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WHO SHALL ASCEND THE MOUNTAIN?

By Rabbi Joshua O. Haberman

Selichot, 1971

Saturday Night, September 11, 1971

We have gathered here close to the hour of midnight, at a point in time which belongs neither to the day that is ending nor yet to the day about to begin. It is indeterminate time, a moment of transition. This is the function of this service: a service of transition, of mental preparation for a drastic shift in outlook and mood in which we try to move to a higher plateau of spirituality as we begin the ascent to the high peaks of the sacred: Rosh Hashonah and Yom Kippur.

Who shall ascend the mountain of the Lord?

And who shall stand in His holy place?

When driving up a steep hill, you must shift gears. Similarly, when aspiring to a higher spiritual level, your thinking must undergo a change. The change in our mental attitude which is required of us is suggested in a scene from a play I saw on Broadway a few years ago: The Hero suddenly becomes aware of his own responsibility and guilt for the troubles in which he finds himself, loses his poise and, in a distraught state of mind runs out of the house and plants himself on a street corner. There, he turns to various passers by with the same three words:

"I am sorry," -- and to his utter surprise he finds that everybody takes him seriously and is glad to hear him apologize as though he really owed them an apology.

"O, that's quite all right," says a distinguished gentleman as he passes on.

"I didn't mind it at all," replies a lady.

And a man with a dog accepts the apology for his pet:

"Well, Puffer, you're no longer angry at that nice man who said 'sorry', are you, Puffer?"

The point of the scene needs stressing: How quickly we imagine ourselves to be the victims of an offense. How easily we assume others to be blameworthy and ourselves entitled to apologies.

The object of the High Holy Days is to reverse this mentality, to make us think of ourselves not as victims but as culprits, not as the offended but as the offenders, not as those sinned against but as sinners. In plain words, the object of the High Holy Days is to make us conscious of evil which we must eradicate not only elsewhere but within ourselves. This leads us to the spiritual gear shift which we must accomplish tonight. Evil would be simple to eradicate if it were found in only a few perverse characters. What makes it so enormously difficult to deal with is the presence of evil in all of us.

A Hassidic teacher made a comment on the standard abbreviation for the Hebrew word for God. It consists of two little "yods," two little dots side by side. Said this teacher:

"This monogram of God, two dots side by side, symbolizes the truth that wherever two people live side by side with equal love and respect, God is present among them" -- which is another way of saying that the very power of the Almighty is needed to achieve such a relationship of mutuality.

Make no mistake about it: One of the most difficult achievements in life is the maintenance of a relationship of undisturbed mutual respect and love between two persons. Great moral and spiritual resources are required, from within and without, in order to prevent the decay of our relationships, in order to keep us from despising our fellow man, from exploiting and degrading him. Just watch two children of the same family at play: how long do they remain kind and considerate of each other? Within minutes there is a scream, an attempt of one to get the better of the other, even violence.

How long do husband and wife remain tender and mutually respectful-- days? Hours?

The persistent disturbances and conflicts in inter-personal relationships are the major human problem today, yesterday and always. Consider the first three and best known stories in the Bible: Adam and Eve, Cain and Abel and Noah and the Flood. No sooner do Adam and Eve accept one another as companions when they practice deception on each other. Cain, having an entire world to divide with Abel, still envies his brother's portion and so murders him. Noah is found to be the only righteous person in a generation of evil doers.

What does the Bible assume in all of these ancient myths except that men are sinful and that evil is deeply rooted in them--and this insight, my friends, is not a myth but a fact.

Yet Judaism is hopeful. What justifies our optimism? The plain fact that there is something in us that reacts to evil, that notes its presence and arouses the will to overcome it.

Man has been endowed with a unique sensitivity *to sort of allegory* which enables him to sort out right from wrong and he has been given, together with his capacity for corruption, the will to moral regeneration.

The object of this midnight service and of the entire High Holy Day observance is to rouse this insight and moral will power to full strength.

The Hebrew terminology which predominates on Rosh Hashonah and Yom Kippur includes three expressions or phrases which mark the three steps of our moral and spiritual rehabilitation.

1. Apology

Let us begin with the term "Seliha" the plural of which is "Selihot," the name for this service. Seliha means pardon. It is the standard Hebrew expression for apology. The English equivalent would be "sorry". Seliha does not specify our wrongdoing. Rather it is a plea for the continued good will of the offended or injured party. It is just a wish, a sentiment.

Scholars tell us that the word "Seliha" derived from the ancient Accadian which means "sprinkle, perfume, deodorize." It suggests the easiest way, the most popular method of trying to repair a disturbed relationship. Seliha, pardon me, excuse me, I am sorry--let's be friends again. It invites reconciliation without profound moral regeneration. It offers a patching up of things without restitution or real reform.

We know from experience that apologies don't settle very much. It is not enough for the offender to ask again for the good will of the other person whom he has deeply hurt by insult, by betrayal, by breach of trust, by neglect, by deception, by exploitation. It is not enough that we say after causing great torment: "Pardon me," "Seliha." There must be a change - a drastic change within the offender, to raise the hope of genuine reconciliation. This can only be accomplished by the second step in the process of moral regeneration which is described by the Hebrew term of "Teshuvah."

Teshuvah means literally "return," a drastic change, a turning away from sin, rejecting the corrupt and returning to a state of integrity. Teshuvah means a disavowal of a certain part of ourselves, an inner separation. It means the giving up of wrongful desire, the suppression and eradication of the lust to which we yielded in moral weakness, even the giving up of deeply rooted habits and addictions. Teshuvah means a genuine removal of the wrong to which we have become attached. This may involve a far reaching removal of ourselves from a corrupting environment or relationship. It may mean the termination of a degrading association. It is not enough that we condemn in our hearts or by word of mouth the wrongdoing in which we were involved. We must resolve to separate ourselves completely from it in our business and occupational practices/in our personal relationships.

3. Renewal

The third and highest step in the process of moral regeneration is expressed in a beautiful prayer uttered by the congregation especially during the High Holy Days following the closing of the ark after the Torah reading:

RETURN US, O LORD, RENEW OUR DAYS AS OF OLD. It expresses the aspiration for renewal. Birth is a one-time event but rebirth can happen any time. Birth is a destiny imposed upon us by our progenitors, but rebirth is an act of our own doing. We can reshape our character in the image of the ideal which we profess.

This night marks our re-entry into the arena of the struggle for moral rehabilitation and self elevation.

Who shall ascend the mountain of the Lord?

Who shall stand in His holy place?

Jewish tradition proposes that the Jew is to approach the High Holy Days not in a gloomy mood but with joy and cheerfulness. The undercurrent of joy which is to permeate the High Holy Day season by changing the Torah covers to the festive color of white. Let us not only change the velvet covers of our Torah, but our very hearts as we attempt once again the high and lofty moral escalation of which we are capable, lifting ourselves up from the first step of regret to the highest step of a genuine turning away from every wrong to the very highest level of self renewal in complete atonement.

Who shall ascend the mountain of the Lord?

AND WHO shall stand in His holy place?

May each of us feel the pull of this question and yield to it.

AMEN

THE HIGHER REALISM OF FAITH
FAITH IN THIS TIME OF TURMOIL

3 copies

by Rabbi Joshua O. Haberman

The curtain has risen upon a new chapter in history, a new year..... We wonder whether the scenes we shall behold will move us to tears or laughter. We wonder at what point in the unfolding drama of the future we shall turn from mere spectators into involved actors. Will the great Producer and Director of the human drama hand us a major or minor role, a noble or shameful part, something with a happy or unhappy ending?

The current mood among young and old is, predominantly, one of disenchantment. The sensitive people around the world, the poets and artists, are filled with sadness, agonizing over life which is depicted generally in a state of decadence. There is a craving for escape: some turn to drugs; others to exotic cults or lifestyles, representing repudiation of our civilization; and ever so many in the so-called "straight world" are unnerved by dark forebodings of apocalyptic doom.

Now, fortunately, there are also those who manage to keep their heads above water; who stand firm, unshaken and unafraid, in spite of all the storm signals of our time.

What is it that enables certain persons to preserve a posture of confidence and spiritual poise in time of turmoil?

Many centuries ago there lived a man named Habakkuk. The Bible gives ^{him} only 3½ pages. We know nothing about his personal status and family. All we know is his state of mind in reaction to great upheavals and social disorder. We can't tell precisely what disaster had struck the nation and his own community. Suffice it to say that the world was out of joint. What really shook him up was not the crisis itself but a certain absurdity in the flow of events. Good people perished. Evil-doers prospered.

The suffering of the innocent made no sense. Where is the meaningful pattern of history ? Where is hope and help ? Where is God ?

Have you heard about the poor little Jewish tailor who got lost in the forest and suddenly came face to face with a huge bear. ^{פסוקים} Almighty God, exclaimed the humble tailor. If you won't help me, please don't help that bear!

The problem of faith today is, precisely, that superior success seems to be lined up behind naked power, shameless opportunism and cruel exploitation. The voice of the righteous is a voice in the wilderness. Where is God ?

In his own crisis of faith, Habakkuk said:

"I will stand upon my watch, and set me upon the tower and will wait to see what He will say unto me." (2.1)

In other words, Habakkuk resolves to retreat into a kind of mental watch-tower and wait for the light to break. He is willing to postpone judgment until he is better able to understand what is happening. Meanwhile he will not surrender faith in the possibility of meaning, ~~to all that is happening, although presently it is all incomprehensible.~~ In spite of all the frustrations and disappointed expectations of his life, he utters this magnificent vow:

Though the fig-tree fail to blossom,
Though the olives do not ripen,
Though fields yield no food and the flocks perish,

YET I will rejoice, I will exult in the God of my salvation...
which is another way of saying: In spite of everything which

turns ~~other~~ men into cynics, I shall keep up hope and faith.

If we had to choose a single word as the motto for the Rosh Hashanah observance by our people throughout the world, it would be Habakkuk's YET --- a faith affirmed in spite of everything.

Though rivers of blood pollute the world; though old hatreds in Ireland, Pakistan and the Middle East never die, though race be set against race in the USA, though corruption defile every form of government and social system, though the United Nations remain impotent and every ideal be betrayed..... YET we Jews affirm again that God lives and that God is our King and that somehow all these evils shall be overcome. We do not know when and how, but we do not surrender to cynicism and nihilism.

Our people clung to faith even during the holocaust. The spirit of Habakkuk spoke out of the mouth of that lovely delicate young girl, Anne Frank. Waiting to be captured like a bird in its cage, she wrote into her diary:

" In spite of everything, I still believe that people are really good at heart. I see the world gradually being turned into a wilderness. I hear the approaching thunder, I can feel the suffering of millions and YET, if I look up into the heavens, I think that it will all come out right one of these days."

The same spirit sustains our people in the Soviet Union today. Three million of our brothers refuse the silence of despair. Though their rulers intimidate them, though they be arrested without cause and imprisoned despite innocence, though cut off from world Jewry for fifty long years and subjected to spiritual genocide, YET they cling to the faith that the light of freedom will ^{break} _^

~~Leonid I. Brezhnev, Boris Kochubiyevsky wrote~~ Before ~~being~~ ^{receiving the} sentenced ~~to~~ three years in prison for wanting to go to Israel; ~~the Communist Party Chief Brezhnev:~~ ^{Boris Kochubiyevsky wrote to}

"As long as I live, as long as I'm capable of feeling, I will do all I can to be able to leave for Israel. And, if you find it possible to sentence me for it, . . . if I ~~live~~ ^{live} until my release, I will go to the homeland of my ancestors, even if it means going on foot."

What sustains such ^{indomitable} faith? How can sane, rational persons ignore the misery of their present circumstances and rest their hopes on virtually unattainable possibilities?

1. Transcend the Subjective Viewpoint

In the first place

The power of faith becomes available only if you can transcend your purely subjective viewpoint on life. It is only natural that I should judge everything by the way it affects me personally. ^{Personally e.g.,} I deplore a heavy ^{of rain} downpour although the farmer considers it a blessing. As a self-centered human being with a very limited mental horizon, I'm quick to judge as "good" what pleases me and "bad" that which does not.

On November 26 of this past year, the newspapers reported the dramatic rescue at sea, south of Miami, of Howard Taylor, his wife, Jane and their four-year old daughter, Rebecca. ~~Their 44 foot motor sailer had crashed into a coral reef six miles from shore. Eight hours later a cruise ship came to the rescue.~~ After the crew of ~~the~~ cruise ship had plucked the Taylor family off the wreck of their overturned boat, ~~battling the waves that churned over the reef,~~ Howard Taylor told his story:

"We left California two years ago. We had everything, a good home, two cars. I had a great job as chief medical technician in a hospital. My wife had a fine job in another one as micro-biologist. But I got fed up. The war, taxes, politics, suburban living, materialism. You name it,

So, I decided to take my family and drop out."

The Taylors sold everything, bought the motor sailer and began their two year cruise which ended up on the jagged coral reef. As the lifeboat was hauled up the side of the cruise ship past hundreds of cheering tourists, Mr. Taylor recalled:

"Suddenly, it hit me. These people cared. They were happy for us. These were people I was fed up with two years ago, nine-to-five people, just like I used to be, people who I thought never cared."

The story ended with passengers showering the ~~shipboard~~ Taylor family with toys for the child, new clothes, even an apartment in Miami. Mr. Taylor summed up the experience:

"I thought we were dead. Now we are starting over. And those 600 nine-to-fivers and the ["]establishment ["] did it. It's really a great world, you know. It really is."

How lopsided our judgment can become when we see the world through the tinted glasses of our own ~~comforts or discomforts~~. ^{Condition} A few frustrations, and we feel like dropping out. A few pleasant experiences, and society is beautiful once more! ~~We encounter tough competitors, and conclude that the world is cold and heartless.~~ If in a particular transaction we draw the short end of a deal, we turn cynical and say "nice guys finish last." If we suffer an accident or major illness, we can no longer believe in God.

A faith which is professed only in prosperity and promptly abandoned in pain, could not be lost -- because it ^{never existed} has never been had to begin with.

Those who ^{really} live by their faith ^{must} raise their sights above their personal condition.

I lift up mine eyes unto the mountain whence cometh my help.

As faith stretches our horizon, we ^{see} our own mortal being as mere moments of transition in the eternal renewal of life. Our tiny individuality is expanded in the cosmic perspective which says there is order, purpose, God. Our protest against the frailty or brevity of our own existence melts away into the awesome awareness of the endless continuity of life from the very first gleam of creation down to this moment and unto the endless future.

The philosopher-emperor, Marcus Aurelius, said:

"Live as on a mountain,"-- precisely what Habakkuk did when he resorted to his so-called "watch tower" to gain the elevated larger perspective in which our individual troubles and torments appear to us differently. If we can transcend our self centeredness for but a moment, we might be able to recognize our personal disappointments as but the tiniest little eddies in the evolving order which marks the true mainstream of history.

From the heights of such an overview over the totality of life, we can bear our personal anguish, ~~without deserting God.~~ I have known men and women who have suffered cruel afflictions, who cried out like infants for relief though none was granted. *You know such people I am sure.* ~~Yet, it never crossed their minds to desert God.~~ Why does ~~God~~ ^{God} not always support the faith of His most devoted children? Is it not perplexing? It is. It always was. It baffled Job. It agonized the psalmists. It drove Habakkuk up the wall.

The fact is that for reasons all His own God allows the forces of nature to spend themselves without ^{His} interference. God will not stage a

supernatural rescue when the house is on fire, when the airplane crashes to the ground, when a deadly disease is running its course. He has not even enabled us to understand how such misfortunes can be squared with God's love, justice and unlimited power. Obviously we do not understand it! Yet, God has given us the ability to face adversity and to live through it by faith that somehow there is meaning to it all as part of His larger plan.

2. Patience

Faith has the prerequisite

~~There is a relationship between patience and faith.~~
Without willingness to wait, without patience, faith cannot become operative in your life. Your beliefs need time to be validated by cumulative experience.

When the potato plant was first brought to Europe by Spanish explorers from South America in the 16th century, French gourmets were so impatient to taste the newly discovered delicacy that they quickly snapped off the first blossoms and ate them as salad. They became deathly ill and angrily destroyed the remaining plants. Wiser farmers, who were less hasty, waited a while, dug up the grown potatoes underground and learned to appreciate the nourishing new food.

The children of this affluent new generation of ours are suffering a case of spiritual poisoning, these days, because of their haste to taste the fruit of the good life. They are the NOW-Generation who have been reared on push-button fulfillment and instant gratification. Kenneth Keniston, prof. of psychology at Yale and considered to be the most perceptive observer of the youth scene, in a paper delivered here in Washington, related the drug culture to youth's craving for instant gratification. He said:

"Rather than defer gratification and enjoyment for a distant future, immediate pleasure and satisfaction are emphasized. Rather than reverence for the traditions of the past, experience in the present is stressed."

At least part of the attraction of the drug experience is the instant mood change it ~~provides~~^{promises}, the immediate sense of tranquility or euphoria, or ecstatic vision such as religion could furnish only at the end of prolonged practice, intense concentration and considerable intellectual and spiritual exertion. We have reared a generation that cannot wait. They want fulfillment ~~immediately~~ *now*.

✓ We should not blame them for their hedonism. We have instilled it. We have stimulated their appetite for pleasure and gratification. ~~Few~~

~~things have been denied, few things have been postponed for our children. Unaccustomed as they are to waiting, a great many of the new generation cannot tolerate delay & postponement of any goal or purpose.~~

We have not taught them tolerance of

Consequently,

To them, one of the most objectionable features of the old morality is that it demands self denial and self restraint for the sake of a larger good to be enjoyed at a later date. They resent, and some openly reject, the discipline of training and work habits for the sake of future competence and success; they ~~resent~~ and some ~~only~~^{openly} reject sexual restraint for the sake of more responsible and meaningful lifetime commitments at a more mature age.

They want to do their own thing now. The elder generation, in their excessive permissiveness, has unwittingly undermined youth's capacity for faith and morals by failing to teach them patience. We are paying for our mistake in the form of an extended generation gap.

So many of our children

Cont p 11 (middle)

So many of our children are bitter. They resent the world situation such as it is. They feel that we have let them down. In popular songs and bold statements, they tell us that we should step aside because we, their elders, have produced such a defective world.

"Why can't you finish the war, end poverty, stop racial hate?" We should bless them for the beautiful aspirations expressed in their protest. What else does our prayerbook ask for ?

Are we not all praying for love and peace, and bread and brotherhood ?

Are we not bewildered, as they are, by ceaseless bloodshed contrary to all profession of peaceful intentions by the major powers?

Are we not shocked, as they are, by the absurdities of an economy which in the name of profitability cuts back production while millions starve² or, ruthlessly destroys our natural environment in frantic efforts to produce all that can be sold ?

Are we not appalled, as they are, by the moral indifference of a scientific establishment which will, with equal ~~indifference~~ ^{efficiency} equip a hospital for healing or an army for destruction ?

Yet our idealistic children are in error by concentrating

on these contradictions within our civilization and then, falling into despair, dropping out and trying to escape into a primitive,

unpromising existence on the fringes of society. The trouble with this reaction is that it is based on a fixed moment in history.

It is like a still picture of a hurdle race, taken in a split second by a high speed camera. The runners are frozen just over the hurdles;

whether they will clear them, or whether they will fail, the picture does not tell us.... The picture lacks proportion and perspective.

It excludes the possibilities of the future that are inherent in the present. It is as if anyone had tried to judge the potential

of America by seeing the starved and shivering colonists who had just

they are in error
- and we must tell them so -

landed at Plymouth Rock, or as if ^{someone} ~~some~~ had tried to gauge the future of the Republic by watching the demoralization at Valley Forge. Go back for a moment to the dawn of time. Consider that in the dark, imprisoned mind of the cave dweller, there already lay impounded all the marvelous achievements of man that were yet to come, all the ~~the~~ ^{he} himself could neither see, nor grasp, nor understand, ---- all that he would have refused to believe -- the inventions and discoveries, the worlds of music, song and poetry, of philosophy and science. In the mind of that primitive cave dweller there was already contained, as in a seed, all the blossoming and flowering civilizations that were to come, -----but he could not see the shape of things to come. He could not penetrate the curtains which enshrouded his immediately visible and empirical world. HE would have been justified in a total pessimism about the future of mankind far more than we of this generation. After all, we can look back upon a long, recorded past which, in spite of all of its turns and twists, did lead mankind forward to amazing achievements.

We are therefore justified today in adopting the higher realism of faith which counts on the yet unborn possibilities of the present for the future. WE NEED PATIENCE AND FAITH. We shall be utterly lost if we give way to cynicism. Our age is not the worst of all ages. In many ways it is one of the greatest. There were surely darker times than ours, ~~and from them mankind emerged.~~ ^{today's troubled} It is important to raise our sights and see events in a larger perspective: Long and cruel centuries of oppression imperialism and the enslavement of men and nations, do not end peacefully and do not gently pass over into a new age of freedom, justice and order, ----without terrible and painful upsets. But, the work of the world is nevertheless going on, in spite of

all the confusion. Many nations have achieved their independence, including Israel. They are on the way to a new and better life. The vast masses of the lowest classes, who still in this century were treated as human waste-material, are gaining in our day a higher standard of living, greater competence, security and dignity. Knowledge is growing and so is the health and life-span of the human race. Long and hard is the way and ~~there~~ ^{there} are many ^{the} pitfalls, but there is a way, there is a goal.

Assuredly, we shall not reach the goal in our time, but when completion is impossible, continuity of the struggle ^{is all that matters} ~~more~~ ^{the best alternative}.

Our people has known this principle. It is called "tradition." The purpose of our existence as a people is to insure continuity of beliefs, of values, of ideals which cannot possibly be realized in a single generation, not even in a single ~~thous~~ millenium. Like Habakkuk, we too must rise above our momentary frustration, ~~and~~ mount our spiritual watch-tower (as we do today), ~~in order to~~ gain the larger view of past and future, the perspective of our long history as a people and renew our determination to carry on.

In the beginning of the Nazi era a group of German refugees who had lost everything, met in Brazil and decided to form a congregation. What would be its name? They thought long and hard, and decided to call their congregation: ^{למנוח} IN SPITE OF EVERYTHING
 Let us salute the new year with these words on our lips: ^{למנוח}
 In spite of everything, we still believe. ^{אין ספק}
 Our hope is not lost. Amen.

FAITH IN THIS TIME OF TURMOIL

By Rabbi Joshua O. Haberman

Rosh Hashonah Eve
Sunday, Sept. 19, 1971

The curtain has risen upon a new chapter in history, a new year. We wonder whether the scenes we shall behold will move us to tears or laughter. We wonder at what point in the unfolding drama of the future we shall turn from spectators into actors. Will the great Producer and Director of the human drama hand us a major or minor role, a noble or ignominious part, something with a happy or unhappy ending?

On the day when our astronauts landed on the moon, I had lunch with a distinguished member of our Congregation, a leader in his profession and in the community. The successful moon landing had stirred his imagination. He said,

"Rabbi, it is most improbable that I shall be alive thirty years from now -- which does not frighten me except for a kind of anguish that I shall be denied the opportunity of knowing how many of the problems which disturb us so deeply today will be solved by the time we reach the year 2000. If only I could have one quick look at the world situation as it will be thirty years from now. I fancy that with whole new worlds to conquer in this new space age there will be no trace left of the many crises which loom so large today."

I sensed in my friend's exuberance over world developments in the fairly distant future something of a rejection of today and tomorrow. Why escape from the present realities to the dreamland of the future? Why leap from today into another century? Is the present juncture in

history really so horrible?

In recent years

~~The predominant mood among young and old~~ ^{has been} ~~is~~ one of disenchantment.

Precisely at a time of fantastic advances in science and technology, the sensitive people around the world, the poets and artists, are filled with sadness, agonizing over life which is depicted generally in a state of decadence. There is a craving for escape: some turn to drugs; others to exotic cults or life styles representing repudiation of our civilization; ^{and} ever so many in the so-called "straight world" are unnerved ~~by~~ by dark forebodings of apocalyptic doom.

Now, fortunately, there are also those who manage to keep their heads above water; who stand firm, unshaken and unafraid in spite of all the storm signals of our time.

What is it that enables certain persons to preserve a posture of confidence and spiritual poise in times of turmoil? *Many centuries ago there lived a man named*

Habakkuk.

~~I would like to answer by pointing to a man who, in his time, exemplified such steadfastness. The Bible gives Habakkuk only three and a half pages. We know nothing about his personal status and family. All we know is his state of mind in reaction to great upheavals, wars and social disorder. We can't tell precisely what disaster had struck the nation and his own community. Suffice it to say that his world was out of joint. ~~In this situation we learn from Habakkuk's own words that~~ What really shook him up was not the crisis itself but the impossibility of detecting a meaningful pattern in the flow of events. Good people perished; evil doers flourished. The suffering of the innocent made no sense. What hope, what help is there? Where is God? ~~Habakkuk will not let despair sweep him off his feet. He won't repudiate his faith in God. Neither can he glibly reaffirm it.~~~~

~~So, what is there to do?~~ *Have you heard about the poor little Jewish taylor who got lost in the forest and suddenly came face to face with a huge bear. ^{אדם בן אדם} "מלך of the universe", said the humble taylor. if you won't help me, please don't help that bear!"*

The problem of faith today is precisely that superior
~~power~~ success seems to be lined up behind naked,
~~immoral~~ immoral power, behind ^{shameless} opportunists and exploiters.

~~Does~~ The voice of the righteous is a voice in the wilderness,
Why does not God listen?

Habakkuk said in his own crisis of faith

"I will stand upon my watch, and set me upon the tower
and will wait to see what he will say unto me. (2.1)



Habakkuk resolves to ~~retreat into~~ a kind of mental watch tower and wait for the light to break. ~~In other words~~, he is willing to postpone judgment until he is better able to understand what is happening. Meanwhile, he will not surrender his deepest faith that there is a larger meaning to it all, although it be hidden and incomprehensible at this time.

~~In a magnificent utterance he says that~~ ^{In spite} ~~Regardless~~ of all the frustrations and disappointed expectations in his life, ~~he utters~~ ^{the vow:}

"Though the ~~figtree~~ fails to blossom,

Though the olive does not ripen

Though fields yield no food and the flocks perish

Yet (and no greater "yet" has ever been spoken) I will rejoice,

I will exult in the God of my salvation." ---

which is another way of saying, 'In spite of all the evidence which turns ~~other~~ ^{other} ~~men~~ into cynics, I shall keep up hope and faith.

At some other time -- no one knows how soon after this declaration of unconditional faith -- there came to him the realization that his own faith-capacity itself may have been God's gift helping human beings survive. He immortalizes his discovery of the mystic power of faith with the often quoted, celebrated statement in which, according to the sages, the whole Torah is contained:

וְיָשָׁב יִשְׂרָאֵל בְּיָמָיו
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

"THE RIGHTEOUS LIVES BY HIS FAITH." (Habakkuk 2.4)

~~Do you realize that tonight, by virtue of this service, the Jewish~~

~~people assembled in the synagogues throughout the world is Habakkuk?~~

If we had to choose a single word as the motto for the Rosh Hashanah observance by our people throughout the world, — it would be Habakkuk's Yet — a faith affirmed in spite of everything.

Isent made a poor Appearance
Until he showed Persistence.

אמרת חאקול

- 10 -

~~None of the great goals has yet been reached - but~~

~~the struggle is continuing~~

achievement of the goal in a single life time is

When ~~fulfillment completion is deemed~~ impossible

Continuity of the struggle is the very best alternative

(Cont p. 14 - 6 p)



Though rivers of blood pollute our world, ~~though wars pulverize cities,~~
though old hatreds persist in Ireland, in Pakistan, in the Middle East,
though race be set against race in the United States, though corruption
defile every form of government and social system, though oppression
and aggression be tolerated by an impotent United Nations, though every
ideal be betrayed --- yet WE JEWS AFFIRM AGAIN THAT GOD LIVES AND THAT
GOD IS OUR KING AND THAT SOMEHOW ALL THESE EVILS SHALL BE OVERCOME.
We know not when and how salvation shall be achieved, but we do not
~~budge from our historic posture of faith. We do not~~ surrender to
cynicism and nihilism.

Our people clung to ~~this~~ faith even during the holocaust. The spirit
of Habakkuk spoke out of the mouth of the delicate, lovely young girl,
Anne Frank. Waiting to be captured like a bird in a cage, ^{she} wrote into her
diary:

"In spite of everything, I still believe that people are really good
at heart. ~~I simply can't build my hopes on a foundation of confusion,
misery and death.~~ I see the world gradually being turned into a wilderness.
I hear the approaching thunder, I can feel the suffering of millions and
yet, if I look up into the heavens, I think that it will all come out
right one of these days."

The same spirit sustains our people today in the Soviet Union. Three
million of our brothers refuse the silence of despair. Though their
rulers intimidate them; though they be arrested without cause and
imprisoned despite innocence; though they be cut off for fifty long years
from world Jewry and subjected to spiritual genocide, yet they cling to
the faith that the light of freedom will break. ~~In his letter to Party Chief~~

supernatural rescue when the house is on fire, when the airplane crashes to the ground, when a deadly disease is running its course. He has not even enabled us to understand how such misfortunes can be squared with God's love, justice and unlimited power -- obviously we do not understand it! Yet, God has given us the power to face adversity and to live through it by faith that somehow there is meaning to it all as part of His ~~God's~~ larger plan.

2. The Willingness to Wait

There is a relationship between patience and faith. Isaiah said:

"If you cannot confide

You will not abide."

That is, if you have neither faith nor confidence you will not last, you will not have the patience and stamina for the long pull.

The statement is true also in reverse:

"If you cannot abide

You will not confide."

That is, without willingness to wait, without patience, faith cannot become operative in your life. *hsk* (A)

The children of this affluent generation have been reared on instant gratification. They are called the "now-generation." ~~This is the key to the moral and spiritual gap between the generations.~~ Kenneth Keniston, professor of psychology at Yale and considered to be the most perceptive observer of the youth scene, in a paper delivered here in Washington, related the drug culture to youth's craving for instant gratification. He said:

When the potato plant was first ~~imported~~ ~~from newly discovered~~ ~~America to France~~ introduced to Europe from South America

When Spanish explorers ^{in South America} first brought the potato plant to Europe in the 16th century, French gentlemen were so ignorant to taste the newly discovered delicacy that they quickly snapped off the first blossoms, ~~they saw~~ and ate them as a salad. ~~of course~~ They ~~soon~~ became deathly ill and destroyed the remaining plants. Wiser farmers ^{who were less hasty} ~~told them that~~ ~~if they~~ ~~had~~ waited a while, ~~it~~ dug up the grown potatoes underground ~~they would~~ and learned to appreciate ^{the new food} the new food.

The children of this affluent new generation of ours are suffering ~~from~~ spiritual poisoning because of their haste to taste fruit of the good life.

They are the New Generation who have been reared on constant gratification & production fulfillment

Cont. p. 8 ^{bottom} Kenneth K. . . .

At this time of the year we reach the end of the Torah. After leading the people of Israel across the Red Sea, giving them the Ten Commandments and guiding them through the wilderness, Moses reaches the bank of the River Jordan. There he is told that he must not cross over to crown his lifetime work with the conquest of the Promised Land. Moses pleads for the privilege of finishing the job. Now, was this not the most natural thing to ask for? He wanted to finish what he had started. Yet, perhaps precisely for this reason, God denied the wish. Maybe it was meant as an object lesson for all future generations. Do not expect completion. If you're aiming at a truly important, ~~great~~ goal, if you have dedicated yourself to a high ideal, you're not likely to finish it in a single lifetime!

God prefers another way. Moses, I can't let you cross over the River Jordan and lead ^{Israel} in the conquest of Canaan--but go and ~~train~~ and appoint your successor, the more youthful Joshua. Strengthen and encourage him. He will finish your job. You cannot have completion, but you can insure continuity.

There comes a point in the life of everyone when he must pass on his most important tasks and commitments to others. So it is in family life. Not everything that is planned and hoped for children and grandchildren can be accomplished in the lifetime of the parents. ~~No parent can complete the task. At best, he can count on continuity in the second and third generations.~~ So it is in the history of institutions. A leader can never bring his work to completion. He is fortunate if he can find a Joshua to carry on for him.

Our people has known this principle. It is called "tradition." The purpose of our existence as a people is to insure continuity of beliefs, of values, of ideals which cannot be ^{possibly} realized in a single generation, not even in a single millenium. The reason for the Jewish insistence upon communal worship as against purely private prayer is to insure continuity of our moral and spiritual commitment from generation to generation. ~~This continuity is now jeopardized by the generation conflict.~~ *Aut. p. 12* *

So many of our ^{children are} youth show us bitterness. They resent the world situation such as it is, and would blame us for it. They feel that we ^{have} let them down. In popular songs and bold statements, youth's counter-culture ~~tell~~ ^{they} us to step aside because we, their elders, have produced such a defective world.

"Why can't you finish the war, end poverty, stop racial hate?" B

They act as if we, middle-agers, parents and grandparents had inherited a perfect world and we spoiled it.

Nothing would be farther from the truth. We inherited a world that festered with decay, which was nearly devastated by two world wars and somehow we maintained a measure of freedom, order and the groping for more enduring peace. In some ways we have allowed new evils to crop out, and in some ways we have improved things. In any event, our so-called anti-establishment youth, drop-outs and rebels of the counter culture, by leaving us, have broken the continuity of the hopes of many generations.

By their impatience, compounded with ignorance of the past, they have broken the chain binding the generations in great common aspirations.

✓
Aut. from p. 9

Give praise for their earnest idealism — but also give our children the benefit of the Jewish people's ~~historic~~ historic experience in a sustained activism, willing to work & wait ~~for~~ with unfaltering trust like Halebah

~~We cannot let them go. We need them. They are our future. Who will maintain universities, clinics, ^{charities welfare agencies} churches, synagogues, law courts and ~~communism~~ ^{organization of government} governmental authority if these are all lumped together as "establishment" and held in contempt?~~

~~By their impatience, compounded with ignorance of the past, they have broken there is danger that the chain binding the generations in great common aspirations, will be broken and that would be an unspeakable tragedy, the end of civilization.~~

Is there any hope? Can we ~~prevent~~ ^{repair} this tragic rupture? Of course there is hope. ^{like} Habakkuk ^{mounted our spiritual} resorted to his watch tower ^{in the synagogue} to gain the larger perspective. We, too, must rise above the momentary ^{crisis} confrontation and look over the larger landscape of past and future -- and in the perspective of history's ^{eldest people} of our greater experience as elders -- we ~~can~~ ^{can} renew our hope ^{and determination to carry on}

We remember our own time of youth and the various cycles of disbelief and belief, of rebellion and recommitment through which we, ourselves, have passed. The present generation is no different. It is going through rapid change. Their passions have shifted from the battle for social justice, to the war in Southeast Asia, to ecology. They have experimented with new life styles, the flower children, communes and drugs -- and they have not found paradise yet. The most radical among them, the drop-outs, sit around with a vacant look on their faces and are bored. The rebels have lost their enthusiasm. So, there you have them, unhappy after all the rebellion, after all the experiments, ^{after fasting} ~~with all~~ their new freedom and new morality!

^{Here -}
 Israel's national symbol ~~Hatikvah~~ ^{Hatikvah} is our message to the world. ~~Our hope~~ ^{Our hope} is not yet lost.
 In the beginning of the 1950s a group of young people met in ~~the~~ ^{the} ~~beginning~~ ^{beginning} of the 1950s and decided to form a Synag. after ~~by~~ ^{deliberate} ~~the~~ ^{the} ~~formation~~ ^{formation} of a message then close

to all the copy: כבוד וברכה

In spite of everything,

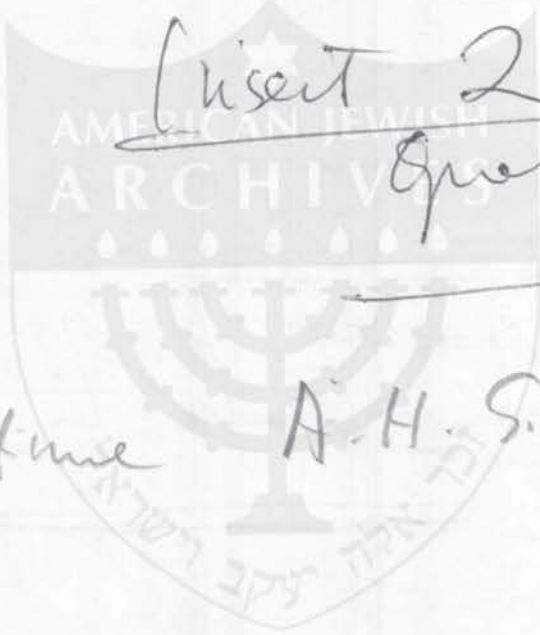
Let us ~~turn to the~~ salute the new year
with these words on our lips כבוד וברכה

In ~~the~~ spite of everything, we still believe. Amen.



Quantity on ~~fully~~ these contradictions of modern civilization ^{when our} ~~out of~~ ^{have from intensely suppressed of all culture, education & government,} ~~way of~~
young people on children ^{some} ~~try to escape~~
into a primitive existence remote from all ~~the~~
~~the~~ established society.

The trouble with this section is that it is based on
a fixed moment in history.



Insert 2 Tostich
Quotes

Then continue A.H. Silver

Who will maintain universities, clinics, charities, churches, synagogues, law courts and welfare agencies if all these are lumped together as "establishment" and held in contempt?

Is there any hope? Can we repair this tragic rupture? Of course there is hope. Habakkuk resorted to his watch tower to gain the larger perspective. We, too, must rise above the momentary confrontation and look over the larger landscape of past and future -- and in the perspective of our greater experience as elders -- we can renew our hope.

We remember our own time of youth and the various cycles of disbelief and belief, of rebellion and recommitment through which we, ourselves, have passed. The present generation is no different. It is going through rapid change. Their passions have shifted from the battle for social justice to the war in Southeast Asia to ecology. They have experimented with new life styles, the flower children, communes and drugs -- and they have not found paradise yet. The most radical among them, the drop-outs, sit around with a vacant look on their faces and are bored. The rebels have lost their enthusiasm. So, there you have them, unhappy after all the rebellion, after all the experiments, after tasting their new freedom and new morality!

There is hope that, having nowhere else to go, they will take another look at the tradition from which they broke away, rediscover its values and rejoin us. There is hope that our youth may come to recognize that justice, enduring peace and freedom are goals worth waiting for, that the smaller acts of decency, kindness and helpfulness are worth doing even if they do not produce Utopia; that a few right steps on the way are meaningful even if the goal is unattainable in a single lifetime--- as long as continuity is assured.

This is what we are here for tonight: to pledge continuity of Israel's age-old commitment, upholding our faith in God in whose name we would shape a more perfect world, determined to live by our faith, undeterred by personal adversity and regardless whether or not we see fruition in our own time.

We are a people with a dream and yet we are not just dreamers. Henry David Thoreau once said:

"If you built castles in the air, your work need not be lost; that is where they should be. Now, put the foundations under them." This is also Judaism's prescription: to dream the prophetic dream of a perfect society--and, at the same time, work patiently for its realization within present social realities, by curbing savagery, by strengthening respect for justice and law, by sharpening concern for human welfare, by extending lines of cooperation across ethnic, racial and national boundaries and by upholding the doctrine which is the foundation of all of our idealism that humanity bears the stamp of divinity, that life is sacred.

AMEN

add to

p. 3

Appeal F 33 - 11340

If we had to deese a single weed
or the ^{mettle for the} ~~big weed~~ of Rosh Hashonah
destruction by our people they out
to wild — it would Habschuk
~~great~~ defiant "yet" —

a faith affirmed in spite of everything.

p 8 — ^{point} Sharpen of relations between faith & patience.

p 9 — No push button fulfillment

It is our fault that our children
have illusions —

by failing to initiate them in the
hard realities of life

The youth who
was so anxious
to see the plant grow
that he dug it
up over & over again
& killed its roots

p 10 - So it is with the history of institutions -
- ~~the~~ breakstrend of thought

Ⓟ - This continually is now jeopardized the
generation conflict - (no) line 7

after - from gener. to general - . - Say -
We gather ~~to~~ unite - in family groups - parents together
with children - , to bind our people together -
one generation to the other - - we need to keep
our ~~idea's~~ - at our side to carry on -

But - ^{many} our children (not youth) ~~are~~ are litter.
(leave out - & they would blame us for it)
leave out youth's counter-culture they -

Leave out "They act as if we middle-ages - - -
leave out rest of page - up to - line 5 p 12

Say - They are right - we must do all of these things -
We ~~have~~ stop the foolish tragedy of war - actively strive

to remove the ~~the~~ hopelessness of the ghetto - diminish racial
strife - But it cannot be done ~~done~~ - like the back
of lightning - They must learn ~~to~~ one hand to do all

in our power to alleviate the problems - + at the
some time - not to expect - miracles not to be discouraged not to be resigned - but like
to keep working toward goals

Habakuk - to - "in spite of all evidence which
turns man into a cynic - I shall keep up hope + faith -"
The righteous shall live by his faith -

call Mrs Samerow. Tues

For My Severe Critic

drama à ignominious?

do you ^{realize} they ~~are~~ ^{are} by virtue of this service p 3
plucked p 5.

p 6 - comfort + discomfort = well-being

p 8 - pause after 1st sentence. What is the
pause at end of p 10 ^{relationships between}
^{patience & faith}

"agoodness" ?

p 11 - defensive - for this generation . anti-youth
ignorance of the past
defensive of establishment -

have not found ^{paradise} p 12 - down on youth

not good enough ending

p 9 O.K. if we could but lead them into the
beautiful + satisfactions of our tradition -
(We have ~~the~~ something in our tradition - meditation -
mystical commune - They seek

have not shown. tre of faith & patience

We are a people with a ~~great~~ dream and yet we are not just dreamers.

Henry David Thoreau success d

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Your work need not be lost,
That is where they should be.

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This is ^{also} Judaism's ^{prescription} ~~to~~ ^{dream} ~~to~~ ^{prophetic dream} ~~be~~ ~~bold~~ ~~vision~~
of a perfect society ^{and at the same time work}
patiently within present realities, ~~and~~ ^{social} ~~our society and~~
system for its realization.

by caring swagery, by strengthening respect for justice and law,
by ^{showing} ~~brooding~~ concern for human welfare, by extending
lines of connection across ethnic, racial and national boundaries —
and by ~~upholding~~ ^{upholding} the doctrine which is the foundation of
all of ~~our~~ ^{our} ~~idealism~~ ^{idealism} that humanity bears the stamp
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Our people has known this principle. It is called "tradition." The purpose of our existence as a people is to insure continuity of beliefs, of values, of ideals which cannot be realized in a single generation, not even in a single millenium. The reason for the Jewish insistence upon ~~public~~ communal worship as against purely private prayer is to insure continuity of our moral and spiritual commitment from generation to generation. ||

This continuity is now jeopardized by the generational conflict
~~Somehow we have managed to raise the present generation of youth~~

~~without giving them a sufficient awareness of the past. So many of our children~~

all
~~youth show us bitterness. They resent the world situation such as it is and would blame us for it.~~ *They feel that we let them down: "Why can't you finish hewar, end poverty, stop racial bigotry?"*

↑
youth's counter-culture tells us to step aside because we, their elders, have produced such a defective world. They act as if we, middle-agers, parents and grandparents had inherited a perfect world and we spoiled it.

Nothing would be farther from the truth. We inherited a world that festered with decay, which was nearly devastated by two world wars and somehow we maintained a measure of freedom, order and the groping for more enduring peace. In some ways we have allowed new evils to crop out, and in some ways we have improved things. In any event, our so-called anti-establishment youth, drop-outs and rebels of the counter culture, *by leaving* ~~have left us, and~~ have broken the continuity of the hopes of many generations.

As long as a sizable portion of the new generation is ranged in opposition to the old and holds us in contempt, they are destroying the possibility of continuity for our life's work, our institutions, our values.

cont.
from
P 9

There is hope that, having nowhere else to go, they will take another look at the tradition from which they broke away, rediscover its values and rejoin us. There is hope that our youth may come to recognize that justice, enduring peace and freedom are goals worth waiting for, ^{therefore we insist} that the smaller acts of decency, kindness and helpfulness are worth doing even if they do not produce Utopia; that a few ^{right} steps on the way are meaningful even if the goal is unattainable, ^{in a single life-time} -- as long as continuity is assured.

This is what we are here for tonight: to pledge continuity of Israel's age-old commitment, upholding our faith in God in whose name we would shape a more perfect world, determined to live by our faith, undeterred by personal adversity and regardless whether or not we see fruition in our own time. ←

The sages tell us of the old farmer who planted an olive tree. "How strange," said one, "that you, a man near 80 years of age should plant a tree whose first fruit will not ripen until 20 years are past. Do you expect to live that long?"

The old man replied:

"As my father planted trees whose fruit I have eaten, so am I planting for my children and children's children."

This is our task: to keep ablaze a flame of faith which former generations preserved for us, a faith whose fuller light will shine on the path of a better and happier generation yet to come.

AMEN

THE HIGHER REALISM OF FAITH
FAITH IN THIS TIME OF TURMOIL

Rosh Hashanah Eve
September 19, 1971

The curtain has risen upon a new chapter in history, a new year. . . We wonder whether the scenes we shall behold will move us to tears or laughter. We wonder at what point in the unfolding drama of the future we shall turn from mere spectators into involved actors. Will the great Producer and Director of the human drama hand us a major or minor role, a noble or shameful part, something with a happy or unhappy ending?

The current mood among young and old is, predominantly, one of disenchantment. The sensitive people around the world, the poets and artists, are filled with sadness, agonizing over life which is depicted generally in a state of decadence. There is a craving for escape: some turn to drugs; others to exotic cults or life styles, representing repudiation of our civilization; and ever so many in the so-called "straight world" are unnerved by dark forebodings of apocalyptic doom.

Now, fortunately, there are also those who manage to keep their heads above water; who stand firm, unshaken and unafraid, in spite of all the storm signals of our time.

What is it that enables certain persons to preserve a posture of confidence and spiritual poise in time of turmoil?

Many centuries ago there lived a man named Habakkuk. The Bible gives him only 3-1/2 pages. We know nothing about his personal status and family. All we know is his state of mind in reaction to great upheavals and social disorder. We can't tell precisely what disaster

had struck the nation and his own community. Suffice it to say that the world was out of joint. What really shook him up was not the crisis itself but a certain absurdity in the flow of events. Good people perished. Evil-doers prospered. The sufferings of the innocent made no sense. Where is the meaningful pattern of history? Where is hope and help? Where is God?

Have you heard about the poor little Jewish tailor who got lost in the forest and suddenly came face to face with a huge bear. Almighty God, exclaimed the humble tailor. If you won't help me, please don't help that bear!

The problem of faith today is, precisely, that superior success seems to be lined up behind naked power, shameless opportunism and cruel exploitation. The voice of the righteous is a voice in the wilderness. Where is God?

In his own crisis of faith, Habakkuk said:

"I will stand upon my watch, and set me upon the tower and will wait to see what He will say unto me." (2.1)

In other words, Habakkuk resolves to retreat into a kind of mental watch tower and wait for the light to break. He is willing to postpone judgment until he is better able to understand what is happening. Meanwhile he will not surrender faith in the possibility of meaning. In spite of all the frustrations and disappointed expectations of his life, he utters this magnificent vow:

Though the fig tree fail to bloasm,
Though the olives do not ripen,
Though fields yield no food and the flocks perish,

YET I will rejoice, I will exult in the God of my salvation. . . which is another way of saying: In spite of everything which turns men into cynics, I shall keep up hope and faith.

If we had to choose a single word as the motto for the Rosh Hashanah observance by our people throughout the world, it would be Habakkuk's YET -- a faith affirmed in spite of everything.

Though rivers of blood pollute the world; though old hatreds in Ireland, Pakistan and the Middle East never die; though race be set against race in the USA; though corruption defile every form of government and social system; though the United Nations remain impotent and every ideal be betrayed. . .YET we Jews affirm again that God lives and that God is our King and that somehow all these evils shall be overcome.

We do not know when and how, but we do not surrender to cynicism and nihilism.

Our people clung to faith even during the holocaust. The spirit of Habakkuk spoke out of the mouth of that lovely, delicate young girl, Anne Frank. Waiting to be captured, like a bird in its cage, she wrote into her diary:

"In spite of everything, I still believe that people are really good at heart. I see the world gradually being turned into a wilderness. I hear the approaching thunder, I can feel the suffering of millions and YET, if I look up into the heavens, I think that it will all come out right one of these days."

The same spirit sustains our people in the Soviet Union today. Three million of our brothers refuse the silence of despair. Though their rulers intimidate them, though they be arrested without cause and imprisoned despite innocence, though cut off from world Jewry for fifty long years and subjected to spiritual genocide, YET they cling to the faith that the light of freedom will break.

What sustains such indomitable faith? How can sane, rational persons ignore the misery of their present circumstances and rest their hopes on virtually unattainable possibilities?

1. Transcend the Subjective Viewpoint

In the first place, the power of faith becomes available only if you can transcend your purely subjective viewpoint on life. It is only natural that I should judge everything by the way it affects me personally. Personally, I deplore a heavy downpour of rain although the farmer considers it a blessing. As a self-centered human being with a very limited mental horizon, I'm quick to judge as "good" what pleases me and "bad" that which does not.

On November 26 of this past year, the newspapers reported the dramatic rescue at sea, south of Miami, of Howard Taylor, his wife, Jane, and their four-year old daughter, Rebecca. After the crew of a cruise ship had plucked the Taylor family off the wreck of their overturned boat, Howard Taylor told his story:

"We left California two years ago. We had everything, a good home, two cars. I had a great job as chief medical technician in a hospital. My wife had a fine job in another one as micro-biologist. But I got fed up. The war, taxes, politics, suburban living, materialism. You name it,

So, I decided to take my family and drop out."

The Taylors sold everything, bought the motor sailer and began their two year cruise which ended up on the jagged coral reef. As the lifeboat was hauled up the side of the cruise ship past hundreds of cheering tourists, Mr. Taylor recalled:

"Suddenly, it hit me. These people cared. They were happy for us. These were people I was fed up with two years ago, nine-to-five people, just like I used to be, people who I thought never cared."

The story ended with passengers showering the Taylor family with toys for the child, new clothes, even an apartment in Miami. Mr. Taylor summed up the experience:

"I thought we were dead. Now we are starting over. And those 600 nine-to-fivers and the "establishment" did it. It's really a great world, you know. It really is."

How lopsided our judgment can become when we see the world through the tinted glasses of our own condition. A few frustrations, -- and we feel like dropping out. A few pleasant experiences, and society is beautiful once more! If in a particular transaction we draw the short end of a deal, we turn cynical and say "nice guys finish last." If we suffer an accident or major illness, we can no longer believe in God.

Those who really live by their faith must raise their sights above their personal condition.

I lift up mine eyes unto the mountain whence cometh my help.

The philosopher-emperor, Marcus Aurelius, said:

"Live as on a mountain," -- precisely what Habakkuk did when he resorted to his so-called "watch tower" to gain the elevated larger

perspective in which our individual troubles and torments appear to us differently. If we can transcend our self centeredness for but a moment, we might be able to recognize our personal disappointments as but the tiniest little eddies in the evolving order which marks the true mainstream of history.

From the heights of such an overview over the totality of life, we can bear our personal anguish. I have known men and women who have suffered cruel afflictions, who cried out like infants for relief though none was granted. You know such people, I am sure. Why does not God always support the faith of His most devoted children? Is it not perplexing? It is. It always was. It baffled Job. It agonized the psalmists. It drove Habakkuk up the wall.

The fact is that for reasons all His own God allows the forces of nature to spend themselves without His interference. God will not stage a supernatural rescue when the house is on fire, when the airplane crashes to the ground, when a deadly disease is running its course. He has not even enabled us to understand how such misfortunes can be squared with God's love, justice and unlimited power. Obviously we do not understand it! Yet, God has given us the ability to face adversity and to live through it by faith that somehow there is meaning to it all as part of His larger plan.

2. Patience

Faith has another prerequisite. There is a relationship between patience and faith. Without willingness to wait, without patience, faith cannot become operative in your life. Your beliefs need time to be validated by cumulative experience.

When the potato plant was first brought to Europe by Spanish explorers from South America in the 16th century, French gourmets were so impatient to taste the newly discovered delicacy that they quickly snapped off the first blossoms and ate them as salad. They became deathly ill and angrily destroyed the remaining plants. Wiser farmers, who were less hasty, waited a while, dug up the grown potatoes underground and learned to appreciate the nourishing new food.

The children of this affluent new generation of ours are suffering a case of spiritual poisoning these days because of their haste to taste the fruit of the good life. They are the NOW-generation who have been reared on push-button fulfillment and instant gratification. Kenneth Keniston, professor of psychology at Yale and considered to be the most perceptive observer of the youth scene, in a paper delivered here in Washington, related the drug culture to youth's craving for instant gratification. He said:

"Rather than defer gratification and enjoyment for a distant future, immediate pleasure and satisfaction are emphasized. Rather than reverence for the traditions of the past, experience in the present is stressed."

At least part of the attraction of the drug experience is the instant mood change it promises, the immediate sense of tranquility or euphoria, or ecstatic vision such as religion could furnish only at the end of prolonged practice, intense concentration and considerable intellectual and spiritual exertion. We have reared a generation that cannot wait. They want fulfillment now.

We should not blame them for their hedonism. We have instilled it. We have stimulated their appetite for pleasure and gratification. We have not taught them tolerance of delay or postponement of any goal or purpose. Consequently, to them one of the most objectionable features of the old morality is that it demands self denial and self restraint for the sake of a larger good to be enjoyed at a later date. They resent, and some openly reject, the discipline of training and work habits for the sake of future competence and success; they resent and some openly reject sexual restraint for the sake of more responsible and meaningful lifetime commitments at a more mature age.

They want to do their own thing now. The elder generation, in their excessive permissiveness, has unwittingly undermined youth's capacity for faith and morals by failing to teach them patience. We are paying for our mistake in the form of an extended generation gap.

So many of our children are bitter. They resent the world situation such as it is. They feel that we have let them down. In popular songs and bold statements, they tell us that we should step aside because we, their elders, have produced such a defective world.

"Why can't you finish the war, end poverty, stop racial hate?" We should bless them for the beautiful aspirations expressed in their protest. What else does our prayerbook ask for? Are we not bewildered, as they are, by ceaseless bloodshed contrary to all profession of peaceful intentions by the major powers? Are we not shocked, as they are, by the absurdities of an economy which in the name of profitability cuts back production while millions starve? Or, ruthlessly destroys our natural environment in

frantic efforts to produce all that can be sold? Are we not appalled, as they are, by the moral indifference of a scientific establishment which will, with equal efficiency, equip a hospital for healing or an army for destruction?

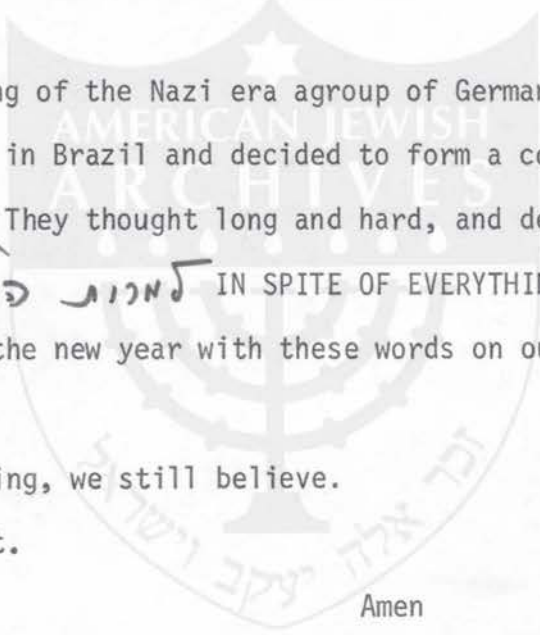

Yet our idealistic children are in error -- and we must tell them so -- they are in error ^{by concentrating} on these contradictions within our civilization and then, falling into despair, dropping out and trying to escape into a primitive, unpromising existence on the fringes of society. The trouble with this reaction is that it is based on a fixed moment in history. It is like a still picture of a hurdle race, taken in a split second by a high speed camera. The runners are frozen just over the hurdles; whether they will clear them, or whether they will fail, the picture does not tell us. . . The picture lacks proportion and perspective. It excludes the possibilities of the future that are inherent in the present. It is as if anyone had tried to judge the potential of America by seeing the starved and shivering colonists who had just landed at Plymouth Rock, or as if someone had tried to gauge the future of the Republic by watching the demoralization at Valley Forge. Go back for a moment to the dawn of time. Consider that in the dark, imprisoned mind of the cave dweller, there already lay impounded all the marvelous achievements of man that were yet to come, all that he himself could neither see, nor grasp, nor understand -- all that he would have refused to believe -- the inventions and discoveries, the worlds of music, song and poetry, of philosophy and science. In the mind of that primitive cave dweller there was already contained, as in a seed, all the blossoming and flowering civilizations that were to come, -- but he could not see the shape of things to come. He could not penetrate

the curtains which enshrouded his immediately visible and empirical world. He would have been justified in a total pessimism about the future of mankind far more than we of this generation. After all, we can look back upon a long, recorded past which, in spite of all of its turns and twists, did lead mankind forward to amazing achievements.

We are therefore justified today in adopting the higher realism of faith which counts on the yet unborn possibilities of the present for the future. WE NEED PATIENCE AND FAITH. We shall be utterly lost if we give way to cynicism. Our age is not the worst of all ages. In many ways it is one of the greatest. There were surely darker times than ours. It is important to raise our sights and see today's troubled events in a larger perspective: Long and cruel centuries of oppression imperialism and the enslavement of men and nations do not end peacefully and do not gently pass over into a new age of freedom, justice and order -- without terrible and painful upsets. But, the work of the world is nevertheless going on, in spite of all the confusion. Many nations have achieved their independence, including Israel. They are on the way to a new and better life. The vast masses of the lowest classes, who still in this century were treated as human waste material, are gaining in our day a higher standard of living, greater competence, security and dignity. Knowledge is growing and so is the health and life span of the human race. Long and hard is the way and the pitfalls are many, but there is a way, there is a goal.

Assuredly, we shall not reach the goal in our time, but when completion is impossible, continuity of the struggle is all that matters.

Our people has known this principle. It is called "tradition." The purpose of our existence as a people is to insure continuity of beliefs, of values, of ideals which cannot possibly be realized in a single generation, not even in a single millenium. Like Habakkuk, we too must rise above our momentary frustraton, mount our spiritual watch tower (as we do today), gain the larger view of past and future, the perspective of our long history as a people and renew our determination to carry on.

In the beginning of the Nazi era agroup of German refugees who had lost everything met in Brazil and decided to form a congregation. What would be its name? They thought long and hard, and decided to call their congregation:  כפי שכל  IN SPITE OF EVERYTHING.

Let us salute the new year with these words on our lips:

In spite of everything, we still believe.

Our hope is not lost.

Amen

See p. 7ff

The New Generation's
Quest for instant gratification
& hedonism
Lack of discipline

THE HIGHER REALISM OF FAITH
FAITH IN THIS TIME OF TURMOIL

Rosh Hashanah Eve
September 19, 1971

The curtain has risen upon a new chapter in history, a new year. . . We wonder whether the scenes we shall behold will move us to tears or laughter. We wonder at what point in the unfolding drama of the future we shall turn from mere spectators into involved actors. Will the great Producer and Director of the human drama hand us a major or minor role, a noble or shameful part, something with a happy or unhappy ending?

The current mood among young and old is, predominantly, one of disenchantment. The sensitive people around the world, the poets and artists, are filled with sadness, agonizing over life which is depicted generally in a state of decadence. There is a craving for escape: some turn to drugs; others to exotic cults or life styles, representing repudiation of our civilization; and ever so many in the so-called "straight world" are unnerved by dark forebodings of apocalyptic doom.

Now, fortunately, there are also those who manage to keep their heads above water; who stand firm, unshaken and unafraid, in spite of all the storm signals of our time.

What is it that enables certain persons to preserve a posture of confidence and spiritual poise in time of turmoil?

Many centuries ago there lived a man named Habakkuk. The Bible gives him only 3-1/2 pages. We know nothing about his personal status and family. All we know is his state of mind in reaction to great upheavals and social disorder. We can't tell precisely what disaster

had struck the nation and his own community. Suffice it to say that the world was out of joint. What really shook him up was not the crisis itself but a certain absurdity in the flow of events. Good people perished. Evil-doers prospered. The sufferings of the innocent made no sense. Where is the meaningful pattern of history? Where is hope and help? Where is God?

Have you heard about the poor little Jewish tailor who got lost in the forest and suddenly came face to face with a huge bear. Almighty God, exclaimed the humble tailor. If you won't help me, please don't help that bear!

The problem of faith today is, precisely, that superior success seems to be lined up behind naked power, shameless opportunism and cruel exploitation. The voice of the righteous is a voice in the wilderness. Where is God?

In his own crisis of faith, Habakkuk said:

"I will stand upon my watch, and set me upon the tower and will wait to see what He will say unto me." (2.1)

In other words, Habakkuk resolves to retreat into a kind of mental watch tower and wait for the light to break. He is willing to postpone judgment until he is better able to understand what is happening. Meanwhile he will not surrender faith in the possibility of meaning. In spite of all the frustrations and disappointed expectations of his life, he utters this magnificent vow:

Though the fig tree fail to bloom,
Though the olives do not ripen,
Though fields yield no food and the flocks perish,

YET I will rejoice, I will exult in the God of my salvation. . . which is another way of saying: In spite of everything which turns men into cynics, I shall keep up hope and faith.

If we had to choose a single word as the motto for the Rosh Hashanah observance by our people throughout the world, it would be Habakkuk's YET -- a faith affirmed in spite of everything.

Though rivers of blood pollute the world; though old hatreds in Ireland, Pakistan and the Middle East never die; though race be set against race in the USA; though corruption defile every form of government and social system; though the United Nations remain impotent and every ideal be betrayed. . . YET we Jews affirm again that God lives and that God is our King and that somehow all these evils shall be overcome.

We do not know when and how, but we do not surrender to cynicism and nihilism.

Our people clung to faith even during the holocaust. The spirit of Habakkuk spoke out of the mouth of that lovely, delicate young girl, Anne Frank. Waiting to be captured, like a bird in its cage, she wrote into her diary:

"In spite of everything, I still believe that people are really good at heart. I see the world gradually being turned into a wilderness. I hear the approaching thunder, I can feel the suffering of millions and YET, if I look up into the heavens, I think that it will all come out right one of these days."

The same spirit sustains our people in the Soviet Union today. Three million of our brothers refuse the silence of despair. Though their rulers intimidate them, though they be arrested without cause and imprisoned despite innocence, though cut off from world Jewry for fifty long years and subjected to spiritual genocide, YET they cling to the faith that the light of freedom will break.

What sustains such indomitable faith? How can sane, rational persons ignore the misery of their present circumstances and rest their hopes on virtually unattainable possibilities?

1. Transcend the Subjective Viewpoint

In the first place, the power of faith becomes available only if you can transcend your purely subjective viewpoint on life. It is only natural that I should judge everything by the way it affects me personally. Personally, I deplore a heavy downpour of rain although the farmer considers it a blessing. As a self-centered human being with a very limited mental horizon, I'm quick to judge as "good" what pleases me and "bad" that which does not.

On November 26 of this past year, the newspapers reported the dramatic rescue at sea, south of Miami, of Howard Taylor, his wife, Jane, and their four-year old daughter, Rebecca. After the crew of a cruise ship had plucked the Taylor family off the wreck of their overturned boat, Howard Taylor told his story:

"We left California two years ago. We had everything, a good home, two cars. I had a great job as chief medical technician in a hospital. My wife had a fine job in another one as micro-biologist. But I got fed up. The war, taxes, politics, suburban living, materialism. You name it,

So, I decided to take my family and drop out."

The Taylors sold everything, bought the motor sailer and began their two year cruise which ended up on the jagged coral reef. As the lifeboat was hauled up the side of the cruise ship past hundreds of cheering tourists, Mr. Taylor recalled:

"Suddenly, it hit me. These people cared. They were happy for us. These were people I was fed up with two years ago, nine-to-five people, just like I used to be, people who I thought never cared."

The story ended with passengers showering the Taylor family with toys for the child, new clothes, even an apartment in Miami. Mr. Taylor summed up the experience:

"I thought we were dead. Now we are starting over. And those 600 nine-to-fivers and the "establishment" did it. It's really a great world, you know. It really is."

How lopsided our judgment can become when we see the world through the tinted glasses of our own condition. A few frustrations, -- and we feel like dropping out. A few pleasant experiences, and society is beautiful once more! If in a particular transaction we draw the short end of a deal, we turn cynical and say "nice guys finish last." If we suffer an accident or major illness, we can no longer believe in God.

Those who really live by their faith must raise their sights above their personal condition.

I lift up mine eyes unto the mountain whence cometh my help.

The philosopher-emperor, Marcus Aurelius, said:

"Live as on a mountain," -- precisely what Habakkuk did when he resorted to his so-called "watch tower" to gain the elevated larger

perspective in which our individual troubles and torments appear to us differently. If we can transcend our self centeredness for but a moment, we might be able to recognize our personal disappointments as but the tiniest little eddies in the evolving order which marks the true mainstream of history.

From the heights of such an overview over the totality of life, we can bear our personal anguish. I have known men and women who have suffered cruel afflictions, who cried out like infants for relief though none was granted. You know such people, I am sure. Why does not God always support the faith of His most devoted children? Is it not perplexing? It is. It always was. It baffled Job. It agonized the psalmists. It drove Habakkuk up the wall.

The fact is that for reasons all His own God allows the forces of nature to spend themselves without His interference. God will not stage a supernatural rescue when the house is on fire, when the airplane crashes to the ground, when a deadly disease is running its course. He has not even enabled us to understand how such misfortunes can be squared with God's love, justice and unlimited power. Obviously we do not understand it! Yet, God has given us the ability to face adversity and to live through it by faith that somehow there is meaning to it all as part of His larger plan.

2. Patience

Faith has another prerequisite. There is a relationship between patience and faith. Without willingness to wait, without patience, faith cannot become operative in your life. Your beliefs need time to be validated by cumulative experience.

When the potato plant was first brought to Europe by Spanish explorers from South America in the 16th century, French gourmets were so impatient to taste the newly discovered delicacy that they quickly snapped off the first blossoms and ate them as salad. They became deathly ill and angrily destroyed the remaining plants. Wiser farmers, who were less hasty, waited a while, dug up the grown potatoes underground and learned to appreciate the nourishing new food.

The children of this affluent new generation of ours are suffering a case of spiritual poisoning these days because of their haste to taste the fruit of the good life. They are the NOW-generation who have been reared on push-button fulfillment and instant gratification. Kenneth Keniston, professor of psychology at Yale and considered to be the most perceptive observer of the youth scene, in a paper delivered here in Washington, related the drug culture to youth's craving for instant gratification. He said:

"Rather than defer gratification and enjoyment for a distant future, immediate pleasure and satisfaction are emphasized. Rather than reverence for the traditions of the past, experience in the present is stressed."

At least part of the attraction of the drug experience is the instant mood change it promises, the immediate sense of tranquility or euphoria, or ecstatic vision such as religion could furnish only at the end of prolonged practice, intense concentration and considerable intellectual and spiritual exertion. We have reared a generation that cannot wait. They want fulfillment now.

We should not blame them for their hedonism. We have instilled it. We have stimulated their appetite for pleasure and gratification. We have not taught them tolerance of delay or postponement of any goal or purpose. Consequently, to them one of the most objectionable features of the old morality is that it demands self denial and self restraint for the sake of a larger good to be enjoyed at a later date. They resent, and some openly reject, the discipline of training and work habits for the sake of future competence and success; they resent and some openly reject sexual restraint for the sake of more responsible and meaningful lifetime commitments at a more mature age.

They want to do their own thing now. The elder generation, in their excessive permissiveness, has unwittingly undermined youth's capacity for faith and morals by failing to teach them patience. We are paying for our mistake in the form of an extended generation gap.

So many of our children are bitter. They resent the world situation such as it is. They feel that we have let them down. In popular songs and bold statements, they tell us that we should step aside because we, their elders, have produced such a defective world.

"Why can't you finish the war, end poverty, stop racial hate?" We should bless them for the beautiful aspirations expressed in their protest. What else does our prayerbook ask for? Are we not bewildered, as they are, by ceaseless bloodshed contrary to all profession of peaceful intentions by the major powers? Are we not shocked, as they are, by the absurdities of an economy which in the name of profitability cuts back production while millions starve? Or, ruthlessly destroys our natural environment in

frantic efforts to produce all that can be sold? Are we not appalled, as they are, by the moral indifference of a scientific establishment which will, with equal efficiency, equip a hospital for healing or an army for destruction?

Yet our idealistic children are in error -- and we must tell them so -- they are in error on these contradictions within our civilization and then, falling into despair, dropping out and trying to escape into a primitive, unpromising existence on the fringes of society. The trouble with this reaction is that it is based on a fixed moment in history. It is like a still picture of a hurdle race, taken in a split second by a high speed camera. The runners are frozen just over the hurdles; whether they will clear them, or whether they will fail, the picture does not tell us. . . . The picture lacks proportion and perspective. It excludes the possibilities of the future that are inherent in the present. It is as if anyone had tried to judge the potential of America by seeing the starved and shivering colonists who had just landed at Plymouth Rock, or as if someone had tried to gauge the future of the Republic by watching the demoralization at Valley Forge. Go back for a moment to the dawn of time. Consider that in the dark, imprisoned mind of the cave dweller, there already lay impounded all the marvelous achievements of man that were yet to come, all that he himself could neither see, nor grasp, nor understand -- all that he would have refused to believe -- the inventions and discoveries, the worlds of music, song and poetry, of philosophy and science. In the mind of that primitive cave dweller there was already contained, as in a seed, all the blossoming and flowering civilizations that were to come, -- but he could not see the shape of things to come. He could not penetrate

the curtains which enshrouded his immediately visible and empirical world. He would have been justified in a total pessimism about the future of mankind far more than we of this generation. After all, we can look back upon a long, recorded past which, in spite of all of its turns and twists, did lead mankind forward to amazing achievements.

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IN SPITE OF EVERYTHING.

Let us salate the new year with these words on our lips:

In spite of everything, we still believe.

Our hope is not lost.

Amen

1st Draft

THE COST OF JEWISH LIVING
By Rabbi Joshua O. Haberman

Kol Nidre
Tuesday, September 28, 1971

One of the most dramatic books of the Bible, the second book of Samuel, which describes the extraordinary career of Isfael's sweet singer and warrior king, David, ends with the rather prosaic record of a property transaction. The negotiation between the seller, a Jebusite aristocrat by the name of Araunah, and the buyer, the aging King David, is recorded in the following exchange:

And David said: "I have come to buy your threshing-floor in order to build an altar unto the Lord."

Araunah answered: "Let my master take the threshing-floor as a gift."

The King replied: "No, I shall certainly buy it at a price.

For I shall not offer unto the Lord, my God, that which costs me nothing."

David was a complex personality; a tender poet, a fierce fighter; magnificent when he acted nobly; terrible, when he sinned. But one thing David never was: he was never a phony!

"I shall not offer that which costs me nothing."

David was not a man of empty gestures. He knew what many of us are slow to learn, namely, that in life what costs nothing is worth nothing.

In all of our great concerns, in personal relationships, in morality and in religion, you can put it down as a basic rule: that which costs nothing is worth nothing!

1. FRIENDSHIP

If people were not so inhibited, the newspapers would be full of want-ads saying "I want a friend." Modern man is terribly lonely. There are all kinds of loneliness. The worst is loneliness in the midst of a crowd: alienation, the lack of genuine relationship, the absence of concern, the feeling that nobody really cares.

Many millions of little transistor radios have been sold not because the programs are so good, but because people are so lonely. People crave the sound of a human voice. It gives them the illusion of a human presence. So, they carry the little mechanical companion around wherever they go.

The loneliness of the average American is also reflected in advertising. Not long ago, driving along on a highway, I saw a huge outdoors advertisement which, from the distance, appeared as a gold-black frame with a brief message in large letters:

"VISIT A FRIEND THIS WEEK."

"Nice idea," I thought--until, coming closer to the sign, I could read the second line:

"SEE YOUR FORD DEALER"

Our relationships have become largely connections: we are treated as customers, clients, constituents. We are names on many mailing lists who receive lots of letters with phony declarations of friendship. We collect a pile of holiday greetings from business firms and birthday cards from insurance companies. It is all scheduled by computers, cold and mechanical. What is lacking is the real, genuine relationship which always involves a gift of yourself to the other, the giving of full attention, of concern, of personal involvement in the problems, pains and

concerns of the other.

There was a time when the basic social communication between people was the personal visit. Our social life puts the emphasis on mass production: we favor receptions, cocktail parties, open houses, -- functions which multiply contact but do not deepen friendship.

We won't even take the time to write a letter. We buy cards with messages printed for all occasions, even a card apologizing for having forgotten to send a card. Our sentiments are ghost written. To communicate our feelings in our own words seems to be too much trouble. Why get involved? Cards are good enough to keep up contacts, or shall we call them friendships? But, really, those friendships don't run very deep because

FRIENDSHIP THAT COSTS NOTHING IS WORTH NOTHING.

2. MORALITY

We hear much these days about the so-called "new" morality. It is welcomed in many quarters as a kind of liberation from old fashioned inhibitions and restraints. The new morality promises fuller scope for self expression, -- the assumption being that happiness is doing what comes naturally.

How does the new morality deal with the problem of human delinquency? It abandons the categories of absolute right and wrong, and substitutes for them the psychologically oriented categories of normal and abnormal.

What is normal? That which is done by the majority. From this point of view, statistical surveys become the guide lines of the new morality. If, for example, promiscuity is widespread, it is normal. What is normal

cannot be delinquent. It's the "everybody's-doing-it" psychology.

Practically speaking, what do the devotees of the new morality propose we should do with the old moral standard? They have a simple solution: if the majority can no longer live up to the old moral standard, then lower the standard down to the level of the people.

Now, there is one unbeatable rule in life: you may be free to act as you choose, but you're not free to determine the consequences of your choice. The consequences of the new morality are quite revealing. Several years ago the State of Connecticut reported that one out of six girls between the ages of 13 to 20 was pregnant out of wedlock. This year the highly respected Dr. Paul Popenoe of the American Institute of Family Relations answered the question: "How many teen age brides are pregnant on their wedding day?" -- in the USA it is somewhere around 40%!

The now famous Moynihan report tells us that less than half of all black children live with both parents. Many of the handicaps of the American Negro are related to the instability of his family life, associated with high promiscuity and illegitimacy.

White people are catching up fast and, sad to say, Jewish standards are likewise going down.

At a Jewish charitable banquet a few years ago, I was told by a very generous and distinguished gentleman seated at my side that over half of the fifteen young married couples who were close friends of his son and married 5 years or less, over half were contemplating divorce. Many are obviously acting in the spirit of the Playboy philosophy: Life is supposed to be fun, and if it isn't get another partner. No more sacrifice, no more self denial, no more struggle to preserve the marriage. Easy come, easy go.

The new morality is, of course, anything but new. The Bible tells us about a man by the name of Lot who lived in Sodom, the showplace of what was in those days undoubtedly the new morality. One day, Lot had several visitors. Soon a street mob of Sodomites crowded around Lot's house and demanded that he turn over to them his male guests. Trying to protect his visitors, Lot offered to the mob his own daughters: "Leave these men alone," he pleaded, "and I shall let you have my two daughters to do with as you please."

The surrender of the two maidens was just as wrong as would have been the surrender of his guests, and Lot knew it, but he would rather switch than fight.

Is not this the policy of a number of parents today? Confronted by a new morality which, deep in their hearts, they know to be wrong, they haven't got the wisdom or will to fight it. Instead they trade vices. Formerly, parents offered ethical advice to their children and stressed self control; now they give them birth-control devices.

Parents used to speak of self restraint and self respect:

"A Jew is different," -- they said.

Now, their best advice is: "Play it safe."

It is the easy way out. There is no fight, no argument; but, never forget that amorality that costs nothing is worth nothing. It will produce none of the character and virtue that made ~~the~~ Jews a great people. In the past our people were trained in hardship and self denial. They worked long hours, put education above entertainment, resisted the temptation of licentious living, postponing sexual indulgence for the sake of a more solid and secure marriage.

The current pre-marital permissiveness radically changes the whole pattern of mate selection. With physical attraction so quickly given sway, other important criteria, such as character, intellect and family background are being overlooked. As random sexual involvements with persons otherwise unsuitable for marriage increase, so does the risk of drifting into an undesirable marriage.

Throughout our history, our people were disciplined and never guided by statistics in moral questions. If the majority was opposed to our standard, so much the worse for the majority. Ours was never a morality of adjustment, but of high aspiration.

The authentic Jew must at all times take the risk of being out of step with his environment, of being called a square, a prude, and, if you will, a relic from the Middle Ages. There is a price to be paid for being different but -- that which costs nothing is worth nothing.

3. RELIGION

Synagogue membership is presently at a very high level in the United States, the highest ever in our history, -- but, what does it prove? Is Judaism a more effective religion now because we have a bigger membership list?

According to a recent Gallup poll on church attendance, only 4% of Jews in this country attend Sabbath services every week. There are places where the percentage is higher and there are those where it is even lower. In our own congregation we estimate that something closer to 10% are more or less regular attendants at our Sabbath services. But, for the remaining 90% or more, Judaism is strictly a High Holy Day affair.

One is reminded of an incident reported out of Poland. During Polish-Soviet Friendship week, the streets of Warsaw were plastered with posters reading:

"Polish-Soviet Friendship Week."

An unknown wit scribbled under one sign:

"OK--but not one second longer!"

Quite a few of our members are putting a similar endorsement on our High Holy Day week:

"OK, but not one second after Yom Kippur!"

Imagine a very curious Gentile neighbor secretly following you around on a typical day, from early morning to late at night. What would he observe about you in your home that makes you different from him? Would he see you open a book of prayers? If he listened in on your table conversation, would he hear a thought or saying quoted from the Bible or any of the Jewish classics?

If Judaism required an entrance examination, could you get in? Which of the Jewish classics in ethics and theology have you read? How many books of Jewish content, besides the Jewish cookbook, have found their way into your home?

Spiritual poverty disgraces our affluence. Where is the spice of Jewish wit and learning that used to enrich the everyday life of the Jew? There were times when, to be a Jew, was hard--but it was never dull. Now, our people are suffering -- from boredom!

A woman applying to the New Jersey Bureau of Motor Vehicles for a driver's license said to the clerk:

"Could we skip the driver's test? I only want it for identification!"

That is what Judaism has become for many of our people -- a mere label of identification: no need to study, no required practice, no interference with comfort or convenience, no commitment to anything. It costs no effort and, naturally, it produces nothing. For the rule holds true of religion, too: that which costs nothing is worth nothing.

* * *

APPEAL

There must be people here this evening who are looking for something better than this phony sort of Judaism. It is to these seekers of a religion that really works that I make a proposal. Go on "Aliyah"-- spiritual Aliyah! Aliyah means "going up," either going up to Zion or going up to the Torah. We say when a person is called to the Torah that he is getting an "Aliyah." I would like to call you up to the Torah--Torah in the larger sense of "learning." I would like to ask you to commit yourself to a personal escalation to higher spiritual levels of knowledge and practice.

The Judaising of the Jew has never been accomplished without the Sabbath and without learning. Your visit to the Synagogue on the Sabbath reconstitutes the living Jewish people and reconsecrates you as a Jew. Judaism, as a way of life, involves at least that much. Your very next step must be the decision to become a learning Jew--I mean lifetime learning without graduation, without termination. Make a decision, however small, to involve yourself in this spiritual upward movement.

As you entered our sanctuary tonight you were given two brochures, one, announcing the new Sunday Scholar Series, the other outlining a most diversified program of Jewish studies. Resolve to take full advantage of all the learning experiences we offer you this year.

In life, my friends, there is no bargain basement. If you want something genuine, you must pay for it:

In friendship,--you must give of yourself.

Morality, demands sacrifices.

Religion, wants all your heart, soul and might.

If it costs nothing, it is worth nothing!

Don't give God empty gestures.

King David would not build an altar upon a piece of land which cost him nothing. Be like David. Give God something that really counts: above all your time, your attention,--and, on that basis, build your altar of a more meaningful personal Judaism.

AMEN

THE COST OF JEWISH LIVING
By Rabbi Joshua O. Haberman

Kol Nidre
Tuesday, September 28, 1971

For many centuries, Jews have bared their souls on this night. Better than words, the Kol Nidre expresses the pangs of conscience, the mood of contrition, the yearning for reconciliation. The Challenge is self-improvement, self-transcendence, rising above an inner self which we must reject. This is not easy. Are you willing to pay the price?

The Bible records a remark by King David which is applicable to any one with high moral aspirations. It happened during the negotiation for the purchase of a piece of land. David had made up his mind to build an altar as atonement for a grave sin. A suitable piece of property was found in Jerusalem, owned by the Jebusite aristocrat, Araunah:

And David said: "I have come to buy your threshing-floor in order to build an altar unto the Lord."

Araunah answered: "Let my master take the threshing-floor as a gift."

The King replied: "No, I shall certainly buy it at a price."

וְיָדַעְתָּ אֵלֹהִים כִּי אֵין אֵין לַיהוָה
For I shall not offer unto the Lord, my God, that which costs me nothing."
(II Samuel 24.22-24)

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David was not a man of empty gestures. He knew what many of us are slow to learn, namely, in life that which costs nothing is worth nothing. In seeking to fulfill our personal aspirations, we may all learn from King David that values cannot be gotten for free.

In all of our great concerns, in personal relationships, in morality and in religion, you can put it down as a basic rule: that which costs nothing is worth nothing!

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The worst of our sins for which we should repent this Yom Kippur may not be a specific wrong-doing or mistreatment, but treating people as non-persons, refusing to relate to them, denying them our awareness. The opposite of love is not hate, but indifference. A black woman once told me: "White folks have a way of looking without really seeing us."

There is no pain like the neglect of the human heart -- no denial more frustrating than the denial of genuine relationship. The reaction is often violent and destructive. Wise parents and teachers have known for a long time that the disturbing and disruptive child very likely is using misbehavior as an attention-getting device, a desperate plea that says: "Look at me, pay attention, show me that you care!"

The flurry of student rebellions a few years ago has, at least in part, been explained as the embittered reaction of youth to the impersonal treatment which they experienced on the campus. Too many professors have no time to relate to the students as persons. Teaching machines, audio-visual aids and TV screens are reducing contact with living persons. Exams are taken on punch-cards and are being graded by computers. The de-personalization of the learning process, it is argued, provided some of the fuel of frustration and rage which ignited into violence.

Each of us must now re-evaluate his personal relationships. Are we guilty of non-communication with members of our own family? Do we listen and pay attention? Do we treat people we work with or who work for us as individuals with heart and feeling? Do we ever express interest in their personal concerns?

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Useful as sensitivity training may be, it is no more than a "come-on" in human relations. When initial inhibitions fall away and contact with another person is made in a so-called encounter session, the old equation will hold true again: You cannot get out of a relationship what you don't give to it. It must be more than playing games. It requires a gift of yourself to the other, the giving of full attention, of concern, of personal involvement in the problems and pains and burdens of the other.

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Such a relationship can be taxing, even burdensome, but friendship that costs nothing, is worth nothing!

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We hear much these days about the so-called "new" morality. It is welcomed in many quarters as a kind of liberation from old fashioned inhibitions and restraints. The new morality promises fuller scope for self expression -- the assumption being that happiness is doing what comes naturally.

How does the new morality deal with the problem of human delinquency? It tends to abandon the categories of right and wrong in favor of the psychologically oriented categories of normal and abnormal.

What is normal? That which is done by the majority. From this point of view, statistical surveys become the guide lines of the new morality. If, for example, promiscuity is widespread, it is normal. It's the "everybody's-doing-it" psychology.

What about the old moral standard? The devotees of the new morality have a simple solution: if the majority can no longer live up to the old moral standard, then lower the standard down to the level of the people.

Now, there is one unbeatable rule in life: you may be free to act as you choose, but you're not free to determine the consequences of your choice. The consequences of the new morality are quite revealing. Several years ago the State of Connecticut reported that one out of six girls between the ages of 13 to 20 was pregnant out of wedlock. This year the highly respected Dr. Paul Popenoe of the American Institute of Family Relations answered the question: "How many teen age brides are pregnant on their wedding day?" -- in the USA it is somewhere around 40%!

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Parents used to speak of self respect:

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It is the easy way out. There is no fight, no argument; but, never forget that amorality that costs nothing is worth nothing. It will produce none of the character and virtue that made the Jews a great people.

The current pre-marital permissiveness radically changes the whole pattern of mate selection. With physical attraction so quickly given sway, other important criteria, such as character, intellect and family background are being overlooked. As random sexual involvements with persons otherwise unsuitable for marriage increase, so does the risk of drifting into an undesirable marriage. Many are obviously acting in the spirit of the Playboy philosophy: Life is supposed to be fun, and if it isn't, get another partner. No more sacrifice, no more self denial, no more struggle to preserve the marriage. Easy come, easy go.

Throughout our history, our people were never guided by statistics in moral questions. If the majority was opposed to our standard, so much the worse for the majority. Ours was never a morality of adjustment, but of high aspiration.

The authentic Jew must at all times take the risk of being out of step with his environment, of being called a square, a prude, and, if you will, a relic from the Middle Ages. There is a price to be paid for being different but -- that which costs nothing is worth nothing.

3. RELIGION

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According to a recent poll on synagogue attendance, only 6% of Reform Jews in this country attend Sabbath services every week. There are places where the percentage is a little higher. But, for the remaining 90% or more, Judaism is strictly a High Holy Day affair.

One is reminded of an incident reported out of Poland. During Polish-Soviet Friendship week, the streets of Warsaw were plastered with posters reading:

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An unknown wit scribbled under one sign:

"OK--but not one second longer!"

Quite a few of our members are putting a similar endorsement on our High Holy Day week:

"OK, but not one second after Yom Kippur!"

Imagine a very curious Gentile neighbor secretly following you around on a typical day, from early morning to late at night. What would he observe about you in your home that makes you different from him? Would he see you open a book of prayers? If he listened in on your table conversation, would he hear a thought or saying quoted from the Bible or any of the Jewish classics?

Spiritual poverty disgraces our affluence. Where is the spice of Jewish wit and learning that used to enrich the everyday life of the Jew? There were times when, to be a Jew, was hard--but it was never dull.

If Judaism required an entrance examination, could you get in? Which of the Jewish classics in ethics and theology have you read? How many books of Jewish content, besides the Jewish cookbook, have found their way into your home?

A woman applying to the Bureau of Motor Vehicles for a driver's license said to the clerk:

"Could we skip the driver's test? I only want it for identification!"

That is what Judaism has become for many of our people -- a mere label of identification: no need to study, no required practice, no interference with comfort or convenience, no commitment to anything. It costs no effort and, naturally, it produces nothing.

It is to the credit of our youth today that they have little use for such token Judaism. They are looking for a more tangible, emotionally stirring religious life.

A few weeks ago, we welcomed back some of our young people who spent the summer in Israel. One girl described a Sabbath visit with an Israeli family. She raved about the warmth, the singing, the exuberance and religious enthusiasm she saw. It was an atmosphere in which her own

Jewishness came alive. With natural candor she burst out:

"We don't have anything like it in our home!"

If only I could make our parents see what they are missing in the way of shared religious experience at home! How foolish our people are in neglecting those solemn family occasions provided by Judaism on the Sabbath and on the holidays. If only I could convince parents that their job is not to send the child to Temple, but go with him and share with him, week after week, something of the sacred, our people, our God.

I saw a beautiful scene recently. A father put his own prayerbook away in order to read out of the book which his young son held in his hand --- and so the father put his arm around the boy next to him in the pew. How much this gesture expressed affection, reassurance, the common bond of faith!

Of course, the sharing of religion between parents and children requires a good deal of planning. Effort must go into the creation of a religious life style at home. It takes time to attend the synagogue. Judaism is not easy, but it can be learned with a little effort and sacrifice. The rule holds true of religion as of every other value:

That which costs nothing, is worth nothing.

APPEAL

There must be people here this evening who are looking for something better than a phony, minimal sort of Judaism. It is to these seekers of a religion that really works that I now appeal for a spiritual Aliyah! Aliyah means "going up," either going up to Zion or going up to the Torah. We say, when a person is called up to the Torah, that he is getting an "Aliyah." I would like to call you up to the Torah--Torah in the larger

sense of "learning." I would like to ask you to commit yourself to a personal escalation, to higher spiritual levels of knowledge and practice.

The Judaizing of the Jew has never been accomplished without the Sabbath and without learning. Your visit to the Synagogue on the Sabbath helps reconstitute the Jewish people and reconstitute you as a Jew. Judaism, as a way of life, involves at least that much.

Your very next step must be the decision to become a learning Jew-- I mean lifetime learning without graduation, without termination. Make a decision, however small, to involve yourself in this spiritual upward movement.

As you entered our Sanctuary tonight you were given two brochures, one, announcing the new Sunday Scholar Series, the other outlining a diversified program of Jewish studies. Resolve to take full advantage of all the learning experiences we offer you this year.

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In life, my friends, there is no bargain basement. If you want something genuine, you must pay for it:

In friendship -- you must give of yourself

Morality demands sacrifices.

Religion wants all your heart, soul and might.

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Don't give God empty gestures.

King David would not build an altar upon a piece of land which cost him nothing. Be like David. Give God something that really counts: above all, your time, your attention, -- and, on that basis, build your altar of a more meaningful personal Judaism.

AMEN

THE COST OF JEWISH LIVING
By Rabbi Joshua O. Haberman

Kol Nidre
Tuesday, September 28, 1971

For many centuries, Jews have bared their souls on this night. Better than words, the Kol Nidre expresses the pangs of conscience, the mood of contrition, the yearning for reconciliation. The challenge is self-improvement, self-transcendence, rising above an inner self which we must reject. This is not easy. Are you willing to pay the price?

The Bible records a remark by King David which is applicable to any one with high moral aspirations. It happened during the negotiation for the purchase of a piece of land. David had made up his mind to build an altar as atonement for a grave sin. A suitable piece of property was found in Jerusalem, owned by the Jebusite aristocrat, Araunah:

And David said: "I have come to buy your threshing-floor in order to build an altar unto the Lord."

Araunah answered: "Let my master take the threshing-floor as a gift."

The King replied: "No, I shall certainly buy it at a price.

כי לא אעלה עֹלֹת חִנָּם לַיהוָה אֱלֹהֵי

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II Samuel 24.
22-24

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Wise parents and teachers have known for a long time that the disturbing and disruptive child very likely is using misbehavior as an attention-getting device, a desperate plea that says: "Look at me, pay attention, show me that you care!"

✓ The flurry of student rebellions a few years ago has, at least in part, been explained as the embittered reaction of youth to the impersonal treatment which they experienced on the campus. Too many professors have no time to relate to the students as persons. Teaching ^{audio-visual aids} machines and TV screens are reducing contact with living persons. Exams are taken on punch-cards and are being graded by computers. The depersonalization of the learning process, it is argued, provided some of the fuel of frustration and rage which ignited into violence.

Each of us ^{must now} ~~needs to~~ re-evaluate his personal relationships. Are we guilty of non-communication with members of our own family? Do we listen and pay attention? Do we treat people we ^{or who work for us} work with/as individuals with heart and feeling? Do we ever express interest in their personal concerns?

Many of us have become so atrophied in our awareness and capacity to relate to others that we stand in need of sensitivity training. Encounter groups for such purposes are sweeping the country.

Let us be aware of the symptomatic significance of these sensitivity training programs:

Woe unto the generation which stands in need of crash -courses on the art of acting human!

Is it not a pathetic commentary on our way of life that grown adults must be playing games such as shaking legs instead of shaking hands in order to break the ice between them ?

Is it not sad that we need to be shocked out of our indifference by such gimmicks ?

Useful as sensitivity training may be, it is no more than a "come-on" in human relations. When initial inhibitions fall away and contact with another person is made in a so-called encounter session, the old equation will hold true again: You cannot get out of a relationship what you don't give to it. It must be more than playing games. It ^{requires} involves a gift of yourself to the other, the giving of full attention, of concern, of personal involvement in the problems, pains and burdens of the ~~other~~ other.

A Hasidic rabbi told of a conversation he overheard between 2 peasants in a tavern as they were drinking together:

Do you love me, brother? --asked one whose heart was heavy.

"Sure, ---what do you need? "

"YOU WOULD KNOW IT, IF YOU ~~LOVED~~ LOVED ME"-- was his answer.

Real friendship is involvement, identification with the other; The best definition of friendship I know came from a child who defined friendship as "YOUR PAIN IN MY STOMACH"

Such a relationship can be taxing, even burdensome, but friendship that costs nothing, is worth nothing!

2. MORALITY

We hear much these days about the so-called "new" morality. It is welcomed in many quarters as a kind of liberation from old fashioned inhibitions and restraints. The new morality promises fuller scope for self expression, -- the assumption being that happiness is doing what comes naturally.

How does the new morality deal with the problem of human delinquency? It ^{tends to} ~~abandon~~ the categories of ~~absolute~~ right and wrong, ~~and substitutes~~ ^{in favor of} ~~for them~~ the psychologically oriented categories of normal and abnormal.

What is normal? That which is done by the majority. From this point of view, statistical surveys become the guide lines of the new morality. If, for example, promiscuity is widespread, it is normal. ~~What is normal cannot be delinquent.~~ It's the "everybody's-doing-it" psychology.

~~Practically speaking, what do~~ ^{what about} ~~the devotees of the new morality~~ ^{propose we should do with the} ~~old~~ moral standard? ~~They~~ have a simple solution: if the majority can no longer live up to the old moral standard, then lower the standard down to the level of the people.

Now, there is one unbeatable rule in life: you may be free to act as you choose, but you're not free to determine the consequences of your choice. The consequences of the new morality are quite revealing. Several years ago the State of Connecticut reported that one out of six girls between the ages of 13 to 20 was pregnant out of wedlock. This year the highly respected Dr. Paul Popenoe of the American Institute of Family Relations answered the question: "How many teen age brides are pregnant on their wedding day?" -- in the USA it is somewhere around 40%!

The now famous Moynihan report tells us that less than half of all black children live with both parents. Many of the handicaps of the American Negro are related to the instability of his family life, ~~associated with~~ high promiscuity and illegitimacy.

White people are catching up fast and, sad to say, Jewish standards are likewise going down.

At a Jewish charitable banquet a few years ago, I was told by a very generous and distinguished gentleman seated at my side that ~~over half~~ of the fifteen young married couples who were close friends of his son and married 5 years or less, over half were contemplating divorce. Many are obviously acting in the spirit of the Playboy philosophy: Life is supposed to be fun, and if it isn't, get another partner. No more sacrifice, no more self denial, no more struggle to preserve the marriage. Easy come, easy go.

Many Jewish parents are painfully aware of today's ~~downward drift~~ ^{downward drift} in sex ethics — yet haven't got the wisdom or will to ~~resist~~ ^{resist} it. Formerly, parents were outspoken — now, ~~many~~ ^{many} are silent. Formerly, they shunned self control, — now, birth control!

Parents used to speak of ~~self restraint~~ and self respect:

"A Jew is different," -- they said.

Now, their best advice is: "Play it safe."

It is the easy way out. There is no fight, no argument; but, never forget that amorality that costs nothing is worth nothing. It will produce none of the character and virtue that made the Jews a great people.

The current pre-marital permissiveness radically changes the whole pattern of mate selection. With physical attraction so quickly given sway, other important criteria, such as character, intellect and family background are being overlooked. As random sexual involvements with persons otherwise ^uunsuitable for marriage increase, so does the risk of drifting into an undesirable marriage.

Throughout our history, our people were ~~disciplined~~ and never guided by statistics in moral questions. If the majority was opposed to our standard, so much the worse for the majority. Ours was never a morality of adjustment, but of high aspiration.

The authentic Jew must at all times take the risk of being out of step with his environment, of being called a square, a prude, and, if you will, a relic from the Middle Ages. There is a price to be paid for being different but -- that which costs nothing is worth nothing.

AMERICAN RELIGION

Synagogue membership is presently at a very high level in the United States, the highest ever in our history, -- but, what does it prove?

~~Is Judaism a more effective religion now because we have a bigger membership list?~~

According to a recent ~~Gallup~~ ^{Synagogue} poll on ~~church~~ attendance, only ~~6%~~ ^{6%} of ~~Jews~~ ^{Refers} Jews in this country attend Sabbath services every week. There are places where the percentage is ^{a little} higher, ~~and there are those where it is even lower.~~ ~~In our own congregation we estimate that something closer to 10% are more or less regular attendants at our Sabbath services.~~ But, for the remaining 90% or more, Judaism is strictly a High Holy Day affair.

One is reminded of an incident reported out of Poland. During Polish-Soviet Friendship week, the streets of Warsaw were plastered with posters reading:

"Polish-Soviet Friendship Week."

An unknown wit scribbled under one sign:

"OK--but not one second longer!"

Quite a few of our members are putting a similar endorsement on our High Holy Day week:

"OK, but not one second after Yom Kippur!"

Imagine a very curious Gentile neighbor secretly following you around on a typical day, from early morning to late at night. What would he observe about you in your home that makes you different from him? Would he see you open a book of prayers? If he listened in on your table conversation, would he hear a thought or saying quoted from the Bible or any of the Jewish classics?

If Judaism required an entrance examination, could you get in? Which of the Jewish classics in ethics and theology have you read? How many books of Jewish content, besides the Jewish cookbook, have found their way into your home?

Spiritual poverty disgraces our affluence. Where is the spice of Jewish wit and learning that used to enrich the everyday life of the Jew? There were times when, to be a Jew, was hard--but it was never dull.

~~Now, our people are suffering -- from boredom!~~

A woman applying to the ~~New Jersey~~ Bureau of Motor Vehicles for a driver's license said to the clerk:

"Could we skip the driver's test? I only want it for identification!"

That is what Judaism has become for many of our people -- a mere label of identification: no need to study, no required practice, no interference with comfort or convenience, no commitment to anything. It costs no effort and, naturally, it produces nothing.

It is to the credit of our youth today that they have little use for such token Judaism. They are looking for a more tangible, emotionally stirring religious life.

A few weeks ago, we welcomed back some of our young people who spent the summer in Israel. One girl described a Sabbath visit with an Israeli family. She raved about the warmth, the singing, the exuberance and religious enthusiasm she saw. It was an atmosphere in which her own Jewishness came alive. With natural candor she burst out:

"We don't have anything like it in our ~~own~~ home."

If ~~only~~ I could make our parents see what they are missing in the way of shared religious experience at home! How foolish our people are in neglecting those solemn family occasions provided by Judaism on the Sabbath and on the holidays. If only I could convince ~~the~~ parents of Bar Mitzvah candidates ~~and confirmands~~ that their job is not to send the child to Temple, but go with him and share with him, week after week, something of the sacred, our people, our God.

I saw a beautiful scene recently. A father put his own prayerbook away in order to read out of the book ^{which} his young son held in his hand, --- and so, ^{then} he put his arm around the boy next to him in the pew. How much ~~can be expressed through~~ this gesture: ^{expressed} affection, reassurance, the common bond of faith!

Of course, the sharing of religion between parents and children requires a good deal of planning. Effort must go into the creation of a religious ~~family~~ life style at home. It takes time to attend the synagogue. Judaism is not easy, but it can be learned with a little effort and sacrifice. ~~But~~ The rule holds true of religion as of every other value: That which costs nothing, is worth nothing.

*** -10 -

APPEAL

There must be people here this evening who are looking for something better than ~~this~~ ^{a phony, minimal} phony sort of Judaism. It is to these seekers of a religion that really works that I ~~make a proposal~~ ^{now appeal for a} ~~Go on "Aliyah"~~ spiritual Aliyah! Aliyah means "going up," either going up to Zion or going up to the Torah. We say when a person is called ^{up} to the Torah that he is getting an "Aliyah." I would like to call you up to the Torah--Torah in the larger sense of "learning." I would like to ask you to commit yourself to a personal escalation to higher spiritual levels of knowledge and practice.

The Judaizing of the Jew has never been accomplished without the Sabbath and without learning. Your visit to the Synagogue on the Sabbath ^{helps} reconstitute the ~~living~~ ^{reconstitutes} Jewish people and ~~reconsecrates~~ you as a Jew. Judaism, as a way of life, involves at least that much. Your very next step must be the decision to become a learning Jew--I mean lifetime learning without graduation, without termination. Make a decision, however small, to involve yourself in this spiritual upward movement.

As you entered our sanctuary tonight you were given two brochures, one, announcing the new Sunday Scholar Series, the other outlining a ~~most~~ diversified program of Jewish studies. Resolve to take full advantage of all the learning experiences we offer you this year.

× × ×

In life, my friends, there is no bargain basement. If you want something genuine, you must pay for it:

In friendship,--you must give of yourself.

Morality, demands sacrifices.

Religion, wants all your heart, soul and might.

If it costs nothing, it is worth nothing!

Don't give God empty gestures.

King David would not build an altar upon a piece of land which cost him nothing. Be like David. Give God something that really counts: above all, your time, your attention,--and, on that basis, build your altar of a more meaningful personal Judaism.

AMEN

EVOCATION OF MEMORY

By Rabbi Joshua O. Haberman

Yizkor-Yom Kippur
1971

This is supremely an hour of memory. Each of us, temporarily, retreats silently to the innermost chamber of his heart. Those about us must forgive us if, for a few moments, we turn away from the pressing demands of today and revive the past, waiting for that spiritual resurrection which is the magic of memory. It is a good thing that it is but a short period in which we retreat to our memory-- for memory is not a place to live, but only to visit.

When we travel through scenically beautiful land, we sometimes come to a point in the road on a high elevation where there is a turn-off, an observation point for those who want to pause for a while and see the view. . .

We now stand upon such an observation point -- and we are looking back upon our life.

As we see the larger landscape of life, we wonder:

What is a single generation, what is a single lifetime, measured against the vastness of time? A thousand years are but as yesterday when it is past. . . As we stand on this summit of reflection, on this spiritual height, we take in the view of endless time and we are uplifted by the suggestion of a higher reality, of a supreme being whose infinity of power matches the infinity of space and time.

Our eyes withdraw from distant horizons and we gaze at the mountain ranges that move closer to us -- the millenia of history, the centuries that have passed. Right before us are our own yesterdays -- a most familiar landscape. . . Down in this valley before us are the paths our dear ones

walked. We remember the stretch of the road we walked with them. We see before us places which we passed together - the years of life when our beloved still walked with us at our side. . .

There must be some who in this hour can almost feel again the touch of a mother's hand, or father's embrace, or in thinking of a beloved companion imagine their dear one at their side. We revel in the memory of years that lie not far behind. . . And yet, when our departed were still alive and close to us, it was not always easy to tell what aims they pursued, what goals they were trying to reach.

Now, that we look upon the larger map of life spread out before us, their lives are clearly marked lines and we see them as continuation of ancestral highways, continuation of tradition. When they were still alive, each seemed to be a distinctly separate individual, so different from all others. Now, that we look back upon them with the eye of memory, we see their lives as part of a whole generation, we see them as part of humanity, and the high points of their lives are not essentially different from the high points of every life! Birth, growth, maturity and death. . . When they were still alive, we knew them as distinctive individuals and now we see them as part of all humanity, as bearers of a common destiny.

Must we not see ourselves as part of this destiny? Do not the roads our forefathers travelled lead directly to the spot on which we stand today? Is not the meaning of our own life in the continuation of the road in the direction our forefathers chose?

If only we could fully understand and appreciate the line of experience our departed traced for us on the map of life. How precious this hour with its evocation of memory could be to us, if only we could absorb the

life-time lessons of our departed, if we could learn from their achievements and be warned by their mistakes. Our own experience may come too late for us to profit by. If only we could take to heart the lessons of life our dear ones bequeathed unto us. In his parting message, Moses said:

"Remember the days of old,
Consider the years of many generations;
Ask thy father and he will declare unto thee,
Thine elders, and they will tell thee."
(Dt. 32.7)

Our departed plead with us, do not forget what we have learned. Their voices have been silenced, but their lives still speak to us in these moments of memory. Do not repeat our mistakes, they plead with us. Make peace with one another; repair broken friendships, restore family ties that have snapped asunder. Husbands and wives, remain worthy of love, keep the respect of children, keep the love of elders. Win an honorable name in the community.

We have lingered a while with our memory. We gazed upon the lives of our departed lived. And now the time has come for us to turn back to our own lives, to resume the journey on which God sent us. . . The time has come to turn away from yesterday and to think of tomorrow. . .

How comforting it is for us to know that we do not walk alone --- that we move in the way of humanity, in the way of many generations. As our ways are continuations of the highways of life, so our very existence is an extension of that which was, to that which shall be. We are the bridge over which the past moves into the future.

"The Lord has given, the Lord has taken."

If He gave us much, it was much that He took away, and yet He did not take everything. He left unto us the priceless gift of memory. How lovely is the place of memory. It is a holy place and we shall revisit it again and again as a holy brotherhood of faith saying:

The Lord has given, the Lord has taken,

The Name of the Lord be blessed.

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זכור ימים עולם
חשב שנים רבות דורות
שאל את אבך ויאמר לך
ועל זקנים יספר לך
אמר להם ויאמרו לך

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The Name of the Lord be blessed.

יְהוָה שְׁמֵי"א

AMEN



BULLETIN of temple BETH EL

DR. RICHARD C. HERTZ, Rabbi

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DETROIT, MICHIGAN

VOL. 46, NO. 5 • SEPTEMBER 24, 1971

Rabbi's Column

DO-IT-YOURSELF RELIGION

Yom Kippur has a fantastic hold upon our people. In a strange twist, almost an ironic commentary on Jewish life, this holiday so sacred to the Jewish people concerns itself almost



RABBI HERTZ

entirely with questions of theology. The individual's relationship to God and to man constitute the supreme problems. Yom Kippur refutes the notion that Jews are secular people, involved in nationalist or cultural pursuits only, indifferent to matters of faith or dogma. The day is given over to prayer and fasting, to seeking atonement for sins and Divine pardon.

Nowadays, people consider it a sign of weakness to admit mistakes. They think they "lose face" if they are found to be at fault. Even the psychiatrists have taken over the concept of guilt and warned what it can do to a person's emotional equilibrium. But Judaism has always maintained that finding redemption from making mistakes is good for one's mental health. No man is so good that he is perfect and so bad that he cannot redeem himself through penitance. But he must do this himself. No one stands between him and God, no mediator or priest. No one can substitute for the person who sins; it is he who has turned away and he who must return.

Yom Kippur declares that man can and must attempt his own moral regeneration through atonement, through *teshuva*. Thus, in contrast to the Paulinian gospel of redemption, which holds that man is full of guilt and can do nothing to extricate himself from sin without an intermediary to obtain God's grace, Judaism proclaims that atonement is the medium and the message.

Repentance involves return. It means to turn back to God by turning away from wrongdoing to the ways of righteousness. As Philo said ages ago, repentance avails only when a man's repentance is not only a mere promise but is demonstrated by his actions.

Sabbath Services

Sabbath of Repentance

Shabbat Shuva

FRIDAY EVENING, SEPTEMBER 24, at 5:30

DR. HERTZ will officiate

SATURDAY MORNING, SEPTEMBER 25, at 11:15

RABBI KANTER will preach on

"Questions and Answers
About Yom Kippur"

Yom Kippur Services

TUESDAY, SEPTEMBER 28

EARLY SERVICE
AT 7:00

RABBI HERTZ
will preach

LATE SERVICE
AT 9:00

RABBI HERTZ
will preach

WEDNESDAY, SEPTEMBER 29

MORNING SERVICE
AT 10:00

RABBI KANTER
will preach

CHILDREN'S SERVICE
MAIN SANCTUARY
AT 2:00

RABBI HERTZ
will preach

For Parents and Children
from Pre-School,
Kindergarten,
Grades 1 and 2

YOUNG PEOPLE'S
SERVICE
BROWN CHAPEL
AT 2:00

RABBI KANTER
will preach

For Parents and
Children from
Grade 3 through Grade 8

YIZKOR
MEMORIAL SERVICE
AT 3:45

RABBI HERTZ
will preach

BULLETIN

temple Beth el

Published Weekly at 20 Gladstone Detroit, Michigan 48202

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Children's Dance Classes Start October 5

We are pleased to announce that the Dance Classes for the 7th and 8th grade students of our Religious School will be held jointly with Temple Emanu-El, 14450 West Ten Mile Road, Oak Park, for 10 consecutive sessions on Tuesdays from 7:30 to 8:45 p.m. (the first session will be held on October 5). The classes will be taught by Joe Cornell.

Parents who are interested in registering their children in the Dance Classes are urged to do so by using the coupon below. Enrollment is limited. The fee is \$25.00 for the ten lessons and checks should be made payable to the Sisterhood of Temple Beth El and mailed to Mrs. Edward Stone, Chairman.

MRS. EDWARD STONE 5109 Corners Drive Birmingham, Mich. 48010 Phone: 626-8315

Dear Mrs. Stone:

I am enclosing a check for \$25.00 for the enrollment of my child in the Dance Class at Temple Emanu-El.

Name of Child _____

Address _____

Grade _____

Phone _____

I will _____ will not _____ be able to help serve refreshments to the children.

Congratulations BIRTHDAYS

SEPTEMBER 24

Ronald Howard Bergman, Rachel Susan Berke, Morse Birndorf, Ben B. Fenton, 75th Birthday, Mrs. Sydney F. Goodfriend, Jerome B. Grossman, Harold Josephson, Robert Bachman Lakin, Mrs. Ruth K. Lichterman, Kathy Ann Rose

SEPTEMBER 25

Mrs. Wilfred B. Doner, Mrs. Irving Goldberg, Edwin B. Grauer, Barney L. Keywell, Sol Konikow, Barnet Leland, Terri Ellen Loewenstein, Dean Victor, Jeffrey Wagenberg, Melvern J. Wilner

SEPTEMBER 26

Glenn Adelson

Steven Binder, Elizabeth Anne Goldstone, Ann Louise Grossman, Beth Deborah Meyers, Dr. Samuel J. Nichamin, Michael Schreiber

SEPTEMBER 27

Mrs. Sheldon L. Alkon, Harold Eidelman, Janice R. Fischer, Mabel Victoria Ginn, Peggy Ann Kramer, Kathy Ruthe Kunin, Mrs. Edward C. Levy, Mrs. Samuel Petok, Alfred Rose, Nate S. Shapero, Vickie Wagner

SEPTEMBER 28

Kathryn Ellen Crane, Mrs. Stanford P. Freedman, Mrs. Arthur Hessler, Samuel Katcher, 65th Birthday

Mrs. Oscar Katz, Sheldon Wiener

SEPTEMBER 29

Mrs. Thomas E. Fromm, Lisa Gilbert, Carol Rose Himelhoch, H. John Jacob, Scott Marx, Richard Mark Shapero, Rachiel Simon, Robert Simon, Sam Weinberger, 65th Birthday

SEPTEMBER 30

Margo Shari Colman, Shelly Alyse Colman, Ava Jill Jacobs, Mrs. Allen Kovinsky, Steven Schreiber, Mrs. Robert S. Schwartz, Alan Lee Stiebel, Marshall Weingarden, Roger Edward Winkelman, Mrs. Irving Wolfgang

WEDDING ANNIVERSARIES

SEPTEMBER 25

Mr. and Mrs. Sol Z. Hoffman, Mr. and Mrs. Wilbert Roberts

SEPTEMBER 26

Mr. and Mrs. Irving L. Kramer, Mr. and Mrs. Irvin H. Yackness

SEPTEMBER 27

Mr. and Mrs. Martin K. Stein, Mr. and Mrs. Nat C. Rosenfeld

SEPTEMBER 29

Mr. and Mrs. Stuart Chosid, Mr. and Mrs. Herbert M. Meyer, 45th Wedding Anniversary, Mr. and Mrs. Sam Newman, Mr. and Mrs. Jack Perlmutter, Mr. and Mrs. Richard E. Smitt, 20th Wedding Anniversary, Mr. and Mrs. Robert W. Welling

ENGAGEMENT

Peter Goldman, son of Dr. and Mrs. Norman Goldman, to Karen Knutson, daughter of Mr. and Mrs. Keith Knutson.

MARRIAGE

Charles Steven Owen, son of Mr. and Mrs. George Owen, to Marsha Jean Feigelson, daughter of Dr. and Mrs. Howard Feigelson of Cincinnati.

NAMED AND BLESSED

Lawrence Alvin Schreiber, son of Mr. and Mrs. Hanley Schreiber, grandson of Mrs. Alvin Schreiber and Mr. and Mrs. Ralph Levin, was named and blessed at the Saturday Morning Services on August 21.

Jay Alexander Homburger, son of Mr. and Mrs. Henry Homburger, grandson of Mrs. Harold A. Robinson and Mr. and Mrs. Abner Homburger, was named and blessed at the Saturday Morning Services on August 21.

VOLUNTEERS

FOR BRAILLE NEEDED

A ham radio operator, a professor, a housewife — what do they have in common? They are all blind! And in order to carry on their normal lives they need all manner of print material transcribed into braille in order that they may "see".

For this we need you — the volunteer. Temple Beth El is now forming their fall Braille Transcribing Class and a limited amount of space is still available. The braille writer, paper, books and instruction are all furnished free of charge. For further information about this rewarding class, please call Mrs. Richard Lankin, 626-3377.

CONTRIBUTE TO OUR BUILDING FUND

- 1873 At rest here Saon, Dicon's son, of Acanthos, lies.
It is sleep from Heaven; say not that a good man dies.
—*Callimachus*
- 1874 Pay me no tears; nor for my passing grieve:
I linger on the lips of men—and live. —*Ennius*
- 1875
The Body
of
Benjamin Franklin, Printer
(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding,
Lies food for worms.
Yet the work itself shall not be lost,
For it will (as he believed) appear once more,
In a new
And more beautiful edition,
Corrected and amended
by
The Author. —*Franklin*
- 1876 Here lies Nolly Goldsmith, for shortness called Noll,
Who wrote like an angel, but talk'd like poor Poll. —*Garrick*
- 1877 No heap of dust is Erasippus' grave,
Nor funeral stone, but all the wild sea wave,
As wide and far as e'er thine eye can see. —*Glaucus*
- 1878 Here lies Anacreon: then, stranger, pour
Freely thy wine—I'm thirsty as of yore. —*Greek epitaph*
- 1879 My country and my name inquire not: I
Wish all who pass my tomb like me to die. —*Greek epitaph*
- 1880 Here ended my sad life, my tomb you see,
Ask not my name—on all my curses be! —*Greek epitaph*
- 1881 Here lies the Christian, judge, and poet Peter,
Who broke the laws of God, and man, and metre.
—*John Gibson Lockhart on Lord Peter Robertson*
- 1882 Here lapped in hallowed slumber Saon lies,
Asleep, not dead; a good man never dies. —*Saon of Acanthus*
- 1883 Here lie I, Timon; who alive, all living men did hate:
Pass by, and curse thy fill; but pass and stay not here thy gait.
—*Shakespeare*

R. H. Simon Title, Text

Pride & The Price

Pride, the most essential basis
for contentment, has it price

knowledge!



Doing my own thing (used to be called philosophical autonomy)
Hanging Loose (uncommitted) } Freedom associated with maturity

DOING My Own Thing

Dropping out

Assess yourself - Say No - I say Say No To Yourself!

This Bicentennial year has called attention to
re-evaluate the ~~key function~~ ^{role} of a Bill of Rights -
~~the~~ the basic values on which America is ~~based~~ ^{founded}
The Bill of Rights, however, cannot be delivered into our
hands without a Bill of Duties.

Henry Leese - Would you accept any other person
as your moral guide or authority?
If not why should anyone else accept your moral
judgment?

Are you, then, saying that no one has the right
to declare one thing right & other wrong?
In that case - everything is equally right & equally
wrong!

The First - symbol of discipline

Aket 3. 6 He who takes God's yoke will have
the yoke of weal lifted from him

Kiechepood - Religion under duress - "out of depth"
Leap of faith - at brink of despair
apply to hit crushing Israel - unless.

Crisis religion of B. Birnbaum etc.
R. Sluzewy
Lucy Leese

Ps 119:8

עוֹן אֲשֶׁר עָשִׂיתִי לִי אֶתֶּן

The law of the Lord is perfect restoring the soul

Ps 119:17

כִּי אֶתֶּן אֶתֶּן אֶתֶּן אֶתֶּן אֶתֶּן אֶתֶּן (pd)

(Moreover) By them is Thy servant warned
in keeping of them ^{there} is great reward

Essentially, the motif of reconciliation has only one overriding purpose - the word Atonement expresses it AT-ONE-MENT To be at one with God.

What is the problem? What can possibly cause a rupture between God & man?

Our posture to the Law of God - whether we are keep or break God's law is the question of this night

TEXT

Woe to the Rider Who has spurs, but
no bridle.

Stimulants but no restraints.

Contact - Pornography, Lust

Too much freedom & opportunity and not enough responsibility.



Rosh Hash Shimon ^{WHC} (Campaign)
~~Write Freeleaf-ash factory /~~
lecture / CCAR lecture

Develop Freeleaf's appointment why
Jewish Law was effective as
against America law which has
failed to make life in our city's
safe and its people law-abiding.

^{reason for}
The difference is that Jewish law
was studied by young & old, from
childhood through old age —
& people learning its law put it
into practice.

Learning is key to doing
If you cannot yourself
study - you can perform on
even greater ^{דבר} - ie help
others study!

"Sanctify yourself" - 2

It means to link your life with
the sacred - to sanctify
yourself by becoming a partner
in promotion of the values
- the 13th through learning

AMERICAN JEWISH
ARCHIVES

The holocaust cannot be undone
but it can be overcome:

Story of family who dedicated
a new Torah in memory of infant
child in Warsaw bunker - began
to scream - father choked child.

Torch dedication - as our building
a new school is the triumph of life
over death. *Yiddish*: as long as voices
of children chanting Torah are heard
Israel will live

Y. A. Simon

Duty - Gilbert Sullivan

Sister Elsa — Duty

Each time a Jew performs a mitzvah
an angel is created



It is not enough for a gardener to love flowers; he must also hate weeds.

CONTEMPORARY SERVICE OF POETRY AND MUSIC--

2:15 P.M. "America at 200 Years--The Jewish Experience

JEWISH VOICES IN THE AMERICAN CHORUS

Emma Lazarus
Penina Moise
Irving Berlin

Copy to Council from Rabbi
Haberman

MEMORIAL & NEILA SERVICE--Shortly after 3:30 P.M.

Rabbi Haberman will preach at the beginning of the Memorial Service. (Doors will remain closed after the start of the Memorial Service until the final Shofa blast, about 5:15.

REVISED HIGH HOLYDAY PARKING ARRANGEMENTS

The Congregation is grateful to the Navy Telecommunications Command and to the National Presbyterian Church for making available to us excellent and spacious parking facilities.

ROSH HASHONAH DAY SERVICE AND KOL NIDRE SERVICE--For Rosh Hashonah Day Service and Kol Nidre Services, our members will be permitted to park at the Navy Telecommunications Command Parking Lot at 4401 Massachusetts Avenue, N. W. This lot, next door to the Greenbriar Apartment House, is within easy walking distance to the Congregation, though, shuttle service will also be available for all services. Enter this lot from Massachusetts Avenue just below Ward Circle. It is imperative that all cars be removed from the Navy Telecommunications Command Parking Lot no later than 30 minutes following services.

YOM KIPPUR DAY SERVICES--For Yom Kippur Day our principal parking facilities will again, as last year, be available at the National Presbyterian Church Parking Lot, 4100 Nebraska Avenue at Van Ness Street. There will also be a very few spaces available during the day at the Navy lot.

Y Kipper Seem

DO NOTHING - PERIOD

What would you think of a new dieting method
in which you do nothing
except attend 2 meetings a year with fellow dieters
and occasionally "think thin"
and say to anyone who asks you
who you are "I'm proud to be a dieter"

So it is with some of our Jewish friends
They come out once a year
occasionally think such noble thoughts
as Love your neighbor
and if ever challenged to identify themselves
answer "I'm proud to be a Jew"

How much Jewishness - & you think - will actually
be operative in their life?

"I WANT TO BE MYSELF" ^{Collection}
 No Self Realization without self-^{selection} ~~steps~~ ^{some} ~~steps~~ ^{scrambled on the walls of the Seaborn}
 WHICH SIDE OF YOURSELF - WHICH POTENTIAL DO YOU WANT TO REALIZE? ^{in 1968 during student occupation (B. in)}
 Define (It is forbidden to forbid.)

AUTONOMY - self-determination - the right to make your own choice
 - this is one of man's oldest battles cry

You might say - it all sounds good. What's wrong with more personal freedom of choice?

Indeed there is merit in asserting the right of the individual to his own individuality
 When an eight year old Henry Thoreau asked what he would be when he grew up he said "I want to be me"
 There is much good in asserting identity

But

Self assertion is true identity search ^{Do your own thing - ie to please yourself - what self is to be}

1. Identity

Know which you wish to say "yes" to

(2) of courage to say yes

eg Schrieffer

(5) achievement in education

F. Rodriguez

Which self will you cultivate or obey [Forsyth p. 267]

Unify yourself p. 211

Re. arranging priorities

Which "I" represents your headquarters

- ONE part of yourself is the family
- ONE part is male animal
- ONE " " " provide

We have as many identities as we own skins to in, on, or all are somewhat overlapping.

"HANGING LOOSE"

You cannot have
all your options

The moment you ask

WANT TO BE FREE - TO DO WHAT?

Freedom must be earned
No one can remain free to do all things

2.

Self assertion or escape from Discipline
from onerous duties

- the power to say NO

Narrow (Fosdick p. 205)

The issue
of
Hault
hands out
flowers to all

The extremes of permissiveness - surely we are wiser
Permissiveness & Education than tyranny (Lamm p. 142)

Duty is liberation - Sister Eliza
Chant - Chant

No pain without pain (Lamm p. 148/149)

3.

Self assertion or Self expression

& Self suppression - this too

Transcendence
of Self

is self assertion a new higher self
has taken command as the dominant

power ordering your life

No painless existence, no life without sacrifice NO PRIDE without Price

As Gabriel said for me I turn to Thee

Y u Seme

Take Our children :

Psychology of Parents ^{self} Projection ^{& fulfillment} in one's children !

Story of Albert Kalm & son Billy
Father's pride in son's athletics
shipped confirmation & of 3 sons
this one fell away. New Evangelist
in Sweden



Varieties of Commitment: ① Emot. incl - ie intense identity feeling ^{Affirmation}
 ② Intellectual: Committed to what? ^{Spers is an content study}
 ③ Ethical - Religious: Why? ^{the sense of mandate - what is it based upon?}
 ④ Spiritual

HOW DO YOU (ACHIEVE)

CONVERT INTEREST INTO COMMITMENT - ?

Leo Baech's advice to young couple
 Chase one thing, e.g.
 From now on I shall
 light candles every night

② The value of the specific resolution - the binding object on which converts a general intention or mood into a program of action, having the characteristics of
 (a) Specificity - ^{clearly} defined, specific act
 (b) The concreteness of time & place which takes us out of the vagueness of generally well intentioned attitudes to the sharp and narrow point of action.

① Choosing - you've done your window shopping, now Submission - self restriction. ^{come in and buy something!}

The narrowing of our options to the "right choice" taking a stand - throwing in your lot with one or the other group.

We seek At-onement - or At-one-ment ~~with~~ ^{realigning with} ~~the~~ ^{God's will and ours.} ~~God's will and ours.~~

Religiosity of society ends
It would be a gross lack of realism if we failed to note the fact that for ^{the} necessary number of people all these concepts are irrelevant.

To the person who recognizes no higher authority than ^{his own mind or conscience} himself, nearly any word man has uttered cannot be ~~understood~~ meaningless.

If ~~this~~ ^{the} ~~source~~ ^{is} ~~to~~ ^{be} ~~spread~~ ^{to} ~~them~~ ^{we} ~~must~~ ^{be} ~~adherents~~ ^{of} ~~the~~ ^{most} ~~powerful~~ ^{heresy} ~~in~~ ^{the} ~~world~~ ^{which} ~~has~~ ^{had} ~~a~~ ^{profound} ~~effect~~ ^{on} ~~all~~ ^{major} ~~faiths~~ ^{and} ~~this~~ ^{heresy} ~~is~~ ^{called} ~~autonomy~~ ^{autonomy}.

Autonomy - independence, self-determinist - the right to decide for oneself what is right or wrong.

The slogans of this heresy have become ^{popular} idioms of contemporary speech - Do your own thing
Hang loose. All of these ^{LET IT ALL HAND-OUT (self-appeal)} expressions and there are others - ~~all~~ ^{at} ~~the~~ ^{the} ~~same~~ ^{same} ~~mean~~ ^{mean} ~~the~~ ^{the} ~~same~~ ^{same} ~~life~~ ^{life} ~~style~~ ^{style} - the same basic point of view - namely, that there is no law or standard applicable to all people but Do your own thing ^{exclamation and must}.

Let us first acknowledge the fact that the two to a considerable extent it is ~~very~~ highly desirable that we do our own thing - if we mean by it various ^{avenues} for ^a ^{more} ^{adequate} ^{self-realization}.

Mass society, mass education, mass advertising and the pressures of a highly organized, tightly scheduled way of life tend to ^{to} ~~press~~ ^{press} ~~people~~ ^{press} ~~into~~ ^{press} ~~uniformity~~ ^{press} ~~in~~ ^{press} ~~certain~~ ^{press} ~~molds~~ ^{press}. They are often deprived of their unique ~~personal~~ ^{individuality} - They must conform.

fit all sorts of robes, which are as embarrassing as an ill fitted
 suit. ~~It~~ ~~think~~ There power to students who drop out
 or drop out because their heart is not in their ~~own~~ studies
 and they have no interest in the career originally chosen...

There power to men & women who redirect their lives...

Henry Thoreau

I want to be Me!

~~Enclosure 4~~

We have much sympathy even admiration for those who
 struggle through confusion to establish their own identity

Some are true tales of heroism like the ^{recently published} story of ~~the~~ published
 in the most recent issues of Enclosure
 A young man

The students - ~~the~~ middle ages - religious
 seekers ^{of all faiths} men, women white & black - many of us
 experience the strain of a gradual development towards

§ This is a costly for our true soul who all too
 painful but liberating, stripping away ^{showing a} pretense
 until we get to the point of self acceptance
 Such ^{personal} vicissitudes are triumphs of integrity and those who
 I drive them being to God's the elect of God

4 -

~~What about those who do not~~

Now it would be a gross error to assume that
they read for one's identity and with success.

Just as frequent are the quiet tragedies of those who
~~find their identity that can elude the~~ persist in
a so-called identity problem. The fact is that
an identity ^{is not} ~~cannot be~~ a secret to be discovered

~~and find me make~~ but an achievement
a ^{new} creation. ~~This is not~~ It is ^{largely} ~~the fact~~ that

the "real me" exists somewhere buried inside
and ^{truly} ~~all I have to do is to just~~ ~~have my secret~~ strip
away all sorts of artificial concealments.

The real me is ~~constantly~~ never a finished product ^{traded} ~~of~~ ^{inside}
but something ^{that's} ~~changing~~ in the making - the real me ^{is} ~~is~~
grows and matures ^{and changes} in the crucible of ~~new~~ experience.

The real me can be ~~strengthened~~ ~~and~~ ~~strengthened~~ enabled

I must do something very outlandish, strikingly different and
unconventional. In order to shake off the artificialities
we do ~~to be~~ my true self.
Conceal

~~try~~ ~~to~~ ~~strengthen~~ ~~myself~~ ~~and~~ ~~it~~ ~~can~~ ~~disintegrate~~
~~under~~ ~~degrading~~

or degraded ~~strengthen~~ Confirmed or crushed
depending on the kind of life I live.

The worst
~~Another just barely overlooked problem in doing your~~
~~own thing, is that as an elementary~~
~~you base right of self expression~~ is that
~~we all have~~ many of us have
 more than one self to express.

The woman who loves her children but also wants a
 career that will take her away from the family has
 2 aspects of her personality, 2 roles in conflict
 — and is simply not possible to do her own thing
 in both roles simultaneously. In doing her own thing in one
 respect she must suppress doing her own thing in
 other ways.

There are those who understand doing your own thing
 as a breeding forth from restraint & desire
 I want to do what I please, follow my own wishes
 let myself go &
 wish to be the sound of my own drummer.
 This sounds very tempting except for the fact that

Smacks prett but ~~isn't~~ you, tell us please
 which self do you want to let go? Don't tell us that
 you have only one self. You don't have to be a profound
 student of the human psyche to know that ~~the~~ each
 person has a lot of selves. A character in one of HC Wells's
 novels says "I'm not a man but a mob" In ~~my~~ daily
 experiences of indecision we have not one but several
 minds to make us. — turn.

One part of me pulls me here and other part
there and ~~the~~ I would be literally torn
apart if I did not tilt the scale
in favor of one side of my personality

Somewhere I must be pulled by
~~some~~ a scale of priorities ~~or values~~
according to which one or the other value
assumes supremacy so that ~~so~~ I know
what to express and what to suppress
what to put down to fulfill and what to
sacrifice

Unless one's life ~~within~~ is to turn into a mess
it must ~~be~~ one way or another be organized &
integrated and made into a hierarchy
of supreme & subordinate values.

~~Those~~ Only people who do so ~~those~~ who do
~~only this~~ so are the only effective people
in the world. theirs is the strength

As recognized by Ben Jonson's statement

Who is strong? He who rules over his impulse
He who has better hold of himself - who has
control and ~~though~~ joined the upper hand over

all ~~contrary~~ conflicting desires and
~~steers his life~~ is capable of doing what ^{first things first} must
come first and ~~hold up the control~~ has subdued ~~the~~ his
whole ~~subordinating~~ all wishes of lower ~~that order~~

- 7 -

The decisive question then for any well integrated life is what ~~are~~ the supreme values to which all others must be subordinated?

The Jewish answer is The 13 N
The Commands of the Torah.



Y. H. Jew

Rejection of the Law

Deed - cut into stone - to suggest not only permanence but difficulty of impressing a moral law upon us - as difficult as writing upon granite!

Legend - absolute refusal of Jews to accept ^{some} deology.
Why all this resistance?

Miracle of nature's silence when God spoke. The moral law is not derived from nature ^{which was} the foundation of all pagan nature cults.

In fact, moral law is often anti-nature. It is not natural to be good.

Story of God's law being turned down by all other people - including many Jews.

Sex Auterity - Personal Auteronomy

2 consenting adults can do no wrong to
each other

young's

The slogan of the late 1960s used to be

Don't trust anyone ~~past~~ ^{over} 30. I agree only 1 go further

I also don't trust anyone less than 30 - ie in moral decision

Mushy



AUTHORITY

The Torah speaks to us not in ^{ideas or} suggestions
but in mandates.

If a thing is good and to be done - it is not
a proposal or option but a
Commandment

It says in Exodus that when decalogue was revealed to
people were asked to crowd around the Mt. so that
all might see, hear & feel.

The trouble today is that our people keep
themselves so far from places of Torah
that they cannot hear it.

Why don't we hear the commandments?
Because we don't listen. We have no stomach
for obedience.

We like to do our own thing.

The Spirit of Hedebras

What made Jewish Law effective

① Unbroken identity of Secular Law & Religious Law in Judaism while other civilizations saw the gradual separation between law of king or law of state and religion. In Judaism, violation of law was not only a crime but also a sin.

② Universal Jewish education of children and adults in Law. Imagine American youth studying municipal, state & federal law from

earliest years throughout life!

(3) In Israel, jurists cannot ignore Jewish law tradition. Therefore, they are studying the deeper motifs or underlying principles of Jewish law to see how they might apply today.

(4) Reform may contribute something special to America: One special approach must be to recover the ethical quality reflected by our laws. ^{Baba Basra} Talmud says: "Prophecy was taken from the prophets and given to the rabbis - i.e. the rabbis teach in spirit of prophecy."

(5) In Talmud Pifim point is made of laborer breaking a wine vessel.

Rav argued that he should be paid anyway that the precedent of being a pious, elevated, the whole environment.

Read Lenterbach's paper in CCA Annual "The Ethics of Halacha"

Written in 1880s (3)

"America the Beautiful" speaks of our Alaskan cities unchained by fears. Today our cities are full of fears & fears.

Sinai: Three kinds of Jews

① God negotiated with majority of Jews
Jews who try to respond to
all instructions on a purely
materialistic basis

"Take my money, but leave
me alone" This God tried to do
wherever they offered other children.

This
First
~~Group~~

~~Group~~ ~~all~~ won't accept
any responsibility for themselves
but at least are willing to give
& commit their children

"Let our children be our
bondsmen"

② A minority were totally
committed (NEJ, etc)

We have them too. The all-out Jew. But he needs
to look beyond his own spiritual condition & that of his

people — and accept responsibility
for them 100' 5

(3) The third group are the Rejection
Front - who don't care
& won't respond to any Jewish
duty.

Upon them God
suspends the commandment
The Jew who is compelled
by external pressure
to affirm his Jewishness

To be a Jew is, after all not purely
a matter of choice but destiny

(Sartre) Esther: Think not that you
can dissociate yourself from
the rest of us.

Kol 4. de

Why is there forgiveness?
Because of human
impotence

Mitzvah. Dilutions

Hedonism -
Fulfillment
in duty

Good deed

Good reason
Wise rule
Heck rules

Folkways

Humanitarian reforms

We are neither
wise
good

Sincere
enough to
write own laws.

Mitzvah ~ Liberalism

a rebellion against
authority

Ultra permissiveness

Bar-mitzvah

Bar-mitzvah

son -

stepson of commandment

Back to discipline
structure

New study program
משימה

YAHREZITS - SABBATH OF SEPTEMBER 24-25-1976

BECKY BREZ ABBOTT
HATTIE AUERBACH
BENJAMIN BALLER
GUSTAVE A. BERMAN
ISAAC BINDEMAN
ALBERT BLITZ
HANNAH BLITZ
FREDA BOAZ
BENJAMIN BRAGMAN
JEAN BRESLAUER
SOLOMON BRESLAUER
FLORENZ BREZ
HERMAN BRODNITZ
FLORENCE A. BROWN
ANNA GALLIN

DANIEL RANDOLPH COLE
PAUL EANET
BESSIE NATHAN EFROYMSON
ARCHIE D. ENGEL
DAVID C. FISHER
JESSE S. FLEISCHER
ETHEL GOLDSMITH
REBECCA S. GOLDSTEN
HARRY GOODMAN
THEODORE GRANIK
BENJAMIN S. GUBIN
AMELIA W. HANDELSMAN
THEKLA KELLERMAN
CATHERINE B. NARKLE
NATHAN NATHANSON

BERDIE FRANK NEY
AMY D. PHILIPSBORN
HENRY PHILIPSON
MICHAEL G. PRESSLER
DAVID ROTBART
EMMA RUBESPIERRE
IDA SALOMON
ETTA L. SALTZ
JOSEPH S. SMITH
CHUCKIE TAISHOFF
JOSEPH TAISHOFF
HENRY WINER
BERTHA YANOWITZ
IRVING ZITMORE
SYLVIA ZITTNER

LAI D TO REST

ESTHER CUTLER
MYRON GLASER
J. EDGAR LICHTENSTEIN

OSCAR HEINEMAN
PHILIP THUR

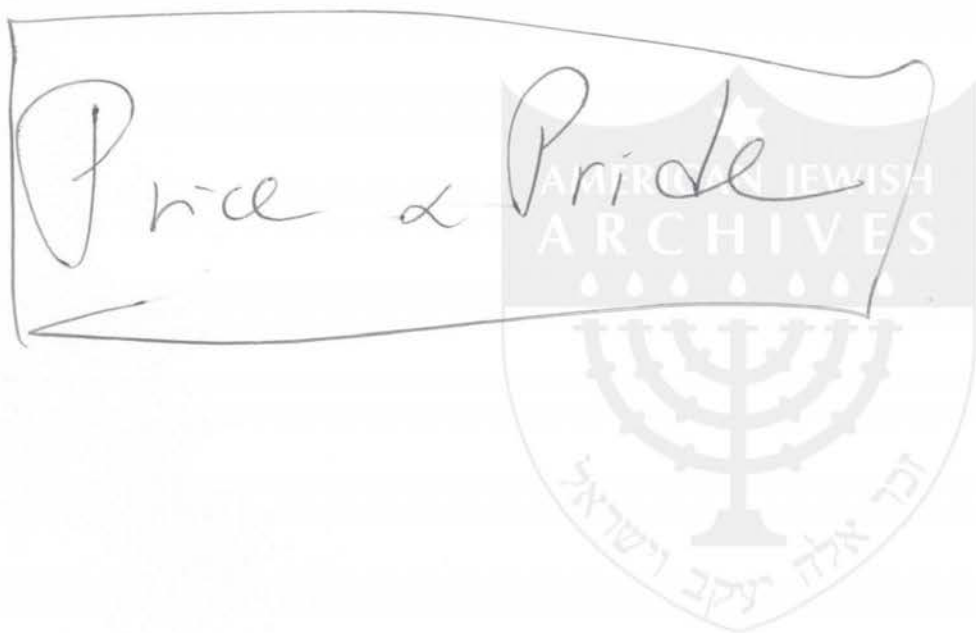
HARRY KOHN
ALBERT TOLSTOI

Molly Farrow Dolch
Alfred Sandler

Alvin Kraft
M. David Dubb

Slenn

A & P ad Slenn





See Chapman reference Bible
to Nu. 15.39

FROM THE DESK OF

Maxine R. Haberman, M.S.W.

Exhortation by Chapman

many other highly authoritative confessions
in Playboy magazine refer to
the most often broken

Command in Bible ~~is the~~
~~not one~~ — it is not adultery
but a much broader ethical
transgression which includes adultery
and almost all other transgressions
Lust — the basis for violating
prohibitions — the 10th Commandment
Thou shalt not covet

It is stated more explicitly
in Nu 15.39 (that ye be
not bent after your own heart
and your own eyes
ie "Do your own thing")

Predch on Meaning of Mitzvah
reference to ו'פרא

Authority - tell story by Rabb Singer
on the folly of israh'ls who would see
themselves as the authority.
"The oxen accepting the direction
of the people for the Ark they
were pulling."

^{Spiritually}
We have today a ^{spiritually} inherited
generation of Jews —
alien to our heritage.

Selma Series

The Contemporary Mood in Today's/dion
"Hanging Loose"

The wish to be non-committal
The craving for irresponsibility

Doing My Own Thing



Highly

Authenticity

For last 2 centuries Western world has tried to construct
an ethical system ~~based on external authority~~ not based on external authority
~~but~~ but by inner sanction.

The assumption was made by the rationalist philosophers
of enlightenment that human conscience was
virtually identical w. reason and if a good rational
case could be made for a line of action that this would
inevitably turn out to be the moral decision.
It would help to have at least one supreme rule of ind. & putable
man. Kant provided it in his famous
imperative.

Imperative: Act so that the principle
of your action can become the universal
rule. i.e. Ask yourself ^{what} if all others
did as I'm planning to do?

This rule was to replace all ~~previous~~
moral systems based on ^{external} authority such
as law & commandments.
Man had grown up. He could
with help of Kant, reason out his own
moral system.
Now there's only one thing left
with Kant's imperative: It is by no means

imperative. The average person
does not feel ^{any obligation} (or ^{responsibility}) to make his own
name of conduct for all mankind
In fact the average person rarely asks
what effect will this have upon
my environment, my city, my nation
My World. He doesn't give
a damn. eg. Litterbugs,
Pollution, etc.

Conclusion: Reason insufficient
basis for ethics.

What we need is integrity

an external authority to which our
inner being will respond

The Life of Greater Decisiveness
Mitzva

Required a Elective

Say Yes — Say No.

The list elections is growing longer, that of
the requirements, shorter



We are just emerging from a decade in which ^{the so-called conventional world} advocates of a new life style ~~preached~~ tried to replace ^{our moral code} ~~the~~ 10 Commandments with the new liberating doctrine of Do your Own Thing.

Many of the external circumstances of the New life style ~~are new~~ have phased out - but the cardinal principle of the new morality - Do your Own Thing remains as an alluring substitute for the discipline and all the rest of 613 commandments & prohibitions - because it actually accords to man's age old preference for what he wants to do against what he ought to do. [Not only men of youth - but fiddle apes & especially women]

- ① Self Expression - Verbally (See p. 149)
Kids who had not yet learned to wipe their noses were encouraged to (break into conversations with whatever impertinence or impudence) speak up - even if all that came out was some statement of impudence
- ②

Values should be substantive - not hollow ones.
not conformity to other persons or ~~group~~ codes of behavior (Silly extremes)
This does away with all authority - particularly religious which is referred to God's authority as Source of all physical & moral law.

A good point - if it strikes out against ~~the~~ mere conformity - of Watergate (James McPherson in his reflection wondered why he would not let his own little judgment prevail) That's how many ^{persons like Benjamin} practices insinuate themselves "Everybody's doing it"

I had only sympathy with the kids who asserted present rights in respect to length of hour or dates

If each concept to be brushed away from our family — then now it may take just as much change to one to a party well deserved!

We must applaud the rebellion of youth against ~~an organization~~ be processed as defangation over

in school & in jobs

Why should everybody be so well "adjusted"?

This insistence on individuality ^{distinctiveness of} ~~is not contrary to~~ humanizes, why well at Judaism's claim of the uniqueness & supreme value of every person

If doing your own thing means the right to develop one's own special traits & skills, it's all for the good.

The trouble is that a partial validity of the urge to be

But ~~the direct defiance~~ of one's own thing ~~poses a~~ ~~danger~~ obscures the very great danger of its unlimited pursuit

(2) Rejection of requirements & objective standards of excellence — decline of discipline

will to work, endure — self-indulgence — instant gratification, insistence
No joy without pain — deep of almost

(b) Fuzziness of ~~identity~~
authenticity
Spontaneity
• Meaningful personal belief

(c) Egocentricity of
~~identity~~ sense

Refer to Ind — poses traditional
values, who challenge to choose

But we need to have as basis of
judgment the tested norms or standards
of values which like the needle of compass
points in the right direction

Rosh Hash 1971

Title 2 TRUMPETS

Use text "Shefar" - add midrash
on why trumpets were added to Shefar.

Shefar stands for the spiritual - heard at Sinai
it involves the mystical presence of God
it symbolizes religion

Trumpet - is a creation of human industry
It symbolizes ^{secular} civilization, technology - science

Ideal is the harmonization of both

Develop

Nature of Conflict between Religion & Science
in 19th Century

See Joel Kamin's
Article

The irrelevancy of that conflict now
the necessity of Religious Values guiding
technology & technology providing the
means for meeting needs of humanity
Both indispensable to survival

Additional
Material
Use legend of Belem
to illustrate relationship
of ethics & Science

AMERICAN
AA
HABONIM
ASSOCIATION INC.

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SILVER SPRING, MARYLAND 20910



Rabbi and Mrs. Joshua Haberman
8604 Fenway Drive
Bethesda, Md. 20034



Rosh Hashana

1971

3 Decisive Events in the Year
That Was // Turning points & trends
moods

① IN WORLD AFFAIRS

UN's 25th Anniversary - Oct 1970



② IN JEWISH LIFE

③ IN our moral & spiritual condition
— new trends — the prevailing mood.