

Some time ago a major railroad damage case in which a motor vehicle crashed against a train, came up for adjudication. The case hinged on the testimony of a line man.

Did you give a signal at the crossing ? -

he was asked on the witness stand.

The lineman answered:

"I had my lamp in my hand and I waved the lamp."

On the strength of the lineman's testimony, the railroad won the case. The next day, the manager of the railroad came to see the lineman who looked terribly depressed.

"What happened ? Weren't you promoted, rewarded and well taken care of right after your testimony ? "

Sir, said the lineman, I told a lie.

True, I waved the lamp, but it was not lit!

The Jewish people is approaching momentous cross-points of decision. We live in ~~an~~ a revolutionary age. What should be our future relationship to Israel ? How shall we respond to Israel's call to ~~go~~ ^{go} and settle there ? Here in America a so-called "new morality" is challenging our standards --- how sound is the challenge, how sound are our traditional standards in this new age ?

OUR WAY OF LIFE IS THREATENED BY COLLISION AND DESTRUCTION ~~IF WE KEEP GOING THROUGH THE MOTIONS OF UNENLIGHTENED RITUAL ROUTINES, TOKEN MEMBERSHIPS IN SYNAGOGUES AND ORGANIZATIONS, OR MERELY WAVE THE TORAH SCROLL CEREMONIOUSLY~~ ~~IN FRONT OF THE CONGREGATION.~~

What good does it

What good is this whole establishment of religion if the light of knowledge is not in the darkness of ignorance

Our lamps must be lit with the light of knowledge and conviction. We need concrete guidance from our tradition not merely loyalty oaths at Bar Mitzvahs and confirmations .

A gracious providence has enabled us to recapture the old city of Jerusalem and the old Wall of the Temple. Let us now recapture the knowledge of Torah. Let each Jew now kindle the light of Torah and brighten his life by the kind of learning which has made us what we are.

Morning of Rosh Hashana 5728
Oct. 5, 1967

ISRAEL'S INSIDE STORY AND WORLD OPINION

Joshua O. Heberman

Last night, I dealt with the signal event of the past year, Israel's 6 day War, which will go down in history as one of the most wondrous chapters in the story of mankind.

It is not inappropriate, we suggested, to speak of it as a miracle. However, in recognizing the miraculous, I would not deny that there are rational explanations which, ~~to some extent, can~~ help us understand why things happened the way they did.

Indeed we must single out the reasons for this course of events if we are to learn anything at all from the lessons of history.

Yesterday, we viewed ^{this event} the 6 day war from the perspective of our own reaction, its impact on American Jewry.

This morning, I should like to share with you the inside story of Israel as I have been able to piece it together on the basis of long interviews with Israelis, including soldiers who fought in this war, and drawing also on an extensive private correspondence with relatives and friends in Israel.

WHAT ARE THE REAL CAUSES OF ISRAEL'S TRIUMPH AND OF THE UNBELIEVABLE WEAKNESS OF ARAB NATIONS OUTNUMBERING ISRAEL 20 to 1 ? *What is the secret of Israel's power?* I shall list 4 reasons why the Israelis won, and 2 reasons why the Arabs lost.

*In sight
in Jewish character
the uniqueness of our people*

1. / (THE SPIRIT OF THE PEOPLE : confidence & self-reliance)

The prophet Micah associates a time of triumph for the Jewish people with an attitude of utter fearlessness and confidence:

"They shall sit every man under his vine and under his fig-tree; and none shall make them afraid."

The first fact about the Israelis during this crisis which amazed even the Israelis themselves was the total absence of fear.

While many of us in the diaspora were overcome with concern and wrung our hands in despair over what would happen to little Israel under the Arab steam-roller, Israelis prepared for the blow with incredible calmness.

I have a letter, dated May 29:

"We received a pamphlet of instructions from the government, advising us how and what to prepare. There is no panic buying."

In 1948 a number of Kibbutzim and isolated villages evacuated their children. This time it wasn't even considered. An extraordinary offer by the Federation of German Labor Unions was cabled to Israel on the eve of the war:

"Our unions have found 40,000 German homes wishing to receive Israeli children during the emergency."

The offer was immediately turned down with thanks.

I asked several Israelis, "what was your first reaction when you heard that the fighting had begun."

The answer I got was: an immense sense of relief!

The real worry of the Israelis was the possibility of endless delay by diplomatic maneuvering while Israel's harvest was spoiling and the nation faced economic ruination under the siege, *with* which ~~caused~~ an estimated loss of \$10 m per day.

Israelis expected nothing from the U.N. and were not disappointed in their expectation. Among the most popular stories current at that time was the story of the world's great architects seeking adm ission to paradise by citing their various achievements.

The first says: I built Buckingham Palace for a pound.

The second: I built the Taj Mahal for a song.

The third: "And I built the U.N. for nothing."

Moshe Dayan spoke for the whole nation when he said: Israel is not asking any other nation to help. She will fight alone.

The dominant spirit of the people was self-reliance and confidence and this is directly related to the 2nd characteristic element of

Israeli strength during the crisis:

17/11/68
2/1/69
Hunger for
2. the mentality
We should shed.

2./ AN AMAZING CIVILIAN DISCIPLINE

As young and middle aged men vanished over night, following the call up, retired people filled vacancies; children quit school and sorted and delivered the nation's mail; car owners picked up people on street corners as public transportation had ceased.

Piles of sand were unloaded and people came out with their sandbags to fill them according to previously issued instructions.

A British eye-witness reported:

"Israel is a fantastically disciplined people,
more than England during the Blitz!"

3./ (PATRIOTISM) The 3rd factor of Israeli power was the genuine un-manufactured patriotism which needed no propaganda to bring it to a high pitch.

Within a few hours after the call up, over 200,000 reservists up to the age of 55 were on their way to their stations. Israelis abroad flew in from all parts of the world to bear arms. The only problem was an excess of volunteers who could not be enlisted. In one division 5000 extras showed up. In several places men who, for reasons, had not been called, staged a sit-down strike and had to be removed by the police. Quite a few hi-jacked jeeps, drove to the front and joined outfits which had already been filled up.

*stupid brainless
cult of youth
war won by
middle class*

*of
Vietnam*

One mother, who had moved from America to live in Israel (I used to have many a shabbos dinner in her home in Cincinnati) wrote later:

"In everyone's sub-conscience there marched along side us an additional 6,000,000 whom Hitler had destroyed. Parents bade their children farewell without a tear, just as Abraham our forefather, brought Isaac to the sacrifice. And so Isaac went with full understanding."

(Mrs. Joseph Gootman, June 26, 1967)

Her husband included an interesting comment in his letter, dated May 29:

"Because of the tense situation, people in large numbers are forming lines to pay up their income taxes..."

At that time Israelis had to pay only 26 different kinds of tax. From now on, they will pay tax on their holidays, weddings, parties and sightseeing trips as well, plus an 8 $\frac{1}{2}$ % addition to their income tax, already the highest in the world.

4./ (MORALE) Napoleon's saying that "in war, the morale is to material as three to one," never found a more apt illustration. Certainly, long training, superb organization and keen military intelligence also paid off. But a decisive role was played by typical features of Jewish character, sobriety, informality, democratic brotherliness:

The Israeli soldier drinks milk, not liquor. He prefers lyrical or symphonic to martial music.

The famous war cartoonist and commentator, Bill Mauldin, reported:

Officers ~~are~~ called by first names. I never saw a single salute. Officers and soldiers eat the same food, share the same quarters and transportation facilities.

The command in the Israeli army is not **DN'37** FORWARD but **DNIC** FOLLOW ME. Officers personally lead in battle and the men they lead are old friends with whom they have been the same units in training 10 years or more.

Israel, someone said, is the only country without an unknown soldier. Everybody knows everybody. Every man counts.

Why American Jews resemble
escape from anonymity of urban society

Bill Mauldin ^{draws} ~~threw~~ an interesting comparison between America's fight in Vietnam and Israel's 6 day War. It had been suggested, facetiously or in earnest, that Moshe Dayan ought to take over for us in Vietnam. Bill Mauldin doesn't think much of the idea. The difference, he says, is not in generalship or battle training. General Westmoreland is very good and our troops are the first we ever sent into battle, but there is a difference in morale.

"The problem in Vietnam", said Mauldin, "is in the nature of the war itself, and in the fact that for motivation the American soldier is forced to fall back upon tired slogans, and dubious assumptions about commitments.

The Israeli soldier, on the other hand, had his back to the sea. On all sides he was eyeball to eyeball with a vicious enemy who meant to exterminate his family, home and country."

The Israeli soldier had a clear cause: He drew ^{super-human} ~~giant~~ strength from a religious kind of consciousness that the entire Jewish future was in his hands, to live or to die. It inspired the Israeli pilots to fly mission after mission in total disregard of their own safety, fighting without E t-up and sleeping in their cockpits.

Concludes Mauldin:

"I'm convinced that the Israel's triumph is primarily due to the caliber and motivation of the men carrying the arms."

If I were an Arab I would cry tears of shame when comparing the Arab soldier with the Israelis.

1./ Arab officers form a caste apart from the common soldier. They are promoted not by ability but by social standing. Egyptian officers were the first to surrender and cared nothing for their own men.

In Syrian fortifications, Syrian soldiers were found bound to their gun emplacements with chains.

2./ The second weakness of the Arab armies was their cause. In Israel there were no demonstrations, no rallies and speeches. There was no need to explain.

In all Arab countries emotions had to ^{be} whipped into frenzy. The so-called "moderate little King of Jordan" shouted in a radio appeal to his nation:

"Kill the Jews with guns, with knives, with your bare hands."

One unlucky Israeli pilot who parachuted into Arab territory, was caught by the mob and literally hacked into pieces. The Arabs were made to fight not from conviction but hysteria. Their only cause was hate.

WORLD OPINION

It was to be expected that Jews would rally behind Israel in this war and they did, but one of the great surprises was the opinion of the non-Jewish world; I don't mean statesmen, but the common people. Instinctively, the people responded with overwhelming sympathy for Israel out of an unsophisticated, basic

Not that this matters to us most of all but a fact to be taken into account

sense of right and wrong.

The daughter of a Protestant minister called me on June 5 and said she had a job as bus-driver and would like to help the Jewish people. Could she drop off some money from her pay-check and volunteer to drive a sound-truck if we were going to hold a rally somewhere? On June 6, a Roman Catholic mailed in a check to one of our members with a note:

"I glory in the achievement of the Israel fighting forces with the greatest of hope and confidence for their future cause."

A Christian gentleman from New Bedford, Mass, said in an article published in his hometown newspaper on July 5 that

"Average Americans were as proud of the State of Israel as if they were themselves Israelis.....

We need this opportunity to rally behind a real cause to give us back our sense of conviction, our belief that right can overcome wrong."

The same reaction was world-wide. Leonard Bernstein conducted a symphony in Vienna on June 11. He interrupted a tumultuous 30 minute ovation with the announcement that he was donating his fee to Israel. Immediately, 2 Austrian opera singers ~~and the orchestra~~ and the musicians in the orchestra did likewise.

One of Har Sinai's girls spent this summer in Holland under

the Experiment of International Living. Her Christian hosts introduced her to a little boy, their son, who had just come into the house all perspired. Upon hearing that she was from America and Jewish, the boy said:

I earned \$2 for Israel cutting our neighbor's lawn this afternoon, what did you do for Israel today?

Be prepared to answer this question many times in your life for the needs of Israel will be very great in years to come. But even greater will be the benefits which we Jews will gain from association with Israel.

AMERICAN JEWISH ARCHIVES

In creating and defending the new state of Israel, the Jew has won a new dignity. In the foul political climate of our day, which can turn a compulsive idealist into a cynic, Israel has come out clean and smelling like the rose. It is a land singularly free of graft. It has achieved the most successful racial integration in the world. People are not afraid to walk the streets of Israel at night. It is the only one of over 100 newly independent nations whose citizens are secure in the enjoyment of democratic freedom.

It leads the world in daring social experimentation.

Elsewhere communists and capitalist play a deadly game of mutual extermination. In Israel, patterns of socialism and capitalism are thriving side by side in mutually beneficial co-existence.

Some of the most gifted and sensitive youth in the affluent West turn away from their society with disgust and seek escape in a world of drug-induced illusion, but in Israel

youth radiate hope and a sense of purpose. *The only hippies in Israel are tourists.*

What a privilege it is to be a Jew in 1967, not only to witness great deeds, but to partake in the doing.

Over 7,000 young people from abroad went to Israel this summer for volunteer work or study. 5,000 are still there. Why not send all our sons and daughters for at least one year of their life to Israel, to study or to work ?

The Junior year abroad in Paris, ~~Geneva~~, Rome or London ^{not infrequently} ~~very often~~ turns into a year of ^{junior's} escapades. A year in Israel is more likely to be a year of spiritual rebirth, of maturing and character-building, a year of falling in love with our people. *Do you know of a better environment for our youth?*

A new age has dawned for the Jews. The stage is set for a new role of moral leadership for Israel. Perhaps this is the age of which Zechariah spoke:

In those days it shall come to pass
that ten men of all the different languages
shall grab hold of one Jew, saying,
WE WILL GO WITH YOU, FOR WE HAVE HEARD
THAT GOD IS WITH YOU.

Zech. 8.23

YOM KIPPUR & Jewish Identity

Joshua O. Heiman

In the ancient city of Prague, several centuries ago, lived a fabulous man, reputed to be endowed with magic powers. Rabbi Yehudah Loew ben Bezalel was a famous scholar and mystic. According to tradition, he created the Golem. The golem, legend tells us, was a creature shaped out of clay in human form who was given a sort of life through the concentrated power of the rabbi's mind. At the command of Rabbi Loew, the golem would do all kinds of things to help and protect the Jewish ghetto of Prague. He was a robot of gigantic strength. The secret of his strength was an inscription of 3 Hebrew letters on his forehead Emet which spell TRUTH. Once, the golem grew too powerful. Rabbi Loew stopped him by removing quickly the first letter X from the golem's forehead----- leaving the remaining 2 letters M T to read "Met", i.e. dead. The golem instantly was immobilized and crumbled into dust.

If you strip away the mythological features of this legend, a profound idea emerges. The giant's strength depends on truth. Take truth away and the power is gone, *the giant is dead.* It is that way with some of the great movements and institutions in history. They grow and grow as long as truth is in them. Without it, they are doomed.

I should like to illustrate with an example which we know best ---- namely ourselves.

If I were a non-Jew, visiting this or any other Temple tonight, I would be deeply impressed by the size of the crowds and their show of fervor. Historians tells us that in Biblical times, Yom Kippur was a relatively minor festival, far less popular than Sukkot and Pesach. However, in the course of time, the Jew's awareness of the phenomenon of sinfulness sharpened .. More and more we recognized the persistent elements of corruption and the human addiction to decay. The dynamic power of Yom Kippur captured the imagination of our people when they came to think of sin not as a matter of fate or destiny, but as a condition to be changed. Yom Kippur became a day of the recovery of man's purity, *and*

..... a day when the perfectibility and beauty of man could be demonstrated. In their craving for inner cleansing, our people experienced the sweet foretaste of the messianic dream when all humanity would be purged of evil.

Y.K. received perhaps its biggest boost somewhere in the 8th century when ^{an} ~~some~~ unknown genius created the Kol Nidre, *17500w* ~~which~~ wove its magic spell around the day. The Jewish soul found its voice, ~~amph~~ a melody radiating pathos and tenderness and full of love, commencing softly like a whisper, expressing the humility of a tormented conscience, --- but rising in crescendo to full strength ---- and you can almost visualize the Jew, at first crouched in shame, straightening himself out, the crooked made straight again, ^{slow} and standing erect before His Maker, joyful in the ~~celebration~~ ^{of} conciliation and love.

In tonight's service we underscored ~~xxx~~ symbolically the transition from dark gloom to radiant joy by entering the Temple with its lights dimmed, emerging into new light following the Kol Nidre chant. The rabbis entered through the same door as everyone else to express our thought that we are all equally in need of forgiveness, all of us being ^{coming from the outside - outside seeing to be inside} sinners before God. *aps*

For many centuries, Y.K. epitomized the spirituality of the Jew. It was a day of unequalled awe with proven power to change the relationship between people. It was unthinkable to allow enmity to persist. Antagonists hurried to be reconciled before the Kol Nidre. The irreconcilable enemy could be forced by court-order to grant public forgiveness to the petitioner, ~~for~~ ~~reconciliation.~~

What has happened to this day in our time ?
Does Yom Kippur affect our personal relationships ?
Do we really feel like a new person when the fast is over ?

Some, no doubt, still testify to Yom Kippur's power of transforming attitudes, but with ^{a large number of} ~~many~~ Jews, Yom Kippur is no longer the day of great awe. They would laugh at ~~the~~ statements current only a century ago such as that on the approach of our Days of Awe even the fish in the water begin to tremble.

Where has ^{all} the Awe of Yom Kippur gone? What has happened? Yom Kippur has been subtly subverted into a great social reunion --- a sort of Home coming to dear old Alma Mater. Formerly, the average Jew divided his ^{every day} ~~time~~ almost equally between 3 places: the home, his place of work and the synagogue. Yom Kippur was a sort of spiritual comprehensive ^{examination} in which the Jew applied all the devotional ~~and spiritual~~ sensitivity developed in daily prayer and study throughout the year.

~~Today the average Jew divides his time almost equally between his home, his place of work and the synagogue.~~

The modern situation is reflected in the comic strip which pictures the rabbi ^{ending} ~~making~~ his announcements at the ^{close} ~~end~~ of Yom Kippur ~~services~~, ^{with the statement} ~~services~~ NEXT YEAR'S ROSH HASHANAH SERVICES WILL BE CONDUCTED SEPT. 15 at 8 P.M.

If deep religious devotion is so rarely found among us, ~~what is it then that motivates so many of our people to come out on the High Holy Days?~~ what is it then that motivates so many of our people to come out on the High Holy Days?

I am told about a fellow out on the West coast who, though not a member of any labor union ~~immediately~~ participates on occasions in strikes, marching up and down in the picket line, no matter what it's all about, carrying a big sign that reads: SHAME. Asked to explain, he answered:

I figure this covers anything and it gives me a feeling of belonging.

A feeling of belonging, that's ^{one thing} ~~something~~ most of our people want to express by their presence here tonight. More than one Temple member has told me: I am not religious but I never miss the High Holidays. I want my children to know that we are Jews.

Professor Simon N. Herman of Hebrew University is about to publish a monumental study of Jewish Identity. In it he draws a very valid distinction between Jewish identification and Jewish identity.

Identification is something very simple. It is the consciousness of belonging to the Jewish group. It does not imply any positive or negative feelings. In a very basic way, I identify myself as a Jew, without further thought, as I identify myself, for example, as a human being in contrast to an animal or a male in distinction from a female. The concept of identity, on the other hand, relates to the meaning which my identification may assume in the course of time. We are very much alike in our sense of identification as Jews, i.e. we all know that we are Jews, ---but we differ a great deal in our Jewish identity. There are Jews who glow with pride, associating in their minds with the word "Jew" much that they admire; To others, the word "Jew" is a blank page and then there are those who react to their Jewishness with a sense of acute discomfort.

If a parent tells me that he is sending his children to the Religious school because he wants them to know that they are Jewish, my answer is: yourself. If that's all you want for your children, save yourself the trouble. Your children already from the age of 3 or 4 identify themselves as Jews.

The aim of our Religious School is not to give the Jewish child a consciousness of being Jewish, which he already has, but to affect his feelings about being Jewish, to turn an otherwise meaningless sense of belonging in to an understanding of the Jewish way of life, so that he may accept his Jewish identity with the strength of inner conviction, with a sense of privilege and pride.

Such knowledge, such conviction, such faith is the missing truth which, for so many of our people, is turning Yom Kippur ---the former giant --- into a powerless

THE CALL OF OUR FAITH

Joshua O. Haberman

(Shofar)

Since time immemorial, my friends, this has been a ~~night~~ of tenderness, a night of reconciliation. What is reconciliation? It is love renewed, loyalty restored.

The Kol Nidre, Israel's love song to God, is traditionally chanted 3 times. Why the repetition?

The Machzor Vitry, one of our earliest prayerbook editions (authored) by Simcha Vitry, a disciple of Rashi, explains that the Hazzan sings the Kol Nidre differently each time. The first time softly, almost timidly, as though he hesitated to come before God; the second time louder and more insistently; the third time with full courage and confidence.

It suggests the ultimate purpose of this sacred night:

We should ~~come out of it with renewed~~ ^{gain ~~and~~ encouragement} confidence and hope.
~~We should~~
 INDEED, WE NEED IT.

We are a confused and perplexed generation. We cannot understand the wide gap between ^{our} technological progress and moral retardation. We have ^{wealth} more than any other age, and we ~~also~~ ^{have more} ~~to~~ fear ~~none~~: The reality of war is very much with us: hot war, cold war, escalated war, smoldering war, potential war, all over. Atomic arsenals are bulging with enough weapons for the OVER-KILL --- a new 20th century term, our capacity to destroy life many times over. Soon, middle sized and smaller nations will join the atomic club. We have a world full of knowledge yet sadly lacking in wisdom. It is a complicated world in which our children must grow up.

A Japanese mother entered a toy-shop. The salesman showed her a certain ^{do-it-yourself} mechanical toy for her 4 yr. old son. *she tinkered a while with*

it but couldn't make it work

"But, isn't ~~it a little too~~ ^{such a} complicated ^{toy unsuited} for a young child?" asked the mother.

The salesman answered: "On the contrary, madam, this toy will help your child become adjusted to modern life.

Whichever way you put it together, it will ^{come out} ~~be~~ wrong."

~~This is how~~ ^{that way} many of us have come to feel about the world situation. Every political reform or new social system seems to create more problems than it solves. Colonialism was no good; but

independence has for many new nations hardly been an improvement.

Capitalism had grave defects; but communism ~~surely~~ is no panacea;

we had an ineffective League of Nations; now we've got the U.N. - *So what*

---and ~~we wonder~~ what for? Whatever we do seems to come out wrong.

The persistence of our problems argues for a persistent cause which ^{apparently remains} ~~has hardly been~~ ^{un} touched by political or social measures

~~reform~~ ----- and this persistent factor, which has survived

many political changes is human nature. Not enough attention

has been given to the ^{need for the} moral reconstruction of the human being.

This is where we come in. This should be primarily our job. *What is the matter with us human beings?*

---but what a job !)

The most frustrating thing is that problems are reported to us not in little ^{manageable} packages which we could hope to handle,

but mammoth size: we are ~~become~~ well-informed about wars,

race-riots, social conditions that breed crime, we are made

to understand the forces which threaten our security ---

we ^{understand} ~~know~~ we understand, ~~as individuals~~, but as individuals

we feel helpless. Sure, it's terrible, but what can you do about it? With reference to the most formidable ~~summarize~~ ^{concerned} problems of our day, the/individual feels left out; he cannot see ~~there~~ how he can translate his concern into effective action.

So, here we are, a congregation, huddled together, drawing a certain amount of comfort from our togetherness, but what can we really do? What can this Temple do?

Hebrew Tradition
The Temple calls on you to act, but rather peculiarly it ~~summons~~ summons you to action by means of a symbol that requires a little interpretation. Most characteristic of this high holy day season is the Shofar. It is sounded many times on Rosh Hashanah and, tomorrow evening, at the conclusion of Yom Kippur, you will hear ~~again~~ ^{again} the blast of the ram's horn. Our teachers rightly suspected that the core of the High holy day message must be conveyed to us through the Shofar **Sounds** ---- what is that message?

There are 3 distinct sounds, each of which is known by a special name: ~~which is~~ ^{If you were attentive at our D'var service you must have heard} called out ^{by name} before the Shofar-blower, the baal - tekiah, blows it on his horn:

1./ Easiest to identify is one whole series of blasts called "Shevarim", a quick succession of broken sounds, short staccato blasts of the horn.

It is as though the Shofar were calling each and everyone of us separately, calling ^{all of} us ~~together~~, yet clearly distinguishing between

individuals. "RECOGNIZE THE INDIVIDUAL" The Shofar seems to say; PAY ATTENTION TO HIS NEED; SHOW CONCERN FOR HIS DISTINCTIVE, PERSONAL CONDITION.

~~the maximum amount of individualism in the world~~
Do you remember the term of "The Forgotten Man"?
During the great depression in the 1930s there was much talk about the so-called "FORGOTTEN MAN." In those days, he was the economically deprived and neglected. Today, the feeling of being forgotten is basic to the condition of the vast majority of people regardless of economic status. The mass society in which we live, the computer age, which reduces humans to digits, has insinuated into our consciousness the feeling of not counting very much as a person, of not mattering, really, as a single individual.

When Henry David Thoreau was a young boy of 6 he was introduced to an adult visitor who, just to make a little small talk, asked the usual question:

"What do you want to be when you grow up?"

Young Thoreau answered: " I WANT TO BE ME!"

The most natural thing in the world has always been for a person to ^{want to} be himself, to fulfill his own identity. Ours is the first generation to speak of an identity crisis. People go around feeling like strangers to themselves, wondering in their hearts what they are really like.

~~I wonder if~~ ^{Did} you see a Life magazine series earlier this year, entitled "Challenge for Free Men in a Mass Society".

It included the color photograph of a woman, perhaps a waitress or

cashier, walking away alone , at dawn, from a city block which is still lit up by neon-signs, yet the street is totally deserted. The hour is 5 AM. The caption suggests the thoughts of the woman:

At 5 AM you are really your own person.

You are the last survivor of the day before; everything is closed now. There is nothing you can buy, no one to answer to, nothing left to distract you from your own free thought....

You are alone with whichever of your feelings have lasted out the night.

When can you really be yourself ?

All day long you play different roles, trying to fit in, adjusting to other, larger patterns of belonging.

You are a mother, a wife, or a father and husband; you have a role in the family.

You are a saleslady or teacher, a business executive or lawyer: you must satisfy employers, clients, stockholders.

You belong to an organization or club, and you must meet membership standards. ALWAYS , YOU MUST FIT IN; meet the standards and expectations of others. When is there time to be yourself ? to satisfy your own standard ?

From the moment you step into your car in the morning and merge with the long line of moving vehicles, you are persuaded that you must fall in line, stay in line, run with the crowd,

fit into situations, play all kinds of roles in the family, in business , in your profession --- everything else seems to matter more than your own personal self.

The forgotten man is that inner man alone, bewildered , not

^{quite}
~~really~~ sure whether this restless, driven existence is really
 what life is meant to be ---- and feeling so empty,
 terribly empty inside.

Most people are discontented. ^{How strange that there is so much of it in a time of} ~~Despite~~ affluence, ^{why does} (a vague
 feeling of discontent clings to ~~them~~ ^{so many?} Is it because they do not
 know what they want? which is another way of saying that
 they have become strangers to themselves, They feel ~~the~~ the ache
 of the unfulfilled, yet ~~not knowing~~ what ~~is it~~ that they are
 missing in life?

Pascal was the first thinker to spot this typically modern
 condition, known as self-alienation; most of our troubles,
 he said, stem from the fact that modern man cannot bear to stay
in a room alone with himself.

Are we afraid to face the void within?

Are we ^{frightened} ~~scared~~ to find out that ~~what~~ we ~~most~~ lack ~~is~~ an aim
 in life, or that the aims of our society have no meaning for
 our life?

Chances are that each of you carries a pocketful of membership
 cards around ~~with you~~: you belong to B'nai B'rith which tries to
 secure civil rights; you belong to Hadassa which aims to strengthen
 medical facilities in Israel; you belong to all sorts of clubs,
 supporting worthy civic projects, but there is one membership
 that is different: your Temple! Its chief aim is not a ^{specific} cause,
 but you. It's number one purpose is to build you up inwardly,
 to focus on your state of mind, your attitude to life, your
 faith and your hope.

This is probably the only one of your affiliations whose chief concern is to enlarge the meaning of your life and inspire you to self-improvement.

Here you count. ^{should} Here you are somebody. The rest of the world wants a piece of you, your talent, your money, ^{your influence, your name} to use for something supposedly bigger than yourself. Here you come first, because we see no chance of improving the world unless we begin with you, for, like the sound of "Shevarim", mankind is a melody composed of individual notes.

2./ The second kind of sound you hear out of the Shofar is known as "T'ruah", a wailing sort of sound, undulating between high and low notes. It is the sound of warning.

In ancient Biblical times, opposite each king of Israel was a prophet who reviewed national policy in the light of the Torah. The prophet was the conscience of the nation.

Would that we had a prophet opposite the White House in Washington.
Who does the prophet's job today? *Would that we had someone to speak for the conscience of the nation.*

The tragedy of our time is that the voice of conscience has been muffled. Cain kills Abel and is unconcerned:

"Am I my brother's keeper?"

We have immured ourselves in thick walls of indifference. We suffer from the moral amnesia, called APATHY.

5 years ago the Eichmann trial made headlines in the U.S. For more than a year, there was detailed, dramatic reporting of the trial in newspapers, magazines, TV and radio. The picture of the slender, balding, bespectacled man with the sharply pointed nose and thin lips, appeared dozens of times. But when the trial of this biggest mass-murderer in history was over, how many people, do you

think, had taken enough interest to know what it was all about ?

A carefully researched public opinion survey showed that 41% of the public did not know that Eichmann was a Nazi; 67 % had no idea of the number of Jews killed by the Nazis --- and listen to this: 9% thought that Adolf Eichmann was a Jew!

Apathy, disinterest made the average reader skip over the story of this blackest page in human history --- the same way we are now skipping over the news about Vietnam.

Who, visiting Trenton this weekend would know that this nation is engaged in one of its most devastating wars ?

Already we have unloaded more bombs on Vietnam than did our bombers during all of World War II. Reliable defence dept estimates are that our forces will have to remain in S, Vietnam for 10 to 15 years. With a current casualty rate averaging about 2,000 American casualties per week *or 100,000 per year* a 10 - 15 yr. involvement would add up to between 1,000,000 and 1½ mill. American dead and wounded. The Vietnamese and socalled "enemy casualties" would be at least 3 to 5 times as many.

This is a democracy and we are the people. Do we want this ?

What do we think? We go about our business and don't want to worry about it. We ~~skip~~ ^{skim over} the headlines about Vietnam, ^{but} we don't want to read ^{the rest} ~~about it~~. And the fact is that we know next to nothing about that country where we are wiping out life, inch by inch.

James Reston in this morning's N.Y Times says that despite of Dean Rusk's valiant defence of our govt's policy, the majority of its critics remain unconvinced that the stakes in Vietnam are as great as our govt has made them appear and they believe that we could serve America and the world better by investing the sacrifice we are now making ^{in Vietnam} elsewhere in rebuilding our cities, in solving our Race issue, in helping the economic reconstruct. of Asian nations.

The synagogue does not want to replace the State dept and the Defence dept, ^{yet we} ~~when it~~ sound the "T'ruah" call of alarm, the wailing sound of consternation.

We cannot be silent when the death machine shifts into high gear.

I recognize difference of opinion on this fiercely debated question within our own congregation, yet I must say, at least for myself, that my conscience is outraged by what our nation is now doing in Vietnam.

Professor Abraham Heschel well expresses my moral anguish at the way we are pursuing this war:

" We are killing the Vietnamese because we are suspicious of the Chinese. The aim is to kill the elusive Vietcong, yet to come upon one soldier , it is necessary to put an end to a whole village, to the lives of civilians, men, women , and children.

" The absurdity of this war is tacitly admitted by almost everyone. Our presence in Vietnam has become a national nightmare, our actions are forced, we dislike what we do; we do what we hate to do. Is this a way to bring democracy to Vietnam: more explosives, more devastation, more human beings crippled, orphaned, killed ? "

(Vietnam: Crisis of Conscience, p. 53)

If the administration is so sure that we have a strong moral position, ^{in Vietnam} ~~then~~ why does it not bring this war to a vote. ~~in the~~

^{Does not} ~~the~~ Constitution ~~that~~ say that only the people through Congress may declare war ?

am not sure
~~whether~~ whether we ~~should~~ ^{should} stay ~~or~~ ^{or} pull ~~out~~ ^{out} of Vietnam, but
the bombing, ~~at any rate,~~ ^{i feel certain} is a mistake. Even Defence Secy
McNamara judged the bombing ineffective ~~from~~ as early as last
spring, ineffective because it did not cut down ~~our~~ our own
casualties; ineffective because it did not keep supplies
from reaching the enemy; ineffective because it did not
break his will to fight and ineffective because it did not
bring him to the Conference table.

All the political analysts whom I respect, including
Fulbright, Walter Lipman and Arthur Schlesinger call the
bombing a terrible mistake.

But more painful than all this division and confusion
~~of council~~ in high places is the business-as-usual attitude of
the vast majority of the people. Have we no heart?
The embattled Russian poet Andrei Voznesensky recently wrote
a poem ~~engagement~~ which includes the line:

THEY'VE TAKEN OUT OUR SENSE OF SHAME
AS AN APPENDIX IS REMOVED.

I fear that pity and compassion have likewise been surgically
removed. *There is a point in Fulbright's judgement:*

~~Has~~ the great society ~~become~~ ^{has} become the sick society?

3./ Tomorrow night our services will end with the " T'kiah" which is the only other sound one can make with the Shofar. It is a clear call, a signal for action.

To speak and to pray, yet fail to act , would be a betrayal , a case of hypocrisy similar to that ~~of an~~ 11 year old new candidate for scouting whom I overheard the other day. He was trying to memorize the scout law in preparation for his tenderfoot badge:

A scout is trustworthy, loyal, helpful, friendly courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent.

Knowing this boy to be a bit of a rascal, I said to him:

"Say, this is going to be a busy year for you, doing all these fine things!"

Not really, replied the boy, we only have to memorize them, not do them.

It is the genius of the Jewish people to have created not merely a creed to recite , but a way of life to practice.

In Biblical times, the "T'kiah" call of the Shofar summoned the people to perform one of the most difficult deeds: to set free their slaves and to return mortgaged property to the original owner.

Of course, it wasn't the signal itself that produced such action. The effectiveness of the signal depended entirely on the year-round education of the people. It worked only because the people had been properly trained.

The effectiveness of the synagogue's call to action


likewise depends on our year-round participation and training.

Over 700 families, united in this congregation, represent a ~~considerable~~ power in this community. What is the record of social action by Har Sinai as a congregation?

I regret to say that it is largely a blank page.

^{Temple's}
Our organization chart calls for a community affairs committee to take the initiative. ~~Our President has indicated that he will not accept the chairmanship of this committee.~~


This committee has had a long sleep all year long.
Efforts to find a chairman have so far been unsuccessful.

How soon, you as a congregation, will put your weight 
on the scale of decision with reference to the social issues of our city and nation, depends on you and your sense of moral responsibility as Jews.

The prophet Amos thought it inconceivable that our people would ignore the call of the Shofar:

"Shall the horn be blown in a city,
And the people not tremble?" Amos 3.6

Your faith is calling you on the various levels of SHEVARIM, T'RUAH AND T'KIAH

We want to reach ~~each~~ ^{individually} of you  on the level of life's personal meaning

We want to soften your heart with concern, with pity & compassion

We want to rouse you to action.

You sneer at organized religion?

Organized religion has surely not done all it could, *but would you do more*
~~but even less good would be done without it?~~

This is not the age in which we can go it alone in morals or in religion. We need one another.

The Dubno Maggid said that he once witnessed the outbreak of a fire in a village. The terrified inhabitants began to scurry to and fro, each one trying to save only his own possession; A wise man, observing this scene, said to them:

"Foolish people! Instead of each one of you worrying about himself, you should rather unite and work together to put out the fire at its source. Otherwise it will spread *each of* and you will ~~lose~~ *all that* lose *his* ~~is~~ *is yours.*"

"He spoke in Parables" p. 116

This defines the function of a congregation: to unite us in putting out the fire of evil wherever it breaks out so that we may save all that is dear to us: our lives, our decency, our honor, our hope. Amen.

Shame
on TV Screen

see R.H. 1968 - p 5

The Moon Slet - and the concern of 1.4 billion people
hospital bed \$70 per day - 30 million people below poverty line
14th or 15th on scale of infant mortality - the air we breathe is ^{poisoned} ~~on~~ ~~every~~ ~~polluted~~

Appeal

Dyson: Worry, but fix net

Come stally
on streets

① - Individual
Moonshot

^{thought}
We must not think in terms of
global flows, geopolitics
& economic & social abstracts
but think of the individual & his plight

Transcending social & economic lines is the psychological
a spiritual condition afflicting individuals - rich & poor
- Sherril

By Congress

We must restructure program so as to make
each member feel that he counts; ~~that~~

we must find a way of helping him, of giving him a way
of seeing him not only in this massive way
but in person to person encounters - within small
more intimate groups in which people can interact - as students, learners
as activists

This is 4th
day of ELLUL - If we still lived in the old Jewish Shtetl - we would notice
drastic changes in the mood & behavior of people.

Entertainment would cease

No more card playing

Men would let beards grow - as though in mourning

Some would subject themselves to a schedule of fasting
one or two days a week.

Expression of Sombre mood saying:

When Ellul comes, even the fish in water began to tremble

Time of anxiety. Last few weeks before R.H & Y.H -
known as יומי פחד Days of Awe, or literally
Fearful Days

What inspired all this anxiety? Why fear R.H & Y.H?

Jews had A sense of the seriousness & gravity of decision making
FACING PAINFUL CHANGES

What pain?

I like to illustrate the challenge we must meet
by pointing to the case of Bileam, a pagan prophet
who was commissioned by a coalition of Canaanite kings to
cast a spell upon Israel.

The Technique of casting spells required Visual Contact with the target of the spell — So Bileam chose an elevated Look-out place Bamot-Baal from which he could see the Camp of the Israelites — got ready to cast the spell, — but the words would not come out as he had intended.

So, Bileam tried again — but from a different location Zophim.

A 3^d time — from the top of Peor and failed again.

WHAT DID BILEAM DO WRONG?

Solomon Brewer: Bileam committed the most common error of all. He tried to correct a problem by persisting in various changes of location instead of changing his own mind self, his mind & his thoughts.

Call it the fallacy of the elsewhere — when things don't turn out right, fiddle with the external circumstances, instead of confronting your own personal fault or inadequacy.

Business & professional people who suffer reverses —

Possibly there may be a problem related to location, or associates or the various conditions of work — but if problem re-occurs in your new business or new job, moving about may not be the answer.

The answer might lie in an honest, though painful analysis of your own personality, a search for faults & defects within you as the real cause for failure.

Examine your personal relations: Have friends betrayed you?
 Are you embittered and disenchanted? Do you have a chronic
 problem in personal relations?
 The Cop-out is to tumble from friendship to friendship
 from relationship to relationships forever changing
 friends & partners — the fallacy of the elsewhere.

The painful approach which may lead you to the real cause of
 your ^{persistent} interpersonal relations problem — will be the
 self searching analysis of your own character. The fault
 may not be so much outside & in others but in yourself.

In the broadest sense we must apply this thought to the whole
 question of social reform.



Way of Life or Way of Talk?

By ALAN W. MILLER

*or maybe
A Way of Paying?*

IT WAS the pride and joy of the post-Mendelssohn liberal age that Judaism only tells you *what to do*, not *what to believe*. Judaism, it was argued, has no dogmas. You had to believe in God. You had to believe in life after death. You had to believe in the Sinaitic Revelation. Yes, but in *what God*, the God of Maimonides or the God of Abraham Ibn Daud, his famous critic?

Again, do we define life after death as portrayed in the more unsophisticated *Midrashim* or as Maimonides, Crescas, Albo and other medieval philosophers conceived of it? And what does the Sinaitic Revelation really mean? And is it necessary to point out that cognoscenti lock horns on what "God spoke" means? Is it a metaphor, an allegory or—sound waves in the air created by a larynx-less God? Whatever Jews may have in common, it is clearly not theology.

Josue Jehouda in his *Five Stages Of Jewish Emancipation* translated from French by Robert Lilienfeld, (A. S. Barnes, pp. 119, \$3.50) suggests five successive stages in the evolution of modern Jewish thought. First came Moses Mendelssohn with his exhortation to keep the rituals and—belief in what you want. Then came Moses Montefiore with his stress on philanthropy. Then came Adolphe Cremieux with his emphasis on international organization, the fight for Jewish civil rights in the temporal sphere. Then came Theodor Herzl with political Zionism and secular messianism, and lastly, argues Jehouda, we are living in an age when we are led to a belief in "doctrine as the only key to unified emancipation—the fifth stage in Jewish emancipation."

Jehouda's conclusions fail to give full weight to his sustained argument. Still, he sees through the facade of the *Wissenschaft des Judentums*: "... what remains of the interminable dialogues between the Torah and German philosophy? A mass of literature which attempts to explain Judaism whilst mutilating it to adjust to the laico-humanist mentality . . . what remains except alluring theories on a vague messianism of Israel, devoid of

substance, perfectly innocuous and on the fringe of Jewish spiritual destiny . . . an advance justification of the abandonment of Israel and national suicide on the pretext that Jews should be dispersed throughout the world to propagate Monotheism (of which, on the other hand, they have lost the true meaning, since it has been reduced by the New Jewish Learning solely to anonymous moralism without any foundation) . . ." (p. 34).

The philanthropic movement failed to save Judaism because it was concerned with the care of the Jewish body while ignoring the Jewish soul. Likewise, the trend towards organization which would save individual Jews "through the collective suicide of Israel" (p. 75). When the Jewish collectivity is ignored, Judaism is betrayed. Whether or not one agrees with Jehouda, his penetrating criticism is valid also for more recent Jewish attitudes. His analysis, limited to France, has relevance for world Jewry.

Albert Memmi, a Tunisian Jew who teaches philosophy at the Sorbonne, is married to a Gentile and does not raise his children as Jews, presents a brilliant, if agonized *apologia pro sua vita Judaica* in *The Liberation Of The Jew* (Orion Press, New York, pp. 303, \$4.95). Jehouda, despite his stress on the centrality of *doctrine* (theology) in the full emancipation of the Jew, never fails to acknowledge that for any kind of Judaism to succeed you have to have Jews — a Jewish people. He accepts Jewish statehood in Israel, insofar as he could envisage it, as part of Jewry.

Memmi finds the solution to the Jewish "problem" not in any theology, but in negating the Diaspora. "If Israel did not exist it would have to be created. If Israel should disappear it would have to be recreated. For Israel alone can put an end to the negativity of the Jew and liberate his positivity" (p. 294).

In *The Condition of Jewish Belief* (Macmillan, New York, pp. 280, \$5.95) thirty eight rabbis and theologians give their views on subjects ranging from the Sinaitic Revelation to the "Death of God."

The most distinctive of the contributors to this *Commentary* symposium is Richard L. Ru-

RABBI MILLER (Society for the Advancement of Judaism, New York City) is an articulate exponent of Reconstructionism. He has previously contributed to THE JEWISH SPECTATOR.

benstein, Hillel Director at the University of Pittsburgh and the "enfant terrible" of Jewish theology. He is far more acceptable to Christian theologians (Cox and Hamilton) than to his Jewish colleagues, though I am not sure whether it is deserved. His views are further elaborated in his recent book *After Auschwitz* (Bobbs-Merrill, pp. 287, \$5.95). Rubenstein was recently described as a "mystic nihilist" (by Albert H. Friedlaender in *The Jewish Chronicle*). It is a good description. Although he claims (and is supported in his claim by some "orthodox" Jews) that God conceived as Holy Nothingness has roots in Jewish mysticism, his version is negatively forbidding.

His great forte is that he stresses, far more honestly than any other of the contributors to *The Condition of Jewish Belief*, the subjectivity of all theology in our post-Freudian age: "All theologies are inherently subjective. They are statements about the way in which the theologian experiences his world" (*After Auschwitz* p. 246). A little more of this theological humility would have made some of the more dogmatic statements in the *Commentary* symposium—from both sides of the spectrum—more palatable.

Rubenstein also introduces a genuine new note in his account of Jewish ritual and myth. Here, I feel, he takes the Reconstructionist position a stage further than Kaplan and Eisenstein. He shows how "the psychological justification offers the most fruitful path for a contemporary rationale for Jewish religious belief and practice" (*After Auschwitz* p. 230). *Mitzvah* defined as folkway of the Jewish people to sanctify life is doubly endorsed by the Freudian and post-Freudian intuitions which spell out the social therapeutic dimensions, an awareness which often heightens the significance of *Mitzvah*.

Franz Rosenzweig, Samson Raphael Hirsch and Kaplan stand out as the main influences on Jewish thinking in America. Yet the bewildering diversity in finer detail surely demolishes the claim made by Milton Himmelfarb in a typically witty and perceptive introduction to *The State of Jewish Belief* that we Jews need more theology. It would seem, on the contrary, that the varieties of modern Jewish thought, as demonstrated by these recent publications, indicate that we have far too much theology, far too wide for any immediate consensus. What these scholars demonstrate is, in a sense, a contradiction. Jewish survival can no longer be posited on any Jewish type of life,

action or thought. No doctrinal or theological innovations will confer meaning on modern Jewish existence save the meaningful existence of the Jewish people itself. That is the matrix in which purely subjective preference for one theological stance over another makes sense. (What the brilliant Memmi surely needed in his youth was even half a respectable Jewish education!)

Our young people will not be motivated to the welfare of the Jewish people because of some new twist to the idea of Revelation or some new angle on the Omnipotent, Omniscient, Omnipresent, Omnibenevolent Supreme Being in the lecture room. They will be so motivated only if they can be convinced that there is a living Jewish People to which they belong, a people with an institutionalized sense of responsibility to Jewish and human life.

It is our attitude to and endeavors on behalf of the Jews in Russia which counts, not theological speculation on brotherhood. It is whether support for Israel expresses itself in encouraging Jewish self-help in business and industry by crucial and serious investing rather than by the making of a virtue out of a Federal income tax necessity. Until what the Editor of this journal has constantly referred to as the *pushka* mentality disappears I, for one, can do without abstract discussion on *gemilut hasadim*, *agape* and *eros* combined. Until some organized Jewish effort is made as an organic community to prevent the obscenity of Jews contributing lavishly to NAACP, publicly honoring Martin Luther King while at the same time hauling their children out of the public school system under a host of rationalizations and themselves running like scared rabbits to suburbia when Negroes move into the vicinity, I can do without theological excursus on the dignity of man. Himmelfarb would not agree but I find his desire for more Jewish theology evidence of Christian influence on an otherwise thoughtful Jew. We need more visible pragmatic manifestations of authentic Jewish living, not theoretical discussions about what Jews ought to believe in. However, this, too, is a subjective preference.

The "sixty-four-dollar Jewish question" is not "What do you think about Revelation, God and the Jewish Mission?" but "Do you want to belong to the Jewish People?"—with all the overtones of reality commitment and responsibility to fellow-Jews this question entails. I think it was

J. B. S. Haldane who once observed that he had never met a truly healthy man who worried overmuch about his body or a truly religious man who

worried overmuch about his soul. I have a feeling the same might be applied to the kind of people the Jewish people always aspired to be.

Rumanian Jews

By SIDNEY DU BROFF

THERE are 100,000 Jews in Rumania today. Fifty thousand are in Bucharest, fifty thousand others in seventy-three communities throughout the country.

My wife and I were in the office of Dr. Moses Rosen, Chief Rabbi of Rumania, Head of the Jewish Community, and for the last ten years, Representative in Parliament. A good-looking man of about fifty, with a square, grey goatee, his personality is powerful, yet gentle. He is very dignified, and one feels immediate respect for him. Easy to talk to, and not given to speaking in platitudes, he had agreed to come to his office earlier than usual in order to see us. Dr. Rosen is a man with immense responsibilities—a hundred thousand Jews depend upon him.

We spoke of anti-Semitism. "It is not possible to eradicate it," Dr. Rosen said in his extremely good English. "It was here for hundreds of years. The difference is that before reactionary governments encouraged and organized it. Now anti-Semitism is punished by law."

In Parliament Dr. Rosen represents the Jews. Officially he is the religious leader, but in fact must intercede on all other matters as well—emigration, the Jewish theater, any problem affecting the Jewish people, religious or otherwise.

The Rumanian Jewish population is elderly. The majority are fifty, sixty, or seventy. Most of the younger ones went to Israel. The young who have remained have no Jewish identification. A young man of thirty or so today would have lived twenty years without Jewish identification, Dr. Rosen pointed out. He would have grown up in the Stalin era and would know little about Jewishness.

"Young people have no possibility for Jewish life other than the Synagogue," Dr. Rosen said. "A Communist State doesn't allow National Youth Organizations. It is the principle of Marxist International—no organization of Jewish young-

sters. Religion is the only form of organization that the State allows. If you are a Jew, you can organize yourself into a Jewish Community."

The young, not attracted to the synagogue or its ways, find no other avenue for Jewish expression. But the Jewish Community newspaper, which has been published now for more than ten years, has a six-thousand circulation, and thirty-thousand readership, is avidly read by the young who have no religious affiliations, Dr. Rosen said. They want to learn about Jewish history and their Jewish roots. How many people fall into this category is hard to know.

Within a Jewish Community, consisting of a hundred thousand people, many points of view exist, some of them potentially, or actually, hostile to the regime. The Jewish Community itself may not be too eager to entertain elements lacking in religious devotion.

In Rumania it is not possible to have a Jewish cultural organization, Dr. Rosen told us. It is not allowed to divide citizens in nationalities—no organizations are permitted from a national point of view. All organizations are intranational. The culture must be the expression of the entire State. There could be no organization whose purpose is to read Sholom Aleichem, but an organization to read the world's great writers might encounter Sholom Aleichem. However, Jewish cultural expressions exist within the framework of religious expression.

The exception, or what would appear to be the exception, is the Yiddish Theater. It is a State Theater and has nothing to do with the Jewish religious body, or directly with Jews themselves. Like all the other theaters, it is a State entity, only in this one they happen to speak Yiddish rather than Rumanian. Dr. Rosen said it was dying. The audience is not Yiddish speaking. There is instantaneous translation into Rumanian, but even this failed to solve the problem. The State wants to close the theater, because of the small audiences. Dr. Rosen spoke to the Minister of Culture. The Minister said

SIDNEY DU BROFF is a free lance contributor to many journals. He is based in London.

that for every Jew who went to the theater and spent 10 lei for a ticket, the government spent 150. It was costing three million lei a year for the government to subsidize the theater, which has now been reduced to performing twice a week because of the lack of audience. Dr. Rosen's intervention has kept the theater from being closed altogether.

"Our synagogues are full," Dr. Rosen said, "with people in their fifties, sixties, and seventies. People who go to the theater are in their twenties, thirties, and forties. The young have gone to Israel. The group who would go to the theater is not here."

He felt that even the non-religious could come to his synagogue. "My sermons are not only religious." All Rumanian Jews are in one community. "Some are more religious and some less religious. I am Orthodox, but in my Temple you will find a choir . . . We don't have divisions as in America."

SOME Jews take no part in the Jewish Community, but these are a small percentage. Others attend only once or twice a year. "On Yom Kippur," Dr. Rosen said, "I have seen many Communists in the synagogue. If he is a member of the Party it is a contradiction to come to the Jewish Community. The Party has the right to ask him why he goes to the Synagogue. From the State point of view he can be religious and be in the highest position. But they feel if he is a Party member it is not good to come to *shul* . . . I can't say a Jew who came to *shul* was eliminated from the Party. They have a feeling it is not good, but they come on Yom Kippur."

What was Dr. Rosen's reaction to those who came only rarely? "To me all Jews are Jews, and if he comes to *shul* once a year, he is also a Jew." Were there many Jews active in the Communist Party who don't attend the synagogue? "It is not possible to say how many. Someone didn't come last year—but now he comes. It depends on the situation, the general atmosphere. It is a good atmosphere now. It is liberalization. The government understands the Jewish problem."

Dr. Rosen cited an example. "The Rumanian Government has made a great gesture of good will." A thousand Torahs, no longer used or needed in Rumania, were donated to Israel. "A gesture of understanding of our problems." They renounced an offer of a million dollars from American sources. "They approved my point of

view that a Sefer Torah can't be a thing you buy . . . The Czech and Polish Governments have taken money for them, but only the Rumanian Government has approved my point of view and allowed me to send them as a gift."

Regarding Israel, Dr. Rosen said that "the very fact that the State exists is a good thing for the Jewish people. But the politics of the State of Israel is another factor. This policy of allying themselves with one part of the world—America—is very dangerous, not only for the millions of Jews in the East, but bad for the State of Israel to exist in a situation of permanent war with its neighbors."

In principle any Rumanian Jew can go to Israel, though not in practice. The old may go, but not the young; engineers, academics, doctors cannot go. The State has invested considerable amounts of money in their education and has no wish to pass on these benefits to other countries free of charge. 1958 saw a large emigration, and most of the people who wanted to go, went. It is no longer a collective problem, but an individual one.

For the time being it is not possible for Rumanian Jews to visit Israel as tourists, with exceptions, but in the future it may be possible to do so. Israelis, however, may come to Rumania as visitors.

THERE are nine Talmud Torahs in Bucharest, with a total of 150 children in attendance. There is room for 1,000. There are few teachers. The children attend afternoons, upon completing their day at the State school. In 1949 there were 6,000 rabbis in Rumania, but now there are only four. There were thousands of ritual slaughterers, but now only twenty-three or twenty-four remain. These travel hundreds of miles every day to provide kosher meat.

Rumanian Jews consume about half a million pounds of matzos at Pesach. Kosher wine is also available. Fifteen hundred families received money and assistance from the Jewish Community—packages of food for the holidays, clothing for the winter. The State pays part of the salary of the clergy—of all churches, but provides no other forms of assistance, which must come from the community itself.

Dr. Rosen is a frequent visitor to America, Canada, and England, where he has often lectured. His brother-in-law is Chief Rabbi of Scot-

The Synagogue in
an age of Crisis

Hyph. Tel. by Simon

May 1968

VSA ^{has} backed away from Vietnam and may now be disposed to lapse
into a worse mistake than was our over commitment in Vietnam.
We may now, in understandable rebound from this debacle, lapse
into an ill advised aloofness and fatal non-involvement -

an abdication of our responsib. as a great power

Mark Twain said the cat ^{after jumping on a hot stove} has enough intelligence to learn from
its experience ^{not} to come near the stove when it is hot - but, unfortunately
the ^{burned} cat won't come near the stove even when it is cold.

We must have more than animal intelligence. We must not draw
unwarranted conclusions from our experiences. One ordeal in Vietnam
must not seduce us into ^{our abdication of responsibility} [a posture of fatal irresponsibility].
America ~~still~~ ^{continue to} must play a strong role in a chaotic world and
if necessary use its military power though less recklessly than we did in Vietnam.

I see difficult days ahead. We live in an age of global revolution.

A tide of rising expectations has inspired many millions of formerly apathetic
masses with acute discontent & militancy. Governments, social systems will be
toppling in rapid succession. Our own youth is no terrible grandeur.
They have lost confidence in _____ and now I could enumerate
everything former generations believed and trusted.

Our youth have no confidence in the wisdom of their parents (for which
I don't blame them) They have no confidence in progress, in the possibilities
of peace, in the blessings of Science, democracy & America.
They have no confidence in Religion (at least the kind of relig. which
is exhibited in their own family) They have no confidence in
Civilization.

If ever there was a generation that needs help this is it.
How can we strengthen ourselves inwardly to face
the troubled times, to make decisions, to uphold standards when
everything seems to fall apart?

① To Walk Alone is Death: The desperate need
for association.

There is a saying that he who walks through the desert alone
walks to his death.

Let no one venture to find his own way all alone through the
wilderness of our age.

I know very few, if any, whose vision is so clear, whose judgment
of moral issues so sound, ~~that~~ that he could pick his way
through the shifting sands of this bewildered age.

In regard to child-rearing, sex morality and all the great social
problems of our time, most everyone has become skeptical, unsure of
himself, conscious of dilemmas and seeing at least 2 sides to every
question.

~~There is no need to issue the warning of~~
~~my death~~ ~~his statement describes~~ Trust not thyself until the day of
my death" ^{to his generation which has suffered} the general loss of self confidence.

Modern man doesn't trust himself on any great an
There is a very helpful hint of a solution ^{in a later passage} in Pirke Arot -
"Do Not Render Decisions Alone"

In the search of the right way, lean upon the reassurance
of a consensus. This principle of Jewish jurisprudence applies
to constructing a way of life in turbulent times.

This is a time when it is good for concerned people to cluster together to support one another in the search for moral & spiritual truth and to reaffirm one another in honestly held convictions.

② The Need for ORGANIZED RELIGION

If ever there was need for organized religion, this is the time, for religion as a personal, strictly private affair would be like a single flower trying to grow ^{solitarily} out of the crevice of a rock.

It is true to speak some honest, blunt words about Organized Religion. O. R. has been the whipping boy of ~~so-called intellectuals & liberals~~ ^{such spokes who never outgrow their splenetic superficiality} for ~~more than a generation~~ ^{most all - at least}.

O. R. is accused of being mercenary — as though schools, hospitals & public institutions could be run for free

O. R. is accused of harboring hypocrites, as though all other associations consisted of angels

O. R. is accused of being religiously dull, uninspiring & unproductive. I like to examine this charge more closely.

First, I shall grant that every Church & Synagogue includes days, programs & activities which can best & most accurately be described as dull, uninspiring & unproductive.

But, now let me ask you: which institution of your acquaintance is consistently exciting, inspiring & totally effective?

An institution must not be judged by its lowest level of performance but by the total range of its service.

Would it be fair to write off our ^{organized} education system in view of its many departs?

Would it be fair to condemn institutional medicine because there are many cases of negligence & malpractice reported about many hospitals?

Is it fair to condemn organized religion as represented by the Synagogue because occasionally a sermon proved disappointing, or the preacher read on one or several occasions, did not seem to meet your personal need?

The Synagogue is not always a fountain of misprach but, I challenge you to name any institution in the Jewish or general community which more conscientiously tries to make people aware of life's higher values.

I challenge you to name any other organization which more tries ~~now earnestly~~ to take itself seriously, often rushes a stab at you ^{at your conscience}.

Most of you ^{us} pay dues to several secular organizations
B'nai B'rith, Council, Hadassah A.J.C. A.J. Committee 204

in which of these are you more than just a dues-paying member paying lip service to its aims?

One secularist critic mocks ^(the Synagogue) religion because so many of its members attend only a few times a year.

Ash you self which, if any organization, you attend more often than that.

~~In perspective to about 600 adults &~~

In my own month the number of adults & children present at our services would total some ⁵⁰⁰⁻ 600 adults & 1000 children & youth — is there any ^{Jewish} cause or purpose drawing comparable numbers each month?

And now let's not talk numbers but content
~~What do we see~~

What ~~intellectual stimulation~~ ^{or spiritual} moral challenge do
you receive regularly from any organization ^{or institute}
other than the Synagogue?

[Refer to Milton Himmelhub's Commentary - May 1968]
Article on Synagogue

The fact is that the Synag. with all allowance for
shortcomings & failings, is by far the most
serious & genuine moral & spiritual concern.

There is absolutely no other association with ideal purposes
so consistently pursuing them and even though the pursuit of these
aims is often feeble and unproductive, at least the Synagogue
maintains its focus of attention upon these spiritual values of
~~Jewish~~ human existence.

And do not forget this: Synagogue attendance
& participation in its various activities is not
the highest step of Jewish life, but rather its
broadest base

The Synagogue is the entrance for meaningful
Jewish life. It is not meant to be the place
to dwell in, but rather the place from which to rise to
higher, more intense forms of Jewish experience.

The Synagogue, at its best & most productive, should help
[motivate] you live Jewishly in your home; it should start you
off on a personal program of Jewish study & ~~personal prayer~~ ^{personal prayer}.

The public lecture & worship program of the synagogue is only
the broadest common level for such experience.

If you fail to imbue your private life with
worship & intellectual discipline Jackson demands of
you at home, if you fail to heed the Synagogue's constant
appeal to you for this purpose ~~it is your~~
fault, not the Synagogue's ^{& if consequence} ~~intellectual~~
demands an amended, very superficial
& very feeble force in your life.

3) For those who Really Come to Live
an intensely Jewish life - offer
the Religious Liberty Idea

At end ask all to sign &
Sign up Sheet for various levels
of Jewish activation: Activities
Mitzvah Program Study - Discipline / Liberty -

ELLUL, MONTH OF PREPARATION

Aug 30, 1968

[Heshvan
is the other]

I should like to comment on this month of Ellul & its significance. It is one of 2 months without a holiday of its own but derives importance from association with the following TISHRI. Ellul is 2 months of preparation.

~~Ellul is 2 months of preparation~~ — pointing toward Rosh Hash.

ARE YOU AWARE OF IT? Do you know of any specific program of preparation prior to the High Holy Days?

Spiritual malaise of modern Jew is related to his lack of preparation for the religious acts in which he participates from time to time.

Somewhat, many of us think we can take religion like a pill — just open your mouth & swallow it.

On the spur of the moment, we grab our car keys & drive up to Synag for a bit of religion — and are surprised that the songs & prayers don't seem to take. We sit in ^{apathetic} ~~our~~ ^{wonder why} ~~nothing~~ is happening to us inside.

Why is there so little personal response of faith? Why are we so cold, lacking the ^{spir. fire} spark, the intensity, the enthusiasm of religious excitement?

Well it would defy human nature if we could
just drop in and come out of the synagogue
religiously charged. It just doesn't work
that way.

Consider a girl going on a date.

Days ahead she thinks about it
she has her hair done - or puts it up in rollers
Hours before, she takes a bath,
selects a special perfume
chooses a particular dress
& accessories,
- even thinks in advance about the
topics of conversation.

When the fellow ~~comes~~^{arrives} she is mentally &
emotionally ready for a good time

In every realm of life - ~~we~~ accept the necessity of
long & systematic preparation:

A visit to the opera, to a museum, a social
engagement, an athletic or sports activity -
is always preceded by ~~careful~~^{appropriate} preparation
to set the mood, to put us in the proper physical & mental
shape

It is irrational to assume that Religion
 is the sole exception - that you can
 rise to heights of religious feeling or
 experience without the slightest personal
 spiritual preparation.

Our forefathers knew this well and therefore structured
 the month of Ellul into a program of intellectual &
 emotional preparation for the High Holy Days

①. פתח חסד - פתח חסד פתח חסד
Word composed of initials of a sentence
 from Song of Songs

Need to become aware of the core of our faith,
 namely LOVE RELATIONSHIP BETWEEN
 MAN & HIS MAKER

But how can you love an unknown?

The most needed preparation would be to
 seek more knowledge of God think more deeply
 "Prayer" פתח חסד
 Comes from word to pray "פתיח חסד" literally means: BRING TO MIND
 EQUIP ONESELF MENTALLY

No satisfactory religious feeling ~~experience~~
 can be passed without thought, reflection
 meditation, on God, the Being to Whom
 we relate

The realization that we, creatures of dust
 & ashes, depend entirely on the Eternal One
 for our existence

That His power rules not only the Universe
 but touches our personal existence ~~is~~
 this core faith ^{this God Consciousness} is the altar on which
 the offering of prayer is acceptable.

IN JUDAISM,

THOUGHT MUST PRECEDE PRAYER

The Mishnah [5.1 מ"ב ז"א] tells us that "The pious ones
 in former times used to arrive an hour before services
 in order to direct their thoughts toward God"

The very least we should do today, is to
 arrive in time for services to set the mood
 for prayer and not drop in breathless, distracted
 and a distraction to others!

A special custom during T'Ulul was
to sound the Shofar every day as an alert
to call attention to the approaching days
of Awe

If we had daily services we would do it
too

Finally, during T'Ulul, special 11:50
services - penitential prayers were
instituted. During the last week prior to
Rosh Hash, on Saturday night,
near midnight, our people would
gather to voice feelings of penitence
in preparation for the great days of
Soul Searching & Judgement

This we shall re-institute this
year. Sat. Sept 14, at 11 PM.

The prophet Amos^(4.12) said

הַיְיָ יִצְחָק אֵלֵינוּ / יְהוָה
Prepare to meet thy God, O Israel

Let us regard these days of Elul as a time of spiritual mobilization.

Let us come to each service, resolved to shut out every day thoughts, giving full attention to every sentence & every word.

Let us seek instruction - the knowledge of God - from more serious reading, the Bible and other books of Judaism

And let us, lastly, ~~expose~~ expose ourselves to the penitential exercise of St. Chet so that the plow of repentance might open the furrows of our hearts for the spiritual seeds of the High Holy Day Season

THE CHANGE THAT ^{REALLY} COUNTS

Developed as
a Rosh Hashanah
Sermon in 1969

On this last sabbath before our High Holy days, we ask
 What is really the supreme aim of
 this unequalled spiritual mobilization
 which ~~will~~ begins Sunday night with Erev R.H.
 and reaches a climax nine days later on Y.K.?

What should be our goal?

I would like to answer by way of a historical incident described
 in the Book of Numbers, chapters 22-24.
 EXODUS - VICTORIOUS ADVANCE ON PROMISED LAND -
 SUMMIT CONFERENCE OF CANAANITE NATIONS
Balaam, chief of the Midianites engaged to cast a spell
 upon Israelites.

Balaam Superior personality - though non Jew, ^{recognized as} ~~called~~ "prophet"

After elaborate preparations, sacrifices, incantations, on a height
 overlooking the Israelite encampment
Balaam is inspired by God

& out of his mouth flow, to the consternation
 of his allies & him self,
words of blessing instead of curse

Balaam's fee is hastily increased, and he is asked to repeat the procedure, ~~but~~ ^{but, to make sure that this time he pronounce} a potent curse on Israel.

Balaam agrees to try again, but from another location.
Nu. 23.13

To the shock of all - something happens...
and then Balaam tries a third time,
again moving to another location from which to curse Israel

but there too - only words of blessing & praise for Israel come out of his inspired mouth (including the famous ~~these~~ ^{פיהו יצא ברכה וברכה})

3 times Balaam blesses Israel - Nevertheless in Jewish literature Balaam is invariably referred to as Balaam the wicked - why? where was his wickedness?

One of our great Bible scholars - Solomon BREUER offers an ingenious explanation: Balaam would have been an authentic man of God if he had uttered his first prophecy and stopped.

But when he agreed to try again and still another time from different locations

he showed himself a misguided man - a man clinging to the illusion that a change of place could alter a moral or spiritual condition.

Balaam overrated the external circumstances.

~~to keep us from making same mistake~~
The blessing or curse do not depend on the place you occupy, but on the qualities that make you what you are.

Essentially, this is the message of our High Holy Days:

THEME To recognize the human condition, with its blessings and curses, as determined not nearly so much ~~by external circumstances~~ by external circumstances, and for more than we realize by the inner equilibrium of moral & spiritual force.

① POLITICAL REFORM WITHOUT SPIRITUAL CHANGE IS FUTILE

Take the problem of race relations : Moving up to top place in Presid. Campaign
will agitate every community
will be heard in every pulpit

What we most need to realize these High Holy Days is that changing the external circumstances only

- i.e. new housing
- desegregation of schools
- economic assistance
- fuller employment

necessary as these measures may be - in themselves they will not be decisive. The most urgently required change is a basic change of attitude by Whites toward Negroes -

a new spirit, a new rapport)

That, at any rate, is the ultimate conclusion of the famous Kerner Commission report.

If we cannot accept inwardly our black fellow citizen as equal, we shall not treat him so, no matter what the law says.

In the last 50 years revolutions in Russia, Europe, Africa & Asia have produced enormous political change. The map of most continents have been changed beyond recognition —

New flags, new constitutions, new boundaries of sovereignty

but all the old tendencies toward corruption, exploitation and abuse of power remain.

The masses have only changed master.

The trappings and scenery has changed, but the human tragedy is still being played to the old script. Political reform is meaningful only when it grows out of the moral improvement of the people

① CAREER

This is a time also to review our own ^{personal} "anxieties for change" — what do we really want to change?

Many overrate the importance of external change — such as a new position, a new home, move to a new city or neighborhood. Changing our material, economic

and social position may not nearly be as decisive, for blessing or curse, for better or worse, than these intangible, invisible inner changes of our attitude, our values, our goals, and our image of ourselves.

Our essential well-being is more dependent on the equilibrium of within - our peace of mind & soul - than the particular set of circumstances surrounding our existence.

③ HEALTH - The Therapeutic Value of Spiritual Factors
There is now a substantial amount of scientific evidence that this applies even to our deepest personal concern, our health.

A 3 day Conference sponsored by the New York Academy of Sciences was recently concluded on

The Psycho-Physiological Aspects of Cancer.

It brought out that "The way a person handles certain emotional stresses may somehow set the stage for the development of cancer."

Emotions not properly expressed are side tracked thru the Central Nervous System which in turn affects the body hormones and immune response in such a way as to permit the development of cancer."

Emotions don't cause the disease, but rather create the physiological climate in which a person becomes more vulnerable to the agents which produce malignancy.

Judaism generally, but especially during these high holy days, reminds us that our 1st priority is the change within.

The idea that

Social improvements, our personal careers even our physical health ~~are generally seen as~~ results from ~~a matter of changing~~ external conditions & circumstances ~~is not wrong~~. It just is not the full truth.

Man is also mind and feeling and will — and if these remain unchanged you haven't changed

2 things. [^{we reaffirm the} ^{REUNION} ^{role of the synagogue in keeping & motivating people spiritually} ^{for social reform — in helping individuals reorientate themselves before} ^{Spiritual} ^{they try to relocate — in making available} ^{the therapeutic value of religion.}]

OUR INTERIOR RESTORATION

That is what Rosh Hash & Yom Kippur is ~~the~~ all about.



September 16, 1968

Rosh Hashonoh Services

EARLY EVENING SERVICE

Rabbi Oppenheimer will preach

Sunday, September 22

6:45 p.m.

LATE EVENING SERVICE

Rabbi Karff will preach

Sunday, September 22

8:45 p.m.

EARLY MORNING SERVICE

Rabbi Karff will preach

Monday, September 23

9:30 a.m.

LATE MORNING SERVICE

Rabbi Oppenheimer will preach

Monday, September 23

11:30 a.m.

Children's Service

Monday Morning, September 23 at 11:20 a.m.

in the Temple Foyer

(Please Use 54th Street Entrance Only)
All children in Sinai Religious School and
their friends are cordially invited to
attend these services.

Sabbath Eve Service

LOUIS L. MANN CHAPEL

every Friday 5:30 to 6:00 p.m.

"A THOUGHT FOR THE WEEK"

SOUTH SHORE DRIVE AT FIFTY-FOURTH STREET

Dear Congregant:

A New Year is upon us. We plan our Congregational life against a backdrop of turbulent uncertainty. How desperately we need wisdom and courage to sustain us.

Let us seek to discover — by study, prayer and communion with each other — what this hour demands of us as sons and daughters of the covenant. Let this be our spiritual agenda for the days that lie ahead.

Mr. and Mrs. Stanley Jarrow join Rabbi and Mrs. Oppenheimer and the Karff family in wishing that you and your dear ones "may be inscribed for a good year."

Fondly,



"THE SOUNDING OF THE SHOFAR"

Excerpts from Justice and Mercy by Max Arzt

The shofar's sound of hope

The Torah designates the first day of the seventh month as "a day of blowing the horn" (Num. 29:1).

Among the ancient peoples, the celebration of a new year was marked by the creation of shrieking, deafening noises, whose purpose was to frighten off evil spirits and demons. The *shofar*, however, is sounded not to drive off evil spirits, but to bring men closer to God, and to invoke His merciful remembrance of them (Num. 10:10). It is God (*Elohim*) "who is gone up . . . amidst the sound of the horn (*teruah*)"; it is the Lord (*Adonai*) who manifests Himself with the sound of the *shofar* (Ps. 47:6). This verse is said by the rabbis to inform us that at first God ascends and sits on the throne of severe judgment, but when the people of Israel take the *shofar* and sound it, He leaves the throne of judgment and sits on the throne of mercy (*Leviticus Rabbah*, 29:1). The Bible verses in the *Musaf Amidah* which accompany the sounding of the *shofar* enlarge on the *shofar's* message of redemption. They celebrate the "coronation of God" (*Malkhuyot*) as sole Sovereign over our lives and avow that, as our Judge and Arbitrator of our destiny, He will "remember" us (*Zikhronot*) with merciful consideration; and, as Lawgiver and Redeemer, He will bring us to messianic redemption (*Shofarot*). To avoid a despairing interpretation of the *shofar* sounds, the Mishnah forbids the inclusion of any biblical verses expressing forebodings of punitive chastisement among the ten verses which are to accompany each of the three sets of *shofar* sounds (Mishnah R.H. 4:6).

The symbolism of the shofar

Maimonides offers as the rationale for the sounding of the *shofar* the fact that this rite is ordained in the Torah. But he proceeds to suggest that, in addition, there is this exhortation that we can discern in the *shofar* sounds:

Awake, ye sleepers from your slumber, and rouse you from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, ye who forget eternal truth in the trifles of the hour, who go astray all your year after vain illusions which can neither profit nor deliver. Look well into your souls and mend your ways and your actions; let each one of you forsake his evil path and his unworthy purpose, and return to God, so that He may have mercy upon you (*Hilkhos Teshubah*, 3:4).

"A prayer without words"

Professor Saul Lieberman characterizes the *shofar* sounds as "a prayer without words." The sounds induce in us a range of emotions that surge in the heart, of thoughts that race through the mind. We think of the situation of man, "his works and his ways, his thoughts and his schemes," as the introduction to the *Zikhronot* expresses it; we are awakened by the awesome *tekiah* sound to the multiple dangers that threaten human life and make it so precarious. The weird, plaintive *shevarim-teruah* notes which follow serve to remind us that the fears that we fear often come upon us, that human life is frequently the bearer of tragedy and frustration. But not for long are we allowed to wander in despondency. We are lifted to the heights of a bright hope as we hear the *tekiah gedolah*, the prolonged concluding blast. This hope is one of redemption—the redemption of man from the inner and outer "drives" that threaten to efface the divine image in which he is made, the redemption of Israel from the yoke of exile, and the liberation of all mankind from exploitation and tyranny.

ROSH HASHONOH SITTER SERVICE

Parents of young children may avail themselves of the Sitter Service provided by Sinai during the Rosh Hashonoh Morning Services. Children should be brought to Room 212, the kindergarten room, on the second floor.

Eve of Rosh Hashonah
Sept. 22, 1968

FACING A TIME OF TURBULENCE

לשנה טובה תבוא *ת"ב* May you be inscribed for a good year in the
book of life. ~~XX~~

is ~~my~~ inspired by consciousness of so much good that has been
bestowed upon us in the past. Tonight, in the midst of beloved
family and ^{of} so many people dear to our hearts, we thank God that
He kept us alive and preserved us. Allow me a strictly personal
reference. This is the 18th time that I am privileged to celebrate
a new year with you. 18 is spelled in Hebrew with the letters *יח*
which also spell LIFE. May this be a year of life and health
for all of us, a year of life for our congregation and ^{of} revived
strength for our heritage.

We are bidding farewell to the year 5728 and we welcome the
year 5729 after the presumed creation of the world.

The Chinese do not number their years but name them.
The year of the rice-bowl might be a year of prosperity. The year
of the eagle, a year of victory. What name would be appropriate
for the year that just ended ?

Should we call it the YEAR OF THE KNIFE , the year of relentless blood-letting in far off Vietnam, where our losses already outnumber those of the Korean war, where week after week the long silent procession of the dead is joined by another 400 or 500 of our youth ?

Or, should we call it the year of the TANK, the year in which a brave small federation of peoples, the Chechs and the Slovaks, lit the torch of freedom for 7 short months only to have it ~~flattened~~ and extinguished under the heavy tanks of Communist imperialism .

Or would it be more fitting to call it the year of the CLUB, the year when policemen again and again were called into action, swinging their clubs against racial rioters in Cleveland, against students on the rampage at Columbia and against political demonstrators in Chicago .

I don't know which symbol would be more descriptive, -- the knife, the tank or the club, -- but I am certain that this past year will go down in history as a year of brutality, a year in which insensitivity to human pain matched the callousness of the Nazi era. In Biafra a whole people is being wiped out:

6,000 people, mostly children, are dying each day of hunger. The world knows what is going on; photographs of the children with matchstick legs and swollen bellies have been published in all the papers, but the conscience of mankind hardly twitched at this newest case of genocide. The U.N. is sitting this one out.

In the middle east, 15 months after the 6 day war, the Arabs, emboldened by the immense flow of Russian arms are openly calling for the next round. Let me quote you from a letter which I received yesterday from a well informed friend in Israel:

"The position with the Arabs here is very depressing. There seems to be no prospect of peace and my own personal opinion is that a fourth war is inevitable. The only factor which can influence matters in another direction would be a major reconciliation between Russia and America."

The prospect of such a reconciliation, after Chechoslovakia⁶, is more remote than ever. Meanwhile the whole world watches ~~xxxxxxxxxxxx~~ and does nothing.

HOW DOES ONE REACT TO SUCH AN AGE ? What is a proper response to a sequence of brutalities which escalate violence

at home and abroad and ~~XXXXXXXX~~ give us the dismal feeling that we are sitting on top of a powder keg ~~XXXXXXXXXXXXXXXXXXXX~~
~~XXXXXXXX~~

1. SHAME

The first response of decent people to today's troubled times is exemplified by Professor Christian Barnard, the great S. African heart surgeon. On a recent visit to a Jewish orphanage in Capetown, Dr. Barnard was asked to say a few words. Picture the scene. Tall, slender, youngish looking Dr. Barnard, surrounded by 45 Jewish orphans. The famous surgeon began to speak:

"We have emerged from the era of concentration camps. We have taken the heart of a colored man and transplanted it into the body of a Jew. Then, we treated him with medicines which had been produced by Germans."

At these words, his hands began to tremble, his eyes filled with tears:

"Pardon me, my children, but I am overcome by emotion" said Dr. Barnard as he abruptly ended his remarks and turned away.

WHAT WAS THE REASON FOR DR. BARNARD'S TEARS ?

Unfortunately, the reporter who covered this incident failed to ask. So, we may all speculate. My own guess is that

Dr. Barnard was overcome by a beautiful vision:

A black man's heart, saving the life of a white man---
a Jew --- who, following an almost fatal relapse, was
healed through medication created in Germany, the
land of antisemitism and gas-chambers...."

Dr. Barnard caught a glimpse of the possibilities of
reconciliation, of human helpfulness, ^{joining blackwhite, Jew & gentile} so that a new cooperative
global society might flourish, where life would be saved not
destroyed, where the years of man would be prolonged, not
wasted.

What a great age this could be! If only
peace and security permitted us to exploit the potential

of science and technology, the immense new wealth to be drawn
from the depths of the sea, the enormous advantage to be
gained from control of outer space.

Who would not break into tears when seeing this
tragic contrast between vision and reality, between the
attainable age of plenty and the present peril of cities torn
by civil strife, universities demolished under a hail of
paving stones, and nations pouring their billions into engines
of death, while the violent temper of our times cuts down the
flower of our youth and slays ^{our finest} ~~leaders~~ ~~such as~~ John
F. Kennedy, Martin Luther King and Robert F. Kennedy.

The morning after Senator Kennedy's assassination, a
New York T.V. station cancelled all programs and for 2½
hours projected on its screen the single word SHAME.

I think that Dr. Christian Barnard's tears at the Capetown
orphanage were tears of shame. Our first response to world

conditions ^{today} must be deep, burning shame and compassion,
2. CARRY ON — IS ANARCHY was out (?)
but there is another response, not on the emotional level, ^{anti-establishment}

not expressed in words and therefore easily overlooked.

In Dr. Barnard's case it is the fact that he is carrying on with his work. He is not just weeping and folding his hands, but, despite everything, despite the deplorable world situation

~~XXXXXXXXXX~~, he is doing his job. The most important positive response ~~XXXXXXXXXXXXXXXXX~~ to turbulent times

is the stamina to go ^{on} with tasks that must be performed.

The clerk who puts in his hours, 9 to 5, the teacher,

the engineer, the doctor, the housewife who manages an orderly home where children are raised and ~~learn~~ learn the meaning

of sharing and loving, even the businessman whose fair

trade maintains confidence in our society, ---- all those who

carry on in their daily tasks, are ^{making} ~~performing~~ the most effective

of all possible contributions to ~~that peaceful~~ ^{the} fabric of

~~social~~ social existence in which reason and decency still

have a chance.

(- is surely the way out ?)

3. Progress Through Friction

third

There is still a ~~fourth~~ way of reacting to a time of

turbulence. There are many Americans, perhaps in the millions,

who deeply believe that the country is going to the dogs.

They are frightened by an ugly mood of vengeful extremism. As more and more black people condone violent militancy, the inevitable white backlash is gaining furious momentum ----- and where will it all end ?

A_merica is torn and tormented by tensions such as have not been felt in a long, long time. Old party loyalties are snapping under the pull of polarization between the blacks and the whites, between the hawks and the doves. There are threats of violent over-turn and ~~still~~^{even} more violent repression. Are we on a deadly collision course ?

Before you run scared, see the positive side of all this turmoil: For one thing, there is no apathy in America now. Enormous passions have been aroused. There is now, at last, a fierce involvement of more people than ever in the great issues of war and peace, pverty and plenty, black and white. Only the most naive would expect that issures of such magnitude could be debated nicely and gently in the style of a p@lite little tea drinking circle, with nothing louder than the clinking of fine bone china.

The confrontations are so violent because the issues are so big and, for the first time, are being tackled in earnest. Ten years ago, we were in Vietnam and nobody gave it a thought. It is now being recognized by the people at large as the crucial question of this nation's foreign policy. After some 50,000 dead and hundreds of thousand maimed and countless billions spent, there is a new urgency in our discussions related to vietnam which merely proves that we cannot be far from the moment of basic decision.

It is the same way with the problem of poverty and race. All previous government action in this area can be summed up as ~~mere~~ preliminaries. Now, for the first time, we are confronted by negroes, not merely speaking and hoping for equality but actually ~~they~~ breaking through old demarcation lines of social and economic inferiority and pressing on toward real equality, ~~and~~ Also, for the first time, the facts and figures are in as to what it would cost to rehabilitate the negro and rebuild the cities of America....No wonder there is screaming on both sides, those who want their full share and those who hate to pay the price.

This great internal conflict, called THE URBAN CRISIS, or THE WAR ON POVERTY or the RACIAL CONFLICT, has one casualty which we should be glad to suffer: it is the mistaken notion that progress runs in a straight, upward line of automatic evolution.

Nothing of the sort.

HISTORY EXHIBITS TIME AND AGAIN

PROGRESS THROUGH FRICTION.

At the turn of the century,

the ruthlessness of monopolistic big business resulted in the federal controls of the Teddy Roosevelt era and the economic anarchy of the Great Depression produced the New Deal.

is a ^{moral} anarchy - and it is
The current crisis may be productive of great advances.

Let us understand current events in the light of the rubber band theory.) It is a strange perversity of human nature which makes him want to go forward when he is pushed back.

Contrary to the opinion of conservatives who fear the reolutionary tendencies of man, the truth is that man is not revolutionary but sluggish. He needs to be goaded into a forward leap by the build-up of intolerable pressure. Like a rubber band, we gain a forward momentum when we are pulled back. Then, under the pressure of regressive forces ~~and~~ we snap back into the opppsite direction toward progress. *Every backlash produces a forward push*

I see the current politics of violence in Chechoslovakia, in Vietnam and in our own country as the prelude to great strides ahead. We shall through painful and costly trial and error first attempt many of the wrong approaches before we finally apply the only approach that will really work, the approach of justice.

Thomas Edison once hired a brilliant young assistant to help him develop an invention he was working on.

"Here is your lab," he said, "~~and here is your budget,~~ now go ahead."

The young man went to work enthusiastically hoping to lick the problem speedily. But, despite numerous experiments ~~and great care,~~ our young scientist got nowhere. Frustrated and despondent, he handed in his resignation:

"I am sorry, Mr. Edison, for wasting all your money, but the 500 experiments I made were all in vain."

"NOT AT ALL, YOUNG MAN, replied Edison, WE NOW KNOW 500 WAYS THAT WON'T WORK."

The year that has gone was a year of trial and error which need not be wasted if we learn from it the many ways which will not solve our problems.

We have been shown by events in Vietnam that military power alone is no way to establish a way of life. Devotion to democratic ideals cannot be implanted by saturation bombing.

Our costly failure will not be in vain, if we learn from ^{it} the meaning of the prophetic word:

Not by might nor by power

But by my spirit, saith the Lord.

~~It is inconceivable that Russian tanks~~
^{not} will permanently block the advance of freedom in Chechoslovakia.

There, too, events to come will bear out the prediction that weapons cannot shoot ideas.

Not by might nor by ~~power~~ power,

But by my spirit.....

The strongest vindication of our Jewish faith in a God whose power in history makes for righteousness is the turn of events in America's racial problem. We are finding out all the wrong

ways of handling this problem and we are paying for our mistakes.

Having reduced negroes to inferiority in 3 centuries of degradation, we find no escape from the responsibility of

the biggest human rehabilitation job any nation ever confronted.

If we refuse to pay the astronomic price which justice demands

~~of us~~ now, we shall pay later non-the-less, with heavy

penalties in addition, perhaps even with the total destruction

of our country. My faith as a Jew is not shaken but

vindicated when after so many years of racial injustice

America is told by the shape of events, loudly and clearly :

REPAIR THE WRONG , OR ROT !

In the second year of the Civil war a great American woman,

Julia Ward Howe wrote a poem in which she interpreted the

national tragedy as a divine judgement unfolding itself in the

painful events of her day. The poem, THE BATTLE HYMN OF

THE REPUBLIC, remains the best explanation of the raging

conflict of our own time:

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of
wrath are stored;
He hath loosed the fateful lightning of His terrible,
swift sword;
His truth is marching on.

WEEEX

WEEP FOR SHAME , YET CARRY ON
AND TRUST THAT JUSTICE WILL BE DONE! *Amen.*



Sept. 23, 1968

} reworked Rosh H.
Eve
Sermon of 1963

THE SHOFAR CALL: APPEAL TO CONSCIENCE

Since time immemorial, the most characteristic feature of this holy day has been the sounding of the Shofar. Moses

Maimonides explains the meaning of the Shofar call:

" The sounding of the Shofar is a signal that says: Awake ye sleepers; be aroused ye slumberers, and ponder your deeds.... Forsake each of you his evil ways and thoughts and return to God..."

Clearly, according to Maimonides, the Shofar is an appeal to conscience.

Ever since man has been aware of his conscience, he has tried to tranquilize it, ~~to put it to sleep~~ or fool it. A salesman called on the purchasing agent of a big company and immediately tried to bribe him with the gift of a bottle of whiskey.

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

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

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

We are all experts, my dear firends, in outmanouvering our conscience. Lord Bulwer called the conscience

"THE MOST ELASTIC THING THERE IS IN THE WORLD."

Let us examine the rules which apply to the sounding of the Shofar for these rules, I believe, tell us something about man's struggle with his conscience.

1. MOTIVATION

The first rule about the Shofar says that 2 persons must participate in sounding it: *The ^Tripa Sora and the ^Kipen*

The BAAL TEKIA, the one who actually sounds the Shofar, must stand next to the MAKREE, the "propter" who calls out the notes to be sounded on the Shofar. No matter how great an expert the Baal Tekia, he must sound the Shofar only when prompted by the Makree.

This rule suggests that in any deed or action in life, we should give close attention to that which really prompts us, our real motivation. ~~The ethical value of a deed depends on~~

~~its underlying motive.~~

A lady once told me that she suspected her husband had again been unfaithful. How do you

know, I asked.

"BECAUSE HE JUST SENT ME A LOVELY PEARL-NECKLACE."

WHENEVER HE
~~HE ALWAYS~~ SENDS ME A GIFT ^{I KNOW THAT} ~~WHEN~~ HE HAS A GUILTY CONSCIENCE."

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

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

(Blake)

What is the biggest weakness in education? It is not in method and facilities but ~~xxx~~ in motivation. The pupil studies, ---for grades, for prestige, not for knowledge. The result is that millions of college graduates receive their diploma and ditch the book. ~~They are finished with the pursuit of knowledge, finished with serious study.~~

The intellectual stagnation that sets in after college is formidable.

Or, take another problem of wrong motivation, the parent who is so generous toward his child. "He gives him everything." What prompts it? Are these showers of material gifts["] pay-offs["] for the denial of companionship, confidence and communication? Are we so eager to give our children luxury homes, swimming pools, cars and money ---- American teenagers buy or choose 20% of all automobiles and teenage girls are now spending more on their

clothes than do their mothers ----- are we lavishing so much material abundance upon them because we have little else to give them ?

Comparisons with the Jewish parent of 2 or 3 generations ago are in order. The typical Jewish family, ^{then} was poor and patriarchal. Parents, especially fathers, were leaders. They did not abdicate their responsibility, ^{at home} They had standards and did not hesitate to command and, if necessary coerce the children to meet these standards. They believed in the ~~the~~ priority of work over fun of education over money. They sweated and sacrificed for it; they put family honor and unity above all other values. ~~Their~~ ^{clear and} ~~Sex~~ standards were ^{strict}. They loved our people, shared its dreams and pinched pennies for the little blue box, collecting money for Israel or some other charity. Despite poverty, they gave their children everything that made life worthwhile. Even the East side kid who grew up in the squalor of the Ghetto, ~~hated its poverty~~ and was full of rebellion, ^{resentment} nevertheless, generally speaking, ^{even when he disagreed, he respected} hated only the poverty but ^{not} ~~respected~~ his ~~own~~ parents, for their standards.

Today, many of our youth come from homes whose material

individual outcast to
luxury is [matched by a] moral and spiritual poverty (program.)

One of the nation's most respected psychiatrists, DR. Benjamin B. Wolman, dean of the Institute of Applied Psychoanalysis, sums up the real issue in the current generation gap:

"I'm tired of wealthy people who give their children no moral values, coming to me and saying they don't know what's wrong with their youngsters.....What's wrong is that the parents are leading hollow, empty, shallow lives and not giving their children anything to hold on to."

AMERICAN JEWISH ARCHIVES
Tomothy Leary, the psychedelic seer of Millbrook, estimates that the percentage of young Jews in Haight-Ashbury is around 40 %. In an interview, Dr. Leary theorized that

"the Jewish flower children have joined the hippie movement out of rejection of the sham and hypocrisy of their parents' life.These young people, born after 1940, are not interested in joining the quest for more cars, more machines, and more material things. THE JEWISH HOME, Dr. Leary added, HAS LOST MUCH OF ITS ORIGINAL VITALITY AND ITS SPIRITUALITY HAS BEEN DULLED."

Is it ~~really~~ love when a parent gives all, but denies to the child what he most needs ? Is it love when a parent buys everything, but fails in his first responsibility ~~is~~ to be a model the child can respect? Is it love when a parent sends a child to the most

expensive schools, but also ~~sends him~~ into the world without faith in anything, without reverence for anything, without ideal or sense of higher purpose ?

2. ETHICAL AUTHORITY

The second rule about the Shofar says it must be a fixed series of sounds. The Baal Tekia can not use his imagination no matter how creative a musician he is. He must not improvise a new composition of Shofar sounds but render the required sounds in the proper order. What is the point of this rule ?

It conveys to us the principle of ^{ethical} authority founded upon tradition.

It has become fashionable among the new radical left to speak contemptuously of so-called "conventional ethics." They like to imagine themselves as independent thinkers who can improvise their own code of ethics. These great lovers of independence make a big to-do about their own personal conscience.

"My conscience is my guide."

I would ask: ^{What} ~~Who~~ informs your conscience ?

^{What} ~~Who~~ shapes it ?

^{What} ~~Who~~ supplies content and standards for your conscience ?

When you say, "My conscience is my guide," ---- all you may be saying in fact is "I don't want any interference."

"I don't want anybody to tell me what to do." Might not

~~the~~ the insistence upon one's own conscience be a clever way of escaping ethical obligation? Should every person

be free to write his own ticket in moral matters?

Should every person be his own phys. c. i. e. Is every man qualified to be his own architect?

The word "conscience" means literally "knowing with

them", sharing their ideas. It presupposes a community

of whose standard I am conscious. In Jewish ethics, it is the

community that guides the individual not the other way around.

Every Jewish Mitzvah represents a community consensus of

obligation, not personal opinion. No single human being

lives long enough and has a wide enough range of experience and

If you say "My Conscience is My guide", depending on your own personal experience as basis for judgment, you are basing yourself on a pretty small ground!

is wise enough to write his own code of ethics. My personal

conscience, in order to be sure of itself, needs to be upheld & confirmed

by the judgement of others, *preferably* especially by the opinion

of learned *saintly* men of unquestioned integrity.

We pointed out that Sounding the Shofar in strict accordance with a fixed series of notes is to impress upon us the value of traditional authority.

The rule further requires that the Shofar be sounded from the ~~very~~ same place at which the Torah is read to the congregation. This identifies the Torah as the ^{Source of moral (and} authoritative model for our conscience. Consequently no Jew can claim to have a reliable conscience ^{until} ~~unless~~ he informs it and checks it all the time through study of the Torah.

3. PRINCIPLE AND PRACTICE

The 3rd rule of the Shofar says that a blessing must be recited before sounding it. ~~at~~ The wording of that blessing, ^{however,} is the subject of a revealing controversy in the Talmud. Should the blessing be for blowing or for listening, LITKOA OR LISHMOA ? The Talmud settles the argument in favor of LISHMOA i.e. LISTENING to the Shofar.

What was the principle behind the argument ?

It boils down to the question as to what is more important, to announce a great idea or to listen to it, to preach it, or to take it to heart and practice it.

Every religion, every movement blows its horn of idealism .

Each has its lofty declarations of high principles, but what is distinctive about Judaism is that it not only issued its great ethical declarations but also originated a concrete way of life, full of Mitzvot, commands and regulations, which translate the idea into practice.

Some say, "I am proud to be a Jew."

But what sort of pride is it? How does it express itself? A stamp collector who is proud of his collection constantly looks over his stamps; he knows every one and where it belongs, its value and history ---- and he wants to increase his collection.

Do you know what you are proud of in Judaism? How deeply involved are you personally in its study and practice? How many Jewish ideas and practices have you collected?

"I am proud to be a Jew"
Are you merely sounding your horn, ~~or are you actually responding to~~
~~the message of Judaism by listening, by taking it seriously,~~
or are you actually responding to the message of Judaism by listening, by taking it seriously, by shaping your life accordingly?

The Mishnah defines the minimum observance of Rosh Hashonah in these words:

A person who does not even enter the synagogue, but is walking near on^e or lives close to one and hears the Shofar being sounded..... if he directs his heart, i.e. concentrates his attention upon it, he has fulfilled his obligation."

The essential object of the Rosh Hashonah observance is to re-direct our hearts, to transform the random Jew who ordinarily stays out of the synagogue into a purposeful Jew who directs his heart toward his heritage and ~~whxxxxxxx~~ resolves to know it so that he might live by it.

May God grant that all ~~of you~~ who heard the sound of the Shofar this morning be aroused ~~into~~ stir up and refine their conscience. HAPPY IS THE PEOPLE WHO KNOW THE JOYFUL SOUND, said the psalmist (89.15) Happy, indeed, is the people who, hearing the voice of the prompter, are challenged to examine the true motives that prompt them in daily life..... *Happy the people* who, hearing the fixed order of the Shofar sounds, realize that the individual needs to be guided by the fixed ethical tradition, rooted in Torah, as a model for personal conscience

And, happy the people ~~and~~ who take from the blessing that commands us to listen, the resolve to match declarations of high principles with personal practice. *and involvement.*

Kol Nidre 1968

THE SICKNESS OF THE SICK SOCIETY

I do not know who coined the phrase, "The Sick Society",
 -- was it Senator Fulbright or one of those bright young intellectuals
 who clustered around Robert F. Kennedy? ~~xxxxxxxxxxxxxxxxxxxxxxxx~~
~~xxxxxxxxxxxxxxxxxxxxxxxx~~ Whoever first applied these words to
 America, registered for us a radical change in the mood of the nation.
 There is a general feeling that the conflicts which rip our country
 apart are not the normal disturbances of society.

What is the difference between a normally disturbed society and
 a sick society? ~~xxxxxxxx~~ Every society has problems,
 but a normal society identifies its problems and goes about solving them,
 or at least knows what the solution is even though presently the means
 may be lacking. ~~EE~~ For example, the problems of Israel: SECURITY,
 ECONOMIC DEVELOPMENT, IMMIGRATION, ~~(Israel is doing all it can to solve~~
~~these problems though she may have to wait for favorable political~~
~~development and material aid to make faster progress.)~~ With all of its
 worried
 problems Israel is ~~perhaps~~ a ~~xxxxxxxx~~ or disturbed but essentially
 healthy society that has a sense of purpose and feels that ~~xxx~~ it is
 moving forward.

out

In what way ~~is~~ is the condition of the U.S. different ?

WE have all sorts of problems, but none can be solved by itself.

Seth FAS AS.2, large & pers. slant pockets of Vietnam,

poverty, racial tension, extremism, urban decay, alienated youth, rising crime and drug addiction ---- all of these problems hang together and each, somehow, seems to be magnified by some festering disease deep in the heart of America which spreads its poison into all organs of our body politic.

In my remarks tonight I shall try to do two things.

First, I shall attempt to analyze the nature of America's sickness .

Secondly, I shall submit to you the thought that the cure lies in Judaism's view of life.

To begin with, we may say, *with no fear of contradiction* ~~we believe with general consent,~~

that whatever ails America , it ~~is~~ *cannot possibly be* a lack of material resources.

No nation has been more bountifully blessed with natural wealth and

3) geographic advantages. If there is anything wrong with America, it must be some interior condition, a moral or spiritual malaise.

1. THE PROGRESSIVE DECAY OF AN ETHICS OF RIGHTS

We are a nation whose political philosophy has always defined the human condition in terms of rights. WE speak and think of human rights, constitutional rights, international rights,

racial rights and what have you.....The clamor for rights which we consider our due and inalienable, has been a sort of intellectual artillery fire with which ~~many times in our history this or that~~ ^{every} major sector of our society ^{has at various times} pressed forward in ~~its~~ ~~struggle~~ its battle for social progress.

What happens to a society in which everyone thinks of what he is entitled to, and not ~~his~~ what he owes ? The result is a progressive self-centeredness, a society in which industry wants more business and less competition, more profit for less value; where labor wants more pay for less work; where citizens want more benefits for less taxes; where youth wants more freedom with less accountability ^{and even} and racial minorities ^{indulge in the very bigotry which} ~~seek more equality with~~ ~~less restraints.~~ they rightly condemn in the majority.

A striking example of the latter is the ^{demand of black} ~~attitude of Negro militants~~ for all-black institutions, or ~~central facilities~~ ^{especially in education or privileged social quotas in various sectors of economic and public life.} in the Ocean Hill-Brownville School fight. How can black people expect fair treatment for themselves

~~and at the same time subject white and Jewish teachers to racial discrimination and antisemitic intimidation ?~~ Black racism has no finer odor than white racism.

In the present climate of our social and moral philosophy everyone's concern is first and foremost with what is coming to him

and, once you concentrate on that, you can never again feel that

you are getting enough.

The appetite for human rights

is healthy, but ~~if that is all that is stressed~~ ^{when it turns to special privilege, ~~it becomes~~ ~~over~~} becomes insatiable,

~~it~~ ^{stokes the} ~~a~~ consuming fire of discontent and social friction.

It is the curse of our age and, I believe, the ^{malaise} sickness

of our Sick Society that we have disturbed the ethical balance,

putting a heavy thumb on the scale that says "privilege" and

leaving the scale marked "duty" up in the air.

Our young people have become altogether too much demand

conscious. ~~Last week, a delegation of SDS (Students for a Democratic~~

~~Society) marched into the office of Dr. Cordier, acting President~~

~~of Columbia and presented him a list of demands. Dr. Cordier's~~

~~answer was that he would discuss proposals, not demands.~~

See insert checked

We note ~~in this incident~~ a trend, long in the making, which

encourages ~~the~~ youth to present life with all kinds of demands

before they even think of their duties.

Dr. Abram Sachar of Brandeis University tells of the young

applicant for a teaching job, fresh out of school, barely 22,

whose first question about the job was: "What are the retirement

benefits?"

A generation has grown up, nurtured by the notion that life is a grab-bag, that benefits come first, work seconds.

5/ This leads us to a ~~It is at the root of the~~ problem which many consider

~~the~~ more disastrous than Vietnam or the racial conflict ---

the problem of family instability. Last year, some 500,000

couples in the U.S. were divorced, -- more than 1 out of 4 marriages.

~~More than one~~ Many reasons could be cited why ^{in the last several decades,} the rate of divorce has risen ^{8 times as fast as the population.} ~~100% in the last 50 years.~~ ~~But, personally,~~

I attach much weight to a basic shift of accent from attitudes of

partnership

obligation, to ^{self-centered} ~~the search for~~ gratification (in marriage).

The stress is on benefits, not the requisite duties.

own

~~It is not the~~ The modern couple Surely ^{not} is burdened down with greater problems than before, ~~the point is~~ but ^{rather} that our generation shows less willingness, less patience in enduring them, ~~with~~ ~~problems~~, less readiness to sacrifice personal comfort and pleasure for the welfare and honor of the whole family.

In most of the ~~I have seen~~ a good many marriages on the rocks, ~~in everyone of them,~~

one or both partners ^{are} ~~were~~ frustrated egotists who could not ~~accept~~ give what it takes --- and the marriage of TAKE-WITHOUT-GIVE

cannot last.

The same applies to society as a whole: A society of TAKE WITHOUT GIVE can not last.

Shortly before his untimely death, Robert F. Kennedy wrote ~~an~~ a piece on the subject of THE SICK SOCIETY. It was published as an editorial in the New York Times. (Feb. 10, 1968) Its title was a line from Butler Yeats's poem:

THINGS FALL APART; THE CENTRE CANNOT HOLD.....

~~The Senator tried to answer a series of questions which E.B. White~~

~~asked~~ all Americans were asking at the ^{beginning} ~~end~~ of 1968:

~~What happened? What went ~~wrong~~ sour?~~

~~What did I do wrong? Who's to blame?~~

^{enumerating} After ~~listing~~ the drift to violence, the general discontent,

the alienation of our youth and ~~and the decline of~~ America's ^{decline}

in self-confidence, even self-respect, the Senator ~~still was not~~

^{uncertainty as to which} ~~sure that any~~ of these ^{was} ~~is~~ the main problem. So, he ended his

analysis with these words:

"We search for answers to specific problems; but more than this, we seek to recapture our country. We have not yet discovered how to do it."

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~~The main task, The Senator concluded, was to recapture America.~~ Then

he quoted Yeats's poem to suggest the kind of loss the nation has

suffered:

Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,

.....

The best lack all conviction, while the worst
Are full of passionate intensity.

Now, what is this binding element, central to society, which has been lost so that "things fall apart and the centre cannot hold" ?

It is, I firmly believe, an element of faith which was still very strong when the nation was founded, ^{which has been eroded} ~~which has been eroded~~ ^{in America} ~~then gradually evaporated~~, but

~~which~~ is still alive, indeed fundamental in Judaism.

When the founding fathers of this nation set forth in the Declaration of Independence certain unalienable human rights, -- LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS, -- they did not elaborate on the deeper faith which supported these rights. There was no need to elaborate because in those days it was taken for granted that the divine will implied not only certain human rights, but also made ~~many~~ moral demands which all considered binding.

A century after the ~~Revolution~~ REvolution , Matthew Arnold,

~~who was a popular lecturer in America in the eighteen-eighties (1883-4 & 6)~~

~~still~~ defined God as the Source of all moral demands:

God, he said, is
"the power, not ourselves, that makes for righteousness."

~~I submit to you that what is missing in America today~~

~~But, little by little,~~ ^{In many quarters today} consciousness of a moral authority, other than ourselves, ~~is~~ ^{has} disintegrated. ^{these days} What we are left with in America ~~is~~ ^{is} ~~an appeal to sacred rights,~~ but no more to sacred duties.

NOW, FRIENDS, I ~~DO~~ SUBMIT TO YOU THAT ~~(THIS IS PRECISELY THE~~
~~CRISIS OF MORALE IN AMERICA TODAY.)~~

Our ~~Society~~ Society cannot be ~~glued~~ glued together without the spiritual cement of a doctrine of ~~sacred~~ duty and obligation.

"Things fall apart; the centre cannot hold "

The strength of Judaism is that its primary target has always been man's natural self-centeredness. [The Bible begins with the story of Adam trying to be a law unto himself, trying to

escape the restrictions which a Power, not ourselves, imposes upon human existence.] England's Chief Rabbi, Immanuel Jakobovits, ~~in a once~~ ^{in a} ~~recent article,~~ rightly pointed out that the Jewish discipline speaks of human duties, not rights, of obligations, not entitlements.

Our Decalogue is not a Bill of rights, but a Code of obligations. In our moral vocabulary the key-word is MITZVAH which means commandment.

The Jewish welfare system,

For example, in ~~our system of charity,~~ our stress is not on the take,

but on the give; we do not tell the poor that they are entitled to

support, but rather we remind the ^{man of means} ~~one who has~~ that it is his duty to

share. "Thou shalt surely open thy hand unto thy poor and needy brother,"

says the Bible. It does not say that the poor shall open his hand and grab.

The Jewish family, famous for its strength, to cite another

example, never regarded itself as a covenant of rights and privileges,

but rather as a relationship of unconditional, ~~secret~~ duty between

husband and wife and children. What each owes to the other cannot be

cancelled even if a family member happens to be unworthy.

Take the ~~sanctity of absolute duty toward one another~~ ^{mutual obligation}

out of the family relationship, and it becomes a family in name only.

A statement of duties, moral imperatives, commands, makes

sense only if you include the Source of the command. ~~Implied in any~~

~~argument for a duty is the existence of some order or Power that makes~~

~~demands on me.~~ An ethics of obligation ~~requires~~ A frame-work of

religious faith ^{is required for} which relates the individual to the authority that

imposes obligations upon us. Now, the assumption that a Will or

authority other than our own plays a role in our life is not childish

^{or superstitious fear} imagination, but the essential fact of life. Says Pirke Abot (4.29):

Without thy consent wast thou created, and born into

the world without thy choice; thou art now living without

thy volition and wilt have to die without thy approval.

Man knows that he is, so to speak, ordered into this life.

This is the very core of ^{human} ~~our~~ consciousness and it accounts for our underlying sense of dependence and a knowledge deep inside our bones that we are answerable to powers ^{other than ourselves.)} ~~above~~ Judaism is an elaboration of this consciousness, a detailed spelling out of its implications for the conduct of life.

8) America's drift to social chaos can be arrested only if we shift emphasis from the pursuit of personal benefit to ~~the~~ ^{responsibility} ~~performance~~ ^{and} of duty.

Society is composed of and shaped by individuals.

God assured Abraham that the city of Sodom could be saved if at least 10 righteous men were found in it. I believe that ^{Washington} ~~the~~ and every American city could be saved from the chaos now threatening us if at least a handful of people cared enough about their community. You cannot even imagine the moral regeneration and the renaissance this community of ours would experience if

all the people in this room tonight began to look for more ways to give instead of take.

The moment you think of what is coming to you, ask yourself ^{are} what you ~~are~~ willing to do. [?]

You have a right to safety in the streets, but what about your civic duty? What have you done, what are you willing to do to stamp out the problems which turn cities into jungles?

Have you ever been ~~or would you be~~ involved in the selection and in efforts to reform our municipal government? ~~election of a capable city government?~~ [?]

Have you ever lifted a finger to get youth off the street?

Would you work as a volunteer in a scout-troop?

Would ~~you~~ tutor slum kids on the verge of becoming drop-outs?

Have you ever ^{supported the} ~~joined any effort to~~ increase ^{of} ~~the~~ public recreational facilities in the community?

You are shocked at the soaring crime rate and want protection. But, is it not also your duty as a citizen to do something about our dismal penal system which is turning law-breakers into hardened criminals, [?] ~~and what about a rehabilitation program that does not rehabilitate?~~

As a citizen you have a right to public education, but you also have a duty to run it and finance it. What have you ever done

for its improvement? How many times have you gone to public school board meetings? Above all we have the duty to help elect the best qualified man for the Presidency. We must hear and read everything the candidates are saying and determine who is the most sincere, forthright and courageous leader. We must give our most critical attention to every solution the candidates are proposing for the nation's problem and note well each case where the candidate fails to spell out his policy, offering us rhetoric and slogans instead.

The story is told of a man sleeping in a burning house.

His anxious neighbors rushed to his bedside and tried unsuccessfully to move the bed 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 US WAKE HIM UP. HE WILL THEN FIND HIS OWN WAY TO SAFETY."

It is impossible for the synagogue to bestow salvation upon the country or our own city. All we can do is to wake up the people from apathy, from complacency, from the sleep of ignorance of the ~~terrible danger~~ into which America has ~~fallen~~ ^{lapsed,} drifting ^{now} toward chaos. More important than selling America this or that

specific program of action, is to awaken in each of us a sharper sense of our moral responsibility. We must quit the TAKE-WITHOUT-GIVE attitude. A morally awake people will find the way. Amen.

(revised 1966)

THE BOOK OF LIFE

The Vocabulary of the High Holy Days includes a phrase which we use again and again: *ס'ח'ס'ס' ס'ס'ס'* THE BOOK OF LIFE.

The customary New Year's greeting *ס'ס'ס' ס'ס'ס' ס'ס'ס'* "May you be inscribed for a good year" ----- is an obvious reference to the Book of Life.

Rabbi Yehudah Hanassi, the editor of the Mishnah reminds us *ס'ס'ס' ס'ס'ס' ס'ס'ס'* (Abot 2) ALL THY DEEDS ARE RECORDED IN A BOOK.

WHAT SORT OF BOOK IS IT ?

Another Yehudah, Yehudah he-chassid of the 12th century, points out that God really is in no need of a book of record. The book of life is a symbolic expression.

Think for a moment about this phrase "Book of Life"... what does it suggest ?

I see a bundle of time, sown together in a certain continuity and placed between ~~the~~ hard covers, the front cover marked with our name at birth and the back-cover attached to it at the very moment of our death. And what are the pages inside ? Life's pages are fragments of time.

They say Time is money. This is putting a very low value ~~on~~ on time. Money can be replaced ----time is irreplaceable.

Although we use phrases like using time, spending or wasting time, as though time were a thing or commodity to be used,

actually time differs from ^{all} other objects on earth: ~~no one can~~

~~no~~ time cannot be produced.

TIME IS, as Benjamin Franklin once said,

THE STUFF THAT LIFE IS MADE OF.

We show our regard for an extremely valuable object by keeping it guarded in a safe place.

How do we show respect for time ?

The answer is: by prompt action.

Small children, who have all the time in the world, and are not conscious of its value are notoriously wasteful of time by dilly-dallying. Childish grown-ups likewise indulge in the waste we call procrastination.

Napoleon once explained his astonishing victory over the numerically superior armies of Austria:

"The reason why I beat the Austrians is that they

did not appreciate the value of 5 minutes."

In the column of life's losses there are many might-have-beens lost irretrievably because of delay. Sometimes, the hesitation of a single moment can make us miss the chance of a life-time. On the other hand, life's signal victories hinge very often on the superior will-power, perception and character that come into play when you make a prompt decision.

Many excuse their procrastination with a reference to time:

"The time is not ripe" --they say.

The time is always ripe ! It is we who are not ripe or ready, and upon ourselves falls the blame and surely the responsibility to get ready.

Look at the tragic price the nation is now paying for having temporized so long on the question of racial equality. Hesitant and morally weak leaders and complacent citizens argued that time was not ripe for much needed reform. Now, ~~XXXXXXXXXXXXXXXXXXXX~~ *it may be too late* ~~XXXXXXXXXXXX~~ *as* ~~XXXXXXXXXXXX~~ *is in the making* ~~XXXXXXXXXXXX~~ *as* a civil war ~~XXXXXXXXXXXX~~.

The truest statement you can make about time is that it is always running out, ---- and it leaves behind a whole bundle of regrets. Everybody has them, though not all of us have the same courage to face their regrets, above all the regret of time misspent.

Samuel Johnson said:

"It is a most mortifying reflection for a man to consider what he has done compared with what he might have done."

Every person really has two biographies: the biography of the things he did and then the ~~known~~ unknown biography of his unfulfilled dreams, still-born intentions and resolutions never carried through.

Someone defined HELL as a truth which is seen too late.

Yom Kippur can be our salvation from this kind of hell if it takes us by the neck and makes us look into the mirror of inner reflection so that we may recognize the truth about ourselves. There may still be time to repair and mend our ways.

I once saw a painting entitled, "Fishermen repairing their nets." The fisherman's net that brings in a big catch is bound to suffer a tear here and there. Similarly, every time we score a success in life, we shall usually find upon closer examination that we have suffered some moral and spiritual damage. The busy executive, doctor, lawyer, accountant or what have you, soon enough finds that the net of his integrity has been cut by all sorts of temptations and/situations. Each of us tends to become a tiny bit more careless and slipshod. In our daily contact with cynics, with vulgar and corrupt people, our idealism is being chipped away. It is almost inevitable. All the more we must take time out for "repairs," -- for sitting still and patiently mending our minds, our attitudes, our damaged relationships.

IN RELIGION, THE WORD "REPAIR" IS PRONOUNCED REPENTANCE.

When our religion stimulates us to reconsider, to clean house, to repair moral damage we may have suffered, is it not meeting one of the most vital needs ?

Only the opening and closing sentence of prayer is addressed to God, ----the greater part in between is usually an expression of

concern over the content of our lives.

Every Sabbath is, you might say, a way of taking time out to repair our nets, and though not all Jews avail themselves regularly of that opportunity, the outpouring of our people during these High Holy Days in order to purge themselves through repentance is surely a sign of spiritual sensitivity not surpassed by any other people.

This hour of memorial expands the possibility of moral repair by prompting us to review our relationship with the departed. As we remember them, we find that there are some changes in our opinions and feelings about them. In retrospect, we may understand and appreciate them better. The dead no longer change, but we, the living, do. As we grow and mature we come to see all our relationships in a different light. There is such a thing as posthumous reconciliation.

So, let this be an hour of healing and peace as we move forward with decisions that leave no shame, repair the wear and tear of our moral life, and seek conciliation with the living and those who live in our memory. Amen.

Book of Life
"TIME"

Sept 9, 1966
Revised as "Zohar" - York, 1968

Tonight I want to consider with you a phrase we shall hear
soon: Book of Life - פ"מ ד"ו

Psalm 69 . 29 speaks of a book of the living
and the author of the Mishnah --- Rabbi Judah Hanassi
in the 2nd chapt. of the Pirke Avot reminds us that

פ"מ ד"ו פ"מ ד"ו

"and all thy deeds are recorded in a book."
WHAT SORT OF BOOK IS IT ?

~~From the very beginning the phrase "Book of life"~~
~~was meant figuratively.~~

Rabbi Yehudah he-chassid of the 12th century points out
that God really is in no need of a book of records.

"The book of life" is a symbolic expression.

Think for a moment about this phrase "Book of Life" --
what does it suggest ?

I see a bundle of time, sown together in a certain continuity,

~~Some lives are like thick books, --some are very slender~~
~~volumes.~~

protective & preservative

and placed between the hard covers, ~~represented~~ represented by the people
the community which gives to each individual book of life
a certain title and identity.

~~They say : Don't judge a book by its cover.~~

~~What counts are the pages inside. --and what is the material~~
~~of which the pages in the book of life are made ?~~

Life's pages are fragments of time.

They say TIME IS MONEY. This is putting a very low ^{value} price on time.
Money can be replaced --but time is irreplaceable.

Although we use phrases like using time, spending or wasting
time, which treat of time as if it were a thing or a commodity,
actually time differs ^{radically} from all other things on earth, ~~in so far~~
~~as time cannot be produced.~~

Time It is, as Benjamin Franklin once said:
THE STUFF THAT LIFE IS MADE OF.

We show our regard for an extremely valuable object by *watching it,*
~~keeping and guarding it in a safe place ---~~
how do we ^{watch} ~~show respect for~~ time ?

The answer is prompt ~~ness~~ *action* .

Small children who have all the time in the world and are not
conscious of its value ---are notoriously dilly-dallying.
Childish grown-ups likewise indulge in the waste we call
procrastination.

Napoleon once explained his astonishing victory over the
numerically superior armies of Austria this way:

"The reason I beat the Austrians is, ^{that} they did not
know the value of 5 minutes."

Life's great victories hinge very often on ^{superior} the ^{will-power,}
character and ^{perception} ~~arrangement~~ that comes into play when you make a prompt
decision.

A great many people excuse their procrastination with
a reference to time: "The time is not ripe" --they say.
This is a misleading phrase. The time is always ripe ---it is we
who are not ripe or ready --and upon ourselves falls the blame
^{and surely} ~~in~~ the responsibility to get ready.

^{many generations} For ~~decades~~ Southern and northern bigots kept saying
the time is not ripe for negroes to become equal citizens ...
We are now paying for the delay with racial strife of dangerous
proportions. For a long , long time complacent people have been
saying the time is not ripe for an effective world-government.
Meanwhile we see the sickening spectacle of ~~so-called~~ ^{a new}
~~misadventures blossoming into full fledged military con-~~ another
cycle of small) wars growing bigger and threatening human survival .
~~many~~ All of us must ask ourselves, are we missing another ^{one more,}
maybe the ^{peaceful progress} ~~last~~ opportunity for ~~joining nation peaceably with~~
~~nation~~ -- as we keep saying "the time is not ripe?"

Judaism
In (religion) the word "repair" is pronounced repentance.

And when religion stimulates us to reconsider --- to clean house, to repair the moral damage we have suffered, is it not filling the most vital need of man ?

Without belittling any other religion, I may say with assurance that ours has always stressed the spiritual value of prayer --which essentially is the expression of concern over the content of our lives.

Not all Jews, we regret, avail themselves regularly of the Sabbath as an opportunity to mend their nets ---

Is not prayer the expression of concern over the content of our lives ? Is not every Sabbath a way of taking time out to repair our nets --- and though not all Jews avail themselves regularly of that opportunity --the outpouring of our people on Rosh Hashnah and Yom Kippur, ~~in order to~~ in order to purge themselves by repentance, is surely a sign of spiritual sensitivity not surpassed by any other people. Amen.

So let us, in the solemn days ahead, take time to reflect, to reconsider, to repent ~~and~~ or as the Hebrew idiom puts it, ^{time} to return. Amen.