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

Series A: Sermons and Prayers, 1940-2016.

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

Box
2

Folder
7

Sermons and notes, 1968-1969.

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THE KEY-WORD OF THE HIGH HOLY DAYS

Seeing this large gathering tonight, it would be naive to interpret it as the normal pulse of the Congregation, but even if it is true that, to some extent, curiosity accounts for this outpouring, I cannot suppress my delight in your presence as a gesture of warm welcome and, at least, of initial interest.

I sense the unspoken question of many:

HOW IS THIS RABBI DIFFERENT FROM ALL OTHER RABBIS ?

Your curiosity is matched by mine: as I look at you, I'm wondering, HOW IS THIS CONGREGATION DIFFERENT FROM SO MANY OTHERS IN THE COUNTRY ?

It should be clear to all of us that our questions are unanswerable tonight. A number of months, perhaps even years, may have to pass before we shall truly come to know one another.

Within a month or so following Yom Kippur, at the time of my formal installation as your Rabbi, I hope to articulate my deepest personal convictions and make a programmatic statement regarding the direction in which I should like our congregation to move.

Tonight, I prefer to yield to the tradition which, on this last Sabbath before Rosh Hashanah, bids us concentrate all our thoughts and attention on the job of personal preparation for the High Holy Days, the ~~10~~ 10 days of "return," (repentance) ~~from~~ from Rosh Hashanah ~~to~~ to Yom Kippur.

I WOULD LIKE TO INTERPRET FOR YOU TONIGHT
ONE SINGLE WORD, THE KEY-WORD OF OUR HIGH HOLY DAY SEASON
-----THE WORD דאנען commonly translated as "REPENTANCE."

Repentance, what does it really mean ?
Is it the same as regret ? If you think so, you are
committing a popular error. Regret and Repentance are
not the same.

Regret is something we experience at any time
and many times in life. Is there a day when you
don't feel sorry about something you said or should have said ?
Is there a day when you do not reproach yourself because of
work left unfinished, duties neglected, or persons
slighted and offended by you ?
But, these regrets should not be confused with repentance
which is a fairly rare occurrence and, of course, much more
profound.

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

Familiar as an old mistake
And futile as regret

The trouble with regret is that, aside from making
us feel bad, it does little in the nature of repair,
reformation, correction or change of character.
It does not do the hard homework of moral rehabilitation.

The person who merely regrets is, in George Bernard
Shaw's sparkling words:

" a man who thinks that he is moral
when he is merely uncomfortable."

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

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

Repentance, my friends, is the real cleansing process. It begins where regret ends. It aims at the ethical transformation of the penitent. It is among the great life-time achievements, certainly much more than a mere sentiment or mood.

The Hebrew term for repentance *שׁוּבוּ* brings out much better than the English word how much more it is than regret. *שׁוּבוּ* means literally "coming back," returning. It implies a break with the present condition, a drastic change of behavior, even character.

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

Believe it or not, this is the claim, the urgent contention, the promise of our religion.

The rabbinic statement that man can acquire eternal life in a single hour, refers to the hour of *דארה* which may change the course of one's whole life.

But, there is a big IF: *איהא* is not as simple as regret.

Only if you can do two things will you experience genuine *דארה*.

First, the disintegration of the old self.

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

This mood is called CONTRITION: IT MEANS LITERALLY

"BEING CRUSHED AND SHATTERED INSIDE" and the classic Biblical example is the guilt-stricken David in Psalm 51 who, inwardly shattered, throws himself at the mercy of God:

אני חטאתי לפניך אלהים רחמי רחמי

The sacrifices of God are a broken spirit

A broken and contrite heart, O God

Thou wilt not despise.

Ps 51.19

אני חטאתי לפניך אלהים רחמי רחמי What is a broken spirit? It is a fracture, a split within. The rabbis describe this split or

inner conflict by means of the image of the *אור* the good urge, wrestling with the *אור* the evil urge.

AND THE FIRST SIGN OF VICTORY OF THE *אור* THE GOOD URGE, IS THE PUBLIC CONFESSION.

The moment a man drags his corruption out into the open and identifies by name the evils he wants to get rid of, at that moment he begins to purge himself.

When I confess my wrongs, I reject them and and at least try to expell them from my system. It marks the beginning of the disintegration of the old self.

THE SECOND PREREQUISITE FOR *revel* is the positive job of re-integration, the ~~re~~covery of one's integrity.

We sometimes try to boost a man's spirit by telling him

GET ~~BACK~~ TO YOUR BETTER SELF.

The Jew must believe that there is a better self to return to, that wrong-doings are merely slip-ups, back-slidings or deviations from the rock-bottom goodness within.

The belief that every person could be a better man calls for a reallignment of our relationship with one another. This faith is the theological basis for reconciliation and forgiveness. Our opinion, our respect for a fellowman should be based not ~~only~~ upon his performance *alone,* but also upon his potential for goodness.

The story is told of the BESHT, Rabbi Israel Baal Shem Tov, founder of Hassidism, that one day, close to Yom Kippur, a leader of the community came to see him and earnestly pleaded that a certain evil character be kept out of the ~~synagogue~~: "That man is a menace, a traitor, a sinner, a danger to the whole community."

The rabbi drew back. "No," he said. "Impossible, every man must have at least a spark of godliness."

"But, Rabbi," the man protested, "even your great heart must recognize that a rotten branch must be cut off."

BUT YOU MUST LEARN, the Bēsht replied, THAT AS LONG AS THAT ^{BRANCH} IS ATTACHED TO THE TRUNK, THERE IS YET HOPE FOR IT THAT IT MAY BE ^{RENEWED} CURED.

The story suggests a profound point with reference to the role of the synagogue in the whole process of moral regeneration: Although theoretically every single person is improvable, practically speaking, the individual rarely undergoes a significant character change in isolation. He usually needs the incentive, the examples, the pull and contagion of the group.

Studies in group dynamics show conclusively that the influence of the group is overwhelming in producing attitudinal changes. Every parent knows that moral persuasion on a person-to-person basis cannot compare with the impact of group standards upon the child.

This highlights the need to strengthen the bond of every Jew with his people and particularly to the synagogue as the representative of the Jewish people, the framework of our corporate group existence in this land.

As long as the Jew identifies with the congregation, our tradition, with its ethical standards and ideals, has a fairly good chance of infiltrating the consciousness and character of the individual Jew .

As long as the branch is attached to the trunk, the vital sap of the tree will reach it.

May the approaching High Holy Days join us together and reattach us firmly to that great tradition of which we say

עץ החיים הוא אלהים
אשר לא ימות

IT IS A TREE OF LIFE TO THEM THAT HOLD FAST TO IT.



Eve of Rosh Hashanah
Sept. 12, 1969
Washington, D.C.

EVASIONS OF RESPONSIBILITY — based on Hal. N. Dec. 1959

Standing here on this first Rosh Hashanah as your Rabbi, and seeing this vast congregation, ^{my heart sings with joy וְגַם אֲנִי} I think with profound respect of the founders and leaders of this historic Temple, especially my immediate predecessor, the late Rabbi Gerstenfeld, under whose leadership Washington Hebrew Congregation grew and prospered as never before. ^{I feel honored to have been called to this pulpit and carry on a dist. success. of rabbis} The heights we have reached are now a mandate ~~to us~~ to turn our resources, our material and moral power for the good of our people and all the children of man.

I pray that God may give us wisdom to build a future worthy of our past.

To all of you I say L'SHANAH TOVAH.....
May you be inscribed in the Book of Life, you and your beloved ones who are here with you tonight; and if your heart should be aching in recent bereavement or in yearning for those who cannot be with you ^{at your side,} ~~tonight,~~
I pray that you be strengthened and uplifted by that wondrous sense of unity every Jew feels on this night with his people and with the One whose Presence is with us unto all Eternity.

Some years ago, General Electric Co. came out with a new kind of alarm clock. It wakes you, and when you turn off the alarm, it automatically rings again 10 minutes later.

Items 1, 2, 3, 4
on pages 3-7
were excerpted
for TV report
on service.

This clock takes into account a basic fact of human nature:
WE ALL LIKE TO GO TO SLEEP ON OUR DUTIES.
Be they ever so forcefully brought to our attention,
we try to ignore the calls of duty.

The Jewish Calendar seems to have born in mind our moral sluggishness when it decreed that we should sound the alarm of the Shofar on Rosh Hashanah to arouse us from the slumber of apathy and indifferenceand only 10 days later scheduled Yom Kippur to stir us up once again ~~with the sound of the Kol Nidre~~ to make sure that our conscience be fully awakened.

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

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

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

We don't put ads in the paper saying so, but we have developed to perfection the art of evading responsibility. What makes it an art is that, publicly, we maintain the impression of being upright, conscientious human beings, while, in reality, we subtly and skillfully evade responsibility. WHEREVER RELIGION IS DISCREDITED, IT IS NOT BECAUSE ITS STATED AIMS ARE NOT HIGH ENOUGH, BUT BECAUSE EFFORTS TO ACHIEVE THEM ARE SO LOW.

If ~~the~~ ^{fight tomorrow} decisions and resolutions we shall frame this New Year are to be more meaningful than those of previous years, we must immediately confront and check the whole strategy of evasion which has always aborted our best intentions.

How can you ^{love} make this an effective Rosh Hashanah? How can you prevent its idealism from being eroded in the days & months after the High Holy Days?

1. PROCRASTINATION

Hillel called attention to the most widespread technique of evasion: *אין לי זמן* If not now----when?

(Ab.1.14)

Mark these two words: LO ACH-SHAV, NOT NOW.

It is the eulogy of our finest resolves:

Visit a sick friend?---- Lo ach-shav, not now.
 Spend this day ^{with} an aged parent or relative ?-- Lo ach-shav.
 Practice democracy, write a letter to your representative? -- Lo ach-shav.
 You always said that you wanted to read the Bible and learn Hebrew, ~~but~~ ---- Lo ach-shav.
 Yes, I should become active in this worthwhile organization but lo ach-shav,

The tender words unspoken,
 The letters never sent,
 The long forgotten messages,
 The wealth of love unspent.....

For these some hearts are breaking,
 For these some loved ones wait;
 So show them that you care for them
 Before it is too late.....

Solicitors for charity are well acquainted with the tactics of delay. Ask a man for a donation, and all of a sudden he turns into a deep thinker! He needs more time to study the cause. Or, he pleads consideration for his wife. He must talk it over with her; ----any excuse to gain time in which to subdue his more generous impulse. LO ACH-SHAV, NOT NOW, is a tried and tested method of evading responsibility.

After Rebbi Moshe of Kobryn died, someone asked a disciple what had ^{been} most important to this saintly teacher. The disciple thought and thought, then answered:

WHATEVER HE WAS DOING AT THE MOMENT.

Responsibility means the capacity to respond ~~responsibly~~ to need and duty, at the moment of awareness, ----and the very first trick of evasion is to say: LO ACH-SHAV, NOT NOW!

2. REFUSAL OF THE PRICE

Another highly successful strategy of evading responsibility has considerable appeal to common sense. For example, we say: "A man has to live." Who could disagree with that, but what does it really mean?

In every profession and in every trade, there is a code of ethics and also men who knowingly transgress it. But, what pangs of conscience we may feel, may be anesthetized with the plea of self-preservation.

Properly translated, the words, "A man has to live," mean:

I am somewhat ashamed of what I'm doing, but I don't have the moral courage to act like a man of integrity, and besides, it's too expensive. In other words, you admit the rightness of the ideal, but refuse to pay the price it demands.

Another common expression which helps us escape responsibility is the phrase: "I'M ONLY ONE PERSON" *That's implied is a*
~~irrefutable, common sense appeal!~~

It means, fully understood: "See, here, I know my duty, but look at all those others. If you can't lick them, join them."

I don't want to take the personal risk of stepping out of line. *Besides, what difference would my dissent or resistance make? After all I'M ONLY ONE PERSON?*

This strategy, by the way, has a noble ancestry.

It goes back to the prophet Elijah. When Elijah wanted to quit the prophetic calling, he informed God of his intention to drop out with the words;

There are no more prophets of the Lord.

All Israel have turned traitor: *???* *yc* *2A1101*

And I am only one person. (I Ki.19.14)

God rebuked Elijah and told him to go on with the job regardless. But, ever since, "I AM ONLY ONE PERSON," has remained the classic argument of the shirker of responsibility.

A hospital staff doctor, a government employee in Civil service, a member of the faculty, all kinds of people in all sorts of positions almost every day notice abuses or defects in the organization that cry out for correction, but cowardly evade ~~their~~ responsibility with the excuse: I'm only one person.

You become aware of massive social exploitation and decay, the air poisoned, ~~the~~ rivers polluted, minds contaminated by hate, crime stalking our streets, cities dying and young people dropping out and drifting----- and what are you doing about it ?

You ^{have a popular} ~~have a widely accepted~~ alibi: What's the use of fighting, I'M ONLY ONE PERSON.

The underlying assumption in this ~~assumption~~ backing away from responsibility is that "only one person" is an insignificant factor, that it doesn't matter what only one person does.

The truth is that all the good and all the bad in the world usually begins with only one person.

Rabbi Yehoshua ben Chananya tells us:

I was once walking along, and there was a short-cut, a path crossing a field, ~~and~~ As I was entering upon the path, a little girl called out to me: "Rabbi, this is a private field !"

I answered: "But, there is a trodden path."

She then said: Trespassers like you have destroyed this portion of our field and made it a path.

The path of wrong-doing is constantly being widened by those who conform to the prevailing lower standard. ^{They refuse to set the} ~~escape the responsibility of setting a~~ better example with the excuse that the individual does not matter in the sum total of society.

4 } Albert Einstein, shortly before his death, said:
IF ONLY 2 PERCENT OF THE WORLD'S POPULATION
WERE DETERMINED FOR PEACE, WAR WOULD BE IMPOSSIBLE.

3. GENERAL PRINCIPLES----- YES. SPCECIFIC PRACTICE ----- NO!

The most sophisticated method of evading responsibility is to profess a lofty principle and forget about the practice.

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

"Thou shalt not steal."

After services, the congregation praised him warmly and thanked him. The following Sunday, he preached on the topic: "THOU SHALT NOT CUT THE ENDS OFF OTHER PEOPLE'S LOGS" and they ran him out of town.

I am certain that we have people in our congregation, as elsewhere, who are in favor of justice, ~~brotherhood and equality~~ ^{not when it interferes with their} ~~in general,~~ but ~~just don't see how these~~ ^{own unjust gain or privilege.} ~~principles apply to specific and ill-favored minority groups...~~

Or, businessmen who expect their wives and children to speak the truth, but can't see what that has to do with deceptive advertising copy...

Or, those Temple members who say that they are so proud of Judaism in general, but neglect every specific Jewish standard of observance, the Sabbath, prayer and study not to mention the ^{detailed} ethical prescriptions of our tradition, ~~which they wouldn't bother to consider.....~~

Perhaps the cleverest evasion of responsibility is to make a show of meeting the very duty from which we strenuously escape: In this respect PUBLIC PRAYER is our greatest danger. It lends itself to a magnificent game of pretending, particularly during the High Holy Days with **their** prolongation of worship, the solemn fast ~~and~~ the impressive confession of sins.

But, Isaiah, already 26 centuries ago, was not taken in by all that show of ^{Yom Kippur} piety and voiced his disgust with lip-service in that classic chapter 58 which we read as our Haftarah on Yom Kippur Day. If there is no real Teshuva, no turning about, no actual change in the Jew's way of life, then prayer and fasting are for nothing.

Many of our brightest and most sensitive people have developed a deep distrust of all institutions. Their anti-establishment feelings have turned them against institutionalized religion. They call the synagogue innocuous, ineffective and hypocritical.

Read a symposium on the Synagogue in the current issue of DIMENSION, Reform Judaism's official publication, and you will find to your surprise that a number of rabbis, including some in the Washington area, consider the Synagogue useless and foresee a Jewish future without it.

I disagree. The fault is not in the institution but in human nature, in our own moral failure, in our deceptive games and evasions, ~~of responsibility~~. It is human character, more so than the Synagogue, that is in need of treatment.

THE SYNAGOGUE WOULD BE BURSTING WITH VITALITY, IF THE JEWS ATTENDING NOW, WOULD ONLY MEAN WHAT THEY SAY.

Hypocrisy cannot be swept out of an institution ----it must be swept out of the human heart.

Tonight, my friends, we are moving up to one of the great spiritual peaks: no finer proclamations could be made than those which fill our prayerbooks; no loftier visions, no higher standards than those we declare on Rosh Hashanah and Yom Kippur. If we lived up to such aspirations, we would scale great heights of ethical perfection. But, equally big and very near such blessed heights is the summit of moral sterility which we would reach by all too

commonly practiced techniques of moral and spiritual evasion.

The essential meaning of responsibility is to ~~choose~~ *act*.
The choices we shall make will be right if we remember
these 3 requirements:

1. SURRENDER YOUR TACTICS OF DELAY

אין כן פלוגתא
IF NOT NOW, WHEN

2. BE READY TO PAY A PRICE: No integrity without
moral courage and no moral courage without
sacrifice.

3. PRINCIPLES WITHOUT SPECIFIC APPLICATION ARE A ~~MORAL~~ *SPIRITUAL*

STARVATION DIET.

At every moment of life, we face *fulfillment or betrayal*
Gerizim and Eval, the
blessing and the curse, and the choice is with you. Amen.

An incident has been reported, involving a man who comes very late to the service of his congregation.

Just as he tries to enter, the doors open and a worshipper is leaving.

He asks the man: IS IT ALL DONE ?

NO, is the reply, IT IS ALL SAID: NOW WE ARE GOING OUT TO DO IT. Amen.



Appeal. End of Service. Is it all done? Appeal
It is all said. Now we are going out to do it.
Rosh H. 1969

Casquette, returning to France, hung on his wall a framed copy of the
American Bill of Rights & next to it an empty frame

V.I. pers were told "The empty frame is intended to contain
a similar document for France - 110
Rosh H. 1969

Scapovsky 88 yr old man in Old City -
No license - Thought you had to be accompanied
by a parent

Stochby - call boss
Cheer up on himself

Instantism

Don't be carried away by SALVATION phantasies - by
the Woman and her egg vast schemes.
Do rather the little
good you can with
what means you
NOW HAVE!

Appeal : Be found doing your Duty
Carry on — even in eclipse

See 3 Illusions — helmdue 1961 p. 12

HOW TO LIVE JUDAISM

No religion is worth its salt which does not make great demands upon its adherents. The greatest enthusiasm was always engendered by faiths which called for the greatest sacrifices on the part of their devotees who received in return great compensation and satisfaction which their soul desired. According to our tradition, increased merit and worth were bestowed upon Israel through the very abundance of the commandments which were given to it.

Too many of our people want an easy-going religion, one which does not interfere with their leisure, their sleep, or their television, which calls for no study and no observance, which does not challenge or disturb them, a religion without any spiritual travail, without any stab of thought or conscience, without any sacrifices, the religion of a self-pampering people. No religion has ever survived that kind of an emotional and intellectual vacuum. Judaism least of all.

—*Rabbi Abba Hillel Silver*

Apply to Ford or USA
with Nixon Criminal Necessity
slowing for change

Present's new suit
put on over old
— of course does
not fit
apply: Why resolutions
don't work there has
to be a casting out

of the old, had
qualities

See Preliminary II
p. 46

AMIDAH

to be said "standby" &
not leaning - ie before God
Jew must stand on his own
feet.

Reward for Sacrifice

A CAUSE

"Find a cause to which you can dedicate yourself. You may not be able to do much for the cause but the cause can do much for you."

—JOHN BRIGHT



Unholy writ

By
**MOLLEE
KRUGER**



Selichos

(Note: It is customary to begin the recital of penitential prayers at a midnight service the week before Rosh Hashanah.)

A midnight
mass
of people
pass
through
hollow-ringing halls.
The light bulbs
glare
in martyred stare.
A haggard world
recalls
the awful sum
of what will come.
The penitential prayers
race wild at will,
And edged with
chill,
They clatter
down
dark
stairs.

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Presley

a mirror of the "Jewish" family which claims to have Jewish values

Goodbye Columbus

The Truth The Full Truth and Nothing But the Truth

A BRILLIANT FAILURE

Philip Roth's ~~THE~~ VULGARIZATION OF THE JEWS



Mrs. Max N. Kroloff

Some conclude: Jews need better manners

What we need is not better manners - but souls.

Dr. Gordis:

My son, Rathi
Charles Kroloff, would
like for me to
meet you.

Could you
delay a moment
on the pulpit
after your lecture
so I might say
"hello?"

Mary Kroloff

TRIP AND

Psalm

Ps 126 "Returning" Sermon

May 1958

CRITICISM
Admitting Fault

Sermon

CONFESSIO

(A sermon for
TRIP AND)

Sept 19, 1958

Reconverted Jews

Jews who rediscovered In this

TRUTHFULNESS

"When the Truth is A Lie" a TRIP AND sermon by Drooz

1957

TRIP AND

"Big Enough to Admit A Mistake"

(Drooz wrote
a TRIP AND sermon in 1960)

1959

TRIP AND

"Remembering past mistakes"

Oct 8 1960

TEMPTATION

How Resist Temptation

Sept 1961

Order of Service

2 read from UP

(p. 268) Ps 23 inviting congregations
whome

(p 271) - Memorial prayer

p. 272/3 : p'NAN) KDN SIC

Shemoneh

Kaddish

[Read names of departed
during year]

Cemetery Renewal Service 1969

Allow 45' travel time, by way
of Beltway, to Cemetery.

Tent was not large enough ^{in 1969}
Crowd was overflowing (some 100)
I was standing outside tent & hot

next year have another
tent set up to give me shade

Julian Feldman brought microphone
Cemetery had loudspeakers hooked
up.

Kaddish reports were distributed
by Costaker upon entrance

Let Cemetery Committee appoint
ushers to do it in 1970

Rosh Hashanah 1969 or 1970 Sermon

The 3 kinds of Shofar Sounds illustrate the function of religion.

① טוֹטוֹטוֹטוֹ - Alarm - sound expressing

danger & alarm -

Religion's function is to warn society of peril.
Illustrate with the things that give us concern
that endanger human existence

② טוֹטוֹטוֹטוֹ - Broken sounds, expressing
the broken heart of remorse

Religion's function is to rouse in us the
will to clearly condemn & reject the
wrong within us. — to name & identify evil
& impel us to overcome it.

③ טוֹטוֹטוֹטוֹ - The strong, single blast - the sound
of resolution, the all clear signal (which was sounded at Jubilee
year as signal for liberation of all slaves)
Religion's function is also to celebrate the liberating
decisions & victories of the ethical will — to hold up inspiring

examples →

for instance, ISRAEL'S
valiant struggle

Appeal : all of our efforts



will be answered by the ^{אין ארץ} אין ארץ
the long sustained call at end of
your horizon — a token of
the final victory of right over
wrong — our messianic hope

Shefer Selman

- ① The Moods of Man
ר'ק"א - reflects our mood when we're
 - accused & blamed
ר'ק"א - Seen resolution is broken
ר'ק"א - The strong re-affirmation

② HISTORICAL ^{& Personal} Memories

③

Pan of Conscience

Conscience: the still, small voice that makes you feel still smaller.



Repentance

תשובה

וְהָיָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְהָיָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

Return us O Lord ^{unto thee} - and we shall return,
~~to you~~

1. God takes the initiative in our תשובה.
New 2

By providing for us life sustaining experiences
and insight

We experience love, justice &
our faith is restored, we are reconciled.
Our sense of indebtedness - what we
receive from God's hand, prompts
us to gratitude.

(2) The harsh events of life also turn us
back to God - realization of our ^{own} ~~own~~ ^{degeneracy}
becomes our self-worship.

Text Our own vineyard I have
not kept

Julian F. Rosenberg for
New York Kehillah fund
Order Buy 1000 cards
right to left

Renew our days

Books
See at
Scheiber's
Place
Rabbi David
Posner
recommend
Moshé Held
of Columbia

- (1) New year - shall we
use opportunity for
renewal?
- (2) Renewal - Israel - opportunity
for peace
- (3) Renewal of moral
fiber in world. Is anyone
exempt from need for
moral regeneration?
We need to think of peace
& oppressed as the ethically
wealthy & powerful as
peace & oppressions
- But Uganda & India
more that live/ resides
in wish a peace as well

The need to be purged
is Universal

Self-renewal

Renewal of our
relationships

Do not take defeatist
attitude

Bech

~~Israel through the eyes of
its leaders~~

~~Masmani, Pindavshi &
Ketsch - Keter Publ. House
Meorot Tel Aviv 1971~~

My Own Thoughts on 13101

Why IS ETHICAL WRONG - SIN AGAINST

Confession always commences with an address to God. We commit evil against a person but the confession & petition for forgiveness is addressed to God. How does my wrongdoing another person, injure God?

My evil deed counts others, the community and frequently the whole world of action. There is no way of limiting the ultimate range of an evil deed — just as no one can predict the ultimate consequence of the good. The latter is brought out in the Kabbalistic tradition that each time you perform a MIBN, an angel is born — an angel is the symbol of permanence.

Is remorse "regenerative"

REPENTANCE -

PRIDE - HUMILITY

Have you ever tried to clean a spot out of a starched cloth? The first thing that happens is the part with the spot becomes soft and loses all its starch.

It's that way with repentance.

When a man really tries to cleanse his character of ugly spots — the first thing that must be done is to get rid of the starch of pride

Confession - Repentance

Misfire. In Denver, after wresting the pistol away from a man trying to hold him up, George Sawaya was told by his would-be assailant: "Let's just forget this — I'll run."

Human nature to just.

forget the whole thing,

but that's no way of correcting it

R. Eliezer

Repent One Day Beforely Death

תשובה לאלים לפני מות

Abot 2.15

See Talmudic Excerpts in V.P part II

Difference between
Repentance - Atonement

Repentance is the sense of wrong
& desire to correct it

Atonement is the achievement of
moral restoration, completion
of inner reconciliation & restitution
to ~~the~~ wronged party

True Repentance: Creed versus Deed

Holy Writ does not say:

"And God saw the sackcloth and the ashes of the people of Ni~~e~~veh." and therefore He spared them, but rather that God saw their "works," that they turned from the evil and from the violence that was in their hands.

The soul of man should be as a glittering mirror; when there is rust on the mirror the face is not reflected by it. So when there is sin in the man he cannot see God.

Wisdom of Solomon.

Atrocity in X. m. b.

Landini met in Pretoria, S.A., a
zealous missionary, a member of the
Plymouth Brethren, who permitted himself
a certain latitude in transgression
on the ground that Jesus had already
atoned for it for him

PSALM 78.38 - ATONEMENT

See
Schluss
vol I.
p. 152

During afternoon service on
DAY preceding Your kippur
Jews used to be flogged
in Synagogue.

Men, with overcoat, stretch out
face down on hay covered floor
& make confess: that white flagger
strikes the coat lightly with his lash
reciting the 13 words of Ps 78.38 3 times
[39 words equal 39 lashes for criminals in older times]

SIN

CONFESSION

Rabbi Yitzhak of Vorki was once asked to explain the reason for the alphabetical order of the Confession of Sins prayer on the Day of Atonement.

“If it were otherwise,” he replied, “we should not know when to stop beating our breasts. For there is no end to sin, and no end to the awareness of sin, but there is an end to the alphabet.”

Regret

SOMETHING TO THINK ABOUT: It is a most mortifying reflection for a man to consider what he has done, compared with what he might have done.

- Samuel Johnson

Apply to use of money for peaceful purposes - eg
20-40 billion Moon shot project!

Potential
GAP

Too Late

Well is truth seen too late
H G Adams



ANNOUNCEMENTS AND COMMENTS

Friday, October 2, 1959 - Rosh Hashonah Eve - 1959

NOTE ON THE EVENING SERVICE: "OVEENO MALKAYNU", page 29 - The Congregation is urged to join in singing responsively the Oveeno Malkaynu and in other responses and hymns which are familiar.

* * * * *

Early Service participants are reminded to move their cars promptly at the end of the Service in order to avoid a traffic jam with those arriving for the **Second Service**.

TOMORROW'S MORNING AND AFTERNOON SERVICES

Rosh Hashonah Morning Service starts at 10 A.M.

Special Children's Service at 3 P.M. * * * * *

Samuel Leopold will read the Torah, Peter Reichlin will play the horn obligato in the musical settings of the Shofar Service by A.W. Binder. The Shofar will be sounded by David Rosmarin in the Morning Service and Peter Reichlin in the afternoon Children's Service.

SUNDAY, OCTOBER 4:

Sunday School as usual

Men's Club Brunch at 10 A.M. - Rabbi Haberman - "A Catholic in the White House"

NEXT FRIDAY NIGHT, OCTOBER 9 - "SABBATH OF REPENTANCE" - Rabbi Haberman will preach.

FUTURE CONGREGATIONAL EVENTS:

Friday, October 16 - Annual Congregational Reception following Succoth Eve Service

Sunday, October 18 - Annual Meeting of the Congregation

Saturday, October 24 - Sisterhood Dinner Dance - advance reservations are necessary

Appeal:

Rabbinic Saying: In the place of repentant sinner

~~not~~ even the righteous cannot stand

Berachot 34.6

Repentance not only lifts the sinner out of evil but raises him high above the rest ... for he has struggled with ~~among~~ temptation he has overcome evil and thereby gained a moral strength superior to those whose integrity has never been challenged....

The greatest peril of them all is he who drifts with a sense of smugness



Rosh Hash Closing Prayer (1964)

As we gaze into the ~~future of a fresh~~ new year,
we ask thee O God to bless our homes
with the rekindling of love & the deepening of understanding

Strengthen us in loyalty to ~~our~~ sacred tradition
fortify us more resolutely to live each day with clean conscience
without compromise or self-deception

Help us this very hour to find Thy presence in our
midst, Thy spirit within us
וְיִשְׂכַּל עֲלֵינוּ

Inscribe us

Kel M'che * : one night - the 2nd most holy occasion

occurs 52 times a year

Friday Evening Service

Service II

Dec. 30, 1960

<u>VPB</u>	<u>Selection</u>	<u>Composer</u>	<u>Source</u>
1	Opening Prayer	Binder	Ms.
26	Candlelighting	Glatzer	Ms.
29	L'cho Dodi	Helfman	Holy Sabbath
30	Bor'chu	Sulzer	<u>Union Hymnal</u>
	Sh'ma Yisroel	Schalit	Sab Eve Lit.
	V'Ohavto	Barash	Octavo
32	Yism'chu		
35	Silent Prayer (Baby Naming)		

Feb 1969

High Holidays

1969

see Chass. d. c. Tales
Retold by
Keep. y. Posted

Develop the concept of

עו"ק

יע"ק p. 42

A CALCULATION OF SOUL

Exordium: Ancient Platonic Philosophy revolutionized human thought by arguing that we live in 2 ^{worlds} not 1, that correspondingly ^{so-called} material reality is a world of spiritual truth, the world of ideas, that the material embodiment of each idea is transitory & brief duration while permanence is only to be found in world of ideas.

A so-called real table is subject to change & deterioration, it will chip & scratch & discolor, but the idea of a table is forever the same.

Platonism ~~emerging in an age of~~ was able to give serenity to the most sensitive spirits of many generations by persuading them that the world with its problems, struggles & sufferings was illusory & insignificant — compared with the reality of ideas. Much of our ^{Platonic} ~~the~~ concept of idealism which all the hopes & consolation ^{we} ~~we~~ ^{are} ~~are~~ associated with it, but we must also charge Platonism with tendencies of escapism ^{the ivory tower's} ~~turning~~ ^{aside} from the immediate pressing problems of today.

The 20th century represents a radical reaction to idealistic philosophy. Its dominant intellectual current — existentialism — begins ~~to~~ all inquiry from the conditions & terms of human existence and limits its interest there ^{pre-occupied ideas & ideals are meaningless, worthless}

What matters, we are told by the existentialist is man's present situation with its struggle & pain. Human thinking ^{is} ~~is~~ ^{not} ~~not~~ ^{to} be a response to the problems & conflicts of today ~~must be conditioned~~ ^{must be conditioned}

The ideals are pipe dreams or a smokescreen of our ^{conscience}

But not a dual thinking, is neither platonic nor existential
but both. It is ^{confronts} ~~relates to~~ the world of material reality,
the world of flesh & blood as the primary arena of life
but argues that spiritual forces are likewise operative
not outside the material but within it,
and this worldview is represented by the concept of
Soul

The supreme task of our high school days
is to render our ego / self a calculation of
Soul — to restore the wholeness & harmony of life
by reexamining & realigning the demands of Soul with
the deeds of flesh & blood.

Apply now the reassessment to the ego / self.

(a) Political events — weigh the gains of power
a expediency as against the spiritual loss
e.g. Russia's invasion of Czechoslovakia

Black Power Militancy's overturn of principle
of fairness & racial tolerance

(b) The world's readiness to sell out Israel on the market
of oil politics or UN's diplomatic horse-trading
not realizing that in the ego / self this all-pleased
opportunism can only lead to the moral bankruptcy of
UN, & a world unsafe for smaller nations

(C)

To personal realm
To one's own conduct of life.

What will success be

What has been my true accomplishment

How I grew as a person?

How I deepened my relationships with spouse & children

How I stood the test of friendship

How I enlarged my mental horizons

Has any part of my home & my community been improved
as a result of my year's life enabled or

Refer to Robt. Shuman's challenge ~~interpretation~~
of Man where sit there ~

to the person who dwells in Petersburg

See also Arctic Tales Retold in Keeping Posted

p43 - Story of Robt. Brown

buying person in market

& present asking

Do better, please

I WOULD LIKE TO INTERPRET FOR YOU TONIGHT
ONE SINGLE WORD, THE KEY-WORD OF OUR HIGH HOLY DAY SEASON
-----THE WORD DAVA commonly translated as "REPENTANCE."

Repentance, what does it really mean ?
Is it the same as regret ? If you think so, you are
committing a popular error. Regret and Repentance are
not the same.

Regret is something we experience at any time
and many times in life. Is there a day when you
don't feel sorry about something you said or should have said ?
Is there a day when you do not reproach yourself because of
work left unfinished, duties neglected, or persons
slighted and offended by you ?
But, these regrets should not be confused with repentance
which is a fairly rare occurrence and, of course, much more
profound.

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

Familiar as an old mistake
And futile as regret

The trouble with regret is that, aside from making
us feel bad, it does little in the nature of repair,
reformation, correction or change of character.
It does not do the hard homework of moral rehabilitation.

The person who merely regrets is, in George Bernard
Shaw's sparkling words:

" a man who thinks that he is moral
when he is merely uncomfortable."

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

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

Repentance, my friends, is the real cleansing process. It begins where regret ends. It aims at the ethical transformation of the penitent. It is among the great life-time achievements, certainly much more than a mere sentiment or mood.

The Hebrew term for repentance שׁוּבוּ brings out much better than the English word how much more it is than regret. שׁוּבוּ means literally "coming back," returning. It implies a break with the present condition, a drastic change of behavior, even character.

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

Believe it or not, this is the claim, the urgent contention, the promise of our religion.

OUR MORAL INSTABILITY

One of Judaism's claims to distinction is the fact that it was first among the great world religions to define holiness in ethical terms.

There are numerous passages in the Bible which reflect this idea. Among the most beautiful and best known is the 24th Psalm which we recite before opening the Ark on Saturday mornings:

WHO SHALL ASCEND THE MOUNTAIN OF THE LORD
AND WHO SHALL STAND IN HIS HOLY PLACE ?

HE THAT HATH CLEAN HANDS AND A PURE HEART.

Man is closest to God when he is good.

Now, it may be said of most human beings that there are moments when their hands, i.e. their actions, are clean, in conformity with decency and justice, and when their hearts, i.e. their inner motivations and intentions, are pure. The trouble is that such moral purity does not last very long. Man has an ethical maintenance problem.

We are constantly being corrupted by some persistent force of moral pollution which requires, as a corrective, recurrent seasons of cleansing, seasons of penitence during which we are challenged to restore clean hands and a pure heart.

Today, on this Shabbat Shuvah, ancient Jewish tradition confronts us with the theme of penitence. The word SHUVAH means RETURN. It is the opening word of an impressive chapter from the prophet Hosea which is customarily read during this Shabbat:

SHUVAH YISRAEL -----RETURN O ISRAEL, UNTO THE LORD THY GOD:
For thou hast stumbled in thine iniquity.
Take with you words, and return unto the Lord;
Say unto Him: 'Forgive all iniquity, and accept that
which is good;"

According to Hosea, God replies:

I will heal their backsliding,
I will love them freely;

I WILL HEAL THEIR BACKSLIDING. Frankly, I read these words with some surprise because I cannot imagine human beings so rehabilitated that they would never do wrong again. Hosea either got carried away by his enthusiasm or meant this statement in the messianic sense, i.e. that a time would come ^{in the end of days} when human nature would be radically transformed so that moral backsliding would be impossible.

But, as man is now constituted, he is, of course a chronic back-slider. His moods, his emotions, his moral impulses resemble more a wave length with its zig-zags than a straight line. WE WANT LOVE TO LAST , BUT DOES IT ?

We vow eternal love to each other, but it is among the most inconstant of all relationships, ever changing, gaining or losing. Love in marriage, love between ~~p~~arents and children, love between sisters and brothers, and most of all the love of lovers, is always on the slip and slide, subject to ever changing actions and reactions, to moods we sometimes can and often cannot explain.

The inconstancy we show in our love-life is even more pronounced in our moral life. We are not merely morally unstable by being good now, and evil tomorrow, but we manage to be both good and evil at the same time.

The angelic and the diabolic are constantly struggling within the human heart.

We dream of a better world but also create the means to destroy it.

We create the welfare state, but also the steaming, stinking ghettos of human misery.

We pour millions of dollars into charity and at the same time remain indifferent to the exploitation of the poor and deprived."

We seek to rise and transcend the present levels of humanity^{and} at the same time are subject to the persistent downward pull of bestial instincts.

Of all the mysteries in life none is greater than the dual nature of man. He is a civil war. As seen in Jewish thought, man is the battle-field of contending forces which our theology labels as the אור אמ א THE INNATE URGE OF GOODNESS and the אור אמ א THE INNATE URGE OF EVIL.

One of our great Hasidic rabbis, Yehiel Michal of Zlotchov cast the human condition in the form of a parable. There was a coachman, said the rabbi, who drove his carriage uphill. When the going got rough and the horses could pull the carriage no longer, he quickly jumped out of the carriage and placed big rocks behind the wheels to keep the carriage from rolling downhill.

Now, fix this picture in your mind: The carriage being driven up the mountain and forced to stop again and again, always in danger of sliding downward.

What is the meaning of the carriage and what is the symbolism of the rocks behind the wheels?

The carriage is a symbol of the human enterprise, seeking the heights of progress; yet the more the carriage ascends, the greater the danger of it sliding back the more civilization advances, the more terrible and tragic become the possibilities of relapse, of crashing downhill to the abysmal depths of barbarism.

The function of religion, particularly of these High Holidays, is to provide the power of inspiration for the upward pull, the lift, the boost to our YETZER HATOV, to our good urge, to pull us upward toward the heights----- But the pull of inspiration will weaken, as it must; ~~the~~ moment we cease going forward in our moral power, we are in mortal danger of sliding backward and crashing downhill to destruction. It is then that religion provides for us the breaks, ----IN THE PARABLE, the rocks behind the wheels -----~~in the form of~~ ceremonies and rituals, the whole regimen of commands and prohibitions, ~~the~~ the private and collective restraints and conventions which in ever so many ways serve as the subtle inner brakes upon our backsliding tendencies.

In this sense you must understand the wording of
the 24th Psalm, explained Rabbi Yehiel Michal of Zlotchov :

WHO SHALL ASCEND the mountain of the Lord,
AND WHO SHALL STAND in His holy place ?

Who shall ascend.....and who shall stand.

In your moments of inspiration ascend , fly up to the highest
point you can reach..... but be prepared for the time when
your moral and spiritual power slackens, when you no longer feel
the inner pull.....then, at least, stand firmly on the level
you have reached, resist the downward drag, let the braking
system of conventional morality and organized religion save
you from the downward crash.

ASCEND, IF YOU CAN..... AND IF NOT, at least stand firm.

Excerpts

"THE GENERATION GAP"

from Sermon - delivered by Rabbi Joshua O. Haberman
at Washington Hebrew Congregation
on Yom Kippur Eve, Sunday night, Sept 21, 1969

In the past, the generation gap was essentially
a problem of succession,

The young want to move in too fast, and the old
are usually too slow in stepping aside.

There will never be a perfect transition from generation to
generation but, somehow the old have always made room for the
young.

The modern generation gap, however, is an altogether
different problem, an almost unique situation. The problem
with an increasing number of youth is not succession but rejection.
They don't want to take over the role and life style of the old.
They want no part of it.

As one 17 year old radical student leader put it:

WE DON'T WANT TO TAKE OVER THE GOVERNMENT.

WE WANT TO DESTROY IT. This rejection is expressed
symbolically by their physical appearance. Their hair style and
clothing is a sort of proclamation: WE DON'T WANT TO BE PART OF YOUR
WORLD.

A determined and ever growing minority of young folks
have pushed rejection of the older generation to the ultimate
point of total separation from the family, taking up residence
with other rebels of both sexes or joining one of the many
Hippie colonies that dot the country from East to West.
They have dropped out of our society. ^{They} want to live outside
the so-called "establishment", outside the power structure.

For the family of each such case, it is a tragedy.

For the youth involved, this break with the family and society likewise entails a very great loss even though they are not conscious of it.

Loss of contact with parents and grandparents means loss of the past. Precisely at the point when life's most important decisions must be made, the lessons of experience of former generations are not being passed on. The young must find out for themselves at the expense of costly mistakes. Cut off from family, the young are deprived of help in time of need, of encouragement in moments of indecision, not to mention the motivation for higher achievement and ethical conduct which pride of family provides.

I cannot imagine a greater threat to Jewish survival than such separation between children and parents. Judaism, more than any other religion, is a family tradition and when the family is ruptured, the continuity of Judaism is in grave jeopardy.

I see at least 3 reasons for the widening gap between the generations.

The first represents an evolution of our own making. I mean the trend, growing ever more pronounced, for parents to turn over more and more of their parental role to various institutions and agencies.

A second factor in widening distance between the generations is the progressive isolation of family members.

Affluence has accelerated the atomization of the family.

Each one has a home and a car of his own.

It began not too long ago with the separation of grandparents from the family home.

The walk-out of the grandparents was soon followed by the departure of our youth, ----first to out-of-town colleges even where first-rate schools were right at home, and then, the most recent development which is for young adults, if still single after college, to set up their own apartments even if they live and work in their home-towns.

The third and probably most significant cause for the widening rift between the generations is related to the temper of our times.

If ever there was a generation of youth that needed adult guidance, it is this generation, but regrettably the adult world is failing them.

Make no mistake about it: Western civilization is passing through a major morale crisis. Albert Einstein, I believe, put his finger on it when he analyzed the human condition in a world of plenty, and yet so tragically unable to organize its massive technological power for beneficial ends. He said:

MANKIND IS SUFFERING FROM A PERFECTION OF METHODS
AND A CONFUSION OF AIMS.

Youth the worldover are prone to rioting because they are afraid of this civilization, because society seems to be a monster, because they have no confidence that wealth, industry and government will be used for worthy purposes, because they see no longer elevated aims.

Our children are in a quandry, unable to comprehend the waste of wealth while millions starve.....unable to understand this immoral war which we were foolish enough to get into and not

wise enough to get out of.

In this morale crisis, facing a mixed-up world whose values and ideals no longer command respect, too many of our youth have found their elders of little or no help at all. Too many parents have nothing in the way of an answer. Their pre-eminent concerns seem to be self-serving: their eyes on the stock-market, their heart in the country club, and their head in the beauty parlor.

They shrug their shoulders about the plague of racism. Poverty? That's the ~~inner~~ ^{inner} city's problem. Thank God, we live in the suburbs. War? Leave it to the generals and the state dept!

But youth's anxiety persists. If adults truly had any love for human beings, why do they evidence such little ~~inner~~ concern?

Youth see the ~~inner~~ ^{ADULT} world as cold, unloving, repulsive.

At the height of the great student revolt in Paris last year, Lloyd Garrison cabled to the N.Y. Times:

There is a student mistrust towards all adults, all parties, all systems, all established theories."

Our youth are famished for ideals. They see nothing to revere, nothing to rouse their enthusiasm.

I believe that the deepest need of our youth is twofold: they yearn for a sense of ^{intimate} community and for a sense of personal significance or larger purpose.

It seems to me that this craving for community is all the more urgent because their family ties have become so meaningless. A belonging of a higher order is desperately needed as substitute for the family. This need puts a tremendous opportunity and responsibility before the Synagogue. A synagogue need not be a monolithic enterprise, streamlined and run like an efficient factory. There should be room for semi-autonomous, spontaneous association.

W.H.C. with its 1800 families should spawn in its own midst a whole series of special group communities, tightly knit groups, congregations ^{the} within congregations. We should encourage groups of people, adults and youth, to cluster about a meaningful common purpose. Our people in Israel created the Kibbutz. Why can't we adapt it to the conditions of this country? If a group of families or individuals wanted to form an urban Kibbutz, a modified collective, sharing some areas of their life as a cooperative association, we should give it every encouragement under the guidance of Jewish ethical ideals.

I call on you tonight to help me bring our people together under the aegis of the Congregation, to unite in programs of study, open discussion and deliberate action those who can and wish to be united; to examine together the vexing moral dilemmas of our age and to search out the finest minds of our great tradition for ~~our~~ guidance today.

Where individual families have failed, the Temple as a family of families might succeed.

As we set out to meet unprecedented ^{needs} conditions, let us be prepared for a new look of the Synagogue.

THE GENERATION GAP
By Rabbi Joshua O. Haberman
Washington Hebrew Congregation
Washington, D. C.

One of the lesser known statistics in our country is the number of runaway children. Each year, an estimated half-million teenagers run away from home. ⁽¹⁾ In seven years time, the warrants issued by parents for the return of runaway children has doubled, according to the police departments of Chicago and New York. ⁽²⁾ These tragic statistics dramatize the growing division between parents and children. ~~In our land.~~ In addition to the half million boys and girls who run away from home, there are many, many millions who stay, but desert the values, morals, standards of behavior and beliefs of their parents. For some time now, this problem known as the "generation gap," has been recognized as one of the nation's most serious problems.

Parents are not the only ones who can't get along with teen agers nowadays. One of the nation's foremost experts on the problems of youth, Evelyn Millis Duval, wrote:

"Wherever I go across the country, I meet teachers who are not sure what to do with or for their students in junior and senior high schools. I hear college professors, expert in their subject matter, profess ignorance about how to handle campus issues. I see church programs dwindle as soon as children reach their early teens--largely because too few worthy adults feel comfortably effective with this age group; I watch youth-serving programs in community after community fail, because staff members and volunteers are ill-trained and poorly prepared to work competently with today's teenagers." ⁽³⁾

Many of us worry a whole lot about the growing polarizat~~on~~ in this country. There is a sharpening of antagonism between the races and between political opponents, the hawks and the doves. You can add to these the widening gap between the generations. In re-examining this much discussed subject, I shall try to answer three basic questions:

1. ^{What makes} ~~How does~~ the generation gap today ^{different} ~~differ~~ from ~~all~~ previous times?
2. What are the major causes of our generation gap?
3. What can we do about it?

1. THE BASIC DIFFERENCE

Is our generation gap really different? Have not all parents and children in the past experienced conflict with each other? Is it not natural for young and old to see things in the light of their own different experiences? Did not every normal youth resist the authority imposed upon him by the adult world? In what way is today's generation gap different from what it ~~always~~ was in former times?

The basic cause of the generation gap is, of course, the difference in age. "The trouble with parents," wrote a small girl, "is that they are so old by the time we get them, it's hard to change their habits."

In the past, this difference in age used to be taken care of by the passage of a little time. The world remained pretty much the same. As children grew up, they would surely pass through the same experiences as did their parents and, before long, the children came to feel and think like their parents. Mark Twain recorded this process of gradual reconciliation between parents and children in his remark:

"When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much he had learned in seven years."

In a world that remained fairly stable a child would naturally grow up very much like his parents. The anthropologist, Dr. Margaret Mead, says of those former times:

"The grandparents could conceive of no future for their grandchildren different from their own past."

Such times are gone. We live in an age of fantastic change. Someone said:

"Change is changing faster than change has ever changed before."

Within less than a single generation, we have moved from the electronic to the nuclear into the space age. Our children grow up in a different kind of world from the one in which we matured. There is far less chance that like young Mark Twain they would, after a few years of normal conflict, close the gap between the generations. This, I believe, is the basic difference between the generation gap today and former ages.

2. THE CAUSES

Let us now ask our second question: Wherein do youth and their elders differ most sharply? What are the major causes of the conflict?

To start with there is a growing divergence in thinking. The widening generation gap is also an "education gap." The fathers of two-thirds of today's college students did not go beyond high school. Prolonged education exposes the minds of our youth to many new ideas.

Real Learning challenges a person to question conditions as they are and plants new concepts, including ideas for change, in the mind of the student.

Our youth are also the first TV generation. The whole world, with its conflicts and different ideologies, has been brought to their attention from earliest childhood on. They are more aware of social and moral problems than were their elders at a similar age. The sharp difference in thinking between youth and adults is illustrated by the emergence of a large underground press. There are now over 600 underground newspapers being read mostly by young people, who have come to think differently from their elders.

Related to the extended education as a cause of conflict is the prolonged childhood of our youth. Young Americans remain separated from responsible participation in the adult community longer than any other youth in the world. This is one of the reasons why so many of our youth feel restless and frustrated. They resent being treated like children when, physically and mentally, they believe to be adults. Although extended education is meant for their future good, only a minority of young people from fifteen to eighteen appreciate the academic benefits which they are getting. For a majority, school is what keeps them out of real life with all the opportunities for adult achievement, experience, and full respect as young citizens. In their view, school robs them of independence. They feel trapped. Frankly, we have a dilemma which no one has solved as yet: How to give our youth education through the upper teens and beyond, and at the same time grant them meaningful work experience, civic responsibility and the independence young adults would want for themselves. A typical

illustration is the case of a group of teenagers (boys ranging from fourteen through seventeen) who built for themselves a clubhouse at the edge of town somewhere in New England. They used scrap materials; they stole nothing at all. There was not a delinquent act in the whole enterprise. The three-room building was 20-by-20 feet. The Town authorities praised them for their industry and tore the house down. They mentioned a number of minor building code violations.⁽⁴⁾

The generation gap is being widened by the inconsistency of the adult world. We want our adolescents to outgrow childhood but we do not give them enough responsibility for self management. When they go ahead and "do their own thing," we rush in with interference, often for trivial reasons, and put brakes on their drive toward adulthood. This drive, however, cannot be stopped, for this is the basic meaning of the adolescent experience. It is "try-out time" for all sorts of plans and dreams and "cookie" ideas. It seems to me that we just have to take the chance of letting youth gradually do more of their own thing and learn by their own mistakes.

No discussion of the generation gap would be complete without reference to the home and the family. It is no secret that the American family is going through revolutionary change, the outcome of which cannot yet be predicted. I would like to call attention to two developments which have diminished the influence of home and family life upon our children.

First is the "take-over" of many functions of home and family by other institutions and agencies which, in effect, are replacing the authority of the parents. There is a trend for parents to divest themselves more and more of their parental role. Intentionally or, perhaps, unintentionally, many of us have removed the child from home the greater part of the day.

As soon as the toddler can walk, he gets shipped off to play school or nursery; then kindergarten and, of course, regular school; then, we keep sending him for character-building to Scouts, for religion to Sunday School, for recreation to the club, for vacations to camp and so forth.... We all feel that we are making great sacrifices in providing these opportunities for our children, but the net effect is a reduction of shared home life and a transformation of the parents' role from leader to chauffeur. The other development which is likewise weakening the influence of the family is the progressive isolation of each family member. We have become a nation on wheels. We are constantly on the move. Gone are the days when several generations of the same family would be living either together in the same home or in the immediate vicinity of each other. Family members are scattering themselves all over the country and keep moving every few years to a new residence. Our growing affluence is accelerating this trend. We are approaching the day when every adult family member will drive a car of his own. Soon each will also live in a home of his own. It began not too long ago with the separation of grandparents from the rest of the family. Undeniably, this separation contributes to the comfort of all concerned--more independence, mor privacy--but it also produces more isolation and more loneliness.

Distance from other family members means less involvement, fewer arguments, but also less relationship, less transfer of tradition, less mutual influence within the family.

The walk-out of the grandparents was soon followed by the departure of our youth. First came enrollment in out-of-town colleges even where first-rate schools were right at home, and then, the most recent development which is for single young adults to set up their own apartments even if

they live and work in their home towns.

For the first time in history, American parenthood appears to be a temporary arrangement. Said a parent:

"We're allowed eighteen years or so of diapering and commenting on report cards, and then we're given our walking papers."

The deterioration of our home life is accelerated by an ever-widening communication gap. For many families this is the heart of the generation gap. Statistics bear out the fact that a majority of youth do not discuss deeply personal problems, such as sex and drug involvement, with their parents. Youth claim they can't trust anyone past thirty. In many a home, father and son no longer talk together. They always shout at each other. This cleavage goes deeper than a straining of relationship and affection between parents and children. It involves a culture gap, a mutual rejection of the values each generation stands for. In many a home it is as though parents and youth were living in different worlds, with different morals and different hopes for the future.

There is a profound spiritual cause for the growing rift between the generations. Many of our youth have lost confidence in our civilization. They're alienated from our society, its institutions and way of life. Make no mistake about it: Western civilization is passing through a major morale crisis. Albert Einstein, I believe, put his finger on it when he analyzed the human condition in a world of plenty and yet so tragically unable to organize its massive technological power for beneficial ends. He said:

"MANKIND IS SUFFERING FROM A PERFECTION OF METHODS AND A CONFUSION OF AIMS."

A growing percentage of youth the world over have come to distrust and even fear our civilization. They no longer believe that wealth, industry and science are being used for worthy purposes. They see a society without elevated aims.

In this morale crisis, facing a mixed up world whose values and ideals no longer command respect, too many of our youth find their elders of little or no help at all. Too many parents have nothing in the way of an answer. Their preeminent concerns seem to be self-serving: their ^{are} eyes on the stock market, their hearts in the country club, and their heads in the beauty parlor. They shrug their shoulders about the plagues of crime, war and racism. But, youth's anxiety persists. If adults truly had any love for human beings, why do they evidence such little concern? Their selfishness cries out to heaven. Youth see the

Many view the adult world as cold, unloving, repulsive. There is a credibility gap, ^{caused by the contrast} they say, between the professed ideals and low performance ⁱⁿ our society.

The most frequent accusation made against the adult world is that of hypocrisy.⁽²⁾

At the height of the great student revolt in Paris a few years ago, Lloyd Garrison cabled to the NEW YORK TIMES:

"There is a student mistrust toward all adults, all parties, all systems, all established theories."⁽⁵⁾

Many of our youth are famished for ideals. They see nothing to revere, nothing to rouse their enthusiasm. Their own rebellion is aimless. Henry V. Roberts in a penetrating yet deeply sympathetic analysis of the New Left in the student movement, concluded:

"The New Left represents more of a protest against the way things are than a program for the future."⁽⁶⁾

What an opportunity this would be for enlightened parents, if only they had a faith or ideal to communicate! The luxury of many a home, however, is in dismal contrast to its moral and spiritual poverty. Dr. Benjamin B. Wolman, Dean of the Institute of Applied Psychoanalysis, underscored the spiritual factor in the 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."

Is it love when a parent gives all, but denies to the child what he most needs? Is it love when a parent buys everything, but leaves the child without examples he can respect? Is it love when a parent sends the child into the most fashionable schools, and ^{then} ~~also~~ into the world, without faith in anything, without reverence for anything, without sustaining ideals or a sense of higher purpose?

The young editor of a campus newspaper was quoted in LOOK Magazine:

"Most of our parents grew up in the depression period. They're concerned with money and status. . . .To us, abundance and all the trappings isn't something to work for because you have it. . . .So you start getting into human values because you've gone beyond the security thing. And our parents just can't understand that."⁽⁷⁾

Our youth, in their rejection of our so-called "golden opportunities" are teaching us what we should have known all along through the Bible: MAN DOES NOT LIVE BY BREAD ALONE - - - and we might add neither does man live by sex alone, nor by sports cars, swimming pools, and pleasure cruises

alone, but over and above all of his material wants and needs, man has spiritual cravings: the hunger of the human heart must be satisfied or all his material blessings turn to curses.

3. WHAT TO DO ABOUT THE GENERATION GAP

This brings us to the point of decision. What can we do to bridge the gap between youth and the adult world? I would like to propose five guide lines:

1. The first is perhaps most important: Do not over-react!

A child has an instinctive need to rebel. Carl Van Doren said it well:

"Affection, indulgence, and humor alike are powerless against the instinct of children to rebel. . .if they have no reasons for it they will invent them like nations bound on war."

So, relax. When your adolescent is just plain contrary and seems to oppose you on every issue, no matter what, don't eat your heart out wondering "what have I done wrong?" Most growing children keep testing their own strength and will power by contesting their parents' authority again and again.

You can ease this constant tug of war by giving your child options. For example, if you must curb his TV time, put it this way: Are you going to do your homework before or after watching TV? Your message is clear: homework must be done, but you are allowing him some choice in scheduling time for it. There are situations, however, in which you cannot compromise or offer alternatives. For example, in a matter of basic morality or hazard to health, you must act the part of the responsible

parent and overrule the child. For example, you cannot allow him to take a weapon to school or to engage in destructive acts. Even in such situations, it is best for the parent to act firmly and quietly and avoid, if at all possible, abusive language and physical violence.

2. Never forget that the best guidance the parent can give is to help the child toward self management instead of keeping the child permanently under his thumb. Don't tire too soon of all the arguments. Persuasion takes longer, but it is much more effective than coercion in the long run. Remember that there are limits to your control. You cannot watch all the time. The unconvinced child will find secret ways of satisfying his wish as soon as he is outside effective parental supervision.

3. The third point is the most constructive suggestion I can make. Start with this question: When the child is rebellious, what is he trying to prove by it? In all likelihood he wants to show you that he is somebody! It is a bid for recognition. The rebellion against adults is really a rebellion against his own childhood which he is slowly outgrowing. He doesn't want to be a kid any longer.

The best way to curb this rebelliousness is to give the child legitimately what he needs. Most of all, he needs more self respect. Be sure to praise him for every achievement, however small. Accentuate the positive! Don't sneer when he proudly reports some accomplishment "So what? Big deal!" Don't be negative. Suppose the child comes home with a fine paper marked "B". "Why couldn't you get an 'A'?" would be a destructive reaction, on the part of the parent.

Don't forget, the adolescent is full of self doubts. Despite all the swagger and big talk, he is very unsure of himself. He needs a boost and loves the person who gives it to him.

Next to praise, I consider work experience the most effective way of building up a child's self esteem and reducing his need for rebelliousness. Give him a chance to earn some money. By working, the youth becomes part of the adult community and learns responsibility. There is no more meaningful recognition for the youth than being rewarded for work well done. One of the best things we could do for our community would be for educators and business leaders to get together and create more job opportunities for youth after school and vacation times. This would integrate them into our society and we would be raising contributors rather than revolutionaries.

4. The fourth step requires no special organization, just a change of attitude on our part. We need to take more initiative in establishing better communication with our youth. Remember, communication begins not by talking but by listening. One of the nation's distinguished educators, Dr. Charles Keller, made a statement which teachers and parents should never forget:

"I find that when they are listened to, they will listen." When you pay attention to the child and help him express himself, you make him feel that he is being respected as an individual. This doesn't mean that his opinion must prevail. There is no need to pretend agreement. There is need to listen and pay attention. After he has had his say,

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There is also need for parents, especially fathers, to spend a little more time with their children. The father-son relationship could be greatly improved by a couple of hours pleasantly spent by both, sharing some interest, hobby or sport each week. Mother and daughter could likewise reach a much finer understanding if they had a little time together, not just doing chores but doing what both enjoy.

John D. Rockefeller III, Chairman of the Rockefeller Foundation, made the surprising proposal of holding a nationwide "Dialogue Week." The object would be to bring together young people and business executives in every community to plan some community project in which youth and adults could work together for the rest of the year. Such contacts would prevent the notion among our young people that the so-called "establishment" is an insensitive, heartless monster, a notion which has been spread by young militants of the New Left. Of course, the initiative for such dialogue sessions, conferences and workshops between youth and communal leaders, must come from the adult world. It is an interesting proposal which any of our service clubs could turn into reality.

5. My last suggestion is for us to nip cynicism in the bud by being careful not to expose our children to hypocrisy at home. Good citizenship must be exemplified and the most powerful example is that of the parents. It is important that children witness at home a real concern for the welfare of the larger community. Let them see

constructive political action. If you don't like something, show the child the way we can act in a democracy. Write a letter to the editor of the newspaper or contact your congressman, or present the matter before any organization to which you belong, including your PTA or service club. Don't say about problems, "There is nothing we can do." The child will come to believe such cynical comments and will end by believing that democracy is a hoax and a fraud.

You would be surprised how observant children are of your unguarded expressions at home. Your child will have little respect for your religious observances and beautiful prayers, when, after church, he ~~hears~~ hears you use foul language or speak with malice and hatred about other folks. He will have little respect for law and order if he overhears your boast as to how you broke a traffic law, fixed a ticket or chiselled some advantage for yourself. It is difficult to raise children up on a high moral code when morality is violated right at home.

* * *

So, this is my five-point program for bridging the generation gap:

1. Don't over-react to your child's rebelliousness. Much of it is natural and instinctive.
2. Instead of seeking to dominate the child, try to help him toward good self management.
3. There will be less need for rebellion if the child receives recognition and feels that he is being respected for his legitimate efforts.

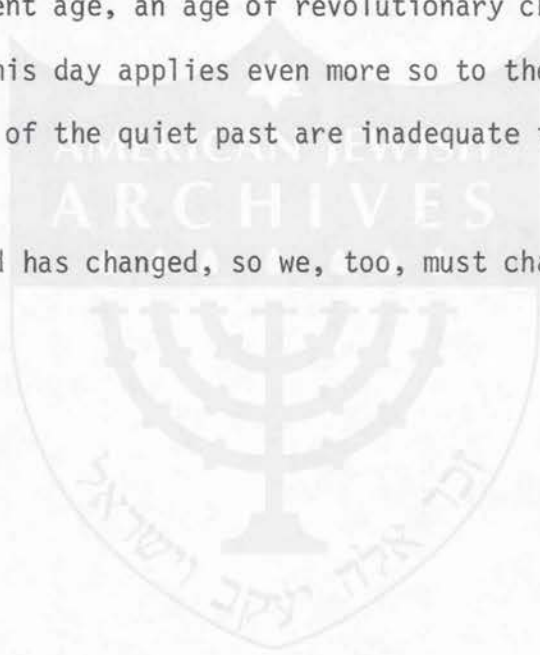
4. The very least we can do is to maintain communication. It begins by listening.

5. Help young people preserve their idealism. Don't destroy their faith by bad examples.

If you think that this approach is much too soft. If you ~~have a~~ *would prefer* ~~feeling about~~ the tough methods ~~of~~ former generations in raising their children, ~~should be applied by us also,~~ remember that we live in a radically different age, an age of revolutionary change. What Abraham Lincoln said of his day applies even more so to these critical times:

"The dogmas of the quiet past are inadequate to the stormy present."

As the world has changed, so we, too, must change with it.



THE GENERATION GAP

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THE GENERATION GAP

~~By Rabbi Joshua O. Haberman
Washington Hebrew Congregation
Washington, D. C.~~

One of the lesser known statistics in our country is the number of runaway children. Each year, an estimated half-million teen agers run away from home. ⁽¹⁾ In seven years time, the warrants issued by parents for the return of runaway children has doubled, according to the police departments of Chicago and New York. ⁽²⁾ These tragic statistics dramatize the growing division between parents and children in our land. In addition to the half million boys and girls who run away from home, there are many, many millions who stay, but desert the values, morals, standards of behavior and beliefs of their parents. For some time now, this problem known as the "generation gap" has been recognized as one of the nation's most serious problems.

Parents are not the only ones who can't get along with teen agers nowadays. One of the nation's foremost experts on the problems of youth, Evelyn Millis Duval, wrote:

"Wherever I go across the country, I meet teachers who are not sure what to do with or for their students in junior and senior high schools. I hear college professors, expert in their subject matter, profess ignorance about how to handle campus issues. I see church programs dwindle as soon as children reach their early teens--largely because too few worthy adults feel comfortably effective with this age group; I watch youth-serving programs in community after community fail, because staff members and volunteers are ill-trained and poorly prepared to work competently with today's teenagers."
⁽³⁾

Many of us worry a whole lot about the growing polarization in this country. There is a sharpening of antagonism between the races and between political opponents, the hawks and the doves. You can add to these the widening gap between the generations. In re-examining this much discussed subject, I shall try to answer three basic

questions:

1. ^{what makes} ~~How does~~ the generation gap today ^{different} ~~differ~~ from ~~all~~ previous times?
2. What are the major causes of our generation gap?
3. What can we do about it?

1. THE BASIC DIFFERENCE

Is our generation gap really different? Have not all parents and children in the past experienced conflict with each other? Is it not natural for young and old to see things in the light of their own different experiences? Did not every normal youth resist the authority imposed upon him by the adult world? In what way is today's generation gap different from what it ~~always~~ was in former times?

The basic cause of the generation gap is, of course, the difference in age. "The trouble with parents," wrote a small girl, "is that they are so old by the time we get them, it's hard to change their habits."

In the past, this difference in age used to be taken care of by the passage of a little time. ~~The world remained pretty much the same.~~ As children grew up, they would ~~surely~~ pass through the same experiences as did their parents and, before long, the children came to feel and think like their parents. Mark Twain recorded this process of gradual reconciliation between parents and children in his remark:

"When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much he had learned in seven years."

In a world that remained fairly stable a child would naturally grow up very much like his parents. The anthropologist, Dr. Margaret Mead, says of those former times:

"The grandparents could conceive of no future for their grandchildren different from their own past."

Such times are gone. We live in an age of fantastic change.

Someone said:

"Change is changing faster than change has ever changed before."

Within less than a single generation, we have moved from the electronic to the nuclear into the space age. Our children grow up in a ^{very} different kind of world, ~~from the one in which we matured.~~ There is ~~no~~ less chance ^{growing up} that like young Mark Twain they would, after a few years of ~~normal conflict,~~ ^{come to see eye to eye with their elders.} ~~close the gap between the generations.~~ This, I believe, is the basic difference between the generation gap today and former ages.

2. THE CAUSES

Let us now ask our second question: Wherein do youth and their elders differ most sharply? What are ^{some of} the ~~major~~ ^{specific} causes of the conflict? P

¹ *(see next page)* ~~To start with, there is a growing divergence in thinking. Then, there is a widening generation gap~~ is also an "education gap." The fathers of two-thirds of today's college students did not go beyond high school.

² ~~Prolonged~~ Education exposes the minds of ~~our~~ youth to many new ideas, including ideas of change. Our youth are more apt to question and to challenge ~~the accustomed ways.~~ ^{the accustomed ways.}

Real learning challenges a person to question conditions as they are and plants new concepts, including ideas for change, in the mind of the student.

Our youth are ~~also~~ the first TV generation. The whole world, with its conflicts and different ideologies, has been brought to their attention from earliest childhood on. They are more aware of social and moral problems than were their elders at a similar age. The sharp

difference in thinking between youth and adults is illustrated by the emergence of a large underground press. There are now over 600 underground newspapers being read, mostly by young people, who have come to think differently from their elders.

Related to the extended education as a cause of conflict is the prolonged childhood of our youth. Young Americans remain separated from responsible participation in the adult community longer than any other youth in the world. This is one of the reasons why so many of our youth feel restless and frustrated. They resent being treated like children when, physically and mentally, they believe to be adults. Although extended education is meant for their future good ~~only a minority of young people from fifteen to eighteen appreciate the academic benefits which they are getting. For a majority,~~ school is what keeps them out of real life with all the opportunities for adult achievement, experience, and full respect as young citizens. ~~In their view,~~ school robs them of independence. They feel trapped. Frankly, we have a dilemma which no one has solved as yet: How to give our youth education through the upper teens and beyond, and at the same time grant them meaningful work experience, civic responsibility and the independence young adults would want for themselves. ~~A typical~~

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(3)

A typical
illustration is the case of a group of teenagers (boys ranging from fourteen through seventeen) who built for themselves a clubhouse at the edge of town somewhere in New England. They used scrap materials; they stole nothing at all. There was not a delinquent act in the whole enterprise. The three-room building was 20-by-20 feet. The Town authorities praised them for their industry and tore the house down. They mentioned a number of minor building code violations. ~~(4)~~ (3)

The generation gap is being widened by the inconsistency of the adult world. We want our adolescents to outgrow childhood but we do not give them enough responsibility for self management. When they go ahead and "do their own thing," we rush in with interference, often for trivial reasons, and put brakes on their drive toward adulthood.

youth's ~~this~~ ^{to "do their own thing"} drive, ~~however,~~ cannot be stopped, for this is the basic meaning of the adolescent experience. It is "try-out time" for all sorts of plans and dreams and "cookie" ideas. It seems to me that we just have to take the chance of letting youth gradually do more of their own thing and learn by their own mistakes.

No discussion of the generation gap would be complete without reference to the home and the family. It is no secret that the American family is going through revolutionary change, the outcome of which cannot yet be predicted. I would like to call attention to two developments which have diminished the influence of home and family life upon our children.

First is the "take-over" of many functions of home and family by other institutions and agencies which, in effect, are replacing the authority of the parents. ~~There is a trend for parents to divest themselves more and more of their parental role.~~ Intentionally or, perhaps, unintentionally, many of us have removed the child from home the greater part of the day.

As soon as the toddler can walk, he gets shipped off to play school or nursery; then kindergarten and, of course, regular school; then, we keep sending him for character-building to Scouts, for religion to Sunday School, for recreation to the club, for vacations to camp and so forth....

We all feel that we are making great sacrifices in providing these opportunities for our children, but the net effect is a reduction of shared home life and a transformation of the parents' role from leader to chauffeur. The other development which is likewise weakening the influence of the family is the progressive isolation of each family member. We have become a nation on wheels. We are constantly on the move. Gone are the days when several generations of the same family would be living either together in the same home or in the immediate vicinity of each other. Family members are ^{scattered} ~~scattering themselves~~ all over the country and keep moving every few years to a new residence. ~~Our growing affluence is accelerating this trend.~~ We are approaching the day when every adult family member will drive a car of his own. Soon each will also live in a home of his own. It began not too long ago with the separation of grandparents from the rest of the family. ~~Undeniably, this separation contributes to the comfort of all concerned--more independence, mor privacy--but it also produces more isolation and more loneliness.~~

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John D. Rockefeller III, Chairman of the Rockefeller Foundation, made the surprising proposal of holding a nationwide "Dialogue Week." The object would be to bring together young people and business executives in every community to plan some community project in which youth and adults could work together for the rest of the year. Such contacts would prevent the notion among our young people that the so-called "establishment" is an insensitive, heartless monster, a notion which has been spread by young militants of the New Left. Of course, the initiative for such dialogue sessions, conferences and workshops between youth and communal leaders, must come from the adult world. It is an interesting proposal which any of our service clubs could turn into reality.

→ ⑩ 5. My last suggestion is for us to ^{hit} ~~cut~~ cynicism in the bud by being careful not to expose our children to hypocrisy at home. Good citizenship must be exemplified and the most powerful example is that of the parents. It is important that children witness at home a real concern for the welfare of the larger community. Let them see

constructive political action. If you don't like something, show the child the way we can act in a democracy. Write a letter to the editor of the newspaper or contact your congressman, or present the matter before any organization to which you belong, including your PTA or service club. Don't say about problems, "There is nothing we can do." The child will come to believe such cynical comments and will end by believing that democracy is a ^{hoax} ~~hoax~~ and a fraud.

You would be surprised how observant children are of your unguarded expressions at home. Your child will have little respect for your religious observances and beautiful prayers, when, after church, he ~~hears~~ hears you use foul language or speak with malice and hatred about other folks. He will have little respect for law and order if he overhears your boast as to how you broke a traffic law, fixed a ticket or chiselled some advantage for yourself. It is difficult to raise children up on a high moral code when morality is violated right at home.

* * *

So, this is my five-point program for bridging the generation gap:

1. Don't over-react to your child's rebelliousness. Much of it is natural and instinctive.

(1) 2. Instead of seeking to dominate the child, try to help him toward good self management.

3. There will be less need for rebellion if the child receives recognition and feels that he is being respected for his legitimate efforts.

4. The very least we can do is to maintain communication. It begins by listening.

5. Help young people preserve their idealism. Don't destroy their faith by bad examples.

If you think that this approach is much too soft. If you ~~have a~~ ^{would prefer} ~~feeling about~~ ^{of} the tough methods ~~in~~ former generations in raising their children, ~~should be applied by us also,~~ remember that we live in a radically different age, an age of revolutionary change. What Abraham Lincoln said of his day applies even more so to these critical times:

"The dogmas of the quiet past are inadequate to the stormy present."

As the world has changed, so we, too, must change with it.

References

Kol Nidre 1969
September 21, 1969

Washington Hebrew Congregation
Washington, D. C.

THE GENERATION GAP
by Rabbi Joshua O. Haberman

Once again our people have experienced the mystique of the Kol Nidre. The unknown genius who created the chant gave the Jewish soul its voice--a melody of pathos and tenderness, a love song if ever there was one. It begins softly like a whisper, befitting the humility of the tormented conscience; and it ends, rising in crescendo, so that you can almost visualize the Jew straightening himself out and standing erect before His Maker, joyful at last in the glow of reconciliation and new love.

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One of the most respected smaller denominations in America maintains a world wide department of political and philanthropic affairs which is known as The Fellowship of Reconciliation. Ideally, that is what every Jewish congregation is supposed to be tonight: a fellowship of reconciliation, in the healing of conflict, in the repair of broken relationships, in the restoration of unity.

In past years, the attention of congregations throughout the country has shifted back and forth from political conflicts to those of a racial or economic or even religious nature. This year, we are concerned not with one particular tension area, but with a conflict encompassing all of life: THE GENERATION GAP.

The Generation Gap is world-wide in scope and, at the same time, involves almost everyone in a deeply personal way.

We shall raise 3 questions:

1. How serious a problem is it?

2. What are the deeper causes for the growing rift between the generations?
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1. HOW SERIOUS IS THE PROBLEM OF THE GENERATION GAP?

I had a Hungarian friend who voiced his philosophy of life by characterizing a number of situations as hopeless, but not serious. Mature wisdom recognized that there are a number of problems in life, hopeless, as far as a final solution is concerned, but tolerable in so far as we can manage to live with the problem.

For example, at the present time "hopeless but not serious" describes the way many Israelis view the Arab problem. They see no solution in sight, but are certain that Israel can live, grow and develop despite persistent crises. The situation is hopeless but not serious.

Now, in some respects the generation gap is such a persistent problem, inescapable, inevitable, you might say, hopeless in the sense that the young must resent and resist adult control and guidance in their natural desire for independence, while the old will always be less than enthusiastic about retiring from life's centerstage. The young want to move in too fast, and the old are usually too slow in stepping aside.

IN THE PAST, THE GENERATION GAP WAS ESSENTIALLY A PROBLEM OF SUCCESSION. THE MODERN GENERATION GAP, HOWEVER, IS AN ALTOGETHER DIFFERENT PROBLEM, AN ALMOST UNIQUE SITUATION. THE PROBLEM WITH AN INCREASING NUMBER OF YOUTH IS NOT SUCCESSION BUT REJECTION. They don't want to take over the role and life style of the old. They want no part of it. As one 17 year old radical student leader put it:

WE DON'T WANT TO TAKE OVER THE GOVERNMENT.

WE WANT TO DESTROY IT.⁽¹⁾

This rejection is expressed symbolically by their physical appearance. Their hair style and clothing is a sort of proclamation: WE DON'T WANT TO BE PART OF YOUR WORLD.

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that dot the country from East to West. They have dropped out of our society. They want to live outside the so-called "establishment", outside the power structure.

For the family of each such case, it is a tragedy. It marks the end of contact. With good reason the parents fear for the health and safety of their self-exiled son or daughter. It dashes to pieces all the hopes and dreams that parents cherished all along while raising their child.

For the youth involved, this break with the family and society likewise entails a very great loss even though they themselves are not conscious of it.

Loss of contact with parents and grandparents means loss of the past. Precisely at the point when life's most important decisions must be made, the lessons of experience of former generations are not being passed on. The young must find out for themselves at the expense of costly mistakes. Cut off from family, the young are deprived of help in time of need, of encouragement in moments of indecision,--not to mention the motivation for higher achievement and ethical conduct which pride of family provides.

I cannot imagine a greater threat to Jewish survival than such separation between children and parents. Judaism, more than any other religion, is a family tradition and when the family is ruptured, the continuity of Judaism is in grave jeopardy.

2. THE CAUSES OF THE GENERATION GAP

With so much at stake, we turn now to our 2nd question:

WHAT EXPLAINS THIS DRASTIC BREAK BETWEEN THE GENERATIONS? WHY HAS IT GROWN TO SUCH UNPRECEDENTED PROPORTIONS?

I see at least 3 reasons for the widening gap between the generations:

The first represents an evolution of our own making. I mean the trend, growing ever more pronounced, for parents to turn over more and more of their parental role to various institutions and agencies.

Intentionally or perhaps unintentionally, many of us have removed the child from home the greater part of the day. As soon as the toddler can walk, he gets shipped off

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A second factor in widening distance between the generations is the progressive isolation of family members.

Affluence has accelerated the atomization of the family. Each one has a home and a car of his own. It began not too long ago with separation of grandparents from the family home. undeniably, the separation enlarged comforts for all concerned--more independence, more privacy, but also more isolation and loneliness.

Non-involvement means fewer arguments, but also less relationship, less transfer of tradition, less mutual influence within the family.

The walk-out of the grandparents was soon followed by the departure of our youth,-- first to out-of-town colleges even where first-rate schools were right at home, and then, the most recent development which is for young adults, if still single after college, to set up their own apartments even if they live and work in their home-towns.

For the first time in history, American parenthood appears to be a temporary arrangement. Said a parent:

"We're allowed 18 years or so of diapering and commenting on report cards, and then we're given our walking papers."

The third and probably most significant cause for the widening rift between the generations is related to the temper of our times.

If ever there was a generation of youth that needed adult guidance, it is this generation, but regrettably the adult world is failing them.

Make no mistake about it: Western civilization is passing through a major morale crisis. Albert Einstein, I believe, put his finger on it when he analyzed the human condition in a world of plenty, and yet so tragically unable to organize its massive technological power for beneficial ends. He said:

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Youth the world over are prone to rioting because they are afraid of this civilization, because society seems to be a monster, because they have no confidence that wealth, industry and government will be used for worthy purposes,--because they see no longer elevated aims.

In this morale crisis, facing a mixed-up world whose values and ideals no longer command respect, too many of our youth have found their elders of little or no help at all. Too many parents have nothing in the way of an answer. Their pre-eminent concerns seem to be self-serving: their eyes on the stock-market, their heart in the country club, and their head in the beauty parlor.

They shrug their shoulders about the plague of racism. Poverty? "That's the inner city's problem. Thank God, we live in the suburbs." War? "Leave it to the generals and the State Department!"

But youth's anxiety persists. If adults truly had any love for human beings, why do they evidence such little concern? Their selfishness cries out to heaven. Youth sees the adult world as cold, unloving, repulsive.

At the height of the great student revolt in Paris last year, Lloyd Garrison cabled to the N. Y. Times:

"There is a student mistrust towards all adults, all parties, all systems, all established theories."⁽²⁾

Our youth are famished for ideals. They see nothing to revere, nothing to rouse their enthusiasm. Their own rebellion is aimless. Henry V. Roberts, in a penetrating yet deeply sympathetic analysis of the New Left in the Student Movement, concluded:

"The New Left represents more of a protest against the way things are than a

program for the future."⁽³⁾

What an opportunity this would be for enlightened Jewish parents if only they had a faith or ideal to communicate! The luxury of many a home, however, is in dismal contrast to its moral and spiritual poverty.

Timothy Leary, the psychedelic seer of Millbrook, estimates that the percentage of young Jews in Haight-Ashbury is around 40%. In a recent 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."

If Dr. Leary is not the kind of authority you would take seriously, I suggest you listen to Dr. Benjamin B. Wolman, dean of the Institute of Applied Psychoanalysis, who summed 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."

Is it love when a parent gives all, but denies to the child what he most needs? Is it love when a parent buys everything, but leaves the child without examples he can respect? Is it love when a parent sends the child into the most fashionable schools, but also into the world without faith in anything, without reverence for anything, without sustaining ideals or sense of higher purpose?

The young editor of a campus newspaper was quoted in LOOK magazine:

"most of our parents grew up in the depression. They are concerned with money and status....To us, abundance and all the trappings isn't something to work for because

you have it....So you start getting into human values because you've gone beyond the security thing. And our parents just can't understand that."(4)

Our rebellious youth, in their rejection of our so-called "golden opportunities" are teaching us what we Jews should have known all along: MAN DOES NOT LIVE BY BREAD ALONE----and we might add, neither by sex alone, nor by sports-cars, swimming-pools, and pleasure cruises alone, but over and above all his material wants and needs, man has spiritual cravings, the hunger of the human heart, must be satisfied lest all his material blessings turn to curses.

3.

WHAT MUST BE DONE?

This brings us to the point of decision: What must we do to bridge the gap between us and our youth?

I believe that the deepest need of our youth is twofold: they yearn for a sense of intimate community and for a sense of personal significance or larger purpose.

A month ago, 400,000 young folks spontaneously converged on Beth El, N. Y. and encamped on a rain-soaked open field for a week-end of rock music. They were not all hippies. Many came from comfortable, middle class homes. The Woodstock Music and Arts Fair will be studied and analyzed for years to come as a turning point in our civilization. According to one analyst (the Psychoanalyst Rollo May):

"It expressed the tremendous hunger, need and yearning for community on the part of youth."⁽⁵⁾

It seems to me that this craving for community is all the more urgent because their family ties have become so meaningless. A belonging of a higher order is desperately needed as substitute for the family. This need puts a tremendous opportunity and responsibility before the Synagogue. A synagogue need not be a monolithic enterprise, streamlined and run like an efficient factory. There should be room for semi-autonomous, spontaneous association.

You know, by Jewish Law, every 10 Jews who bind themselves together constitute a new congregation. Washington Hebrew Congregation with its 1800 families should spawn in its own midst a whole series of special group communities, tightly knit groups, congregations

within the congregation. We should encourage groups of people, adults and youth, to cluster about a meaningful common purpose.

Our people in Israel created the Kibbutz. Why can't we adapt it to the conditions of this country? If a group of families or individuals wanted to form an urban Kibbutz, a modified collective, an expanded sort of condominium, sharing some areas of their life as a cooperative association, we should give it every encouragement under the guidance of Jewish ethical ideals.

Finally, as Jews we must speak more directly to the profound spiritual needs of our youth.

In the past, our people have known times worse than ours. While the nations raged and the heathens were in an uproar, the Jewish home remained a refuge of love and spiritual beauty. Father and son would draw fresh inspiration as they studied together the sacred writings, the legends, the mystics and philosophers who kept alive hope and idealism. The Ghetto, ruled by Talmudic ethics never feared the "new morality". It maintained a solid system of moral values regardless of the immorality and barbarism of the outside world. In the past, we never lost the allegiance of our youth. This is no longer true today. A recent college survey reported that 13% of the Jewish students disavow a religious preference. Some are turning to exotic groups, Zen Buddhism, Bahai, or this or that unpronounceable Indian Guru.

A few weeks ago in New York, I spotted a group of drumbeating youth slowly marching down Fifth Avenue, garbed in white robes, chanting and handing out leaflets, advertising their favorite Guru. I asked the leader a few questions, including his name, and found out that he would qualify to join our synagogue any time.

The spiritual alienation of so many of our youth is a tragedy that could be prevented.

Our whole system of Jewish education needs overhauling. Sunday Schools, even the best of them, are woefully inadequate. We just haven't been sufficiently creative and inventive. There is considerable merit to the latest proposal that our Reform movement

sponsor experimentally a few private schools for full-time integrated general and Jewish education. Doctrinaire objections, valid perhaps 20 years ago, appear irrelevant in today's radically changed public school situation. It would certainly be worth a trial and I hope that men of vision and generosity will be found to give it a start.

There is one bridge which, at least for us Jews, could span the generation gap. It embodies the conservatism of the old by preserving the memory of Israel's great moments in history and time-tested wisdom while at the same time it tries to project a vision of radical moral and social change for the future.

The name of that Bridge is the SYNAGOGUE.

Rooted in history, yet locating the ideal of perfection in the future, the Synagogue appeals to memory as well as aspiration and transcends the bias of young and old in a higher synthesis of faith and purpose.

I call on you tonight to help me bring our people together under the aegis of the Congregation, to unite in programs of study, open discussion and deliberate action those who can and wish to be united; to examine together the vexing moral dilemmas of our age and to search out the finest minds of our great tradition for guidance today.

Where individual families have failed, the Temple as a family of families might yet succeed.

As we set out to meet unprecedented needs, let us be prepared for a new look of the Synagogue. The Synagogue needs a new image.

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

"The suit you sold me does not fit."

The salesclerk took one look at him and laughed:

"Of course it doesn't fit. You put the new garment over your old clothes. You must take off the old suit before you can put on the new."

Thus it must be when the Synagogue adopts a new approach to a radically different generation. As we put on our new suit, as we adopt new programs and new methods, we

shall of necessity have to take off some of our old clothes, abandon some of the old ways of operation.

The same principle applies to each of us in the deepest personal sense as we face the new year with its challenge for renewal. We cannot undergo a meaningful change, without first breaking with some of our old ways and habits of thought and action.

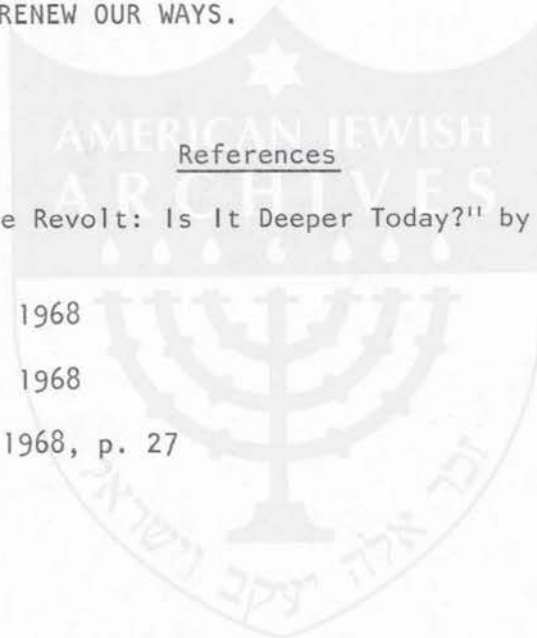
It is God's will that in turning to Him we be renewed:

TURN US UNTO THEE, O LORD.....AND WE SHALL BE RESTORED.

RENEW OUR DAYS.....AND RENEW OUR WAYS.

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THE GENERATION GAP

by Rabbi Joshua O. Haberman

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We shall raise 3 questions:

1. How serious a problem is it ?
2. What are the deeper causes for the growing rift between the generations ?
3. What should be done to bridge this gap ?

1. HOW SERIOUS IS THE PROBLEM OF THE GENERATION GAP?

I had a Hungarian friend who voiced his philosophy of life by characterizing a number of situations as hopeless, but not serious. Mature wisdom recognizes that there are a number of problems in life, hopeless, as far as a final solution is concerned, but tolerable in so far as we can manage to live ^{with} the problem.

For example, at the present time "hopeless but not serious" describes the way many Israelis view the Arab problem. They ~~can~~ see no solution in sight, but are certain that Israel can live, grow and develop despite persistent crises. The situation is hopeless but not serious.

Now, in some respects the generation gap is such a persistent problem, inescapable, inevitable, ~~that~~ you might say, hopeless in the sense that the young must ~~increasingly~~ resent and resist adult control and guidance in their

natural desire for independence, while the old will always be less than enthusiastic about retiring from life's center-stage. The young want to move in too fast, and the old are usually too slow in stepping aside.

~~There will never be a perfect transition from generation to generation but, somehow the old have always made room for the young.~~

In the past, the generation gap was essentially a problem of succession, ~~hopeless, i.e. it never happens without tension, but not serious, i.e. we can take it.~~

The modern generation gap, however, is an altogether different problem, an almost unique situation. The problem with an increasing number of youth is not succession but rejection. They don't want to take over the role and life style of the old. They want no part of it.

As one 17 year old radical student leader put it:

WE DON'T WANT TO TAKE OVER THE GOVERNMENT.

WE WANT TO DESTROY IT. (1) // This rejection is expressed symbolically by their physical appearance. Their hair style and clothing is a sort of proclamation: WE DON'T WANT TO BE PART OF YOUR WORLD.

A determined and ever growing minority of young folks have pushed rejection of the older generation to the ultimate point of total separation from the family, taking up residence with other rebels of both sexes or joining one of the many Hippie colonies that dot the country from East to West. They have dropped out of our society, ~~they~~ want to live outside the so-called "establishment", outside the power structure.

For the family of each such case, it is a tragedy. It marks the end of contact. With good reason the parents fear for the health and safety of their self-exiled son or daughter. It dashes to pieces all the hopes and dreams the parents cherished all along while raising their child.

CAPS

For the youth involved, this break with the family and society likewise entails a very great loss even though they ^{themselves} are not conscious of it.

of Alice's Restaurant

Loss of contact with parents and grandparents means loss of the past. Precisely at the point when life's most important decisions must be made, the lessons of experience of former generations are not being passed on. The young must find out for themselves at the expense of costly mistakes. Cut off from family, the young are deprived of help in time of need, of encouragement in moments of indecision, not to mention the motivation for higher achievement and ethical conduct which pride of family provides.

I cannot imagine a greater threat to Jewish survival than such separation between children and parents. Judaism, more than any other religion, is a family tradition and when the family is ruptured, the continuity of Judaism is in grave jeopardy.

2. THE CAUSES OF THE GENERATION GAP

With so much at stake, we turn now to our 2nd question:

WHAT EXPLAINS THIS DRASTIC BREAK BETWEEN THE GENERATIONS ? WHY HAS IT GROWN TO SUCH UNPRECEDENTED PROPORTIONS ?

I see at least 3 reasons for the widening gap between the generations:

The first represents an evolution of our own making.

I mean the trend, growing ever more pronounced, for parents to turn over more and more of their parental role to various institutions and agencies.

Intentionally or perhaps unintentionally, many of us have removed the child from home the greater part of the day. as soon as the toddler can walk, he gets shipped off to play school or nursery; then kindergarten and, of course, regular school; then, we keep sending ^{him} for character-building to Scouts, for religion to Sunday School, for recreation to the club, for vacations to camp and so forth.....

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4 spaces

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A second factor is the progressive isolation of family members.

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For the first time in history, American parenthood appears to be a temporary arrangement. SAid a parent:

"We're allowed 18 years or so of diapering and commenting on report cards, and then we're given our walking papers." Junior goes off to college and it's 'hands off!'.....He will marry as he pleases, set up his family where he pleases, ~~and.....invite you over when he or she pleases....."~~

4 spaces

The third and probably most significant cause for the widening rift between the generations is related to the temper of our times.

If ever there was a generation of youth that needed adult guidance, it is this generation, but regrettably the adult world is failing them.

Make no mistake about it: Western civilization is passing through a major morale crisis. Albert Einstein, I believe, put his finger on it when he analyzed the human condition in a world of plenty, and yet so tragically unable to organize its massive technological power for beneficial ends. He said:

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Youth the worldover are prone to rioting because they are afraid of this civilization, because society seems to be a monster, because they have no confidence that wealth, industry and government will be used for worthy purposes, — — because they see no longer elevated aims.

~~Our children are in a quandry, unable to comprehend the waste of wealth while millions starve.....unable to understand this immoral war which we were foolish enough to get into and not~~

~~wise enough to get out of.~~

In this morale crisis, facing a mixed-up world whose values and ideals no longer command respect, too many of our youth have found their elders of little or no help at all. Too many parents have nothing in the way of an answer. Their pre-eminent concerns seem to be self-serving: their eyes on the stock-market, their heart in the country club, and their head in the beauty parlor.

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But youth's anxiety persists. If adults truly had any love for human beings, why do they evidence such little ~~interest or~~ concern? What are they doing?

The children are looking over the people they know in their own immediate environment, parents included, and ^{their} selfishness cries out to heaven. ~~They~~ ^{Youth} see the ^{adult} world as cold, unloving, repulsive. //

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regular type

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The young editor of a campus newspaper was quoted in LOOK magazine:

"Most of our parents grew up in the depression. They are concerned with money ^{and} status ~~and they're very insecure.....~~ To us, abundance and all the trappings isn't something to work for because you have it.....So you start getting into human values because you've gone beyond the security thing. And our parents just can't understand that." (4)

Our rebellious youth, in their rejection of our so-called "golden opportunities" are teaching us what we Jews/should have known all along: MAN DOES NOT LIVE BY BREAD ALONE -----

and we might add, neither by sex alone, nor by sports-cars, swimming-pools, and pleasure cruises alone, but over and above all his material wants and needs, man has spiritual ^{the hunger at the human heart,} ~~cravings~~ ^{which must be satisfied} lest all his material blessings turn to curses.

3. WHAT MUST BE DONE ?

This brings us to the point of decision: What must we do to bridge the gap between us and our youth ?

I believe that the deepest need of our youth is twofold: they yearn for a sense of ^{intimate} community and for a sense of personal significance or larger purpose.

A month ago, 400,000 young folks spontaneously converged on Beth El, N.Y. and encamped on a rain-soaked open field for a week-end of rock music. They were not all hippies. Many came from comfortable, middle class homes. The Woodstock Music and Arts Fair will be studied and analyzed for years to come as a turning point in our civilization. According to one analyst (the psychoanalyst Rollo May):

"It expressed the tremendous hunger, need and yearning for community on the part of youth." (5)

It seems to me that this craving for community is all the more urgent because their family ties have become so meaningless. A belonging of a higher order is desperately needed as substitute for the family. This need puts a tremendous opportunity and responsibility before the Synagogue.

A synagogue need not be a monolithic enterprise, streamlined and run like an efficient factory. There should be room

for semi-autonomous, spontaneous association. // *you know, by Jewish law,*
Every 10 Jews who bind themselves together constitute a new congregation. W.H.C. with its 1800 families should spawn

in its own midst a whole series of special group communities, tightly knit groups, congregations within ^{the} congregation.

We should encourage groups of people, adults and youth, to cluster about a meaningful common purpose. // Our people in Israel created the Kibbutz. Why can't we adapt it to the conditions of this country? If a group of families or

individuals wanted to form an urban Kibbutz, a modified collective, ^{an expanded sort of condominium,} sharing some areas of their life as a cooperative

association, we should give it every encouragement under the guidance of Jewish ethical ideals.

Finally, as Jews we must speak more directly to the profound spiritual needs of our youth.

In the past, our people have known times worse than ours. While the nations raged and the heathens were in an uproar, the Jewish home remained a refuge of love and spiritual beauty. Father and son would draw fresh inspiration as they studied together the sacred writings, the legends, the mystics and philosophers who kept alive hope and idealism. The Ghetto, ruled by Talmudic ethics, maintained a solid system of moral values regardless of the immorality and barbarism of the outside world.

Include:
OK

~~and moral chaos in the world.~~ ^{in spite of political turbulence} ^{in the past,} We never lost the allegiance of our youth. This is no longer true today. A recent college survey reported that 13% of the Jewish students disavow a religious preference. Some are turning to exotic groups, Zen Buddhism, Bahai, or ~~the following of~~ ^{unpronounceable} this or that Indian Guru. //

A few weeks ago in New York, I spotted a group of drumbeating youth slowly marching down Fifth Ave, garbed in white robes, chanting and handing out leaflets, advertising their favorite Guru. I asked the leader a few questions, including his name, and ^{found out} ~~feel reassured~~ that he would qualify to join ~~our synagogue~~ ^{my synagogue} any time. //

The spiritual alienation of so many of our youth is a tragedy that could be prevented.

Our whole system of Jewish education needs overhauling. Sunday Schools, even the best of them, are woefully inadequate. We just haven't been sufficiently creative and inventive. There is ^{considerable} merit to the latest proposal that our Reform movement

sponsor experimentally a few ^{private} schools ^{for} full-time integrated general and Jewish education. Doctrinaire objections, ~~maybe~~ ^{perhaps} valid 20 years ago, appear irrelevant in today's radically changed public school situation. It would certainly be worth a trial and I hope that men of vision and generosity will be found to give it a start.

There is ~~the~~ bridge which, at least for us Jews, could span the generation gap. It embodies the conservatism of the old by preserving the memory of Israel's great moments in history ^{and time-tested} ~~great~~ wisdom ~~and learning~~ while at the same time it tries to project a vision of radical moral and social change for the future.

The name of that Bridge is the SYNAGOGUE.

Rooted in history, yet locating the ideal of perfection in the future, the Synagogue appeals to memory as well as aspiration and transcends the ^{bias} ~~age~~ of young and old in a higher synthesis of faith and purpose.

I call on you tonight to help me bring our people together under the aegis of the Congregation, to unite in programs of study, open discussion and deliberate action those who can and wish to be united; to examine together the vexing moral dilemmas of our age and to search out the finest minds of our great tradition for ~~our~~ guidance today.

Where individual families have failed, the Temple as a family of families might ^{yet} succeed.

As we set out to meet unprecedented ^{needs} ~~conditions~~, let us be prepared for a new look of the Synagogue. *The Synagogue needs a new image.*

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

"The suit you sold me does not fit."

The salesclerk took one look ^{at him} and laughed:

"Of course it doesn't fit. You put the new garment over your old clothes. You must take off the old suit before you can put on the new."

Thus it must be when the Synagogue adopts a new approach to a radically different generation. As we put on our new suit, as we adopt new programs and new methods, we shall of necessity have to take off some of our old clothes, abandon some of the old ways of operation.

The same principle applies to each of us in the deepest personal sense as we face the new year with its challenge for renewal. We cannot undergo a meaningful change, without first breaking with some of our old ways and habits of thought and action.

It is God's will that in turning to Him we be renewed:

ה' יבנה לנו "פיו" ונשבתה. ונשבתה ונשבתה

TURN US UNTO THEE, O LORD.....AND WE SHALL BE RESTORED.
RENEW OUR DAYS.....AND RENEW OUR WAYS.

References

p 14

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THE GENERATION GAP

One of the lesser known statistics in our country is the number of runaway children. Each year, an estimated half-million teenagers run away from home. ⁽¹⁾ In seven years time, the warrants issued by parents for the return of runaway children has doubled, according to the police departments of Chicago and New York. ⁽²⁾ These tragic statistics dramatize the growing division between parents and children in our land. In addition to the half million boys and girls who run away from home, there are many, many millions who stay, but desert the values, morals, standards of behavior and beliefs of their parents. For some time now, this problem known as the "generation gap" has been recognized as one of the nation's most serious problems.

In re-examining this much discussed subject, I shall try to answer three basic questions:

1. What makes the generation gap today different from previous times?
2. What are the major causes of our generation gap?
3. What can we do about it?

1. THE BASIC DIFFERENCE

Is our generation gap really different? Have not all parents and children in the past experienced conflict with each other? Is it not natural for young and old to see things in the light of their own different experiences? Did not every normal youth resist the authority imposed upon him by the adult world? In what way is today's generation gap different from what it was in former times?

The basic cause of the generation gap is, of course, the difference in age. "The trouble with parents," wrote a small girl, "is that they

are so old by the time we get them, it's hard to change their habits."

In the past, this difference in age used to be taken care of by the passage of a little time. As children grew up, they would pass through the same experiences as did their parents and, before long, the children came to feel and think like their parents. Mark Twain recorded this process of gradual reconciliation between parents and children in his remark:

"When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much he had learned in seven years."

In a world that remained fairly stable a child would naturally grow up very much like his parents. The anthropologist, Dr. Margaret Mead, says of those former times:

"The grandparents could conceive of no future for their grandchildren different from their own past."

Such times are gone. We live in an age of fantastic change.

Someone said:

"Change is changing faster than change has ever changed before."

Within less than a single generation, we have moved from the electronic to the nuclear into the space age. Our children grow up in a very different kind of world. There is less chance that like young Mark Twain they would, after a few years of growing up, come to see eye to eye with their elders. This, I believe, is the basic difference between the generation gap today and former ages.

2. THE CAUSES

Let us now ask our second question: Wherein do youth and their elders differ most sharply? What are some of the specific causes of the conflict?

Our youth are the first TV generation. The whole world, with its conflicts and different ideologies, has been brought to their attention from earliest childhood on. They are more aware of social and moral problems than were their elders at a similar age.

Then, there is also an "education gap." The fathers of two-thirds of today's college students did not go beyond high school. Education exposes the minds of youth to many new ideas, including ideas of change. Our youth are more apt to question and to challenge the accustomed ways.

Related to the extended education as a cause of conflict is the pro^mlonged childhood of our youth. Young Americans remain separated from responsible participation in the adult community longer than any other youth in the world. This is one of the reasons why so many of our youth feel restless and frustrated. They resent being treated like children when, physically and mentally, they believe to be adults. Although extended education is meant for their future good, in their own view, school robs them of independence. School is what keeps them out of real life with all the opportunities for adult achievement, experience, and full respect as young citizens. They feel trapped. Frankly, we have a dilemma which no one has solved as yet: how to give our youth education through the upper teens and beyond, and at the same time grant them meaningful work experience, civic responsibility and the independence young adults would want for themselves.

The generation gap is being widened by the inconsistency of the adult world. We want our adolescents to outgrow childhood but we do not give them enough responsibility for self management. When they go ahead and "do their own thing," we rush in with interference, often for trivial reasons, and put brakes on their drive toward adulthood. A typical illustration is the case of a group of teenagers (boys ranging from fourteen through seventeen) who built for themselves a clubhouse at the edge of town somewhere in New England. They used scrap materials; they stole nothing at all. There was not a delinquent act in the whole enterprise. The three-room building was 20-by-20 feet. The town authorities praised them for their industry and tore the house down. (3) They mentioned a number of minor building code violations.

Youth's drive to "do their own thing" cannot be stopped, for this is the basic meaning of the adolescent experience. It is "try-out time" for all sorts of plans and dreams and "kookie" ideas. It seems to me that we just have to take the chance of letting youth gradually do more of their own thing and learn by their own mistakes.

No discussion of the generation gap would be complete without reference to the home and the family. It is no secret that the American family is going through revolutionary change, the outcome of which cannot yet be predicted. I would like to call attention to two developments which have diminished the influence of home and family life upon our children.

First is the "take-over" of many functions of home and family by other institutions and agencies which, in effect, are replacing the authority of the parents. Intentionally or, perhaps, unintentionally,

many of us have removed the child from home the greater part of the day. As soon as the toddler can walk, he gets shipped off to play school or nursery; then kindergarten and, of course, regular school; then we keep sending him for character-building to Scouts, for religion to Sunday School, for recreation to the club, for vacations to camp and so forth. . .

We all feel that we are making great sacrifices in providing these opportunities for our children, but the net effect is a reduction of shared home life and a transformation of the parents' role from leader to chauffeur.

The other development which is likewise weakening the influence of the family is the progressive isolation of each family member. We have become a nation on wheels. We are constantly on the move. Gone are the days when several generations of the same family would be living together either in the same home or in the immediate vicinity of each other. Family members are scattered all over the country and keep moving every few years to a new residence. We are approaching the day when every adult family member will drive a car of his own. Soon each will also live in a home of his own. It began not too long ago with the separation of grandparents from the rest of the family.

Distance from other family members means less involvement, fewer arguments, but also less relationship, less transfer of tradition, less mutual influence within the family.

The walk-out of grandparents was soon followed by the departure of our youth. First came enrollment in out-of-town colleges even where first-rate schools were right at home, and then, the most recent development

which is for single young adults to set up their own apartments even if they live and work in their home towns.

For the first time in history, American parenthood appears to be a temporary arrangement. Said a parent:

"We're allowed eighteen years or so of diapering and commenting on report cards, and then we're given our walking papers."

The deterioration of our home life is accelerated by an ever-widening communication gap. For many families this is the heart of the generation gap. Statistics bear out the fact that a majority of youth do not discuss deeply personal problems, such as sex and drug involvement, with their parents. Youth claim they can't trust anyone past thirty. This cleavage goes deeper than a straining of relationship and affection between parents and children. It involves a culture gap, a mutual rejection of the values each generation stands for. In many a home it is as though parents and youth were living in different worlds, with different morals and different hopes for the future.

3. WHAT TO DO ABOUT THE GENERATION GAP

This brings us to the point of decision. What can we do to bridge the gap between youth and the adult world? I would like to propose five guide lines:

1. The first is perhaps most important: Do not over-react!

A child has an instinctive need to rebel. Carl Van Doren said it well:

"Affection, indulgence and humor alike are powerless against the instinct of children to rebel. . .if they have no reasons for it they will invent them like nations bound on war."

So, relax. When your adolescent is just plain contrary and seems to oppose you on ev ery issue, no matter what, don't eat your heart out wondering "what have I done wrong?" Most growing children keep testing their own strength by contesting their parents' authority again and again.

You can ease this constant tug of war by giving your child options. For example, if you must curb his TV time, put it this way: Are you going to do your homework before or after watching TV? Your message is clear: homework must be done, but you are allowing him some choice in scheduling time for it. There are situations, however, in which you cannot compromise or offer alternatives. In a matter of basic morality or hazard to health, you must act the part of the responsible parent and overrule the child. For example, you cannot allow him to take a weapon to school or to engage in destructive acts. In such situations, it is best for the parent to act firmly and quietly and avoid, if at all possible, abusive language and physical violence.

2. Never forget that it is better to help the child toward self management than keep him permanently under parental control. Persuasion takes longer, but it is much more effective than coercion, in the long run. Remember that there are limits to your control. You cannot watch all the time. The unconvinced child will find secret ways of satisfying his wish as soon as he is outside effective parental supervision.

3. The third point is the most constructive suggestion I can make. Start with this question: When the child is rebellious, what is he trying to prove by it? He wants to show you that he is somebody! It is a bid for recognition. The rebellion against adults is really a rebellion against his own childhood which he is slowly outgrowing. He doesn't want to be a kid any longer.

The best way to curb this rebelliousness is to give the child legitimately what he needs. Most of all, he needs more self respect. Be sure to praise him for every achievement, however small. Accentuate the positive! Don't sneer when he proudly reports some accomplishment, "So what? Big deal!" Don't be negative. Suppose the child comes home with a fine paper marked "B". "Why couldn't you get an 'A'?" would be a destructive reaction on the part of the parent.

Don't forget, the adolescent is full of self doubts. Despite all the swagger and big talk, he is very unsure of himself. He needs a boost and loves the person who gives it to him.

Next to praise, I consider work experience the most effective way of building up a child's self esteem and reducing his need for rebelliousness. Give him a chance to earn some money. By working, the youth becomes part of the adult community and learns responsibility. There is no more meaningful recognition for the youth than being rewarded for work well done. One of the best things we could do for our community would be for educators and business leaders to get together and create more job opportunities for youth after school and vacation times. This would integrate them into our society and we would be raising contributors rather than revolutionaries.

4. The fourth step requires no special organization, just a change of attitude on our part. We need to take more initiative in establishing better communication with our youth. Remember, communication begins not by talking but by listening. One of the nation's distinguished educators, Dr. Charles Keller, made a statement which teachers and parents should never forget:

"I find that when they are listened to, they will listen." When you pay attention to the child and help him express himself, you make him feel that he is being respected as an individual. This doesn't mean that his opinion must prevail. There is no need to pretend agreement. There is need to listen and pay attention. After he has had his say, he will more willingly accept your 'no'."

There is also need for parents, especially fathers, to spend a little more time with their children. The father-son relationship could be greatly improved by a couple of hours pleasantly spent by both, sharing some interest, hobby or sport each week. Mother and daughter could likewise reach a much finer understanding if they had a little time together, not just doing chores but doing what both enjoy.

John D. Rockefeller III, Chairman of the Rockefeller Foundation, made the surprising proposal of holding a nationwide "Dialogue Week." The object would be to bring together young people and business executives in every community to plan some community project in which youth and adults could work together for the rest of the year. Such contacts would prevent the notion among our young people that the so-called "establishment" is an insensitive, heartless monster, a notion which has been spread by young militants of the New Left. Of course, the initiative for such dialogue sessions, conferences and workshops between youth and communal leaders must come from the adult world. It is an interesting proposal which any of our service clubs could turn into reality.

5. My last suggestion is for us to nip cynicism in the bud by being careful not to expose our children to hypocrisy at home. Good citizenship must be exemplified and the most powerful example is that of the parents. It is important that children witness at home a real concern for the welfare of the larger community. Let them see constructive political action. If you don't like something, show the child the way we can act in a democracy. Write a letter to the editor of the newspaper or contact your congressman, or present the matter before any organization to which you belong, including your PTA or service club. Don't say about problems, "There is nothing we can do." The child will come to believe such cynical comments and will end by believing that democracy is a hoax and a fraud.

You would be surprised how observant children are of your unguarded expressions at home. Your child will have little respect for your religious observances and beautiful prayers when, after church, he hears you use foul language or speak with malice and hatred about other folks. He will have little respect for law and order if he overhears your boast as to how you broke a traffic law, fixed a ticket or chiselled some advantage for yourself. It is difficult to raise children up on a high moral code when morality is violated right at home.

* * *

So, this is my five-point program for bridging the generation gap:

1. Don't over-react to your child's rebelliousness. Much of it is natural and instinctive.

2. Instead of seeking to dominate the child, try to help him toward good self management.

3. There will be less need for rebellion if the child receives recognition and feels that he is being respected for his legitimate efforts.

4. The very least we can do is to maintain communication. It begins by listening.

5. Help young people preserve their idealism. Don't destroy their faith by bad examples.

If you think that this approach is much too soft, if you would prefer the tough methods of former generations in raising their children, remember that we live in a radically different age, an age of revolutionary change. What Abraham Lincoln said of his day applies even more so to these critical times:

"The dogmas of the quiet past are inadequate to the stormy present."

As the world has changed, so we, too, must change with it.

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(4)

Hel Mike
sermon on Sanctity of Marriage
Need for showing respect

Familiarly breeds contempt

Old style joke Who's that lady
I saw you with
last night

That was no lady - that was my wife

Why is it that ~~we~~ ^{some} try to degrade
those closest to us?

Don't assume that a marriage partner
does not also want respect,

Respect in listening, hearing out
in not cutting off
in not belittling
etc

THE CALL TO ACTION

Rewritten Sermon of
y.h. 1968 for 1969
but not delivered

Stand by here
~~As I stand at this pulpit,~~ on this first Rosh Hashanah as your rabbi, and see this vast congregation, I think with profound respect of the founders and leaders of this historic Temple especially my immediate predecessor, the late Rabbi Gerstenfeld, under whose ~~zealous~~ leadership Washington Hebrew Congreg. grew and prospered. ~~as when before the great heights~~ ^{we have reached} ~~which~~ are now a mandate to us to turn our resources, ~~and~~ our material and moral power for the good of Israel and all the children of man.

I pray that God may give us the wisdom to build a future worthy of our past.

To all of you I say Leshona..... May you be inscribed ~~in~~ you and your beloved ones who are seated with you, in the Book of Life ~~life~~, and if your heart ~~now happens to ache~~ in recent bereavement or in yearning for those who once sat at your side, I pray that you be strengthened and uplifted by that wondrous sense of unity every Jew feels ^{on} this night with his people and ~~a nearness~~ ^{wh. he One} to Him whose presence is with us unto all Eternity.

~~xxxxxxx~~ Not too long ago, a small article in ~~an~~ Israel a Hebrew newspaper from Israel ~~xxxxxxx~~ which was not reported elsewhere, told of a visit which the famous heart-transplant surgeon, Dr. Christian Barnard made to a S.African Jewish orphanage in Capetown; ~~xxxxxxx~~ The article said that Dr. Barnard had been asked to ~~say~~ ^{Speak} a few words but was overcome by emotion and never finished .

His opening statement ~~xxx~~ to the 45 orphan children was:

"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 this point, the article reported, Dr. Barnard's hands began to tremble, his eyes filled with tears and he said:

"Pardon me, my children, but I am overcome by emotion."

WHY WAS THE GOOD DOCTOR SO UPSET?

My own guess is that as a scientist with a strong ethical concern for human beings he felt acutely the tantalizing contradiction between the kind of world that is possible and the kind of world that is. Earth, aided by science, could again become a Garden of Eden -----if only human beings could be decent to one another. But, fear and hate have perverted the blessings of technology into ^{the threat to the human race by itself.} ~~a menace to human survival!~~ ^{2 means of human survival!} This is the plight of ~~of~~ mankind, ----- and who with a feeling heart would not weep over man's ^{wasted} ~~missed~~ opportunities ?

We are confused and perplexed. How can this fatal gap between technological power and moral impotence be bridged ? We have a world full of knowledge, yet lacking in wisdom, ^{It is} a complicated, mixed up world in which to raise ^{our} children.

A Japanese mother entered a toy-shop. The salesman showed her a certain do-it-yourself toy for her 4 year old son. She tinkered a while with it but couldn't make it work.

"Is not ~~xxxxxxx~~ such a complicated toy unsuited for a young child ? she asked the salesman.

He replied:

"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 wrong."

That just about describes the world situation.

Every political change or social reform seems to create more problem than it solves. Colonialism ~~xxxxxxxxxxxx~~

with its oppression and exploitation was overthrown--- ^{great, but}

~~So~~ the newly independent nations have managed to wage no less than 55 wars of significant size since 1945. Capitalism has grave defects, but Communism is no panacea. The League of Nations was ineffective, but is the U.N. any better ?

Whatever we do seems to come out wrong.

So, here we are, a congregation, ~~XXXXXXXXXXXXXXXXXXXX~~ facing a low Holy world
bewildering world, huddled together ~~and~~ drawing a certain amount
of comfort out of our togetherness, but -----what can we really do?
How can ^{you} ~~any~~ ^{person} ~~man~~ translate ^{your} ~~his~~ concern into effective action?
What can this Temple do ?

Jewish tradition summons us to action by means of a symbol,
the most characteristic High Holy Day symbol printed on many
a Rosh Hashanah greeting card: THE SHOFAR.

~~shall~~
~~We hear it sounded tomorrow~~ It is sounded during the
Slichot penitential services prior to the Holy Days; it will
be heard tomorrow morning and again at the very end of Yom Kippur.
Our ^{sages} ~~teachers~~ rightly suspected that the core of the High Holy Day
~~their~~ message must somehow be conveyed to us through the Shofar
sounds. What is that message ?

There are 3 distinct sounds, each known by a special term.

- MIND
1. SHEVARIM: COUNT THE INDIVIDUAL

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

It is as though the Shofar were calling each and every one of us
separately . RECOGNIZE THE INDIVIDUAL, the Shofar seems to say,
PAY ATTENTION TO HIS NEED; SHOW CONCERN FOR HIS DISTINCTIVE,
~~OR~~ PERSONAL CONDITION.

During the great depression in the 1930s, ~~XXXXXXXXXX~~
President Roosevelt often talked about the so-called "Forgotten Man."

be forgotten Man

In those days, ~~he~~ was ~~economically deprived and neglected.~~
~~Today, the feeling~~ the unemployed, the man who didn't know where his next meal would come from, the man on the margin, insecure and trembling to find the pink slip of discharge in his next pay-envelope.

Today, the feeling of being forgotten is universal; it is basic to the condition of the vast majority of people, regardless of economic status. The mass society, the computer age, tends to reduce humans to digits and insinuates into our consciousness the feeling of not counting very much, of not really mattering as a single individual.

When Henry David Thoreau was a young boy of six, he was introduced to an adult visitor who, in the course of a little small talk, asked: ~~thax~~ ~~Wmaxix~~

AND WHAT DO YOU WANT TO BE, DAVID, WHEN YOU GROW UP ?

Young Thoreau drew himself up and answered: I WANT TO BE ME.

It is the heart's desire of every man to be himself and ~~thax~~ we all want to feel that there is some meaning in being a unique, unrepeatable person, in fulfilling our identity.

~~Our society, our civilization, however, denies us~~
~~A sense of personal significance, is, however, being~~
~~denied to many of us in our society and civilization.~~
We speak of an identity crisis.

When can you really be yourself ?

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

We have trouble harmonizing our different roles:

You are a woman, a wife, a mother; you also work, you belong to organizations, you have social and communal obligations. ~~You cannot possibly do justice to all the~~ *are subjected to more demands than you can possibly satisfy.*
~~demands made upon you.~~ You feel you fall short, but you have hardly time to think. Your time has been programmed ~~almost~~ *down* to the last minute. *with time for everything else - except yourself.*

Or, you are a man, husband and father. You must earn a living. You ~~too~~ belong to clubs and you are under pressure to take part in business, professional and civic life. Everywhere you turn, you are met by the demands and expectations of others. Society expects you TO FIT IN, to dress, talk and act in a certain way. ~~When is there time to go~~ your own pace, ^{may you go} be yourself, ^{and} 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.

THE FORGOTTEN MAN TODAY IS THAT INNER MAN, ALONE BEWILDERED, NOT QUITE SURE WHETHER THIS RESTLESS, DRIVEN EXISTENCE IS REALLY WHAT LIFE IS MEANT TO BE.

Tomorrow morning the Shevarim staccato blasts of the Shofar should be received as a personal signal to each of us to step out of the anonymous crowd so to speak, to see himself as a uniquely endowed person whose life, according to the sages, equals the value of the universe----- and if you dont feel that way, then I say to you that either you failed as a Jew or this Temple has failed you and we need to do better.

There is ~~little~~ ^{wanting to} chance of your ever ~~doing~~ anything for the community or mankind, if you have no regard for your own value, ^{you} lacking selfrespect, ~~you~~ lack all motivation to be involved or concerned with others.

If one life does not matter, then all lives don't matter. If one injustice is unimportant, than all the world's injustice is unimportant.....If I care little whether I ~~live~~ ^{run} my life this way or that, I shall care even less about the conduct, the morals, the condition the very survival of all mankind.

In the tradition of authentic Judaism, every minutia of your private life is of sufficient importance, for some rule or ^{command} to distinguish the right and wrong in the situation.

You are not an authentic Jew if you are not concerned about living every moment and facing every situation in ^{just the right,} the ethically best possible way.

For this reason, our Temple program must be so structured that every ^{individual} ~~person~~ is made to feel that his every dilemma, his every concern, his every decision is worthy of our attention, that we share in his personal joys and sorrows, that we want to hear him, learn with him and join hands with him in common action.

In one respect the approach of the synagogue differs from all other organized groups. All other groups and movements want to enlist your help, your brains, your money, ^{and use some part of you} ~~for~~ ^{some piece} ~~XXXXXXXXXXXX~~ the improvement of something else ----- the synagogue, on the other hand, sees no chance of improving ^{anything in} the world unless we begin with you, the individual. In the congregation, no matter how big, the individual person, comes first, for mankind, like the sound of "Shevarim" is a melody composed of individual notes.

2. XXXXXXXX T'RUAH: WARNING SIGNAL OF CONCERN

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~~ very similar to a rather common type of police and ambulance signal, a sound of warning.

In Biblical times, opposite each king of Israel was a prophet who reviewed national policy in the light of justice rather than political expediency. Would that we had a prophet opposite the White House; would that we had someone to speak for the conscience of the nation; would that there were a voice, non-partisan and non-compromising, seeking not to tranquilize but to arouse.

Communication has vastly improved but not sensitivity.

We have immured ourselves behind thick walls of indifference.

Apathy dulls our perception. We hear and see no evil.

Dr. Abram Sachar, returning from a trip around the world, tells us that reading the morning newspaper in New Delhi, he was ~~shocked to read~~ ^{found} a tiny line, buried somewhere in the back pages of the paper reporting that during the night over 300 corpses of starvation victims had been picked up on the streets of that one city alone.....

One million children starve to death in Biafra and the great nations, ours included, shrug their diplomatic shoulders and the U.N. passes the buck with verbose impotence.

Cain watches Abel die and is unconcerned: AM I MY BROTHER'S KEEPER?

7 years ago, the Eichmann trial made headlines in the USA for ~~over a~~ ^{a full} year. Newspapers, magazines and TV gave it detailed coverage. The picture of the balding, bespectacled man with his sharply pointed nose and thin lips who greased the engines of death ~~which~~ ^{that} consumed 6 million of our people, appeared countless times. When the trial of history's biggest mass murderer was over, a public opinion poll was ~~taken~~ ^{conducted} to determine how much interest the public had taken in this supreme case of man's inhumanity to man. The results of this poll were incredible:

41% of the public did not know, despite all the publicity, that Eichmann was a Nazi-----and listen to this: 9% thought that Adolf Eichmann was a Jew!

Apathy, disinterest made the average reader skip over the reports of Eichmann's atrocities ---- the same way most of us manage not to hear the cry of the impoverished.

Following the assassination of Robert F. Kennedy, a T.V. station ~~station~~ in New York responded by projecting on its channel for 2½ hours the single word: SHAME.

the
Would that ^{the} Shofar sound of T'RUAH tomorrow morning ^{projected} ~~translated~~ ~~itself~~ in our minds ^{be} ~~into~~ a question: MAN, WHERE ARE YOU ?
you are aware of massive social exploitation & decay
They are exploiting, robbing, killing, --the air is being poisoned, the rivers polluted, ~~and~~ minds contaminated with hate, crime stalks our streets, cities are dying and young people are dropping out and drifting -----and what are you doing about it ?

3. T'KIAH: THE CALL TO ACTION

~~XXXXXXXXXXXX~~ There is only one other sound one can make with the Shofar: the TEKIAH, a clear, strong call, the signal for action.

To speak and to pray, yet fail to act, would rightly expose us to the contempt of all. It would discredit our Temple in the same way in which a certain boyscout troop became discredited in my eyes as a character building agency when I overheard an 11 year old new candidate ~~try~~ for the tenderfoot badge as he was trying to memorize the scout law:

A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent.
Impressed, ^{by his recital of ~~the~~ virtues} ~~I asked the boy~~ ^{Knowing this ^{boy} to be quite a rascal, I was} ~~said:~~ Say, this is going to be a busy year for you, trying to do all these fine things!

"Not really," replied the boy, we just have to memorize ~~them~~, not do them.

Friends, ours is not a creed to memorize, but a life to live.

For too many centuries we prayed and dreamed and waited.

"With the advent of the State of Israel, we have become action minded. We shall no longer watch with impotent rage the assault on ~~immunity~~ our honor, nor allow a single drop of Jewish blood to be spilled. ^{As long as God gives us} ~~breath~~ with impunity. Every threat or attack on our people anywhere will find us ready not only to plead and petition, but to work and give ^{and sacrifice} and if necessary ~~even~~ fight ~~even~~ to the shedding of blood of our enemies.

6 million TEKIOT ring in our ears, ^{one third of our people} ~~the blood of our brothers~~ lost through patient waiting ^{crying out unto} reminding us that inaction is a death sentence

~~We are a new people, purged by the blood of our martyrs~~

The people who do not learn to act for their own selfpreservation, will ~~never~~ ^{never} certainly ~~not~~ stand up and fight for the rights of others.

Under the symbol of the Shofar, the Synagogue reveals its ^{inherent purpose} ~~essential function as a rallying center for the Jewish people basic functions.~~

Let us not repudiate ^{the Synagogue} ~~organized religion~~ because of ~~its~~ past shortcomings, but rather reconstruct it in keeping with its own ideals. Following the ~~sound~~ ^{sound} of Shevarim, ~~let us~~ sound of brief, single blasts, let us reach out to the single individual; in keeping with the T'ruah signal of warning, let us magnify the voice of compassion and concern and in response to the T'kia call to action, let us motivate ~~and~~ our congregation to employ its great potential power for the good of our brothers and for our brother-man,

(Finish p. 13 --- Kol Nidre, 1967)

Leiyahwee