



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**

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

Series A: Sermons and Prayers, 1940-2016.

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

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Sermons and notes, 1972-1973.

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

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Conversation with David Pelluh of Kibbutz Kiryat Ananin, July 27, 72

In Israel 3 years as a citizen (B31 216) Began at Kibbutz Kuld, then enlistment in Para troopers and (Nahal) stationing at Hispar Am

Hispar Am began in 1948 as a Nahal training point (Chenitel Chai on Lebanese border. Now has 80 members all below 33 years old.)

David, after serving 21 months of the regular 3 year term, just learned that as B31 216 he is entitled to discharge after 18 months. Was invited to officers training school which he decided not to take.

He plans to study economics after discharge & return to the Kibbutz.

We asked David these questions:

What was the essence of your Paratroop training? J200 11

Power to take it is the key training objective. To develop stamina & the will to endure under all sets of conditions. One week we added up the total amount of sleep we had was 6 1/2 hours. An illustration of a national trait developed in our history, playing vital role in modern Israel. Did army life raise or lower your respect for the people of Israel?

Neither. I came to know Israelis, having spent 1 1/2 years with the same men in all sets of conditions. Mercenaries are terrific in soldiering!

Does your American background make any difference to you in your army company? No, not at all.

What should be done with Occupied territories? Keep Golan, Jerusalem & part of Sinai - but return West Bank as an autonomous state

Do you still believe in the viability of the Kibbutz? Yes, contrary to assumptions about collectivized youth, I found Kibbutz makes a more resourceful, more individualistic, more open, more responsible.



Hedonism

HEDONISM  
Happiness as a supreme  
value or goal in life is  
a tragic error - for  
one has seen most of all:  
Because there is no  
formula for achieving



BY STEWART ALSOP

## THE GREEDY ELECTION

WASHINGTON—"This seems to be a sort of greedy election," remarked a young journalist the other day. If you think about it, you can see what he means. The election, so far, is mostly about who gets what share of the money pie. This is a legitimate subject of political debate. But it is not the sort of subject that lights stars in many eyes.

It seems only yesterday that John Kennedy was proclaiming: "Ask not what your country can do for you. Ask what you can do for your country." In terms of today's national mood, that only yesterday was light years ago.

True, President Nixon has had a tentative whack at idealism from time to time. He used to like a hammy phrase: "The lift of a driving dream." But he soon gave it up. Fate, his genes, or whatever, have made Mr. Nixon about as inspirational as the neighborhood plumber.

An efficient plumber, mind you, is a useful man to have around. A good plumber, in an old house with leaky plumbing, often has to make the best of a bad bargain. That is what Mr. Nixon has been doing, on the foreign front especially. The SALT bargain, for example, may turn out to be a bad one, but it was the best he could get. Any settlement of the Vietnam war—which the President and Henry Kissinger now confidently expect, perhaps before the election, more probably soon after—seems likely to be the best of a very bad bargain.

Like plumbing, making the best of a bad bargain is a useful function. But it swells no breasts with pride. It is just something that has to be done.

### CUT-RATE PROGRAMS

Mr. Nixon has also tried the inspirational pitch on the domestic front. For example, he labeled his mid-term program "a second American revolution." The label didn't take, partly because Mr. Nixon's labels hardly ever take, partly because it simply wasn't true. Instead of a revolution, it was a mildly liberal program, whose main features—the welfare plan, revenue sharing, health insurance—were cut-rate versions of burgeoning liberal Democratic programs. It was thus an exercise in political pre-emption, a game in which the President excels.

The President's foreign and domestic policies really don't have much to do

with the fact that Jimmy the Greek is giving 3 to 1 on the President's re-election. The basic reason for those odds is that this year most people are materially better off than they have been. This is all to the good, but it hardly proves that the President has provided the country with that "lift of a driving dream."

As for Senator McGovern, his basic thesis has been the reslicing of the money pie. The senator is certainly right when he maintains that the rich should pay more taxes and thus keep a thinner slice of the pie. But he has already gone pretty far to reassure the rich that the reslicing won't be really drastic, and he seems likely to go further.

### DUCKING TAXES

For example, in his famous Wall Street Journal ad, he seemed to promise the prosperous (only seemed—his odd phrase was "I have not suggested") that he favored special tax treatment for capital gains, and that he opposed "the elimination of tax exemption for bonds issued by state and municipal governments."

Tax-exempt bonds and capital gains are the handiest and easiest ways (except perhaps for oil) for the rich to duck taxes. Even the bad old Nixon Administration seriously considered knocking out the Federal tax exemption for bonds. Senator McGovern's domestic programs, notably his \$1,000-for-everybody plan, are obviously concerned more with "what your country can do for you" than with "what you can do for your country." And he has been at some pains to reassure the rich that what they might be forced to do for their country will not be all that painful to their pocketbooks.

As for the senator's foreign and defense policies, they may be expedient, and they may even be sensible—there are sensible men who honestly think so. But they certainly do not demand much sacrifice by anybody—except, of course, the South Vietnamese.

Mr. McGovern likes to talk as though South Vietnam has only one inhabitant ("I am not concerned with the political future of President Thieu"). In fact, 17 million people as well as Mr. Thieu live in South Vietnam, and if anything is clear by now, it is that very few of them want to be ruled by the Commu-

nists. It may be expedient to cut off all aid to South Vietnam, as the senator proposes, thus insuring a Communist victory. It may even be sensible, since the bad bargain the President is ready to make may doom the South Vietnamese anyway. But it is hard to argue that it is morally uplifting.

As for the senator's defense program, the country badly needs a President who is ready to stamp his feet, get red in the face and loudly demand that the bureaucracy-bloated services provide more real combat power per dollar, and above all per man in uniform. It needs even worse a President who would demand genuine equality of sacrifice in case of war, instead of the present dreadful class system that shoves all the combat jobs on the poor or the undereducated—what the British call "the lower classes."

Instead, what Senator McGovern is really offering is a reshuffle of the present system at cut rates. His \$30 billion in savings is achieved largely by eliminating present or future weapons systems, while accepting the Pentagon's bloated price tags for those systems. These cuts scare some people—notably the Israelis, and with good reason. But scary or not, Senator McGovern's defense program is a dollars-and-cents, bargain-basement proposition, with about as much inspirational content as a Sears Roebuck catalogue.

### NO IDEALISM

Senator McGovern was President Kennedy's Food for Peace director, and his chief idea man, Frank Mankiewicz, was a high official of the Peace Corps. But in the McGovern program there is no pale reflection of such Kennedy-style appeals to youthful idealism. One reason is that the college young have been taught to believe that this kind of thing is really a manifestation of the ruthless imperialism of "Amerika."

Instead of asking the young to "ask what you can do for your country," Senator McGovern seems to be telling them that they can do their own thing, period. President Nixon is telling them (and the rest of us) much the same thing, though he might be a bit tougher on pot smokers or draft dodgers. It is in this sense that this is a "greedy election," a what's-in-it-for-me? election. No doubt, as such, it accurately reflects the national mood.

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Neobuism

happened directly  
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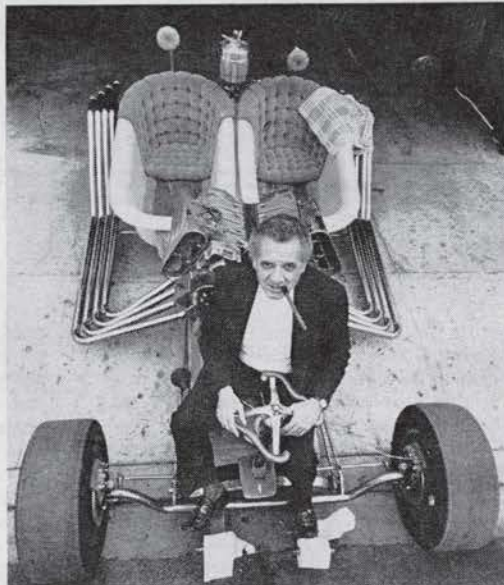




Lester Sloan—Newsweek

'Picklear': Laugh at it, scream or run for cover

'Bath Tub Car': Gentle spirit of irreverence



Lester Sloan—Newsweek

had a vision in mind at first, not a working car—a combination image of man, vehicle and wing-like fragments. As time went on, as he began to use materials of all kinds, from wood to stainless steel to brass, he had to construct his own tools. The first of what became four parts in the end, all of them chassis stripped bare, boasted an engine and took rides through the California countryside. But gradually the car turned to pure sculpture. The last three pieces grew increasingly abstract. They hug low to the floor at the Whitney, each one a clean complex of wheels, tubes and blades, yet paradoxically light, as though ready to fly through the air.

**Satiric:** Paige, Sewell and Potts are united in their view of the car as a means of self-expression, whether comic or pure. So are the thousands of young people using VW vans for canvases and even the latest products of the California custom-car industry, once the haven of power- and speed-freaks. George Barris, the dean of hard-edged car design, has made a 1971 Dodge into a pseudo "Love Machine," equipped with revolving bed and crystal chandelier, and a "Lemon Car," built on another VW chassis. Jay Ohrberg, another professional designer, is resolutely satiric. Among his productions are a "Bath Tub Car," which offers upholstered tubs for seats, an "Outhouse Car," a "Barber Car" and a "Sex Machine." The "Outhouse Car" has a back-home outhouse roof, a half-moon back window and a wooden exterior, adding a touch of authenticity. The "Barber Car" carries two barber chairs, a sink and bright red walls—a shop on wheels.

Another entrepreneur, Paul Rimmer, believes that the custom-car era is gone forever. "Kids aren't interested anymore," he says. Rimmer is already planning to open the Movieland Museum of Cars and Stars, hoping to cash in on their rising status as objets d'art. But surely Rimmer is wrong. The personal automobile, or some variant of it, will be

here for a long time to come. What seems to be going is an attitude toward the automobile that was at once obstinately functional and heroic. At least in California, the countercar is king.

### Censoring the Ladies?

Last week 45 women artists received registered letters from the America House in West Berlin (administered by the U.S. Information Agency), canceling them out of what would have been an unprecedented exhibition there. Thus ended a brief and stormy saga, spiced with internal intrigue on all sides. The show, which began at the Kunsthaus in Hamburg, included a broad array of talents, from young vanguard artists such as Nancy Graves and Joan Snyder to the veteran and almost legendary sculptor Louise Nevelson. It was organized by a two-woman team, Sybille Niester in Hamburg and Lil Picard in New York, and sponsored by Gedok, a German organization founded in the 1920s by artists and poets such as Käthe Kollwitz and dedicated to serving the interests of women artists within the emancipation movement.

But the American decision in May to mine North Vietnamese harbors stirred antiwar feelings in some of the 45 artists. Though originally delighted by the invitation from America House, the group found itself at odds over whether to appear at all. One faction favored immediate withdrawal, coupled with stiff antiwar statements. Another faction, led by Picard (also a participating artist), favored going on with the show, provided America House allowed each artist to post her position on the Vietnam conflict beside her work. While the factions warred, America House quietly made up its mind, ending the show. May Stevens, one of the rejected artists, called the cancellation "censorship." Picard was discouraged: "The cancellation is a setback for the recognition of women artists."

**Divorce Asked:** By SUSAN FONDA, 30, from PETER FONDA, 32, Henry's son, Jane's brother and "Easy Rider's" cynical co-hero; after an eleven-year marriage and two children; in Santa Monica, Calif., June 21. Said Susan's stepfather, former Howard Hughes associate Noah Dietrich: "I'm surprised it lasted this long, but they're both nice kids."

**Died:** HOWARD D. JOHNSON, 75, retired founder of the Howard Johnson restaurant-and-motel chain, which he turned over to son Howard B. Johnson in 1964; of a heart attack, in New York City, June 20. In 1925, Johnson bought a newspaper store with a soda fountain in his hometown of Wollaston, Mass., and made a hit with ice cream that he hand-cranked in a basement freezer—using a recipe that doubled the butterfat and produced a scrumptious taste. He opened a restaurant in nearby Quincy in 1929, branching out during the Depression with the franchises that have made Howard Johnson's and its "28 flavors" as American as—well, peppermint-stick ice cream. The roadsides of 44 states are now dotted with 875 "Hojos," and 470 of the orange-and-blue landmarks combine motor lodges with restaurants. Last year's business totaled \$300 million—helped no little by the sale of 6 million gallons of ice cream. Founder Johnson married four times, frequented nightclubs and dined in New York's best restaurants, but he still ate a cone every day and kept ten flavors in the freezer of his Park Avenue penthouse. "I've spent my life developing scores of flavors," he once remarked, "and yet most people still say, 'I'll take vanilla.'" His own favorite ice-cream flavor: chocolate.

■ The Rev. Dr. O. FREDERICK NOLDE, 72, Lutheran clergyman and crusader for peace and religious freedom; of a heart attack, in Philadelphia, June 17. For more than twenty years until his retirement in 1969, he headed the international-affairs commission of the World Council of Churches. One of Nolde's accomplishments was the inclusion of a religious-freedom clause in the Universal Declaration on Human Rights adopted by the U.N. in 1948.

■ FARRINGTON DANIELS, 83, University of Wisconsin chemist and expert on atomic and solar energy; of cancer of the liver, in Madison, Wis., June 23. Though a member of the Manhattan Project, Daniels was among the scientists who opposed using the atom bomb that grew out of their research. He campaigned for peaceful use of atomic energy and then turned to the study of solar energy, which he touted as more powerful and potentially more useful to mankind. As he put it, all the energy in an atom bomb is equaled by the sunlight that falls on a mere 1½ square miles of land in a day.



Yom Kippur

Aug 1972

Fast - Symbol of the Power of  $\sqrt{20}$

Exordium: Black Panther demonstrations in Israel: We did not get the benefits being extended now to Russia etc

American immigrants  
They made fields near's release, reject the argument  
How much harder it was for the 2nd Aliyah  
Some well meaning, bleeding hearts would  
pour hard-to-get millions into the  
pacification of Israel's malcontents. Assuming  
that we could squeeze more money  
out of CIA to deal with this problem -  
Should we?

Are there no limits to problems money can solve? Must we fill every mouth that cries?

We live in an era of accelerated appetites. The tension created by rapidly growing expectations

The Black Panthers suffer less - and stress -  
louder than those who suffered adjustment  
problems 50 years ago - e.g. B.C. who walked  
to his wife to mail a letter - slept on straw -  
washed in fields  
ISRAEL DISCOUNT BANK LTD. - of molar. 2 for 12¢  
for better service. a day

Multiply twice as fast as the number



of solutions we are able to produce.  
The time has come to tell our  
youth, to tell discontented minorities  
that some problems will just have to  
persist.

When we cannot relieve the  
pressure of problems, we  
must increase the power to  
take it, the power to tolerate  
hardship, — the power of  $\int \dots$

— Story of David Pollack  
leaving from Israeli  
Paratrooper The power of  $\int \dots$

Our bleeding liberals who race to the  
scene of every social problem prepared  
to solve it no matter what the cost  
are as guilty of heinous materialism  
as are the rich destroyers of the cult of Ombudsman.  
When shall we face fact that trade is without some suffering.



Scener  
Illustrations

120 115

Point made by David Pollak

Did not expect israelis to be feds -  
Most impressed by their good no

E.g. Kibbutz Geder Hoziv <sup>describe location</sup>  
founded by American Jews &  
remnants of Bet Hoorava

"House of desert" - pioneers who  
achieved big things proved that the  
desert soil of the scorching dead sea shores  
could yield a harvest - proved that  
you thoroughly wash the salt out of every  
tunnys of earth - and this they did by  
sheer good no

Another such kibbutz Avram  
on Judean mountains - Avram  
situated on the strategic high way to Jerusalem  
where the valley narrows - mountains  
rising from the road left a high

Ancient times Abu God  
ISRAEL DISCOUNT BANK LTD.

for better service.

Abu - high way robbers



Jewish agency disapproved

of site - arguing that really 50%  
could not produce harvest

— Key at Amman, where  
help secured fertility of mountain  
side — olive forest - just here

& then fought bitterly to hold their  
hard won place in War of Liberty

— Story of John's "Pillar  
Pelli"

1020) 105



S L I C H T

1972

CONFESSIOM

## The Duty of Full Disclosure

The duty to tell the truth the full truth and nothing but the truth is not absolute. It is modified considerably in different relations.

1. Politics

In the realm of politics we expect of a candidate for office to limit his duty of disclosure to those facts which have a bearing on his fitness to serve. His personal hobbies, his religious beliefs, his tastes in art, literature, music are of no relevance to his fitness to hold office & therefore we won't mind it if the candidate does not share such information with the electorate. But the state of his health - as the Regle'ken case has shown - is of keen importance & full disclosure of such facts is required.

ISRAEL DISCOUNT BANK LTD.-

for better service.



## 2. In Family Life

Family members have every right to expect from one another disclosure of their hopes & fears

## 3. Between God & man

What kind of disclosure would be expected between a man & his God ~



## I AM SORRY!

By Rabbi Joshua O. Haberman

SELICHOT, 1972  
Saturday Night  
Sept. 2

The popular novel by Eric Segal, "Love Story," which some day will be consigned to the obscurity it so richly deserves, includes among its many false statements about love the definition that "love is never having to say 'sorry' again." The underlying assumption that hurts between lovers don't count is preposterous. The opposite is true. Lovers feel the smallest slight far more intensely than strangers. No one apologizes more than the lover who suddenly realizes that he has offended the beloved.

Selichot is the plural of the Hebrew word Seliha, which means "apology" or "I am sorry."

What kind of love is it that would absolve you of the necessity of ever again having to say "sorry"? It would be a love that would gloss over offense and moral wrong doing. It would be a love that would stifle feelings of guilt and sedate them by ~~sort of~~ sentimental or sexual intoxication. Such love which overlooks defects is not equal to the kind of love which wants the beloved to grow, improve and become purified of evil.

Clearly, the beginning of moral regeneration is our willingness to say "sorry." If we want all that is good for our beloved, we surely want him to be good and better. As ardently as we would want a beloved who has fallen ill to recover health, so would we want him to recover morally when he has fallen. If an apology is a step in the direction of moral regeneration, we would expect it from those we love. But, let me



add quickly, the expression of regret, "seliha" -- "I am sorry" is by no means full and valid repentance. Seliha does not specify our wrong doing. 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" is derived from the ancient Acadian word which means "sprinkle, perfume, de-odorize." It suggests the easiest way, the most popular method of trying to repair a disturbed relationship. Seliha, pardon me, excuse me, I'm sorry -- let's be friends again and forget the whole thing. It invites a 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 to someone, "pardon me," seliha! There must also be a change -- a drastic change within the offender, to raise up 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 word 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 our weakness, 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. It may mean the separation of a 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 the wrong which we condemn in our business dealings, in our occupational practices and in our personal relationships.

Our Selihot service is always preceded by "Havdalah" -- the ceremony of separation. In the profoundly meaningful Havdalah blessing we are bidden to separate  
between the holy and the profane  
between light and darkness

between Israel and the nations  
between the Sabbath and the week  
between the holy and the profane

Clearly the prayer reminds us of what is distinctly human. Together with all other animals we affirm the power to distinguish between light and darkness. Man is no different from animals, in fact probably inferior to animals in his capacity of distinguishing physical and material differences. Many animals can see and hear better and have a more sensitive awareness of touch. But, in the realm of moral and spiritual distinctions, we human beings stand alone. Only we can separate between holy and the profane, between good and evil.

You can write the whole progress of civilization strictly in terms of our growing power and inclination of making such distinctions.

Selihot, the expression of our regrets, very properly is only a beginning, <sup>a first step</sup> an introduction to the job of that final sorting out within between good and evil which is the ultimate achievement of repentance.



It takes a very sustained effort to actually separate and expel all that is corrupt and wrong within us. But this is what we're challenged to do <sup>during the approaching High Holy Days.</sup> We are to improve God's world by beginning with ourselves. We are to listen attentively to "the still small voice" which, a wit once said, makes you feel still smaller. Only big people can do it.

AMEN



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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 to someone, "pardon me," seliha! There must also be a change -- a drastic change within the offender, to raise up 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 word 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 our weakness, 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. It may mean the separation of a 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 the wrong which we condemn in our business dealings, in our occupational practices and in our personal relationships.

Our Selihot service is always preceded by "Havdalah" -- the ceremony of separation. In the profoundly meaningful Havdalah blessing we are bidden to separate  
between the holy and the profane  
between light and darkness  
between Israel and the nations  
between the Sabbath and the week  
between the holy and the profane

Clearly the prayer reminds us of what is distinctly human. Together with all other animals we affirm the power to distinguish between light and darkness. Man is no different from animals, in fact probably inferior to animals in his capacity of distinguishing physical and material differences. Many animals can see and hear better and have a more sensitive awareness of touch. But, in the realm of moral and spiritual distinctions, we human beings stand alone. Only we can separate between holy and the profane, between good and evil.

You can write the whole progress of civilization strictly in terms of our growing power and inclination of making such distinctions.

Selihot, the expression of our regrets, very properly is only a beginning, an introduction to the job of that final sorting out within between good and evil which is the ultimate achievement of repentance.



It takes a very sustained effort to actually separate and expel all that is corrupt and wrong within us. But this is what we're challenged to do. We are to improve God's world by beginning with ourselves. We are to listen attentively to "the still small voice" which, a wit once said, makes you feel still smaller. Only big people can do it.

AMEN



WHAT OF THE NIGHT?

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

Eve of Rosh Hashonah  
September 8  
1972

Has it ever happened to you that, travelling on a bus or train, you temporarily lost track of time and place until you suddenly bestirred yourself and asked almost aloud: "Where am I?" What is the time?"

This starting hour of Rosh Hashonah is one of these moments of awakening. A year has gone by. Our attention has been distracted by all sorts of trivia. For long stretches of time we kind of drifted with the flow of events -- and now, suddenly, we all want to know: "Where are we? What is happening to the world? Have we missed our destination? Are we still going in the right direction?"

The mood of this moment of awakening is reflected in a mysterious passage in the Bible. No precise date is available for the incident which I shall describe. We only vaguely know the area, an exposed border-outpost, guarded day and night by armed guards. The people living there are understandably tense and worried. It is a very dark night and uncertainty hangs in the air. Someone shouts to the watchman:

שׂוֹמֵר מַחֲנֵה לַיְלָיִם שׂוֹמֵר מַחֲנֵה לַיְלָיִם

"Watchman, what of the night? Watchman, what of the night?"

From an unseen spot a voice answers: מָחָר בֹּקֵר וַיָּסֵךְ לַיְלָיִם

"The morning cometh and also the night." (Isaiah 21.11)

It is a puzzling, enigmatic answer, as promising as it is threatening.



We, too, are facing perilous times. We are on the border of the New Year, at the edge of the unknown. Dark and hidden is the future and we turn to the eternal Watchman, the guardian of Israel "who neither slumbers nor sleeps" --

"WHAT OF THE NIGHT? HOW LONG SHALL FEAR AND GLOOM HOLD US IN THEIR GRIP?"

### 1. Munich

Barely two weeks ago, with the grand opening of the Olympic Games in Munich, Germany, the dominant voice of history seemed to say "morning cometh." Something very beautiful and promising was happening. Over 80,000 enthusiasts from all over the world watched the impressive opening ceremonies of the Olympic Games and many millions saw it on their television screens. Ancient and modern symbols stirred the imagination. The torch bearer, whose arrival marked the beginning of the Olympics, reminded us of the first such contest in ancient Athens in 776 B.C.E. The Greek Olympic Games at their height drew no more than 285 athletes from ten nations. This year, 7,000 young people, representing the flower of the youth of 121 countries from all continents were convening at Munich. The world has grown and so have the distinctions and differences, the divisions and the conflicts. All the more important was this demonstration of international fellowship. Of this the Psalmist sang in the familiar words:

"Behold how good and how pleasant it is

For brethren to meet together in unity." (Psalm 133)

Black and white, Jew and gentile -- lovely young men and women were celebrating youth and beauty and determined to create within the framework of sportsmanship an example of the international human community.

Two weeks ago, if anyone asked, "Watchman, what of the night?" -- the world's answer was:

"Morning cometh!"

The Olympic torch had kindled a new and radiant hope in the possibilities of human co-existence and friendship.

There was another symbol which intensified our optimism, a symbol which spoke directly to the Jewish people, to the survivors of the holocaust: the city of Munich then and now! Munich, where Adolf Hitler used to assemble his goose-stepping storm troopers with swastikas flying from every flagpole, Munich, the former spiritual capital of the vilest racism, had turned into the center of international and inter-racial amity. Munich, 1972, which applauded the Israeli team carrying their banners with the Star of David upon the blue and white, was determined to wipe out the memory of Munich of the 1930's and 40's when the Star of David upon a patch of yellow was the Nazi target for beating, torture, shooting and gassing.

A memorial service for all the victims of Nazi persecution in Dachau, attended by thousands of Olympic athletes, was meant to underscore the fact that the night of hatred had ended and a new day had dawned.

This hope, such as it was, was short-lived. True, Hitler was dead. The Nazi party belonged to history. But, hatred still remained. Forty-eight hours ago newspapers published the photographs of ~~eleven~~ <sup>eleven</sup> Israeli athletes who were gunned down in cold blood by their Arab captors. Among them, ~~Moshe~~ <sup>Moshe</sup> Weinberg, married only ten months, father of an infant child



whom he had barely had time to lay eyes upon, -- a man whose greatest ambition was to befriend Arab athletes at the Olympics..... David Berger, a 26-year old lawyer from Shaker Heights in Ohio, whose dream had been to become an Israeli..... Mark Slavin, an 18-year old immigrant from the Soviet Union who had been in Israel only three months.

These and their Israeli comrades are now mourned by us in David's lament for fallen heroes:

"The lovely and the pleasant  
In their lives, even in their death  
They were not divided.  
They were swifter than eagles  
They were stronger than lions." (II Samuel 1.2)

We lament also the fallen hope of weary mankind who had anxiously cried out, "Watchman, what of the night?" and who, for two beautiful fleeting weeks, had really believed that morning had come -- but soon also came the night.

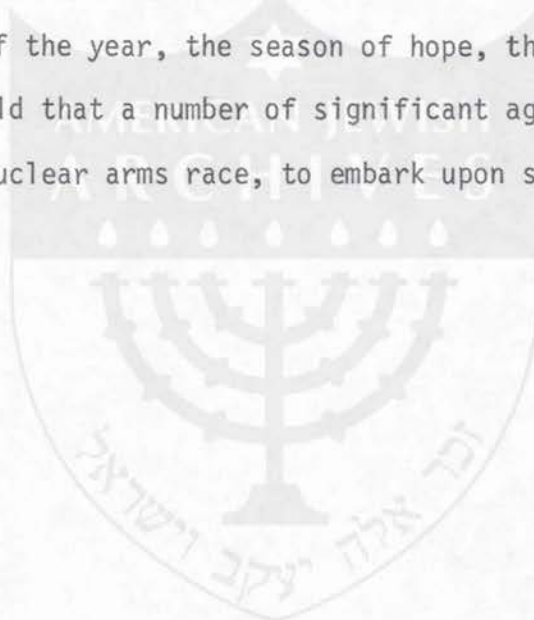
My friends, let no one say that what happened at Munich was just another act of violence in a violent age, -- and what can you expect when Arabs and Israelis are constantly fighting.

The terrorist attack represents something totally new and unprecedented in the chronicle of human conflict. This was a desecration of one of the few remaining sanctuaries for peace and hope in the world. This was an assault upon people who had come there as messengers of peace. It was not only the killing of men, but the killing of a dream. The Arab terrorists, their allies and protectors, have placed themselves outside the pale of

civilization. Since they will not stop at anything, the organized world community must stop them.

## 2. Moscow

There was another historical moment this year which kindled high hopes that have turned sour. The President of the United States, in a bold reversal of his long-standing role as the world's leading antagonist of Communism, visited China and the Soviet Union. It was in the springtime of the year, the season of hope, that President Nixon reported to the world that a number of significant agreements, agreements to halt the nuclear arms race, to embark upon scientific cooperation,





to engage in greater cultural exchange, to walk together more freely as fellow human beings.

When I arrived in Israel in July, I found a state of euphoria. Hopes ran high for a normalization of relationship with Russia. For the first time in 50 years, the anxious query of three million Russian Jews, "Watchman, what of the night?" -- could be answered:

"Morning cometh!"

Did not the Soviet Union open the door of emigration a little wider? Was not the number of Jews who left Russia for Israel in June the highest ever in any single month?

Morning came -- but also the night. Suddenly our joy has turned into sadness. All of a sudden a stupendous price has been levied as body tax upon every educated Jew who wants to leave the Soviet Union. The new decree, which is already in force, has not yet been published because the Russians first want to test the reaction of world opinion. Before we react ourselves, let us try to understand the new Soviet policy on Jewish emigration. Is this just another tactic in Russia's long conflict with Israel? By cutting off emigration, is the Soviet Union trying to block Israel's hope for growth?

Such an explanation is sheer rubbish in view of the fact that Russia is not barring emigration to Israel but rather trying to make a huge profit by it. The Russians have discovered the Jews could be good merchandise. Their latest human price list quotes the value of an educated Jew at about \$23,300. We are back to the moral level of the

closing years of World War II when Hitler's legions offered to trade Jews for trucks.

The Communists have maintained all along, on the basis of their philosophy of dialectic materialism, that the human being is nothing but an economic quantity. This represents the ultimate degradation and de-sanctification of the human being. If this view prevails in our world, if Russia can do this with impunity and other governments come to treat their citizens likewise, you can kiss good-bye all the personal freedoms and all the so-called inherent rights of man which were asserted in our American Declaration and which, at least on paper, are proclaimed in the United Nations Declaration on Human Rights. The sum and substance of everything we stand for as Jews and which we solemnly reaffirm today and whenever we hold a religious service is in direct confrontation with this Communist philosophy of man. When we declare God to be our King, we deny in the same breath that the state owns its citizens body and soul. What is at stake is more than politics, more than Israel: the dignity and freedom of man! If Judaism, if the major religions, if the so-called moral forces in the world today, do not react to the Russian edict which would merchandise human beings as an item of international trade, then we are all morally and spiritually bankrupt. If the civilized world truly abhors air piracy and sky-jacking for purposes of extortion, how can it tolerate the Russian scheme against Jews which commits the crime of kidnapping and blackmail as a national policy?



There are certainly many other troubling issues to which we would turn our attention on an evening such as this. We are deeply troubled by our own spiritual delinquency, by a deepening Jewish illiteracy, by the erosion of marriage and family standards, by the rise of crime, by the pollution of our country's political morality. We are bewildered by a national election campaign in which we are given the disquieting choice between a national policy of benign neglect on the one hand and the rhetoric of utopianism on the other. As a consequence, we see a massive deterioration of public confidence in the political process and a decline of credibility affecting all parties and political leaders. These are some of the issues which surely deserve our searching concern this year and I hope to do so in the months to come -- yet, surpassing all these important issues is the one on which hinges the life and death of the Jewish people in our time. What happens to three million Jews is this year's number one issue for us.

Here are we -- and they are across the Russian border. We are safe, prosperous, happy, free. We cannot share our good fortune with them. But, we can fight for their human rights!

Remember the lesson of 3,000 years of our history: the destiny of one community before long becomes the destiny of all Jewish communities.

The Russian novelist, Aleksander I. Solzhenitsyn, in his Nobel Prize acceptance speech, signalled to the free world the kind of response which must be made to Russian oppression. Said Solzhenitsyn:

"The timid civilized world has found nothing with which to oppose the onslaught of the sudden revival of bare-faced barbarity other than concessions and smiles."

The time for restraint is over. The time for timid waiting is over -- and the time for smiles of friendship has not yet come. If we allow our brothers in the Soviet Union to be treated like slaves, we would, ourselves, sink into a slave mentality.

I ~~cannot agree with~~ <sup>deplore</sup> Meir Kahane's threat, in the name of the Jewish Defense League, to kidnap Russian diplomats in America as retaliation for the Soviet mistreatment of Jews. But silence, indifference, inaction are even less acceptable.

In all public controversies, we at Washington Hebrew Congregation generally have avoided public display and marching in the street. In the past, we usually favored the quiet, judicious approach of persuasion which is the correct approach for a time blessed with the daylight of reason. For a short moment last spring it seemed that anew morning had indeed dawned for Russia. But, today we see that night has fallen again upon that land. Refinement and sophistication are not an adequate response to the raw brutality of Soviet tactics. Lives are at stake. Our survival is on the block.

The time has come for Washington Hebrew Congregation to come out into the open, to be seen and to be heard, together with fellow Jews of all branches of Judaism.

Last night, I attended a dinner for a very select group of scholars and high government officials. A prominent former secretary of the President's cabinet walked up to me, shook my hand and said: "Rabbi," "I want to express my deepest sympathy to you." For a moment I wondered, whom did he refer to? Then, it suddenly became clear; he could only have referred to the 11 slain Israelis. He fully identified me, an American Jew, with my Israeli brothers. In his eyes, we were one family. WE ARE SEEN AS ONE PEOPLE BY OUR FRIENDS AND

SURELY BY OUR ENEMIES. What happens to Jews in Israel and to Jews in Russia, for better or for worse, is part of our own destiny. We must therefore act as one people.



### 3. An Action Program

So, what can we do? In the first place, we must again and again express our will as citizens. We must not let our government, from the President on down, do business as usual with the Soviet Union. As long as Moscow persists in a policy of collective crime against our people, there must be fewer of our votes in favor of treaties and transactions with the Soviet Union. Our congressmen, our senators, the White House and all the media which reach public opinion, including the open street, must feel our indignation and, we should hope, also the indignation shared by morally outraged persons of every creed and color. I believe that Americans are a compassionate people. I believe that our fellow citizens will support our struggle if only they were better informed of the plight of Russian Jews, if they knew as we know that the mere expression of a Russian Jew's wish to join his family abroad is sufficient cause for instant dismissal from his job, harrassment, trial for treason and, if not imprisoned, to be literally thrown into the street to live in the limbo of being able to neither work nor leave until ransomed by our people outside the Soviet Union.

There is a second line of action for which we must be prepared. Every public appearance of a Russian official or visitor should be turned by us into a time for legal yet vigorous protest. At every international conference, at every exhibit arranged by the Soviet Union, at every performance of Russian artists, there must be some appropriate expression by us which would challenge Russia's barbaric treatment of Jews.

Two weeks ago, the U. S. Navy Secretary, John W. Warner, proposed a reciprocal arrangement by which Russian warships would be welcomed in American ports. If this ill-timed proposal is to be adopted, I should hope that an outpouring of protestors would give the Russian Navy a hot reception.

The opposite of love is not hatred but indifference. Indifference is the deep-freeze of all human relations. The call to battle against Russian oppression is really a call to overcome our inertia and our indifference. It is a passionate plea for brotherhood in action.

#### 4. Morning Will Come

"Watchman, what of the night?"

The morning has come and gone -- how long lasts the night?

This year's Rosh Hashonah falls on a Sabbath. It prompts the question, what good is the synagogue? What good are our prayers, Sabbath after Sabbath, in response to all these crimes against humanity? How effective is religion in dealing with the sins and brutality and oppression in all of their devilish variety?

Eli Wiesel tells the following story:

Once a saintly rabbi came to a town as wicked as Sodom. He knew the full depth of their depravity, yet undaunted he preached to the people:

"Please do not be murderers. Do not be thieves. Do not be silent and do not be indifferent."

He went on preaching day after day. Few, if any, listened to him. However, he persisted in his preaching for many years. Finally, someone asked him:



"Rabbi, why do you do all that? Don't you see it is of no use?"

He answered:

"You might be right; it may be of no use; but I will tell you why I go on preaching and praying. In the beginning I thought I had to do so in order to change them. Now I know that I must scream and shout, I must preach and pray so that they should not change me."

When the night of barbarism descends upon large portions of mankind, it is all the more important we preserve something of the light within our hearts which, some day, will break forth as a new and beautiful morning for all humanity.



WHAT OF THE NIGHT?

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

Eve of Rosh Hashonah  
September 8  
1972

Has it ever happened to you that, travelling on a bus or train, ~~mind became fully absorbed in some daydream so that~~ you temporarily lost track of time and place until you suddenly bestirred yourself and asked almost aloud:

"Where am I? What is the time?"

This starting hour of Rosh Hashonah is one of these moments of awakening. A year has gone by. Our attention has been distracted by all sorts of trivia. For long stretches of time we kind of drifted with the flow of events -- and now, suddenly, we all want to know:

"Where are we? What is happening to the world? Have we missed our destination? Are we still going in the right direction?"

The mood of this moment of awakening is reflected in a mysterious passage in the Bible. No precise date is available for the incident which I shall describe. We only vaguely know the area, an exposed border-outpost, guarded day and night by armed guards. The people living there are understandably tense and worried. It is a very dark night and uncertainty hangs in the air. Someone shouts to the watchman:

"Watchman, what of the night? Watchman, what of the night?"

From <sup>an</sup> unseen spot a voice answers:

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It is a puzzling, enigmatic answer, as promising as it is threatening.

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These and their Israeli comrades are <sup>now</sup> mourned by us <sup>in</sup> David's lament for fallen heroes:

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THE SABBATH KEEPS ITS KEEPERS

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

Eve of Yom Kippur  
Sunday, September 17  
1972

A charming legend dwells on a decisive moment in Jewish history. When our forefathers reached the borders of the promised Land, after forty years of wandering in the wilderness, there was one more barrier, one more obstacle to overcome: the River Jordan. The transportation of the Holy Ark across the waters of the River Jordan created a special problem because, according to the Law of Moses, the Ark had to be carried manually. How would the priests manage to do it without drowning and without sinking the Ark to the bottom of the river? The problem was solved in a surprising manner. When the priests entered the swift currents of the River, the Ark turned out to be more buoyant than the priests. According to Rabbi Berechiah

וְהָיָה כִּי יִכְלְמוּ אֶת הַיָּם וְהָיָה הָאָרְכָּה  
לְפָנֵינוּ כִּי יִכְלְמוּ אֶת הַיָּם וְהָיָה הָאָרְכָּה

"THE ARK CARRIED ITS CARRIERS" (Shemot Rabbah 36.4)

The incident illustrates the value of religion. If you take hold of your faith and willingly bear the burden of its responsibilities, there will come a time when the burden of religion will be a life-saving raft; it will carry you safely across the turbulent waters of life.

Apply this to <sup>the cornerstone of our religious system</sup> ~~one of the most ancient religious burdens~~, the Sabbath Day. With its curb on work and travel, plus other rules and restrictions, the first impression of the Sabbath has always been that of a troublesome burden. But, those of us who keep it and make the necessary sacrifices, discover that the Sabbath does more for us than



we do for the Sabbath.

~~השבת נאמרה אצלנו~~

~~The Sabbath upholds those who uphold it.~~

~~The Sabbath upholds those who uphold it.~~

Even as the Ark carried its porters across the waters, so the Sabbath has kept its keepers. This,

or as the old Hebrew saying puts it:

the modern Hebrew writer, Ahad Ha-am, said in his often quoted statement:

"More than Israel has kept the Sabbath, the Sabbath has kept

Israel." ~~based no doubt on the much older Hebrew saying~~

The SABBATH KEEPS ITS KEEPERS ~~יוניע ניע יניע נאע~~

There are at least three major problem areas of modern life which can be negotiated much more successfully by those who are keepers of the Sabbath.

1. Influence on Home and Family Life

Highest on our list of priorities are the home and the family. The troubled family is the immediate cause of every social problem, including crime, ~~many forms of mental illness~~ and moral decay. In the

last several decades the juvenile crime rate has jumped five times faster than the population increased, largely because of major breakdowns

in the area of family life. What we don't understand precisely why our family life is falling apart and why even those that stay together are less effective in shaping the character of the young. Where lies the weakness of the American family?

This Dr. Abraham Heschel has tried to explain:

"The heart of the Ten Commandments is to be found in the words, 'revere thy father and thy mother'."

Without profound reverence for father and mother, our ability to observe the other Commandments is dangerously impaired. The problem we

face, the problem I, as a father, face is why in the world should my children revere me?

The big question we must answer is: Do our lives command respect?

The Jewish humorist, Shalom Aleichem, said that he had two mothers: a weekday mother, who was an unattractive poor old woman, and a Shabbes mother, a beautiful queen. The Sabbath did not really change the faces of our people., but changed their attitudes and feelings towards each other. What a difference it would make to our family life, to the stability of marriage, if there were one day in seven on which nothing is allowed to interfere with the endeavor of finding joy in one another.

Within this past year, newspapers reported the following local family tragedy. A 28-year old government official, the executive secretary of the President's Cost of Living Council, with a brilliant career ahead of him, returned to his Washington suburban home very late after a long day of work at the office. Once again he brought home a thick briefcase of more work for after supper. He slumped down on his living room couch to rest. While he was asleep, his wife walked over, put a bullet in his head and then killed herself with the same hand gun. The newspapers quoted neighbors as saying that she had been complaining for a long time about her husband's seven day work week.

Clearly, the wife committed an atrocious crime. But, the husband was not innocent either. It is maddening to have to live with a spouse who has turned into a stranger. To be neglected in marriage is to be rejected.

cont.  
next page



Few are the marriages which are ruptured by a single major offense. Far more often, marriages die of emotional starvation because nothing, or not enough, is being done in a positive way to sustain the relationship. Far worse off than those who fight all the time are those couples who have less and less to do with each other.

One of the stories of the Jewish tradition is that it created a life-style in which family relationships may be purified and renewed.

*Omit* The Talmud tells us of Rabbi Joshua ben Hananiah who was once honored by the visit of the Roman emperor at his home. Hananiah served his guest a Sabbath meal. Evidently it could already be said of Romans that they did not have to be Jewish in order to like Jewish food. The emperor was profuse in his thanks and asked:

"What gives your meal such a delicious taste?"

Joshua ben Hananiah replied:

"We have a spice called 'Sabbath' which lends to our food a special aroma."

"Will you give me some of this spice?" asked the emperor.

Rabbi Joshua answered:

"He who observes the Sabbath will sense its aroma in all his meals on the Sabbath day." (Sab. 119a)

*Omit*

What makes for the charm of the Jewish home on the Sabbath? The mandatory early arrival of family members in preparation for the festive meal; children and parents sitting down together, well groomed and well dressed; flowers on the table, the warm glow of candles, the cups brimming with wine and the few moments of sanctity shared, as

benedictions are recited, voices join in singing and parents bless their children and <sup>all</sup> ~~then turn to each other and~~ exchange affection.

The old legend tells that when a Jew returns home from the synagogue, he is accompanied by an angel. Perhaps we're stretching the imagination a little if we identify the angel as his wife, -- but, indisputably, the Sabbath home observance has magic. It weaves a spell around the participants and tenderizes and glamorizes the whole family. It creates a setting ~~from~~ conducive to the renewal ~~and intensification~~ of love between husband and wife and between parents and children.

The Sabbath never allowed husband and wife to become totally estranged; if they drifted apart during the week, the Sabbath gave them a chance for re-discovery; ~~it was their focus of renewed love and respect.~~ No method designed by man has ever matched the Sabbath as a means of endowing the home with dignity and spiritual warmth.

~~1. Sabbath is the focus of renewed love and respect~~

The Sabbath keeps its keepers. Families that take the trouble to hold on to the Sabbath, are themselves more firmly held together by it.

## 2. Relief From Tension

~~If we were to nominate the most pathetic man of the year, the choice would clearly fall on Sen. Thomas Eagleton.~~ <sup>All Americans</sup> Regardless of party affiliation, ~~we all~~ experienced shock waves of emotion, disenchantment and then deep sympathy <sup>for Sen. Thomas Eagleton</sup> for a man of very considerable ability and promise who appeared to be politically destroyed by the disclosure of a history of mental illness. Whatever Eagleton's future may be, he



has already unwittingly done much for our country by calling attention to the magnitude of the nation's mental health problem.

I shall spare you all the detailed statistics except for a brief summary of the facts. One out of 12 persons now alive in this country will spend some of his lifetime in a mental institution. In big cities, at least ten percent of all persons you meet are acutely suffering from a well defined mental disorder. More than half of all hospital beds in the United States are presently occupied by mental patients, not counting the ~~very large number of~~ people being treated by psychiatrists in private therapy.

Did you hear about the classified ad which appeared in a Los Angeles newspaper in the column of "positions wanted:

Man, intelligent, 8 years of college, thirty-five, married and three children, desires opportunity to prove ability in legitimate creative position which will pay sufficient salary to enable him to afford/psychoanalysis.

~~The most common mental disorder for which~~ Annually some 8 million Americans are being treated <sup>for what</sup> is known as nervous breakdown, nervous exhaustion or mental depression. Thomas Eagleton's biography is typical for a large number of those who succumb to it. He was always an intense, hard-driving person who tended to over-drive himself. After Amherst and Harvard Law School, he plunged into politics. ~~At the age of 31, he was the youngest State Attorney in Missouri; at 35, the youngest Lieutenant Governor.~~ Newsweek's Washington bureau chief drew the following statement from Eagleton: ~~Said the Senator~~

~~In the interviews~~

"I have made politics more than a career. It is my whole life's blood. I eat politics, I sleep it, I breathe it, I'm all consumed by it. I don't play golf. I don't play much bridge any more. . . . I don't putter around the yard on weekends. And with the exception of an occasional book on baseball, I read nothing but political biographies-- Huey Long, Churchill, Mussolini." (Newsweek, August 7, 1972, page 19)

I wonder how many in our Congregation could put themselves into this statement, replacing only the word "politics" with <sup>a</sup> reference to their own occupation. There must be <sup>more than</sup> just a few <sup>among us</sup> who <sup>think</sup> talk & dream of nothing but their legal cases, or medical practice, or business, or position, whatever it may be.

Such men are well on the way to self destruction. Every man on a treadmill has his breaking point. As Robert Louis Stevenson suggested:

"He sows hurry and reaps indigestion."

The pace that kills is the pace that never changes. My good neighbor, Admiral Arleigh A. Burke, once issued a formal order in his capacity as Chief of Naval Operations, directing high ranking officers not only to take their full vacations but also to absent themselves from their desks on occasional mornings and afternoons in order "to break the stresses and strains of their positions." Admiral Burke argued that their physical survival depended upon "interrupting the bombardment of stress impulses at frequent intervals."

I once copied from the desk of a business executive an anonymous prayer which I saw there, laminated and framed. It was entitled simply

Omit

Omit



DESK PRAYER

"Slow me down, Lord; ease the pounding of my heart by the quieting of my mind. ~~Steady my hurried pace with the vision of the eternal reach of time.~~ Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory.

Teach me the art of slowing down, to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Remind me that the race is not always to the swift, that there is more to life than increasing its speed."

A brochure of the National Association for Mental Health, entitled "How to Deal with your Tensions," lists the following among its eleven rules:

Escape for a while: when things go wrong, it helps to escape from the painful problem for a while.

But where shall we escape to?

For us Jews the Sabbath has always been <sup>↳ welcome change of pace,</sup> a psychological retreat and shelter. The word שבת literally means "rest" and there is no rest and relief as healing as 24 hours without pressure, without needing to prove yourself a success, without deadlines, without chasing bargains, without having to do anything -- a day of truce and peace.

But why must it be the Jewish Sabbath? Won't Sunday or any other day-off do?

The social scientist, Lewis Mumford, himself a Christian, had this to say about the American Sunday:

"Sunday as a day of rest has now become another day of busy work, filled with amusements and restless diversions not essentially different from the routine of the work week. We continually activate leisure time instead of letting all work and routine duties come serenely to a halt."

What we need is not merely an occasional switch from work to so-called recreational "activity," but a withdrawal from activity altogether, at least some time of the week, a withdrawal into the world of relaxed privacy, quietness and reflection.

Chesterton, in his autobiography, expressed amazement at people who can't sit still, doing nothing:

"I feel as if I had not yet had enough time to unpack even one tenth part of ~~the~~ <sup>the</sup> luggage of my life and thoughts. For my own part, I never can get enough 'nothing to do'."

I suspect, friends, that what makes us run so much is a basic lack of self respect. We seem to despise our own inner life. <sup>Why do we begrudge ourselves time for privacy, for growth in</sup> personal depth and inner tranquility, ~~requires a full day of privacy.~~

I suggest to you, if anyone disturbs your Sabbath, answer with Robert Paul Smith:

"Excuse me, but I have an appointment with myself to sit on the front steps and watch the grass growing."

Strict Sabbath rest is not our gift to God, but God's gift to us:

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

"The Sabbath keeps its keepers." The Sabbath keeps mentally fit those who rest body and mind on the Sabbath day.



### 3. The Search for Significance

For the last several years, Americans have chosen highly visible forms of self expression. Never before have so many buttons, patches and bumper stickers been on display. One car has been reported with a sign stuck to its bumper:

"Don't follow me. I'm lost."

~~We do not yet have a united front of lost souls, but its potential~~

~~membership is enormous.~~ There are two kinds of going astray: the generation that wandered in the wilderness for forty years often lost their way but never their goal. They kept looking for the Promised Land and reached it in the end. The other kind of going astray is to lose not only the way but also your aim, your goal, your purpose. This is not confusion, but tragedy: "For him who has no port to sail to, all winds are unfavorable."

Those who fall into this category live adrift in aimlessness. <sup>Many become</sup> ~~Some~~ drop-outs <sup>among them</sup> ~~forming~~ a steadily increasing number of the most privileged ~~groups,~~ thousands of gifted, sensitive college students and, surprisingly, quite a few adults and middle aged persons who, after "making it" in their vocations and enterprises, have run out of steam. They are spiritually drained, bored to the point of desperation, holding themselves and their work in contempt.

A sprinkling of these lost souls are drawn to exotic cults which are preached by various visiting gurus. Others try to relieve their inner ache on the psychiatrist's couch -- if they can afford it. However, there is little psychiatry can do for them. The eminent therapist,

Carl Jung, said:

"The central neurosis of our time is emptiness."

It is a sickness of the soul, spiritual starvation.

It is also reflected in the writings of our popular novelists and playwrights. The dominant theme ~~of modern literature in the~~ ~~modern world~~ is the ~~theme of~~ absurdity, the meaninglessness of it all.

Hemingway in "Death in the Afternoon" said:

"I live in a vacuum that is as lonely as a radio tube when the batteries are dead and there is no current to plug in to."

Eugene O'Neill in "Long Day's Journey into Night" mirrors the despair at life's emptiness:

"Life's only meaning is death."

These and ~~a long list of~~ other artists ~~(representing the theater,~~ ~~the poetry and the fiction of the absurd)~~ illustrate the decadence of western culture. Together collectively they are saying:

"Don't follow me. I'm lost."

There has been a steady crumbling away of our values. Kingman Brewster of Yale University stated the problem concisely when, at commencement exercises, he compared the Class of 1941, in which he graduated, with students of this decade:

"We were skeptical of ends without means. As we look at you, we see the specter of means without ends, power without purpose."  
(Life, June 21, 1963)



This is our problem: "Means without ends, power without purpose."  
We ~~see~~ <sup>are</sup> the best-fed, ~~the~~ best-housed, ~~the~~ best-educated generation wondering whether anything really matters.

We should be grieved over the spiritual emptiness of so many, but not surprised. Values and purposes of life do not grow on trees nor do they come in handy packages.

In the western world only one people ever succeeded in vacating a major place for the cultivation of moral and spiritual values by the rank and file. We Jews, for nearly 30 centuries, accustomed ourselves to devote one seventh of our life, one day out of seven, to the clarification of purpose rather than the acquisition of means.

What national parks are doing for the preservation of America's scenic beauty, the 52 Sabbaths of the year are trying to do for the preservation of all that is good and beautiful in ~~moral~~ <sup>Jewish</sup> values, beliefs and ideals. During the six days of the week, we cannot help but pollute some of our idealism. ~~Of~~ Of necessity, all sorts of compromises file away our principles. But, the seventh day is Israel's day of spiritual ~~rest~~ <sup>regeneration</sup>, ~~and~~ purification and re-adjustment of ~~the~~ <sup>the</sup> binoculars of faith to catch again the distant view of ~~that~~ <sup>visions</sup> yet to be fulfilled.

The fourth commandment says: "Remember the Sabbath to keep it <sup>being kept</sup> holy" ~~secret~~ Those who keep the Sabbath are themselves <sup>being kept</sup> more sensitive to the sacred things in life.

~~THE SACRED THINGS IN LIFE~~

The Sabbath keeps alive the moral and spiritual integrity of its keepers.

CONCLUSION

Somewhere in England, in a small country cemetery, stands a tombstone inscribed with 2 lines which ~~sum~~<sup>SUM</sup> up the life story ---and also the tragedy --- of possibly a majority of people in the Western world:

Here lies Henry Spicer  
Born a man, and died a grocer.

Our general way of life, in the lower as well as in the upper classes, tends to reduce people to function. It is a dehumanizing process in the course of which one becomes something of a tool, drained of higher meaning and purpose. It is a condition of spiritual bondage, ~~the "emptiness" which Carl Jung called the central neurosis~~ ~~problem of our time.~~ ~~Whinnian~~

I see the Sabbath as liberation...as the road to spiritual ~~and~~ and meaning.  
*rehabilitation*

When I told my wife that I would be preaching tonight about the Sabbath, not merely as a time to go to Temple, but as a complete day separated from the rest of the week by a special life-style, *Maxine gave me that quizzical look and she said:*

"Josh, I am afraid you are barking up the wrong tree. After Yom Kippur, half your congregation won't even come to another service this year ---and you expect them to ~~get~~ get converted just like that to a full 24 hour day of no work, no shopping, no fixing, no distant travelling ---52 times a year?

I shall tell you what I told her:

My first duty is to ~~those Jews~~<sup>to those Jews</sup> who want to live as Jews.

I believe we have ~~some~~<sup>such Jews</sup> in our congregation, maybe 10, ~~or~~ 100 <sup>500</sup> or more. ~~or 1000. It is my duty to tell them that the absolute truth~~ ~~Sabbath is the cornerstone of the~~ ~~that the Jewish way of life.~~

Even if only one person will listen, I must speak out of my deepest conviction and say that the prevailing way of life in our society ~~is~~ is on its deathbed. A Society which robs ~~the~~ people of the meaning of life cannot endure.



I do not know how America, <sup>at large</sup> ~~in general~~, will recover the values which once gave the nation its <sup>furious</sup> drive and sense of purpose. But I know what Jews must do to be saved from a spiritually sick environment.

If you care for your family life,  
If you care for your mental health,  
If you care for your dignity as a human being, ---  
REMEMBER THE SABBATH DAY AND KEEP IT HOLY

According to a ~~Jewish~~ legend told and retold for many centuries, the 10 lost tribes of Israel are dwelling on the other side of the river Sambatyon. For almost 2 millenia Jewish explorers and adventurers searched for this legendary river. It was supposed to be unbridgeable 6 days ~~of~~ of the week. Day and night, Sambatyon tossed up a barrage of heavy rocks out of its turbulent waters. Only on the Sabbath day the waters of Sambatyon, as if by magic, were at peace, flowing quietly and softly. ~~That was the only day~~ <sup>On that day only</sup> ~~when~~ the traveler could cross over and reach the 10 tribes of Israel.

The legend says this to us tonight:  
Six days a week the Jew is separated from his people and its culture by formidable obstacles. A highly competitive society engages him in the 6-day war for economic survival. The turbulence of life during the week bars the way to reunion with Israel in person and in spirit.

Only on the Sabbath is it feasible for the Jew to cross Sambatyon, to reawaken his Jewish consciousness, to revive the spark of Jewish learning, to restore the feeling of community with fellow-Jews, to return to his people and its ideals. Amen.

THE SABBATH KEEPS ITS KEEPERS

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

Eve of Yom Kippur  
Sunday, September 17  
1972

~~A charming legend dwells on a decisive moment in Jewish history.~~

When our forefathers reached the borders of the promised land, after forty years of wandering in the wilderness, there was one more barrier, one more obstacle to overcome: the River Jordan. The transportation of the Holy Ark across the waters of the River Jordan created a special problem because, according to the Law of Moses, the Ark had to be carried manually. How would the priests manage to do it without drowning and without sinking the Ark to the bottom of the river? The problem was solved in a surprising manner. When the priests entered the swift currents of the River, the Ark turned out to be more buoyant than the priests. According to Rabbi Berechiah

יְהוָה נִשְׂאָה אֶת אֹרְחָיָהּ

"THE ARK CARRIED ITS CARRIERS" (Shemot Rabbah 36.4)

The incident illustrates the value of religion. If you take hold of your faith and willingly bear the burden of its responsibilities, there will come a time when the burden of religion will be a life-saving raft; it will carry you safely across the turbulent waters of life.

Apply this to the corner stone of our religious system, the Sabbath Day. With its curb on work and travel, plus other rules and restrictions, the first impression of the Sabbath has always been that of a troublesome burden. But, those of us who keep it and make the necessary



livelihood. The turbulence of life during the week bars the way to reunion with Israel in person and in spirit. Only on the Sabbath is it feasible for the Jew to cross Sambatyon, to reawaken his Jewish consciousness, to revive the spark of Jewish learning, to restore the feeling of community fellow-Jews, to return to his people and to its ideals.

~~APEN~~



Conclusion

What could be more important to you than the quality of your family life, your mental health and your dignity as a human being fortified by a sense of purpose and significance?

"Remember the Sabbath Day to keep it Holy."

If you keep the Sabbath, it will keep you in turn

Closer to your family

Mentally stronger through rest and retreat

And spiritually re-attached to high aims and values which give meaning to human existence.

This is the holiest night of the year. Sanctify it with one personal pledge between you and God. Choose the Sabbath as a meaningful self expression of your Jewishness. I pray that God may give to each of you life--would you devote one seventh of it to the giver? You will receive more than you give.

May God help you keep the Sabbath for the good of your soul, as the poet said:

Had I but two pennies

With one

I would buy bread to feed my body

With the other,

A flower to feed my soul.

~~AMEN~~



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Apply this to the corner stone of our religious system, the Sabbath Day. With its curb on work and travel, plus other rules and restrictions, the first impression of the Sabbath has always been that of a troublesome burden. But, those of us who keep it and make the necessary

sacrifices, discover that the Sabbath does more for us than we do for the Sabbath.

Even as the Ark carried its porters across the waters, so the Sabbath has upheld those who upheld it.

Indeed, an old Hebrew saying makes precisely such a claim:

שבת שמירה שמירה שמירה

"THE SABBATH KEEPS ITS KEEPERS."

There are at least three major problem areas of modern life which can be negotiated much more successfully by those who are keepers of the Sabbath.

#### 1. Influence on Home and Family Life

Highest on our list of priorities are the home and the family. The troubled family is the immediate cause of every social problem, including crime. We don't understand precisely why our family life is falling apart and why even those that stay together are less effective in shaping the character of the young. Where lies the weakness of the American family?

This Dr. Abraham Heschel has tried to explain:

"The heart of the Ten Commandments is to be found in the words, 'revere thy father and thy mother'."

Without profound reverence for father and mother, our ability to observe the other Commandments is dangerously impaired. The problem we face, the problem I, as a father, face is why in the world should my children revere me?



The big question we must answer is: Do our lives command respect?

The Jewish humorist, Shalom Aleichem, said that he had two mothers: a weekday mother, who was an unattractive poor old woman, and a Shabbes mother, a beautiful queen. The Sabbath did not really change the faces of our people, but changed their attitudes and feelings towards each other. What a difference it would make to our family life, to the stability of marriage, if there were one day in seven on which nothing is allowed to interfere with the endeavor of finding joy in one another.

Few are the marriages which are ruptured by a single major offense. Far more often, marriages die of emotional starvation because nothing, or not enough, is being done in a positive way to sustain the relationship. Far worse off than those who fight all the time are those couples who have less and less to do with each other.

One of the glories of the Jewish tradition is that it created a life style in which family relationships may be purified and renewed. What makes for the charm of the Jewish home on the Sabbath? The mandatory early arrival of family members in preparation for the festive meal; children and parents sitting down together, well groomed and well dressed; flowers on the table, the warm glow of candles, the cups brimming with wine and the few moments of sanctity shared, as benedictions are recited, voices join in singing and parents bless their children and the whole family exchange affection.

The old legend tells that when a Jew returns home from the synagogue he is accompanied by an angel. Perhaps we're stretching the imagination a little if we identify the angel as his wife, -- but, indisputably, the Sabbath home observance has angelic magic. It weaves a spell around the

participants and tenderizes and glamorizes the whole family. It creates a setting conducive to the renewal of love between husband and wife and between parents and children.

The Sabbath never allowed husband and wife to become totally estranged; if they drifted apart during the week, the Sabbath gave them a chance for re-discovery. No method designed by man has ever matched the Sabbath as a means of endowing the home with dignity, warmth and spirituality. *השבת היא המעלה*

The Sabbath keeps its keepers. Families that take the trouble to hold on to the Sabbath are themselves more firmly held together by it.

## 2. Relief from Tension

Only six weeks ago, all Americans, regardless of party affiliation, experienced shock waves of emotion, disenchantment and then deep sympathy for Sen. Thomas Eagleton, a man of very considerable ability and promise who appeared to be politically destroyed by the disclosure of a history of mental illness. Whatever Eagleton's future may be, he has already unwittingly done much for our country by calling attention to the magniturd of the nation's mental health problem.

I shall spare you all the detailed statistics except for a brief summary of the facts. One out of 12 persons now alive in this country will spend some of his lifetime in a mental institution. In big cities, at least ten percent of all persons you meet are acutely suffering from a well defined mental disorder. More than half of all hospital beds in the United States are presently occupied by mental patients, not counting the people being treated by psychiatrists in private therapy.



Did you hear about the classified ad which appeared in a Los Angeles newspaper in the column of "positions wanted" :

Man, intelligent, 8 years of college, thirty-five, married and three children desires opportunity to prove ability in legitimate creative position which will pay sufficient salary to enable him to afford psychoanalysis.

Annually some 8 million Americans are being treated for what is known as nervous breakdown, nervous exhaustion or mental depression. Thomas Eagleton's biography is typical for a large number of those who succumb to it. He was always an intense, hard-driving person who tended to over-drive himself. After Amherst and Harvard Law School, he plunged into politics. Newsweek's Washington bureau chief drew the following statement from Eagleton:

"I have made politics more than a career. It is my whole life's blood. I eat politics, I sleep it, I breathe it, I'm all consumed by it. I don't play golf. I don't play much bridge any more...I don't putter around the yard on weekends. And with the exception of an occasional book on baseball, I read nothing but political biographies---Huey Long, Churchill, Mussolini." (Newsweek, August 7, 1972, page 19)

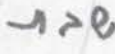
I wonder how many in our Congregation could put themselves into this statement, replacing only the word "politics" with a reference to their own occupation, men who talk, think and dream of nothing but their legal cases or medical practice, their business or position, whatever it may be.

Such men are well on the way to self destruction. Every man on a treadmill has his breaking point.

I once copied from the desk of a business executive an anonymous prayer which I saw there, laminated and framed. It was entitled simply

DESK PRAYER

"Slow me down, Lord; ease the pounding of my heart by the quieting of my mind. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles. Teach me the art of slowing down, to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Remind me that the race is not always to the swift, that there is more to life than increasing its speed."

For us Jews, the Sabbath has always been a healing change of pace, a psychological retreat and shelter. The word  literally means "rest" and there is no rest and relief as healing as 24 hours without pressure, without needing to prove yourself a success, without deadlines, without chasing bargains, without having to do anything -- a day of truce and peace.

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Chesterton, in his autobiography, expressed amazement at people who can't sit still doing nothing:

"I feel as if I had not yet had enough time to unpack even one tenth part of the luggage of my life and thoughts. For my own part, I can never get enough 'nothing to do'."

Strict Sabbath rest is not our gift to God, but God's gift to us:

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The Sabbath keeps its keepers. The Sabbath keeps mentally fit those who rest body and mind on the Sabbath Day.

### 3. The Search for Significance

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"The central neurosis of our time is emptiness."

It is a sickness of the soul, spiritual starvation.

It is also reflected in the writings of popular novelists and playwrights. Their dominant theme is the absurdity, the meaninglessness of it all.

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"I live in a vacuum that is as lonely as a radio tube when the batteries are dead and there is no current to plug in to."

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"Life's only meaning is death."

These and other artists illustrate the decadence of western culture. Together collectively they are saying:

"Don't follow me. I'm lost."

There has been a steady crumbling away of our values. Kingman Brewster of Yale University stated the problem concisely when, at commencement exercises, he compared the Class of 1941, in which he graduated, with students of this decade:



"We were skeptical of ends without means. As we look at you, we see the specter of means without ends, power without purpose." (Life, June 21, 1963)

This is our problem: "Means without ends, power without purpose." We are the best fed, best housed, best educated generation wondering whether anything really matters.

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What national parks are doing for the preservation of America's scenic beauty, the 52 Sabbaths of the year are trying to do for the preservation of all that is good and beautiful in Jewish values, beliefs and ideals. During the six days of the week, we cannot help but pollute some of our idealism. Of necessity, all sorts of compromises file away our principles. But, the seventh day is Israel's day of spiritual regeneration, purification and re-adjustment of the binoculars of faith to catch again the distant view of visions yet to be fulfilled.

The Fourth Commandment says: "Remember the Sabbath to keep it holy." Those who keep the Sabbath are themselves being kept more sensitive to the sacred things in life.

השבת היא יום קדוש

The Sabbath keeps alive the moral and spiritual integrity of its keepers.

### Conclusion

Somewhere in England, in a small country cemetery, stands a tombstone inscribed with two lines which sum up the life story -- and also the tragedy -- of possibly the majority of people in the Western world:

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Born a man, and died a grocer

Our way of life, in the lower as well as in the upper classes, tends to reduce people to their functions. It is a dehumanizing process, in the course of which one becomes something of a tool, drained of higher meaning and purpose. It is a condition of spiritual bondage.

I SEE THE SABBATH AS LIBERATION....AS THE ROAD TO SPIRITUAL REHABILITATION AND MEANING.

When I told my wife what I would be preaching about tonight: the Sabbath not just as a time to go to Temple, but as a complete day, separated from the rest of the week by a special life-style, Maxine gave me a quizzical look and said:

"I am afraid, Josh, you're barking up the wrong tree. After Yom Kippur, half of your congregation won't even bother to come to another service this year -- and you expect them to get converted just like that to a full 24-hour day of no work, no shopping, no fixing, no distant travelling--52 times a year?"

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I believe we have such Jews in our congregation, maybe 10 or 100 or 500 or more.

Even if only one person will listen, I must speak out of my deepest conviction and say that the prevailing way of life in our society is on its deathbed. A society which robs people of the meaning of life cannot endure.

I do not know how America at large will recover the values which once gave this nation its furious drive and sense of purpose. But I know what Jews must do to be saved from a spiritually sick environment:

If you care for your family life;

If you care for your mental well-being;

If you care for your dignity as a human being ---

REMEMBER THE SABBATH DAY AND KEEP IT HOLY.

According to a legend told and retold for many centuries, the ten lost tribes of Israel are dwelling on the other side of the River Sambatyon. For two millenia Jewish explorers and adventurers have searched for this legendary river. It is supposed to be unbridgeable six days of the week. Day and night, Sambatyon tosses up a barrage of heavy rocks out of its turbulent waters. Only on the Sabbath day, the waters of Sambatyon, by strange magic, are at peace, flowing quietly and softly. On that day alone the travelers are able to cross over and reach the ten tribes of Israel.

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livelihood. The turbulence of life during the week bars the way to reunion with Israel in person and in spirit. Only on the Sabbath is it feasible for the Jew to cross Sambatyon, to reawaken his Jewish consciousness, to revive the spark of Jewish learning, to restore the feeling of community fellow-Jews, to return to his people and to its ideals.

AMEN





Conclusion

What could be more important to you than the quality of your family life, your mental health and your dignity as a human being fortified by a sense of purpose and significance?

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Mentally stronger through rest and retreat

And spiritually re-attached to high aims and values which give meaning to human existence.

This is the holiest night of the year. Sanctify it with one personal pledge between you and God. Choose the Sabbath as a meaningful self expression of your Jewishness. I pray that God may give to each of you life--~~Would~~ you devote one seventh of it to the giver? You will receive more than you give.

May God help you keep the Sabbath for the good of your soul, as the poet said:

Had I but two pennies

With one

I would buy bread to feed my body

With the other,

A flower to feed my soul.

AMEN

YIZKOR

"Thou Shalt Be Missed"

Yom Kippur, 1972

The moment of parting is a moment of truth. You can tell the true feeling between people by the way they say good-bye to each other. One of those revealing moments is described in the Book of Samuel (I Sam. 20.18). The young prince, Jonathan, son of King Saul, bids farewell to his beloved friend, David. As they part one from the other, Jonathan says:

THOU SHALT BE MISSED, BECAUSE THY SEAT WILL BE EMPTY.

Of all the things Jonathan could have said to his parting friend, this was the simplest and yet perhaps most meaningful farewell:

We shall notice your absence, the empty seat will not be filled.  
We shall miss you:

Thou shalt be missed, because thy seat will be empty.

It was the tribute of love.

Oh how we would want our departed to hear these words -- "we miss you, beloved ones" -- Is this not the essential meaning of this hour -- an expression of yearning? A sigh with the hope that somehow the souls of our beloved might take notice that their place has not been filled -- that there is still a void in our hearts -- their seat has remained empty. This is more than an hour of memory and yearning; it is also a reconciliation with the dead.

Proverbs says:

HEAR, MY SON, THE INSTRUCTION OF THY FATHER,

AND FORSAKE NOT THE TEACHING OF THY MOTHER...

(Pr. 1.8)



When we think of our departed parents, we find that death has not diminished their influence. In many ways it has only made us more conscious of their worth and loveliness. . . The father whom we battled in our youth, whose instruction we resented, whose old-fashioned ideas we rejected, gradually changes, in retrospect, with the passage of years -- and little by little we realize that maybe what's missing in our life is precisely that parental standard which we once opposed, and old standard but not really obsolete. With growing experience and maturity, we rediscover the wisdom of the father and maybe for the first time are listening to his admonition, but with the ear of memory. And how we tried to escape a mother's ever watchful eye; how embarrassed we used to be by her extreme concern -- those endless questions -- where we were going and what happened and who said what? Yes, then it annoyed us -- but now, how we wish there might still be someone around who cared so much about us and asked these questions again.

You never know what people will miss most -- and what they will best remember you for. An 18-year old boy wrote the following letter after his father died in an airplane crash:

"The last time I saw my dad, he was typing some business letter and I was getting ready for bed. He was bare backed, and as I passed him, I slapped him on the back. In an instant, he grabbed for my ankle. He missed, but I stumbled and nearly fell. I'll never forget the smile that played on his lips as I tripped past. It was the last time I was to see him. . . A smile. That's what I'll remember. To me it is the remembrance of the past 18 years of love and kindness, understanding and patience. A smile is a priceless possession...."

A good question to ask is who would miss us and what for if we, too, suddenly vanished? Our own family for sure -- at least for a while. What would they miss? It is strange that what most men put first in their own scale of responsibility, namely providing financially, rarely gets any mention after the man's death. I have yet to hear anyone in a family say we miss our provider. Soon enough, one way or the other, the financial support rendered by a father is replaced. But the place that remains empty is his place in the heart...guidance, companionship, words of patience, encouragement. It is for these qualities that we are missed most.

Would friends miss us? Would we be missed in the congregation? Is our name linked with the history and achievement of worthy causes? Would we be missed in the wider community? Have we earned a place that cannot be quickly filled? Has there been anything in your life so far that people would remember with a blessing?

How tragic when a life ceases to be of consequence to anyone. Sigmund Freud had the great misfortune of a father who left nothing worth remembering. When his father died, Freud wrote about him:

"His life was over long before he died."

"So teach us to number our days that we may get us a heart of wisdom."

It is never too late to reconsider the life we lead. It is still in our power to vastly increase its value to others, to elevate ourselves in the esteem of the community, to occupy a place in the hearts of people.



The voices of our departed have been silenced, but their lives speak to us -- their examples are a permanent faculty of teachers and as we think of them we know, of course, that what mattered more than anything material they gave us was everything they were and meant to us as persons. . .

Parents, for whose devotion there is no replacement. A husband or wife, whose love and companionship even in memory still strengthen us. Children, whose voices and laughter surpassed all our pleasures. A brother or sister in whose death a part of ourselves seemed to die.

Death is the mysterious revealer of life. It takes away those who are dear to us, but it transforms them in our hearts and in our memories. We see their merits more clearly. We feel their influence more strongly.

SHALL WE, SOME DAY, BE MISSED AS MUCH AS WE NOW MISS THESE, OUR DEPARTED?

A very wise man once said:

"Remember, on the day of your death,  
everything you possess in the world will belong to somebody else,  
But what you are will be yours forever...."

They are not dead who live  
In hearts they leave behind.  
In those whom they have blessed  
They live a life again,  
And shall live through the years. . . .

AMEN

Y. Kypman Seinen 122  
for next year (1972)

Touch on Jewish hypersensitivity  
What will you say? Antisemit. of charges  
A part of Jews once to cut out the  
to be visible Kol Nidre  
to be distinctive.

breathe a sigh of relief  
I don't ~~regard~~ when  
a gentle friend tells me  
that Jews are no different  
from others — I get depressed  
over the loss of our  
Kishinev — became  
Nazi concentration camps.



(2) Sublet Service

Memo:

Cancel Request - Brotherhood!

Invite Joe Lehman to  
Reverse Meeting

Record my response to Wagners Mem:  
I am tempted to respond to all 3 speakers  
but if I cannot resist temptation  
only to - when can I?

J. K. Pappas 1972

Rewrite Neitz Service

Use A Contemporary Service

Reflections on Need to  
Resolve - not postpone  
See file "Time is Now"

See also Jewish Heritage of  
Fall 1971 - article by

Hermon Mevul - on Neitz

Seeh Organizational participants



g h s e m e n 1972

Illusions of our self identity

Kolman



Y.H. Seeman

1972

"The Rape follows After  
the Water bucket"

are we pulling or being pulled? At  
which end are we?  
(Steering or Drifting)  
Rising or Falling)

See Seeman filed under  
(Dec 1944)

MAN

good points on man's  
moral struggle



Saturday Night, Sept. 22, 1973

THE BOOK OF LIFE IN A NEW EDITION

At this time of  
the year

The postal services of all countries in the world, including the Soviet Union, are kept busier than usual ~~because of the~~ because of the additional volume of Jewish New Year's greetings. Across all continents Jews are wishing one another: a favorable inscription in the Book of Life.

The customary greeting <sup>יְרַחֵם אֱלֹהֵינוּ</sup> is based on an ancient myth, <sup>"May you be inscribed..."</sup> to our people already familiar/in the days of Moses. (Ex. 32.32)

This myth with its graphic symbolism of a book into which God inscribes every person for life or for death, conveyed

- 3 ideas:
1. That God, the creator of the whole cosmos is also the author of each individual destiny.
  2. That the totality of life represents a meaningful continuity, like the pages of a book....
  3. Finally, there is an element of fatalism in the original Biblical image of a Book of Life whose sole author is God. He alone decides whether a person's life is to be prolonged or blotted out.

I shall point out to you, shortly, that in the course of centuries Jewish imagination drastically changed the original concept of the Book of Life. But first let me share with you a little known fact in the history of ideas. One of the most enlightened modern minds, Benjamin Franklin, somehow picked up the idea of the Book of Life and fell in love with it. If he didn't get it from the Bible, he may have learned about it from any one of his Jewish acquaintances....Perhaps because Franklin was himself a printer by profession, the analogy of life

with a book held a special charm for this great sage and so, when the time came for him to think about a suitable inscription on his tombstone, he used the metaphor of the Book of Life in the composition of his own epitaph:

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,

Corrcted and amended

by

The Author.

By ~~Franklin's~~ capitalizing the word "Author," the aged Franklin declared himself as a theist --- a believer in <sup>a</sup>God <sup>↑</sup>  
~~of Intelligence, Will and Purpose.~~

We should note, however, that <sup>Franklin's</sup> ~~his~~ epitaph changes the Biblical concept of the Book of Life in 3 significant ways:

1. He sees not one immense Book but rather a library with as many volumes as there are creatures, created or authored by God

2. He believes in progress; --the meaning of life lies in the constant revision and progressive improvement of God's creatures...

3. ~~the~~ ~~modification~~ ~~of~~ ~~the~~ ~~Book~~ ~~of~~ ~~Life~~ ~~concept~~

Finally, Franklin ~~is~~ ~~not~~ ~~the~~ ~~only~~ ~~one~~ ~~to~~ ~~use~~ ~~this~~ ~~metaphor~~



~~Christian tradition~~ draws a sharp distinction between body and soul. The body is like the torn cover of a book in decay, ----food for worms.

There is permanence, however, for the contents ---- the spiritual substance of life. ~~The~~ soul is destined to reappear, in a more beautiful edition, corrected and amended, by the Author, namely God.

You have here an echo of the old Christian idea that ~~what~~ purification and improvement is a process which takes place after death, in the hereafter, and is entirely in God's hands. He is the Author and He reissues ~~the~~ souls, improved and corrected ~~by~~ after death and purgatory.

## II

Now, let us see what ~~has~~ happened to the Biblical concept of the Book of Life in Jewish thought through out the centuries. At a point in time which is difficult to date exactly, the Jewish spiritual vision provided a majestic setting for the Book of Life. God, so to speak, calls into session the Heavenly Court. Judgement is to be passed upon each life, not in an arbitrary fashion, but on the basis of each person's moral record. Since God can outdo any computer, an appropriate judgement for all creatures is ready, instantly, on Rosh Hashana ---however the sentence is suspended until Yom Kippur to give every man a <sup>last</sup> chance to change the moral equation of his life. This idea is expressed in the wording of our New Year's greetings.

Before Rosh Hashanah the greeting is: May you be inscribed for a good year. After Rosh Hashanah, the greeting is changed to "May ~~your~~ your verdict be sealed for a good year."

What is the true significance of this change in the ~~text~~<sup>phrasing</sup> of our New Year's greetings, *one text to be used prior to R. H and another after R. H?*

It allows for human initiative. We no longer see the Book of Life as a symbol of fatalism. It is in man's power to affect God's decision, even while we are still alive, here on earth.

One of the most solemn High Holy Day prayers, after referring to God as Judge, ends with the sentence: But, charity, Prayer and Repentance can change the evil decree.

Man can become coauthor with God ~~of the Book of Life~~<sup>of the Book of Life</sup> in the annual revision. We can, by improving the quality of our conduct, create a new record --- a new set of circumstances from which new consequences would flow. <sup>- or -> new Judgement -</sup>

Both Benjamin Franklin, the progressive child of the Enlightenment, and Post-Biblical Judaism, share an essentially optimistic view of life. But, whereas Franklin, still in line with the Christian tradition sees the decisive improvements in the human soul happening only after death, in the hereafter, -----we Jews, in our typically this-worldly emphasis, consider the improvement of human character possible, realizable --and therefore mandatory -- here on earth.

What a great boost post-Biblical Judaism gives to our dignity as human beings. Life is not a loose-leaf book. Every word, every thought, ~~every~~ deed has permanent significance. All becomes part of the record and the record stands. We cannot erase a single line, --but we are free to add to it. We can always add to the story of our life a new and nobler chapter. This we are challenged to do through the soul-searching

<sup>and repentance</sup> of the High Holy Days. ....We can still repair relationships. We can still offer or accept reconciliation. We can still mellow the bitterness of the heart through apologies. We can still seek to turn an enemy into a friend.



We can still correct the moral balance of our lives by honest remorse, by acts of generosity and by restitution ~~mf~~ for injury and loss we caused to others.

The final sentence which we may add to last year's chapter of our life may make all the difference as to the ethical value of the whole.

So let us, in the solemn days ahead, earnestly work on the revision of our <sup>own</sup> portion in the <sup>Great</sup> Book of Life, ~~\_\_\_\_\_~~ creating out of the self we are, the self we ought to be. Amen.



ROSH HASHONAH EVE  
WEDNESDAY, SEPTEMBER 26, 1973

\* \* \* \*

THE WATERGATE POLLUTION

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

1. Success Mania
2. The Cover-up
3. The Hope

Since time immemorial, Jewish tradition has indicated the chief purpose of our High Holy Days by way of a simple ritual: the change of Torah covers to white and the wearing of white robes by the worshippers. The change to white symbolizes our quest for purity, for the recovery of innocence. Is it possible to trace this custom back in history to a specific event or to a Biblical injunction or text? As a matter of fact, we can. Psalm 51, one of the most explosive documents in the Bible, includes the sentence which associates a moral purge with whiteness as a symbol of purity:

"Have mercy upon me, O God  
Wash me thoroughly from my iniquity  
And cleanse me from my sins.  
For I acknowledge my transgressions  
Purge my with hyssop, and I shall be clean;  
Wash me, and I shall be whiter than snow."

This Psalm has played an important role in history. A curious institution in English law, in force until 1827, granted automatic pardon from a death sentence to any criminal who was able to recite Psalm 51. Historians estimate that nearly one million lives were saved by this remarkable Psalm.



Its author was King David. The circumstances of its composition, hinted at in the opening line, were scandalous:

"A Psalm of David when Nathan, the Prophet, confronted David after he had slept with Bathsheba."

David, the King, first committed adultery and, later, murder by deliberately stationing Bathsheba's husband in an exposed battle position which made his death a certainty.

Psalm 51, which documents the pangs of conscience suffered subsequently by David, has become Judaism's classic model of repentance.

It illustrates the whole psycho-spiritual process of תשובה, return, or repentance, from confession of guilt to shame and mortification and, then, the acid test of repentance which is a true

change of heart: עב סגורו ברוח עי אלהים וכוונת נכון חכם בקיב'י

Create me a clean heart, O God  
And renew a right spirit within me.  
(Psalm 51.12)

Feeling sorry is not enough. Apologies are not enough. If David had said, "I shall never do it again," -- it would have been insufficient. If, by some miracle, David had been able to undo what he did, -- even that would not have been enough to qualify as repentance. A vandal who knocks nails into a wall and then, apologetically pulls them out again, has not yet undone the damage, ~~as long as~~ ~~the~~ ugly marks remain. Purity must be restored. In David's case, the issue was not merely his misdeeds but the rottenness of character which made him act that way. Full

repentance required a spiritual cleansing. His atonement was not complete until he could show a genuine change of heart:

"Create me a clean heart, O God  
And renew a right spirit within me. "

### The Watergate Pollution

Seldom in American Jewish history have we witnessed, as we do this year, the coincidence of our penitential season with a national mood of shame and contrition. There is a universal yearning for purification. Watergate has exposed high crime in the Executive Branch of our government. One by one, officials of the highest rank, up to Cabinet level, confessed to acts which unmask them as liars, slanderers, forgers, architects of deceit, plotters of burglary and conspirators in the obstruction of justice.

We watched the faces of these men on television, hours on end. Some were go-getters, who early in their careers had become eager lieutenants of their older and more cunning superiors. We watched them wilt in the heat of interrogation; smiles turning into grim expressions; silences that said it all. We observed with disbelief strange lapses of memory of meetings, decisions, documents which men of such high responsibility could not possibly have forgotten and which made us react as much with sadness as with indignation.

How humiliating it was for Americans, who had believed all along that our form of government was the finest ever conceived by the minds of men, to see a former attorney general, a big and forceful man,



visibly shrink under questioning, his words becoming slurred, his eyes watering, his face flushed, -- as he, the symbol of law and order, was driven to admit criminal complicity. Nor did corruption stop there. John Dean put it so graphically, "a cancer had grown on the presidency." Strong words, but not strong enough. The truth is that the moral decay which burst into the open through Watergate must have been festering in the nation at large for some time.

Did you, by chance, see the cartoon in the WASHINGTON POST showing two middle-agers talking Watergate politics? Said one:

"Look, Nixon's no dope. If the people really wanted moral leadership, he'd give them moral leadership." *(Wash. Post, Nov. 6, 1972)*

What elements in the moral climate of our country might have encouraged this national tragedy? And if, indeed, it should appear that the malignancy is nationwide, would it be enough to confine the treatment to political surgery at the top? Would it be enough to extract pledges: "never again." Certainly, we cannot heed the president's self serving appeal to the nation to turn away from all this murky business and go on with the important affairs of state. The revelations of Watergate have brought to light grave symptoms. What are the deeper causes of this corruption?

We must face up to a polluted moral environment enveloping America from top to bottom. What we need, as a nation, is a change of heart:

Create in me a clean heart, O God  
And renew a right spirit within me.

Now, let us try to isolate some of the main pollutants of our national life which Watergate has so dramatically unveiled.

### 1. The Success Mania

First of all we must raise the one question everybody has been asking. At the time of the break-in, Nixon's election was practically in the bag -- so, what kind of logic inspired this shabby project? What did they need it for?

The Reverend William Sloan Coffin characterized the scandal by quoting Theodore White's opinion:

"Watergate is like a millionaire kleptomaniac. He's got a million but he still has to have more."

"He still has to have more" -- more and more. How many people do you know who are like that? Does that include you? Do you know where to stop?

We are worshippers at the shrine of what the psychologist William James, called "the bitch-goddess, success." The success mythology, like a religion, has its dogmas:

"Nothing succeeds like success" -- "Nice guys finish last" -- and so forth.

We have all kinds of formulae for success, but what is its real meaning? Very few pause long enough in their hot pursuit of success to even consider the goal they're so desperately trying to reach. And, when they start thinking, "success" means no more than getting ahead of someone else, to outdo, outstrip and out-perform some other person.



Many keep running, long after the race has been won. They are on a treadmill. There is no stopping until they've dropped. It has all the marks of an obsession,<sup>a</sup> mania.

The soul sickness which I have been describing is aided and abetted by the thrust of Western civilization, especially here in America: We falsely identify progress with more and more, faster and faster and ~~without~~-doing tomorrow what we did today. The philosopher, Santayana, analyzed this obsessive acceleration as a sure sign of the loss of life's meaning:

"Modern man redoubles his effort when he has forgotten his aim."

If one of the president's roles is to serve as the nation's moral leader, it must be said that he has led us -- but in the wrong direction! He has presented himself as one of the shining examples of the success mania. His football pep talks, including such gems as "a good loser is one who hates to lose," have fostered a fatal "win-at-any-price" posture which must be recognized as one of the basic ingredients in the Watergate mentality.

Perhaps it would never have happened if our President all along had been speaking to his staff and to the nation in the spirit of Abraham Lincoln:

"I am not bound to win; I am bound to be true,  
I'm not bound to succeed; I'm bound to live up to  
what light I have."

If fidelity to the right, and not a mania for success, had been the leading theme of our political leadership, such gifted young men as John Dean and Jeb Magruder would not have been so easily seduced to sell their conscience for a place on the winning team. Rather late in the game, Dean found out what a relief it was to stick to the plain truth. Appalled by the ballooning toll of dishonesty, he began to see the light. What good was all this so-called "success" of former times when tension mounted and the pace became so hectic that one could no longer stop to smell a flower?

This may well be one of the most important personal lessons of Watergate for all of us: When you become really ambitious for success, calculate what it would cost you, not only money-wise, but in terms of your family life, your friendships, your self respect your ability to enjoy those things money can't buy. This is a time to take stock of the philosophy you live by. What are your values? Has the success mania stolen your heart? Pray as you never prayed before:

Create in me a clean heart, O God

And renew a right spirit within me.

Suppose you're not considered a "success" by prevailing standards. Suppose you are low man on the totem pole and have persuaded yourself that you don't amount to very much. Reconsider your self-image. You may, in fact, have achieved far more than you give yourself credit for. Maybe you qualify as a "success" in terms of Bess Anderson Stanley's justly famous prize winning re-definition of the word "success."



He has achieved success who has lived well, laughed often  
and loved much;

Who has gained the respect of intelligent men and a love  
of little children;

Who has left the world better than he found it,  
Whether by an improved poppy, a perfect poem or a rescued  
soul;

Who has always looked for the best in others and given the  
best he had.

The man in the Bible who had everything, King Solomon, in his  
old age, summed it all up for us:

"The race is not to the swift,  
Nor the battle to the strong"  
(Kohel 9.11)

אין תבונה פארוואן  
אלא אהבוני פארוואן

In other words, winning is not everything.

## 2. The Cover-Up

There are some who believe that the "cover-up" was politically  
and morally more damaging to the nation than the actual crime of illegally  
entering and wire-tapping the democratic headquarters. I believe so, too.  
But, need I remind you that the desire to cover up misdeeds, although  
always futile in the end, remains the most universal human trait?

What do you think Rosh Hashonah and Yom Kippur are all about?  
Both of our High Holy Days are mighty efforts to have us uncover our  
guilt which, all year long, we have been covering up so diligently. Our  
main purpose is to have us face the honest truth about ourselves tonight,  
so that we might step up to real repentance by Yom Kippur. However, no  
task is more stubbornly resisted by us.

The moment after Adam and Eve ate of the forbidden fruit, they looked for a place to hide. We are all "cover-uppers" from way back.

We're constantly looking for excuses and for scapegoats on whom to shift the blame.

Did you hear the amazing report of an American passenger on one of the Arab airlines in the Middle East? The plane was ready for the take-off. However, there was a delay. After a time, the pilot walked through the cabin and announced that, due to mechanical trouble, he would not take off without a change of engine. All passengers disembarked. Less than thirty minutes later, the signal was given to all passengers to board the plane again. The surprised American asked,

"Say, how in the world could you change the engine in so short a time?"

The representative of the airline replied, "We did not change the engine. We changed the pilot."

Typically, we work harder at removing our critics than our faults. As the Yiddish proverb puts it, "The homely woman hates the mirror."

Why do we so resist facing the truth about ourselves? Because it hurts. Because few of us can stand it when we treat ourselves to an uncensored view of our true self.

The root cause of our ceaseless cover-up efforts, the major reason for our deceptions and self deceptions, is the sin of pride, our lack of humility. We won't own up to the fact that we are all those things we accuse our enemies of being: selfish, dishonest, hypocritical,



vain, greedy.

If the cover-up of Watergate had succeeded, the subversion of our democracy might have run apace and brought us to the disintegration of our form of government. You may also say, if you and I succeed in the cover-up of our personal shortcomings, there is nothing to stop the total corruption of our own character. A change of heart becomes a possibility only when we first identify and disavow the evil within us. Then we may achieve the answer to our ~~pride~~ cry:

Create in me a clean heart, O God  
And renew a right spirit within me.

### 3. The Hope of Watergate

Having said all we did about the ravages of Watergate, there is need now for a balancing assessment of all the possible good which may come out of it. There is one lesson which stands out and which people of any intelligence or ethical sensitivity will not miss: We learned a lot about opportunism. First, its heartlessness. Will Americans ever forget, for example, Magruder's shocking explanation of the administration's disinterest in the problems of poverty:

"We didn't spend time on the disadvantaged for the simple reason that there were no votes there."  
(Harper's Oct, 1973, p. 72)

Secondly, we learned something else about opportunism: It doesn't work. Thank God! As James Reston wrote so well in considering the uses of this adversity:

"It may make us wonder whether expediency and pragmatism, divorced from right and wrong, are worthy of the American republic, and even whether they work. ...Watergate has given us a chance to recover the value of character and ideals."

(NEW YORK TIMES, May 6, 1973)

Magruder discovered the operating principle of cause and effect in ethics. One wrong ~~creates~~ <sup>begets</sup> another. Said he:

"It's a question of slippage. I sort of slipped right into it. Each act you take leads you to the next act and eventually you end up with a Watergate."

(HARPER'S, October, 1973, p. 67)

Watergate will more than pay for all the harm it did if it can restore to the heart of America new faith in the old doctrine that honesty is the best policy. Insofar as it has touched the hearts of many millions of Americans with fresh concern for our freedom and *insofar as it* renewed our respect for honest, fairness and lawfulness, I see in this tragedy an opportunity for moral recovery. Out of this national humiliation I hear the cry for a change of heart. The decent instincts of this great nation exclaim:

Create in US a clean heart, O God

And renew a right spirit within US.

#### Conclusion

Watergate will not have been in vain if it results in a national repudiation of our success mania which spawns opportunism and the vicious doctrine that the end justifies the means.



Watergate will not have been in vain if it strengthens our traditional freedom of expression, the freedom of the press and the other media, still our best weapon against the cover-up of truth in high places.

Watergate will not have been in vain if it challenges us to re-examine the values we live by.

Finally, Watergate reassures us that moral principles represent an unbeatable power in private as well as in public life:

Not by might, nor by power, but by My spirit,  
saith the Lord of Hosts.  
(Zechariah, 4.6)

Let us never forget that what broke the case was the determination in the hearts of enough people, judges, senators, even some of the witnesses and men involved in the plot, to do what is right.

There will never be another Watergate if all of us can take the policeman off the street corner and put him into our hearts, if we become more attentive to the still small voice within, if respect for law becomes part of our character:

Create in us a clean heart, a heart of integrity, O God  
And renew a right spirit within us.

AMEN

## THE POWER OF ENDURANCE

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

Kol Nidre Night  
Friday evening, October 5, 1973

This summer, in Jerusalem, I had an encounter with a young American friend which proved to be most enlightening. This young man, let me call him David, several years ago had dropped out of one of New England's finest universities in the wake of the student rebellion and the massive anti-war demonstrations. He took my advice and went to Israel as a regular immigrant. There he settled in a kibbutz and made an excellent adjustment. When I saw him again last summer, I was surprised to find him in a paratrooper's uniform.

"David," I said, "Isn't this a case of jumping out of the frying pan into the fire?"

David's answer was, "I volunteered for the paratroopers, and I got much out of it."

"What did you get out of it? Give me some example," I asked.

After nearly two years in Israel's crack military unit, David knew what he was talking about.

"The essence of military training in Israel," he said -- and especially among the paratroopers -- is to develop the <sup>כוח</sup> ~~the~~ power of endurance, the ability to take maximum stress under all sorts of conditions. For example, one week the fellows in my outfit added the total amount of sleep each had gotten in seven days and it came to six and a half hours. After you've done all you can,



it is fantastic how much more you can do if you have to and if you're willing, provided that you've got <sup>דאס וואס</sup>! <sup>דאס וואס</sup>, the power of endurance, the willingness to suffer, the capacity to take it, became second nature for the Jew in twenty-five centuries of unparalleled stress and struggle. We hold the world's record in <sup>דאס וואס</sup> <sup>דאס וואס</sup>. Stamina, perserverance -- <sup>דאס וואס</sup> <sup>דאס וואס</sup> -- is the secret of Jewish survival.

Need I remind you that we are challenged to practice, at least symbolically, our <sup>דאס וואס</sup> <sup>דאס וואס</sup> on this most holy day of the year? The most striking ritual of the day, the fast, is a token-demonstration of our willingness to mount a major effort, to pay a price, to sacrifice and even suffer for the often stated purpose of this greatest of all Jewish convocations -- the ethical and spiritual about-face which we call repentance. <sup>דאס וואס</sup> <sup>דאס וואס</sup>, the power to endure, to sacrifice and to suffer for the achievement of some good, still is the ultimate test of our sincerity and moral resolve.

Words are cheap, even words of prayer and confession. What counts is sacrifice!

### 1. No Pains, No Gains

As a human being I am appalled this evening at the action of the Austrian government in denying asylum to Russian-Jewish refugees in transit. At the first sign of trouble caused by two young Arab terrorists, the Austrian government decided to fold up the reception center at Schonau Castle through which nearly 70,000 refugees had passed so far. I visited Schonau last year. I found some twenty

families, or approximately 100 persons. All of them were planning to stay no more than 24 to 48 hours while waiting for the next plane to Israel. The entire operation didn't cost the Austrians a penny. The place was rented from a private owner. The Jewish people paid for it in full. All the Austrians did was to cooperate with security arrangements for the safe escort of busloads of immigrants to and from the railroad station and the airport. For this small effort, the Austrians were earning a reputation as humanitarians. But, all it took was a few bullets by a couple of Arab gunmen and the humanitarian will of Austria was broken. This is what happens to a nation or government that lacks 8200 03, the power of endurance.

In announcing his government's heartless decision, Chancellor Bruno Kreisky explained that Austria was not willing to take the risk of getting involved in the problems of the Middle East. Has Kreisky forgotten that he owes his life to the willingness of neutral Sweden to give him refuge from Nazi persecution, not just for 24 or 48 hours but for several years during World War II? Neither Sweden nor any other decent, sovereign nation has ever been deterred by risks of involvement from granting safe passage and even havens of refuge to victims of tyranny and violence.

I suppose Kreisky would still welcome with open arms Jewish tourists from the United States with money to spend, but poor Jewish refugees from Russia are too much of a risk, too much trouble, too much bother.



And now, I must add something which I would give anything in the world if only I could overlook it. The Austrian Chancellor, Bruno Kreisky, is himself a Jew, which bring us face to face with the fact that the  $\delta 200$   $\eta \delta$ , the power to endure stress and to suffer for a worthy cause, has apparently deserted a number of our people. It was most in evidence during the long, dark centuries of persecution. But, in the peace and plenty of a free environment, some of us have become feeble, flabby and timid.

Roman Vishniac, one of the greatest photographic artists in the world, whose pictures of Eastern European Jewish life have been exhibited in many museums, told<sup>me</sup> the following astonishing personal experience. After amassing a huge collection of pictures, taken before and during the Nazi holocaust, he managed by heroic effort to escape to the United States, bringing with him -- and don't ask how -- a box of some three to four thousand photographs out of a total of 15,000. Vishniac left everything behind except this absolutely irreplaceable pictorial record of the greatest tragedy ever to befall our people. Immediately after his arrival he began to arrange a public exhibit of his photos of Eastern European life. As soon as word got out that he had in mind a public exhibit of his pictures of the Jewish ghetto, of its squalor and grandeur, of bearded scholars with their medieval garb and fur hats, of young Yeshiva boys with their dark, deep set eyes and swinging side curls, one of the major Jewish organizations approached Vishniac with an

They quoted a substantial sum of money with which to buy his entire collection of photos -- only to destroy them. Why destroy? They were embarrassed by these photographs of poor alien looking Jews and feared a bad public relations effect. It disturbed their sense of security as American Jews.

Vishniac was penniless and greatly tempted by the lucrative offer. But, fortunately, he reacted with his  $\int \rho \delta \delta \quad \eta \delta$ . He said "NO" and chose to endure poverty a little while longer so that the world might see the truth and we, as a people, might never forget the heroic suffering of our brothers in Europe.

The hush, hus mentality among us Jews has since been greatly discredited and diminished, but it surfaces again and again. When Dr. Henry Kissinger received his historic appointment as Secretary of State, the highest government post ever awarded in the United States to a Jew, and a refugee Jew to boot, he said what was on everybody's mind:

"There is no country in the world where it is conceivable that a man of my origin could be standing here."

The Senate Committee reviewing the Kissinger appointment received, as was expected, a certain amount of hate mail -- and to its credit, ignore it all. However, quite unexpected was an undercurrent of misgivings, in certain Jewish quarters, about the Kissinger appointment, not because they questioned his ability but because it made them uneasy to see a Jew in such a high place, with all the possible risks of this or that backlash.



How strange and how bizarre! Consider what this all is adding up to. Kreisky wants a humanitarian role for his country, but no risks! During World War II, public relations minded Jews did not object to Vishniac's art or truth as such, but to the risk of projecting a somewhat disturbing image of their people. This year, we are all very proud of the brilliance of a Jewish statesman and see in his historic appointment the falling away of another barrier to full Jewish participation in American public life, but some of us hate to take the risk of provoking prejudice by having a Jew so conspicuously placed.

Now let us face up to an everlasting truth in life: No pains, no gains! The safest place on earth, safe from further disturbance, is six feet below the ground, in the grave. Life is full of risks. A ship, anchored in the harbor, is safe, but that is not what a ship is meant for.

We owe our survival and our greatness as a people to our ability to take it, to withstand hostility, to resist pressure toward religious and cultural conformity, to stand by our own moral code against tidal waves of licentiousness and corruption. If ever we lose the  $\sqrt{207}$   $\wedge 3$ ; if we lose our perserverance in the pursuit of excellence; if we lose our tenacity in the struggle for justice; if we lose our stamina for freedom and the right to be different; if we lose our will to suffer pain and to sacrifice -- we shall betray those very things upon which our security rests. Our enemies will not like us better -- they will only respect us less, and we shall have lost the saving grace of our minority status, namely the high quality that goest with our distinctiveness.

## 2. The Menace of Hedonism

As a native European Jew, I remember the time when the misery of Jewish poverty was my greatest concern. Today, I'm even more concerned over an unexpected fall-out from our prosperity in this great land of plenty. We are in the midst of one of the most hedonistic periods in history. Never before was a generation so serious about the banning of pain from human existence and as frantic about turning life into an endless round of pleasure.

We witness a proliferation of playboys, playgirls, play daddies, play mothers and even play grandpas and play grandmas.

We are people on wheels. You don't have to step out of your car. We have a drive-in for -- you name it -- drive-in banks, drive-in restaurants, drive-in theaters, and the latest -- drive-in mortuaries. A mortician in Atlanta, Georgia, adapted the drive-in window approach for busy persons who wanted to drive by and view a deceased friend. Five such windows were built as an extension to his funeral home. Each window is six feet long and contains a body in its coffin. The proprietor explained, "So many people want to come by and see the remains of a relative or friend, but they just don't have the time. This way, they can drive by and just keep on going. The deceased will be lying in a lighted window, sort of tilted to the front, so they can conveniently be seen."

We can see the shape of things to come. Less inconvenience, less trouble, less care, less feeling, less sensitivity -- less humanity. There is another "less" which you can add to the list. Less achievement!



Nobody relaxes with as much peace of mind as a nobody. The unproductive and unambitious has a minimum of frustration:

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

No  $\int \rightarrow 0 \int$   $\rightarrow$  , no conspicuous achievement! This is what Handel's biographer tells us about the composer while at work on the creation of his "Messiah."

"His health and his fortune had reached the lowest ebb. His right side had become paralyzed and his money was all gone. His creditors seized him and threatened him with imprisonment. For a brief time he was tempted to give up the fight, but then he rebounded again to compose the greatest of his inspirations, "The Messiah."

One of the leading therapist-philosophers of our time, Viktor Frankl, father of logotherapy, healing through the recovery of meaning in life, points out that what man actually needs is not a tension-less state but rather the striving and struggling for some goal worthy of him... If architects want to strengthen a decrepit arch, they increase the load which is laid upon it, for thereby the parts are joined more firmly together. So, if the therapist wishes to foster his patient's mental health, he should not be afraid to increase the load of his responsibility if this gives new meaning to his life.

The greatest contribution Judaism can make to your life is the meaningful goals and tasks it projects for your existence. The demands it makes upon you, the challenges it gives you. But none of these can

be fulfilled without  $\int \rho \sigma \delta \quad \lambda \gamma$ , without stamina and without sacrifice. You cannot be involved in any work for human betterment if you refuse to accept the risk of being bothered, troubled, taxed emotionally and even financially.

### Conclusion

We would be demeaning ourselves as individuals and as human beings if the avoidance of trouble and pain were to be our chief goal in life.

As a congregation we can do no better than follow the standard set by the founding president of Washington Hebrew Congregation, Jonas Phillips Levy, a great Navy officer, a great patriot and a proud Jew. This man obtained the famous Congressional charter for the incorporation of our Congregation in 1852 and also had the  $\int \rho \sigma \delta \quad \lambda \gamma$ , the will power and stamina to lead our people in a national campaign for the abrogation of the United States-Swiss commercial treaty because Switzerland, in those days, discriminated against Jews. Would that our members today enlisted with equal zeal in the struggle for Soviet Jewry.

The impression that social and political activism is not in the tradition of Washington Hebrew Congregation hasn't got a leg to stand on. It is only used as an alibi by those among us who haven't got the  $\int \rho \sigma \delta \quad \lambda \gamma$ , the stamina and the nerve for prolonged and wearisome struggle.









Need I remind you that we are challenged to practice, at least symbolically, our Koach Hasevel on this most Holy Day of the year? The ~~main~~ most striking ritual of the day, the fast, is a token demonstration of our willingness to mount a major effort, to pay a price, to sacrifice and even suffer for the often stated purpose of this greatest of all Jewish convocations ----the ethical and spiritual about-face which we call repentance. Koach Hasevel, the power to endure, to sacrifice and suffer pain for the achievement of some good, ~~not otherwise attainable~~, still is the ultimate test of our sincerity and ~~unshakable~~ moral resolve.

Words are cheap --even words of prayer and confession. What counts is sacrifice.

~~XXXXXXXXXXXX~~ As a human being I am ~~shocked~~ appalled evening at the action of the Austrian government to deny <sup>it</sup> asylum for the night to Russian Jewish refugees in transit. At the first ~~unpleasant~~ sign of trouble caused by two young Arab terrorists, the Austrian government has decided to fold up ~~unpleasant~~ the reception center at ~~unpleasant~~ Schönau <sup>Castle</sup> through which nearly 70,000 <sup>refugees</sup> Russian Jews had passed ~~in~~ so far. ~~XXXXXXXXXXXX~~ I visited Schönau last year. ~~It~~ It accommodated clusters of families, around 100 persons at any given time, from 24 to 48 hours ~~XXXXXXXXXXXX~~ while waiting for the next plane to Israel. The entire operation didn't cost the Austrians a ~~single~~ penny. The Jewish people paid for it all. ~~XXXXXXXXXXXX~~

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ All the Austrians did was to cooperate with security arrangements <sup>for safe</sup> the escort of bus-loads of immigrants to and from <sup>the</sup> rail-road stations and airport. For this small effort, the Austrian <sup>we</sup> government was earning a reputation as humanitarians. <sup>But</sup> all it took was a few bullets by a couple of Arab gunmen <sup>and</sup> to break the humanitarian will of Austria <sup>was broken</sup> of this prosperous, ~~XXXXXXXXXXXXXXXXXXXX~~ and sovereign nation in the heart of Europe.

This is what happens to a nation or just that (2 hrs 20) 117  
 the Stamina for endurance

In announcing ~~his~~ his government's heartless decision, ~~Austrian~~ Chancellor Bruno Kreisky explained that ~~his~~ Austria was not willing to take ~~country~~ ~~the~~ risk of getting involved in the ~~middle~~ problems of the Middle East.

Has Bruno Kreisky forgotten that he owes his life to the willingness of Neutral Sweden to give him refuge from Nazi persecution ~~during~~ ~~the~~ ~~war~~ ~~II~~ not just for 24 or 48 hours but for several years during World War II? ~~Sweden~~ ~~and~~ ~~other~~ ~~recent~~ ~~nations~~ ~~did~~ ~~not~~. Neither Sweden nor any other sovereign nation has ever been deterred by risks of involvement from ~~extending~~ granting ~~safe~~ ~~passage~~ ~~and~~ ~~even~~ ~~havens~~ ~~of~~ ~~refuge~~ ~~to~~ victims of tyranny and violence.

I suppose Kreisky ~~was~~ ~~not~~ ~~also~~ ~~taking~~ ~~the~~ ~~risk~~ ~~of~~ ~~still~~ ~~receiving~~ ~~and~~ ~~maintaining~~ Jewish tourists ~~from~~ ~~the~~ ~~USA~~ ~~with~~ ~~money~~ ~~to~~ ~~spend~~ ~~help~~ ~~the~~ ~~economy~~ ~~of~~ ~~Austria~~; ~~but~~ ~~for~~ poor Jewish refugees from Russia. ~~Kreisky~~ ~~has~~ ~~only~~ ~~empty~~ ~~words~~ ~~of~~ ~~sympathy~~ ~~are~~ ~~too~~ ~~risky~~. Austria would ~~still~~ ~~like~~ ~~to~~ play a humanitarian role ~~only~~ ~~but~~ under U.N sponsorship -- i.e. without direct responsibility and ~~no~~ without ~~the~~ ~~slightest~~ ~~any~~ risk of unpleasantness, bother or sacrifice.

And now, I must add something ~~which~~ ~~gives~~ ~~sympathy~~ ~~as~~ ~~a~~ ~~Jew~~ ~~we~~ ~~so~~ ~~much~~ ~~enough~~ ~~and~~ ~~hope~~ ~~that~~ ~~I~~ ~~wish~~ ~~I~~ ~~could~~ ~~whisper~~ ~~it~~ ~~if~~ ~~only~~ ~~it~~ ~~I~~ ~~could~~ ~~ever~~ ~~look~~ ~~it~~ ~~up~~ ~~into~~ ~~the~~ ~~eyes~~ ~~of~~ ~~the~~ ~~Austrian~~ ~~Chancellor~~, Bruno Kreisky, is himself a Jew, ---which brings us face to face with the fact that the Koach Hasevel, the power to enslave stress and suffer for a worthy ~~purpose~~ cause, has apparently deserted a number of our people. It was most in evidence during the long dark centuries of persecution. But, ~~the~~ ~~plenty~~ ~~of~~ ~~a~~ ~~free~~ ~~environment~~, some of us have become feeble ~~and~~ flabby and timid -- hush, hush Jews trying only to enjoy ~~the~~ ~~newly~~ ~~found~~ ~~prosperity~~ without disturbance under ~~their~~ ~~own~~ ~~vine~~ ~~and~~ ~~fig~~ ~~tree~~.

Roman Vishniac, one of ~~the~~ ~~greatest~~ ~~photographic~~ ~~artists~~ ~~in~~ ~~the~~ ~~world~~ ~~whose~~ ~~pictorial~~ ~~record~~ ~~of~~ ~~the~~ ~~vanished~~ ~~life~~ ~~of~~ ~~Eastern~~ ~~Europe~~ ~~have~~ ~~been~~ ~~exhibited~~ ~~in~~ ~~my~~ ~~mus~~ ~~many~~ ~~told~~ ~~me~~ ~~the~~ ~~following~~ ~~astonishing~~ ~~personal~~ ~~experience~~.







However, <sup>quite</sup> ~~not~~ expected was a <sup>sporadic</sup> ~~main~~ undercurrent of <sup>Jewish misgivings</sup> ~~ambivalence~~ in certain quarters about the Kissinger appointment ~~himself~~, not because they questioned Kissinger's ability but because it made them uneasy to see a Jew in such high place with all the possible risks of this or that backlash.

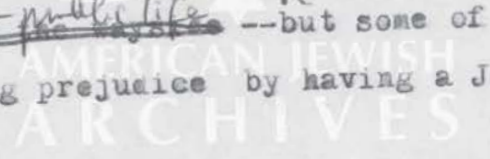
How strange and how bizarre ! Consider what this is all adding up to: Kreisky wants a humanitarian role for his country --but no risks..... During World War II Public relations minded Jewish leaders did not object to <sup>Vishniac's</sup> ~~art or~~ truth as such <sup>but to the risk of projecting</sup> ~~as long as it~~ <sup>is all proud of</sup> ~~is~~ This year, we ~~rejoice~~ in the recognition ~~of~~ the brilliance of a Jewish statesman and ~~welcome~~ see in his historic appointment <sup>the falling sword</sup> another barrier to full Jewish <sup>in America - public life</sup> ~~equality~~ ~~fell by the wayside~~ --but some of us hate to take the risk of provoking prejudice by having a Jew so conspicuously placed....

Now let us face up to an everlasting truth in life:

~~Man cannot~~ No pains ---no gains.  
 Life is full of risks. The safest place on earth --safe from further ~~and~~ disturbance is 6 feet below the ground ---in the grave.

<sup>A ship, in the harbor is secure but that is not what a ship is meant for.</sup>  
<sup>Survival & on</sup>  
 We owe our greatness as a people to Koach Hasevel --our ability to take it; our long training to withstand hostility, to resist pressures toward religious and cultural conformity, to stand by our own moral code against ~~manmade~~ tidal waves of licentuousness and corruption....  
 If ever we lose the Koach Hasevel, <sup>if we lose</sup> our perseverance in the pursuit of excellence, <sup>if we lose</sup> our tenacity ~~form~~ in the struggle for justice and <sup>if we lose</sup> fairness, our stamina for freedom and ~~the right to be true~~ to ourselves, the right to be different ~~and true to ourselves~~ ---we shall betray those things on which our security rests; our enemies will not like us better ---they will only respect us less <sup>and</sup> we shall have lost the saving grace of <sup>our</sup> minority status which is the high quality that goes with our distinctiveness.

if we lose our ~~rights~~ will ~~to pay~~ to suffer ~~from a sacrifice~~ for all that





~~There was a time when I was most concerned about the poverty of our people.~~

As a native European Jew I remember the time when the misery of Jewish poverty was my greatest concern. Today, I am beginning even more concerned <sup>over</sup> ~~an~~ an unexpected fall-out from our ~~unparalleled~~ prosperity in this great land of plenty.

We are in the midst of one of ~~the~~ <sup>the</sup> most hedonistic periods in history. Never before has a generation been as serious ~~about~~ <sup>about</sup> in the banning of pain from human existence and as frantic ~~in~~ <sup>in</sup> the ~~conversion~~ <sup>turning</sup> of life ~~as~~ <sup>into</sup> ~~an~~ <sup>an</sup> ~~unending~~ <sup>in endless round</sup> succession of pleasure.

The genius of our technology has been enlisted in the creation ~~of~~ <sup>previously</sup> of comfort unknown and undreamed of. ~~There is~~ a proliferation of playboys, playgirls, play-daddys and play mother s ---and even play grandpa's and grandmas. ~~Even~~ <sup>Even</sup> ~~charity~~ <sup>charity</sup> has ~~gone~~ <sup>gone</sup> ~~hedonistic~~ <sup>hedonistic</sup> with the faintest ~~of~~ <sup>of</sup> ~~charitable~~ <sup>charitable</sup> ~~appeals~~ <sup>appeals</sup>. ~~Do~~ <sup>Do</sup> ~~you~~ <sup>you</sup> ~~hear~~ <sup>hear</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~lady~~ <sup>lady</sup> ~~who~~ <sup>who</sup> ~~planned~~ <sup>planned</sup> ~~for~~ <sup>for</sup> ~~charitable~~ <sup>charitable</sup> ~~appeals~~ <sup>appeals</sup>.

There are millions of people who ~~try to shut out all worries from their minds~~ <sup>try to shut out all worries from their minds</sup> ~~for~~ <sup>for</sup> ~~entertainment~~ <sup>entertainment</sup> ~~planned~~ <sup>planned</sup> ~~for~~ <sup>for</sup> ~~charitable~~ <sup>charitable</sup> ~~appeals~~ <sup>appeals</sup>. We witness

They ~~try~~ <sup>try</sup> ~~to~~ <sup>to</sup> ~~shut~~ <sup>shut</sup> ~~out~~ <sup>out</sup> ~~all~~ <sup>all</sup> ~~worries~~ <sup>worries</sup> ~~from~~ <sup>from</sup> ~~their~~ <sup>their</sup> ~~minds~~ <sup>minds</sup> ~~for~~ <sup>for</sup> ~~entertainment~~ <sup>entertainment</sup> ~~planned~~ <sup>planned</sup> ~~for~~ <sup>for</sup> ~~charitable~~ <sup>charitable</sup> ~~appeals~~ <sup>appeals</sup>. ~~Do~~ <sup>Do</sup> ~~you~~ <sup>you</sup> ~~hear~~ <sup>hear</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~lady~~ <sup>lady</sup> ~~who~~ <sup>who</sup> ~~planned~~ <sup>planned</sup> ~~for~~ <sup>for</sup> ~~charitable~~ <sup>charitable</sup> ~~appeals~~ <sup>appeals</sup>. ~~Over~~ <sup>Over</sup> ~~weight~~ <sup>weight</sup> ~~and~~ <sup>and</sup> ~~a~~ <sup>a</sup> ~~place~~ <sup>place</sup> ~~to~~ <sup>to</sup> ~~park~~ <sup>park</sup>.

Consider ~~only~~ <sup>only</sup> ~~the~~ <sup>the</sup> ~~escalation~~ <sup>escalation</sup> of luxury in our cars, in our homes, <sup>in</sup> our homes away from homes ---and the relentless elimination of all sweat and ~~all~~ tears from our daily life: ~~we~~ <sup>we</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~conditioned~~ <sup>conditioned</sup> ~~to~~ <sup>to</sup> ~~instant~~ <sup>instant</sup> ~~foods~~ <sup>foods</sup> and instant mood ~~changes~~ <sup>changes</sup> through a variety of highly advertised ~~appressants~~ <sup>appressants</sup> stimulants and depressants ---and ~~whatever~~ <sup>whatever</sup> chore or errand, --you don't have to step out of your car. We have ~~drive~~ <sup>drive</sup> in for --you name it --drive in banking, drive-in restaurants, drive in theatres ---and the latest, drive-in mortuaries: ~~Atlanta~~ <sup>Atlanta</sup> A mortician in Atlanta, Ga. adapted the drive-in window approach for busy persons who want to drive by and view a deceased friend. 5 such windows were built ~~on~~ <sup>on</sup> to one of Atlanta's largest funeral home. Each window is six feet long and contain a body in its coffin. ~~The~~ <sup>The</sup> ~~display~~ <sup>display</sup> ~~will~~ <sup>will</sup> ~~face~~ <sup>face</sup> ~~a~~ <sup>a</sup> ~~riveway~~ <sup>riveway</sup> ~~at~~ <sup>at</sup> ~~the~~ <sup>the</sup> ~~side~~ <sup>side</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~home~~ <sup>home</sup> ~~located~~ <sup>located</sup> ~~on~~ <sup>on</sup> ~~a~~ <sup>a</sup> ~~busy~~ <sup>busy</sup> ~~street~~ <sup>street</sup>. The proprietor explained: So many people

drunken

want to come by and see the remains of a relative or friend, but they just don't have the time. This way, they can drive by and just keep on going. The deceased will be lying in a lighted window, sort of tilted to the front so they can conveniently be seen.

We can see the shape of things to come: Less inconvenience, less trouble, less care, less feeling ---less humanity. There is another "less" which you can add to the list: less achievement.

Nobody relaxes with as much peace of mind as <sup>a nobody</sup> the unproductive and unambitious <sup>has a minimum of frustration</sup>.

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

No Koach hasevel --- no conspicuous achievement.

The combination of talent with Koach hasevel, the power of endurance, ~~ambition~~ is the formula for genius. We imagine we could do so much more if we did not suffer handicaps, financial and health problems. Quite the opposite may be true. This is what Hanael's biographer tells us about the composer while at work on the creation of his Messiah:

His health and his fortunes had reached the lowest ebb. His right side had become paralyzed, and his money was all gone. His creditors seized him and threatened him with imprisonment. For a brief time he was tempted to give up the fight ---but then he rebounded again to compose the greatest of his inspirations, the Messiah.

Thus we learn again and again that

If we could now stop and take a poll of our own congregation of the circumstances in which they did their best work or gained their deepest insights, quite likely they would point to situations of stress and crisis.



I walked a mile with Pleasure,  
 She chattered all the way,  
 But left me none the wiser  
 For all she had to say.

I walked a mile with Sorrow,  
 And ne'er a word said she;  
 But, oh, the things I learned from her  
 When Sorrow walked with me!

Pain introduces us not only to some of life's great learning experiences but it may even function as a life saver. One of the leading therapist philosophers of our time, Viktor Frankl, father of logotherapy, healing through the recovery of meaning in life, points out that what man actually needs is not a tensionless state but rather the striving and struggling for some goal worthy of him....  
 If architects want to strengthen a decrepit arch, they increase the load which is laid upon it, for thereby the parts are joined more firmly together. So if the therapist wishes to foster his patient's mental health, he should not be afraid to increase the load of his responsibility ~~through a reorientation toward the~~ <sup>if this gives new</sup> meaning to his life. ...Boredom, he adds, is now bringing to psychiatrists more problems to solve than distress.

\*\*\*\*\*

The greatest contribution Judaism can make to your life is the ~~human~~ meaningful goals and tasks it projects for your existence. But none of these are attainable without Koach Hasevel, stamina <sup>without</sup> ~~sacrifice~~ <sup>of</sup> You cannot ~~be~~ involved in any work for human betterment ~~if~~ you refuse to accept <sup>me</sup> considerable risks of being bothered, troubled and taxed emotionally and even financially.

If you try to escape the <sup>troubles</sup> ~~pains~~ of human existence by desensitizing yourselves, by increasing pleasure and decreasing pain ---you will end up dehumanized...  
 If you stop short of the morepainful levels of exertion you will never scale the heights of achievement.





We pray to God: ~~to~~ give us  
men to match

Our Mentors



THE POWER OF ENDURANCE

By Rabbi Joshua O. Haberman  
Washington Hebrew Congregation

Kol Nidre Night  
Friday Evening, October 5, 1973

This summer, in Jerusalem, I had an encounter with a young American friend which proved to be most enlightening. This young man, let me call him David, several years ago had dropped out of one of New England's finest universities in the wake of the student rebellion and the massive anti-war demonstrations. ~~After some wavering between desertion to Canada or Sweden,~~ He took my advice and went to Israel as a regular immigrant. There he settled in a kibbutz and made an excellent adjustment. When I saw him again last summer, I was surprised to find him in a paratrooper's uniform.

"David," I said, ~~functionally,~~ "what kind of a job is this for a Jewish boy?" "Isn't this a case of jumping out of the frying pan into the fire?"

David's answer was, "I volunteered for the paratroopers, ~~the toughest thing I ever did~~ and I got much out of it."

"What did you get out of it? Give me some example," I asked.

After nearly two years in Israel's crack military unit, David knew what he was talking about.

"The essence of military training in Israel," he said, . . . "and especially among the paratroopers, . . . is to develop the  $\int \rightarrow 0 \text{ נ } \text{ כ } \text{ כ}$ , the power of endurance, the ability to take maximum stress under all sorts of conditions. For example, one week the



fellows in my outfit added the total amount of sleep each had gotten in seven days and it came to six and a half hours. After you've done all you can, it is fantastic how much more you can do if you have to and if you're willing, provided that you've got **כח נוסף!** **כח נוסף**, the power of endurance, the willingness to suffer, the capacity to take it, became second nature for the Jew in twenty-five centuries of unparalleled stress and struggle. We hold the world's record in **כח נוסף**. Stamina, perseverance -- **כח נוסף** -- is the secret of Jewish survival.

Need I remind you that we are challenged to practice, at least symbolically, our **כח נוסף** on this most holy day of the year? The most striking ritual of the day, the fast, is a token-demonstration of our willingness to mount a major effort, to pay a price, to sacrifice and even suffer for the often stated purpose of this greatest of all Jewish convocations -- the ethical and spiritual about-face which we call repentance. **כח נוסף**, the power to endure, to sacrifice and to suffer for the achievement of some good, still is the ultimate test of our sincerity and moral resolve.

Words are cheap, even words of prayer and confession. What counts is sacrifice!

### 1. No Pains, No Gains

As a human being I am appalled this evening at the action of the Austrian government in denying asylum ~~the night~~ to Russian-Jewish refugees in transit. At the first sign of trouble caused by two young Arab terrorists, the Austrian government decided to fold up the

reception center at Schönau Castle through which nearly 70,000 refugees had passed so far. I visited Schonau last year. I found some twenty families, <sup>or</sup> ~~there with a total of~~ approximately 100 persons. All of them were planning to stay no more than ~~24~~ 24 to 48 hours while waiting for the next plane to Israel. The entire operation didn't cost the Austrians a penny. The place was rented from a private owner. The Jewish people paid for it in full. All the Austrians did was to cooperate with security arrangements for the safe escort of busloads of immigrants to and from the railroad station and the airport. For this small effort, the Austrians were earning a reputation as humanitarians. But, all it took was a few bullets by a couple of Arab gunmen and the humanitarian will of Austria was broken. This is what happens to a nation or government that lacks <sup>און</sup> ~~the~~ <sup>און</sup> , the power of endurance.

In announcing his government's heartless decision, Chancellor Burno Kreisky explained that Austria was not willing to take the risk of getting involved in the problems of the Middle East. Has Kreisky forgotten that he owes his life to the willingness of neutral Sweden to give him refuge from Nazi persecution, not just for 24 or 48 hours but for several years during World War II? Neither Sweden nor any other decent, sovereign nation has ever been deterred by risks of involvement from granting safe passage and even havens of refuge to victims of tyranny and violence.

I suppose Kreisky would still welcome with open arms Jewish tourists from the United States with money to spend, but poor Jewish



refugees from Russia are too much of a risk, ~~too much trouble, too much bother.~~ In the future,

Austria would play a humanitarian role, Mr. Kreisky announced, only under U.N. sponsorship, that is, without direct responsibility and without any risk of unpleasantness, sacrifice or bother.

And now, I must add something which I would give anything in the world if only I could overlook it. The Austrian Chancellor, Bruno Kreisky, is himself a Jew, which brings us face to face with the fact that the ~~האדם הנכון~~, the power to endure stress and to suffer for a worthy cause, has apparently deserted a number of our people. It was most in evidence during the long, dark centuries of persecution. But, in the peace and plenty of a free environment, some of us have become feeble, flabby and timid, ~~the~~

~~"Hush, hush, Jews," trying daily to enjoy by themselves a newly found prosperity, without disturbance, under their own vine and fig tree.~~

Roman Vishniac, one of the greatest photographic artists in the world, whose pictures of Eastern European Jewish life have been exhibited in many museums, told me the following astonishing personal experience. After amassing a huge collection of pictures, taken before and during the Nazi holocaust, he managed by heroic effort to escape to the United States, bringing with him -- and don't ask how -- a box of some three to four thousand photographs out of a total of 15,000. Vishniac left everything behind except this absolutely irreplaceable pictorial record of the greatest tragedy ever to befall our people. Immediately

after his arrival he began to arrange a public exhibit of his photos of Eastern European life. As soon as word got out that he had in mind a public exhibit of his pictures of the Jewish ghetto, of its squalor and grandeur, of bearded scholars with their medieval garb and fur hats, of young Yeshiva boys with their dark, deep set eyes and swinging side curls, one of the major Jewish organizations approached Vishniac with an amazing offer. They quoted a substantial sum of money with which to buy his entire collection of photos -- only to destroy them. Why destroy? They were embarrassed by these photographs of <sup>poor</sup> alien looking Jews ~~in such poverty and oppression~~ and feared a bad public relations effect. It disturbed their sense of security as American Jews.

Vishniac was penniless and greatly tempted by the lucrative offer. But, fortunately, he reacted with his <sup>הוא לא</sup>. He said "NO" and chose to endure poverty a little while longer so that the world might see the truth and we, as a people, might never forget the heroic suffering of our brothers in Europe.

The hush, hush mentality among us Jews has since been greatly discredited and diminished, but it surfaces again and again. When Dr. Henry Kissinger received his historic appointment as Secretary of State, the highest government post ever awarded in the United States to a Jew, and a refugee Jew to boot, he said what was on everybody's ~~language~~ mind:

"There is no country in the world where it is conceivable that a man of my origin could be standing here."



The Senate Committee reviewing the Kissinger appointment received, as was expected, a certain amount of hate mail, -- and to its credit, ignored it all. However, quite unexpected was a ~~sporadic~~ undercurrent of ~~misgivings~~ <sup>Jewish</sup> misgivings, in certain quarters, about the Kissinger appointment, not because they questioned his ability but because it made them uneasy to see a Jew in such a high place, with all the possible risks of this or that backlash.

How strange and how bizarre! Consider what this all is adding up to. Kreisky wants a humanitarian role for his country, but no risks! During World War II, public relations-minded ~~Jewish leaders~~ <sup>Jews</sup> did not object to Vishniac's art or truth as such, but to the risk of projecting ~~an unfavorable~~ <sup>a somewhat disturbing</sup> image of ~~Judaism~~ <sup>their people</sup>. This year, we are all very proud of the brilliance of a Jewish statesman and see in his historic appointment the falling away of another barrier to full Jewish participation in American public life, but some of us hate to take the risk of provoking prejudice by having a Jew so conspicuously placed.

Now let us face up to <sup>an</sup> everlasting truth in life! No pains, no gains! The safest place on earth, safe from further disturbance, is six feet below the ground, in the grave. Life is full of risks. A ship, anchored in the harbor, is safe, but that is not what a ship is meant for.

We owe our survival and our greatness as a people to <sup>אנו</sup> <sup>אנו</sup>, our ability to take it, ~~our long training~~ to withstand hostility, to resist pressure toward religious and cultural

conformity, to stand by our own moral code against tidal waves of licentiousness and corruption. If ever we lose the

דגון אב; if we lose our perseverance in the pursuit of excellence; if we lose our tenacity in the struggle for justice; if we lose our stamina for freedom and the right to be different; if we lose our will to suffer pain and to sacrifice ~~for all that~~, -- we shall betray those very things upon which our security rests. Our enemies will not like us better, -- they will only respect us less, and we shall have lost the saving grace of our minority status, namely the high quality that goes with our distinctiveness.

## 2. The Menace of Hedonism

As a native European Jew, I remember the time when the misery of Jewish poverty was my greatest concern. Today, I'm even more concerned over an unexpected fall-out from our prosperity in this great land of plenty. We are in the midst of one of the most hedonistic periods in history. Never before was a generation so serious about the banning of pain from human existence and as frantic about turning life into an endless round of pleasure.

The genius of our technology has been enlisted in the creation of comfort previously unknown and undreamt of. There are millions of people whose biggest worries are two: ~~that~~ overweight and a place to park. We witness a proliferation of playboys, playgirls, play daddies, play mothers and even play grandpas and play grandmas.



Consider also the escalation of luxury in our cars, in our homes, in our homes away from home, and the relentless elimination of blood, sweat and tears in our daily life: instant foods and instant moods through a variety of stimulants and depressants, the pill and drug culture.

We are people on wheels. You don't have to step out of your car. We have a drive-in for -- you name it -- drive-in banks, drive-in restaurants, drive-in theaters, and the latest -- drive-in mortuaries. A mortician in Atlanta, Georgia, adapted the drive-in window approach for busy persons who wanted to drive by and view a deceased friend. Five such windows were built as an extension to his funeral home. Each window is six feet long and contains a body in its coffin. The proprietor explained, "So many people want to come by and see the remains of a relative or friend, but they just don't have the time. This way, they can drive by and just keep on going. The deceased will be lying in a lighted window, sort of tilted to the front, so they can conveniently be seen."

We can see the shape of things to come. Less inconvenience, less trouble, less care, less feeling -- <sup>less sensitivity</sup> less humanity. There is another "less" which you can add to the list. Less achievement!

Nobody relaxes with as much peace of mind as a nobody. The unproductive and unambitious has a minimum of frustration:

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

No

דוֹרֵי אֵל

אֵל

, no conspicuous achievement!

We

imagine we would do so much more if we did not suffer handicaps,  
financial and health problems. Quite the opposite may be true. This  
is what Handel's biographer tells us about the composer while at  
work on the creation of his "Messiah."

"His health and his fortune had reached the lowest ebb. His  
right side had become paralyzed and his money was all gone. His  
creditors seized him and threatened him with imprisonment. For a  
brief time he was tempted to give up the fight, but then he rebounded  
again to compose the greatest of his inspirations, the "Messiah."

Thus we learn again and again that the combination of talent  
with ~~the power of endurance~~, the power of endurance, is the formula  
for genius. If we could now stop and take a poll of our own congregation  
of the circumstances in which they did their best work or gained their  
deepest insights, quite likely they would point to situations of stress  
and crisis:

I walked a mile with Pleasure.  
She chattered all the way,  
But left me none the wiser  
For all she had to say.



I walked a mile with Sorrow.  
And ne'er a word said she;  
But, oh, the things I learned from her  
When Sorrow walked with me!

Pain introduces us not only to some of life's great learning experiences, but it may even function as a life saver. One of the leading therapist-philosophers of our time, Viktor Frankl, father of logotherapy, healing through the recovery of meaning in life, points out ~~that~~ what man actually needs is not a tension-less state but rather the striving and struggling for some goal worthy of him... If architects ~~want~~ <sup>want</sup> to strengthen a decrepit arch, they increased the load which is laid upon it, for thereby the parts are joined more firmly together. So, if the therapist wishes to foster his patient's mental health, he should not be afraid to increase the load of his responsibility if this gives new meaning to his life. . Boredom, he adds, is now bringing to psychiatrists more problems to solve than distress.

The greatest contribution Judaism can make to your life is the meaningful goals and tasks it projects for your existence, <sup>the demands it makes upon you, the challenges it gives you</sup> But none of these ~~is obtainable without~~ <sup>can be fulfilled without</sup> FAITH, without stamina and without sacrifice. You cannot be involved in any work for human betterment if you refuse to accept the risk of being bothered, troubled, ~~and~~ taxed emotionally and even financially.

If you try to escape the troubles of human existence by de-sensitizing yourself, by increasing pleasure and decreasing pain, you will end up de-humanized.

If you stop short of the more painful levels of exertion, you will never scale the heights of achievement.

And if you wonder why suffering is so necessary, remember, please, that in a violin, the string that knows no tension, knows no music. And life without suffering produces no melody.

Conclusion

We would be demeaning ourselves as individuals and as human beings if the avoidance of trouble and pain were to be our chief goal in life.

As a congregation we can do no better than follow the standard set by the founding president of Washington Hebrew Congregation,

*and many others a great patriot and a proud Jew.*  
Jonas Phillips Levy, a great navy officer, a great patriot and a proud Jew. This man obtained the famous Congressional charter for the incorporation of our Congregation in 1852 and also had the *ידו ונס*, the will-power and stamina to lead our people in a national campaign for the abrogation of the States-Swiss commercial treaty because Switzerland, in those days, *of the Untied...*

discriminated against Jews. *Would that our members today enlisted with equal ~~zeal~~ zeal in the struggle for Soviet Jewry.*

The impression that social and political activism is not in the tradition of Washington Hebrew Congregation hasn't got a leg to stand on. It is only used as an alibi by those among us who haven't got the *ידו ונס*, the stamina ~~for the long pull~~ and



the nerve for a prolonged and wearisome struggle.

Our congregation in 1973 should be worthy of its founders of 120 years ago. As we were then, so must we be today, in the forefront of the struggle for the freedom and basic human rights of our people, whether in Russia, out of Russia, or while in transit in Austria or any other land.

If you are a real Jew with <sup>לִשְׂמֹרֵת אֶתְּנֵהוּ</sup>, you won't be afraid to make a <sup>לִשְׂמֹרֵת אֶתְּנֵהוּ</sup> few waves, <sup>לִשְׂמֹרֵת אֶתְּנֵהוּ</sup> to be a little more visible and raise your voice above a whisper on behalf of your people.

Think not that you can escape the pains and pressures of an ever-more complex world. The more society advances, the more complicated and mutually involved our lives will become. Rather than look for a hiding place in which to ride out the storm, toughen up and steel yourself in <sup>לִשְׂמֹרֵת אֶתְּנֵהוּ</sup>, our age old staying power, the secret of our survival and greatness.

An American officer, in World War II, was leading a battalion on the Italian front south of the Alps. He gave the order to attack with these words:

"Come on, men, this is the last hill -- the next ones are mountains!

In <sup>לִשְׂמֹרֵת אֶתְּנֵהוּ</sup> ~~the~~ words <sup>לִשְׂמֹרֵת אֶתְּנֵהוּ</sup> inscribed on the State House in Sacramento, California, we pray to God,

"Give us men to match <sup>לִשְׂמֹרֵת אֶתְּנֵהוּ</sup> ~~to~~ mountains!"

AMEN

Family Sabbath  
Dec 7 1984 - 6th grade

YOM KIPPUR MORNING  
FAMILY SERVICE

STORY SERMONETTE

October 7, 1973

THE HOUSE YOU BUILD

The story is told about a very kind old man who lived all by himself in a big house. He was very rich but he was not selfish. He never turned away a poor man. He was always kind and helpful to his neighbors. One day he saw a small wooden hut, not far from his own big house, and there were little children outside. He decided to step in and see who lived in it and found out that it was the hovel of a very poor carpenter, his wife and his large family. It was terrible to see so many people crowded in such a small place, so dark and dingy.

After thinking about this matter for some time, the rich man called the poor carpenter to him and asked if he had any work.

"No," said the poor carpenter, "I haven't had a job in a long time. That's why I haven't any money and my children are starving."

"I have good news for you!" -- said the rich old man.

"I want you to build me a big house over there, on that lovely, sunny hillside. I want <sup>it</sup> to be as fine and as sturdy as possible. Use only the best materials. Employ only the best workmen. Make this the finest house you can."

Then, he told the carpenter that he was willing to pay as much money as necessary and that he was going on a long journey and hoped that the house would be finished when he returned.



This was the best thing that ever happened to the poor carpenter. He would be making good money and then suddenly an idea struck him as to how he might make much more than his wages. The old man had left with him a lot of money with which to buy building materials and pay workers. Could he not spend less and keep the money that would be left over for himself? What a chance to make lots of money on the side. Why shouldn't he? The old man was away and would never know. Also, many others, with similar opportunities, have done the same thing.

"I owe it to my family," he said and went ahead, skimped on materials and hired inexperienced help at low wages. To save money, he decided not to dig the foundation as deep as it should be. ~~When~~ His workmen put the window frames into the side of the house crooked so that the windows could not even be opened, he did not bother to correct the mistake. His roofer ordered the wrong slates and then did not nail them down firmly enough so that there was danger of losing the whole roof. But the carpenter did not care. ~~He refused to pay for a really good job.~~ When the house was finished, he covered up all of the mistakes that were made with paint so that it looked good on the outside but really was badly built and in danger of falling down.

When the rich man returned from his long trip, he was glad to see the house finished. The carpenter brought the keys to him and said,

"I followed your instructions and have finished your house just as you told me to do."

"I am glad," said the rich man and handing the keys <sup>back</sup> to the carpenter, he <sup>said</sup> ~~continued~~, to the carpenter's great surprise, "Here are the keys. They are yours. I had you build the house for yourself. You, your wife, and your many children can now live in the house you built."

The carpenter was so dumbfounded he barely could stammer out the words, "thank you." Immediately he regretted the way in which he had cheated the old man -- and by cheating him had really cheated himself. But, he kept quiet and the next day moved into the house with his whole family.

Now things began to happen. The first bad news was that the cellar was full of water. Not having dug the foundation of the house deep enough, he did not know that right underneath ~~the house~~ there was a well and now all the water of the well was pouring into his cellar.

A few days later came a terribly hot day but no one could open the windows of his house. After a while the house inside was like an oven and the carpenter had to- break the windows in order to let fresh air in.

The next day was a storm and heavy winds blew down upon the house. Soon the slates of his badly built roof came falling down and then all of a sudden the wind blew off the whole roof and even the walls began to tumble down.

The carpenter was lucky that neither he nor his family was killed. There was no choice but to run <sup>away from</sup> ~~out of~~ his newly built house-- or what was left of it--and to return to his old hovel in which he



had lived before.

But, every day for the rest of his life, the poor carpenter kept mumbling to himself, "If only I had known that I was building the house for myself!"

\* \* \*

We can all learn a lesson from this story. Your own life is like a house which you build to live in. If you take care and build well, you will stand up strong and safe in all the changing circumstances of your life. If you don't skimp on your education. If you learn well and do your work, your education will be the solid foundation of your life. You will be good in your job and you will be able to support yourself well.

If you're fair and kind to your friends, you will never be lonely. People will gladly help you as you have helped them.

If you take good care of your health, giving yourself enough rest, food and sleep, you will be building up a strong and healthy body.

If you build a reputation for truth and honesty, you will never have to hide your head in shame because you'll be respected and trusted.

Remember, your habits are the boards and building blocks of your life. Faulty habits are like broken boards or shattered bricks. You can't build anything solid with such poor material.

What is true of building a house is also true of building a life: it is only as good as the things you put into it. Remember, *if you cheat - you only cheat yourself*  
~~when you are young and learning,~~ you're building the personality and character with which you must live the rest of your life. May you all build well.

~~AMEN~~





## MEMORY LANE

A Memorial Sermon  
Yom Kippur, October 6, 1973

By Rabbi Joshua O. Haberman

Yes, this is an hour of retreat. The living must forgive us if, for a few moments, we turn away from the concerns and demands of today and seek to revive the past, waiting for that spiritual resurrection which is the magic of memory. It is a good thing that it is but a short period in which we retreat to our memory, for memory is not a place to live but only to visit.

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're looking back upon our life.

As we see the larger landscape of human existence, 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 of the cosmos of which we are a part.

Our eyes withdraw from distant horizons as we gaze at the mountain ranges that move closer to us -- our immediate history. Right before us are our own yesterdays, a most familiar landscape.

We can still see clearly the paths on which our own dear ones walked. We remember the stretch of the road on which we journeyed together. We see before the eye of our mind places which we passed together, the years of life when our beloved ones still walked with us, at our side.

There must be some who in this hour can almost feel again the touch of their 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 too far behind and yet, when our departed were still alive and close to us, we were not always certain of the aims they pursued and the goals they were trying to reach.

Now that we look upon the larger map of life spread out before us, the lives of our departed are clearly marked 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 everyone else. Now, in the overview of retrospective vision, 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 all human beings.

When they were still alive, we knew them as unique personalities, -- now we see them as part of all humanity, as bearers of a common destiny.



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

If only we could fully understand and appreciate the line of experience our departed have 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 lifetime lessons of our departed, if we could learn from their achievements and be warned by their mistakes.

Their voices have been silenced, but their lives still speak to us in these moments of memory. They plead with us: do not repeat our mistakes; make peace with one another; repair broken friendships; restore family ties that have snapped asunder. Oh, you husbands and wives, remain worthy of your love, keep the respect of your children, keep the love of your elders. Win an honorable name in the community!

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

Yet, 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

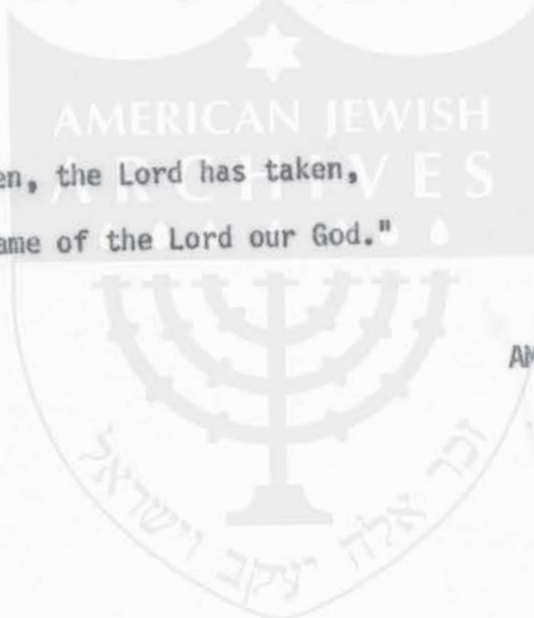
moves into the future:

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

If He gave us much, much will be taken away from us -- and yet He does not take everything. He leaves unto us the priceless gift of memory. How lovely is the place of memory. It is a holy place and we shall visit it again and again, as a Holy brotherhood of faith, saying:

"The Lord has given, the Lord has taken,  
Blessed be the name of the Lord our God."

AMEN





# The Landscape of Memory

## MEMORY LANE

A Memorial Sermon  
Yom Kippur, October 6, 1973

By Rabbi Joshua O. Haberman

(Yes,) this is an hour of retreat. (The living must forgive us if, for a few moments,) we turn away from the concerns and demands of today (and seek to revive the past,) waiting for that spiritual resurrection which is the magic of memory. It is a good thing that it is but a short period in which we retreat to our memory, for memory is not a place to live but only to visit.

(When we travel through scenically beautiful land, <sup>when travelling,</sup> 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're looking back upon our life.

As we see the larger landscape of human existence, 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 of the cosmos of which we are a part.

Our eyes withdraw from distant horizons as we gaze at the mountain ranges that move closer to us -- our immediate history.

Right before us are our own yesterdays, a most familiar landscape.

We can still see clearly the paths on which our own dear ones walked. *Those paths were not always smooth - they were sometimes rocky and blocked by obstacles.*  
We remember the stretch of the road on which we journeyed together. ~~at~~

We see before <sup>our minds</sup> the eye of our mind places <sup>and events</sup> which we passed together, the years of life when our beloved ones still walked with us, at our side.

There must be some who in this hour can almost feel again the touch of their mother's hand, or father's embrace, or, <sup>see so clearly the face / the eye, the lips of a son or daughter.</sup> in thinking of a beloved companion, <sup>we</sup> imagine <sup>our</sup> their dear one at their

*In* our side. [We revel in the memory of years that lie not too far behind and yet,] when our departed were still alive and close to us, we were not always certain of the aims they pursued and the goals they were trying to reach. *We did not always see eye to eye*

Now that we look upon the larger map of life spread out before us, the lives of our departed are clearly marked 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 everyone else. Now, in the overview of retrospective vision, [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 all human beings.~~

When they were still alive, we knew them as unique personalities, -- now ] we see them as part of all humanity, as bearers of a common destiny.

*We remember friends, even coworkers of the American War Relocation Authority who still sat among us a year ago. Their eyes are now framed in the memory of the time we recall - of our own special relationship with them. We can still see their smile, their distinctive features, the way they extended their greetings and marks of affection.*



Must we not see ourselves also as part of this destiny?  
Do not the roads our forefathers travelled on lead directly to  
the spot on which we stand today? Is not the meaning of our own  
life in the continuation of the ~~world in the direction our~~ *search for those enduring goals and ideals*  
~~forefathers chose?~~ *which generations of our forebears pursued?*

If only we could fully understand and appreciate the line  
of experience our departed have 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 lifetime lessons of our departed, if  
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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

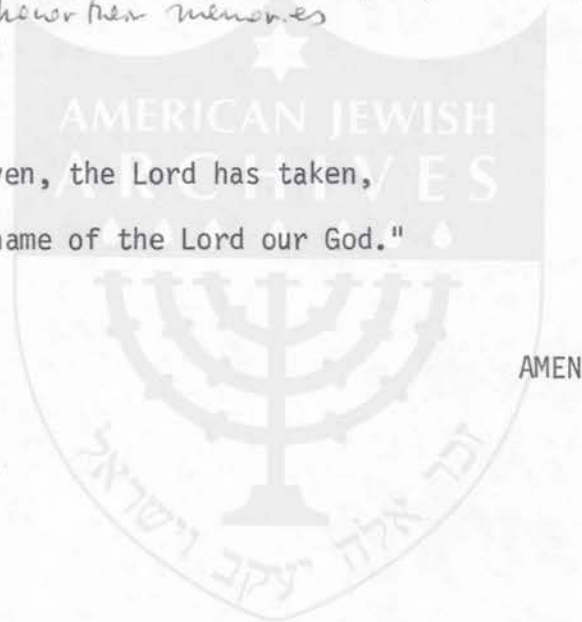
moves into the future:

נתיב / "לקח" ימי' שם "מבנין"

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

If He gave us much, much will be taken away from us -- and yet He does not take everything. He leaves unto us the priceless gift of memory. How lovely is the place of memory. It is a holy place and we shall visit it again and again, as a Holy brotherhood of faith, <sup>as Jews who honor their memories</sup> saying:

"The Lord has given, the Lord has taken,  
Blessed be the name of the Lord our God."



AMEN



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Now that we look upon the larger map of life spread out before us, the lives of our departed are clearly marked 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 everyone else. Now, in the overview of retrospective vision, 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 all human beings.

When they were still alive, we knew them as unique personalities, -- now we see them as part of all humanity, as bearers of a common destiny.

Hal M. Lee

H. Sermon for 1972

The Quest of  
the Authentic You

Exegetical: There is a psychologically sophisticated insight in book of Samuel. The aged prophet in an argument with King Saul wanted to tell the king that he was not impressed by his great show of piety. In fact, the prophet saw right thru the smokescreen of Saul's <sup>insincerity</sup> ~~pretense~~ and located the very egotistical self serving motives that had inspired Saul to act as he did.

In this bitter ecology, Samuel summed up his view of the king:

Man looketh at the outward appearance but the Lord looketh at the heart!

Now there is an advanced view of human nature — <sup>distinction between</sup> ~~recognition of~~ an ego and super ego, between a social and a private self, between a real and an idealized self.



We are surely not at heart exactly what  
we want others to think of us —————

It is the weighty difference between  
My self ————— and my public image

This distinction is crucial if the real  
process of statement is to have any value what so ever  
The job ~~to~~ which we are summoned to perform  
or J. Kippur is the job of ~~self-rehab~~ <sup>rehab</sup>  
Rehem - this is the key idea —————  
between to our <sup>outward</sup> self  
& ~~rehabilitation~~ of the kind of self I  
personally want to be ~

No or, which self is it?  
Which self am I to return to?

My <sup>(1)</sup> self my friends know?

Status quest " Making impressions!  
New personas I can be — with the  
important people!





Now — the self I knew in my heart  
The Self — God sees!

It is idealistic

It has not betrayed all dreams

I must not forget the inner self

— need for time out  
reflection, prayer  
Spiritual life

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Miscell:

Illusions we have of ourselves:

The danger of exaggerating our strength and moral  
standards.

Y. Kippur's healing, soothing effect: Kol Nidre  
underscores our fallibility!

SLIGHT - THE DUTY OF DISCLOSURE July 31, 1972  
**The Eagleton Tragedy**

By James Reston  
*of B. blood insistence  
 on Hygiene's Perfect Health*

NEW YORK.—The Eagleton case dramatizes once more the need for a coherent policy of making the medical records of men and women who are being considered for positions of great power. Sen. Eagleton is not the cause but only the latest example and victim of a much more serious national problem.

At the critical levels of government below the presidency, vice-presidency and the cabinet, for example, it is recognized that high officers of the armed services and key officials of the Central Intelligence, Atomic Energy, space and other sensitive agencies must be carefully checked out physically and mentally before they are given access to "top secret" information.

And also, human frailty and temptation being what they are these days, it is recognized that these checks, not by the officials' own doctors but by medical boards representing the national interest, should continue regularly during a man's service, lest his health and stability deteriorate under the savage physical and mental pressures of high office.

### Intolerable System

Yet there is no such mandatory process for the people at the very pinnacle of executive power. On the published records, Sen. Eagleton probably could not pass the tests if they were given. For the scientists who work on atomic weapons, there is such a clear and hard test, but for the President or Vice-President, who have the ultimate power of using atomic weapons, there is none.

It is easy to be sympathetic to Eagleton, but he got into trouble because of a recklessly irresponsible system, which no sensible corporation or even professional

football team could afford to tolerate.

The interesting thing about this is: Why do we forget the elemental lessons of the past? Why rely in such important matters on the valuable but accidental and often imprecise disclosures of newspaper reporters, or the reassurances of men who are obviously more concerned with the political than with the medical facts; or even, why rely on Eagleton's doctors, who have been put in the awkward position of being dragged before the press to pass judgment on Eagleton's health without being able to disclose, at Eagleton's request, their original, objective reports of the facts?

This is obviously an absurd situation, but it is not primarily the fault of Eagleton or McGovern. It is the fault of a process which is clearly out of date and was irresponsible long before the United States was a major world power with presidential and vice-presidential control over weapons that could determine the destiny of the human race.

The irony of this problem of health, politics and power is that it has been so obvious for so long without any effective remedy or defense. Woodrow Wilson was paralyzed in his bed in the White House and deceived the senators who came to check on his condition by keeping the paralyzed side of his body under the bedcovers. Franklin Roosevelt's health was a vague underground issue in the 1944 presidential campaign, but the issue was left to his personal doctor. He reassured everybody that everything was all right with Mr. Roosevelt, who died a few months after taking his fourth term in the White House.

Henry Wallace was dumped by Roosevelt as his third-term vice-

president on vague charges that he was an ideological and psychological problem—though most of Wallace's economic and foreign-policy ideas have now been adopted by President Nixon—and the whole tragic history of the last World War, including the genocide of the Jews in Germany and the extermination of millions of human beings in the Soviet Union, is now being blamed in large part on the psychological derangements of Hitler and Stalin.

No analogy with Eagleton is intended here; only the clear and unavoidable fact that men with the power of peace or war should be checked objectively before they are nominated and elected—and checked regularly thereafter.

There is no such system now. If there had been, Eagleton would have known that he would have had to submit to an objective report of his medical record, and might not even be able to pass the test of a general Army officer for "top secret" clearance.

### Aged Are Favored

But this is the fault of the system, a system that is very compassionate to human beings whose age and health interfere with the efficient execution of their work. It tolerates Supreme Court justices who are in serious ill health or who are even almost blind, elders of the House and Senate who preside over the powerful committees of the Congress when, by hard work and too many years, they have staggered down into senility and lost their way.

Maybe the Republic can bear this human compassion in the Supreme Court and the Congress—though even there it is highly questionable—but at the level of the presidency and the vice-presidency in this age of atomic weapons abroad and human violences and political assassination at home, the present system is wildly out of date.

Eagleton and McGovern, therefore, are not really to blame for the present mess, which nobody, including President Nixon, would defend as sensible or responsible. And the question now, after this latest dramatic evidence of the realities, is whether the system will be changed or forgotten, as it was after all the serious questions raised by the illnesses of Woodrow Wilson, Franklin Roosevelt and Lyndon Johnson.

The amendments also set up an entirely new Yugoslav institution, a collective presidency, with balanced representation from the republics and provisions for a revolving chairmanship after President Tito steps down. In this way, Mr. Tito hopes to have a collective leadership to succeed him.

The most difficult task in the second phase of constitutional change will be to achieve the proclaimed aim of "building up the position of the workingman."

Yugoslavia's system of workers' councils and factory self-management is the radical innovation in the Titoist system. But many Communists feel that control by workers over the income derived from their labor is being eroded by the ever-increasing power of banks, vigorous factory directors and technocrats, and all those who have taken advantage of the incentives offered by Yugoslavia's semi-free market economy.

### Income Distribution

Yugoslav experts say they will try to work out a formula in which "nobody can decide on the distribution of income except the working people themselves."

Specifically this will involve giving factories easier access to the capital that has been accumulating in banks. The trade unions also may be strengthened against local party bureaucrats or factory bosses.

The second phase will also resolve whether the future parliamentary system will have one or two chambers. It could determine the future relationship of government and parliament.

One house will be made up of representatives of the republics. Some have suggested creation of a second house, representing workers and producers and responsible for economic and social legislation.

Others say there should be more, not less, centralism in a one-house system.

### Friction Created

The constitutional changes introduced last year gave rise to some frictions among the country's decision-making institutions.

For instance, a new arrangement for reaching agreements between the republics has given rise to complaints that parliament is being bypassed.

The five "interrepublican committees," sponsored by the federal government and composed of members of the Federal Executive Council, or cabinet, have been playing a bigger role than was foreseen a year ago.



# *Washington Hebrew Congregation*

MASSACHUSETTS AVE. AND MACOMB ST., N. W., WASHINGTON 16, D. C.

Founded 1852



Phone EMerson 2-7100

PLEASE ADD TO END OF SECTION 1, RABBI JOSHUA O. HABERMAN'S  
EVE OF NEW YEAR (ROSH HASHONAH) SERMON

We must not let anyone say that whatever happened at Munich was just another act of violence in a violent age -- and what can you expect when Arabs and Israelis are constantly fighting?

The terrorist attack represents something totally new and unprecedented in the chronicle of human conflict. This was a desecration of one of the few remaining sanctuaries for peace and hope in the world. This was an assault upon people who had come there as messengers of peace. It was not only the killing of men but the killing of a dream. The Arab terrorists, their allies and protectors, have placed themselves outside the pale of civilization. Since they will not stop at anything, the organized world community must stop them.



Rosh Hashanah Eve Sermon: Add to page 4 (at end of section 1)

My friends,

~~We must not let anyone~~ <sup>Let no one</sup> say that what happened at Munich was

just another act of violence in a violent age,--- and what can you expect when Arabs and Israelis are constantly fighting.

The terrorist attack represents something totally new and unprecedented in the chronicle of human conflict. This was a desecration of one of the few remaining sanctuaries for peace and hope in the world. This was an assault upon people who had come there as messengers of peace. It was not only the killing of men, but the killing of a dream. The Arab terrorists, their allies and protectors, have placed themselves outside the pale of civilization. Since they will not stop at anything, the organized world community must stop them.

Y Kippur Sim 1973  
"Fast"

Ethics - Yes  
Religion - No

---

Experience shows that  
not all who are religious become  
ethical

but all who are ethical  
develop religion even if  
they do not recognize  
it as such.

---

Ethical life eventually must be theologically  
grounded - eg. פחד ממך  
is not always possible if neighbor  
often is not lovable. Then theological  
motivation must inspire love of neighbor  
on the basis of God's creatorship 17 96



Kel to de Sem 1973

R. Mal - Ethics 7 ep  
Fast

No need to persuade Jews that  
Ethics are primary. There is need  
however for a defense of R. Mal  
often, it is true, the ~~praxis~~ <sup>praxis</sup> of morality. There is  
Hypocrisy in ritual, <sup>there</sup> is no less hypocrisy  
in the Moralst who affirms High  
Principles but is low in practice.

The real problem for ritualist & Moralst  
is performance.

Mendelssohn sees ritual as a system  
of self control  
Here ritual leads to ethics.

---

Mendelssohn: discovered the psycho-  
pedagogical value of ritual - a training system

He ignored the theological value.

He ignored question whether ritual actually  
affects relationship between Jew & man

[Language of faith - Submission.

Creating the mood of Holiness

~~Philadelphia~~  
October "The Warmth"

ideally conveyed them what  
because speech in deposits

Solidarity with Israel

Ethical in need of the best method  
of 1948 - love of unlovable people  
possible by 7/10

Rash Haskalah Eve 1973

Speech on "The Meaning of Israel"

There is no meaningful responsibility  
without power

A state means self determination  
Power to decide responsibility

"I can't blame our problems on gentiles  
any longer  
My homeland is the Jewish People"

R. H. 1973

---

see Simon

The kind scene of 1922

Title: THE PAST IS MODERN

Exploration: The mood has shifted from total absorption in the ~~now~~ to a deep interest in the past

The New Generation, is coming to its senses & realizes that if yesterday has no meaning so does today — for it will soon be yesterday.

Yes we see looking back upon to ~~see~~ <sup>look for</sup> continuity meaning a level the ~~share~~ of things to come.









- (1) A turning away from Universalism for Jews  
 would be a rejection of a fundamental  
 aspect of Judaism & Jewish experience
- (a) Universality of  
 the people's national

All other nations bound by origin to  
 a native land

Jews do not associate their origin with  
 Israel - Israel was a land of hope & promise  
 but our origin is traced to the  
 family of man - to a nomadic  
 people - sojourning from land to land

We were internationalist  
 before we were Jewish

- (b) Torah given at Sinai <sup>with identity of</sup> ~~our people~~  
 which has no territorial owner - to  
 emphasize that its mandates  
 apply to all nations

(c) Bible begins with creation of man

(d) Even before the birth of Biblical age  
 & long before use of Christianity  
 Jews saw themselves ~~not~~ apart from  
 but at the heart of the nations



4  
 These Biblical futurists whom  
~~speculated about the redemption~~  
 (these of all the manic speculators)  
 "All Nations shall flow  
 unto it"

(e)

— Already Solomon's great  
 dedication prayer — emphasis  
 9 months to we start God

(f)

John Hyman ~~highlight~~  
 the role of High priest as the  
 central figure in the nations  
 development

Yet

Leviticus — "If a man do  
 them"

(g)

(not high priest!)  
 Sukkot observed on the slaughter  
 of 70 bulls — 70 nations

## Post Christ-~~with~~ Judaism

We note a sharp divergence ~~between~~ the messianic  
 zeal of Christian sect & relaxed attitude  
 of pragmatic Jew

Why did we not aggressively go out

We lacked the ~~to~~ <sup>try to</sup> "save" ~~passions~~ as did D. ...  
 became the ~~missionist~~ <sup>missionist</sup> ~~incubator~~ <sup>incubator</sup> ~~never~~ <sup>never</sup> considered ~~gentiles~~ <sup>gentiles</sup> non-Jews  
 in a state of spiritual damnation "The rights of all nations..."

has been associated with a so-called  
The medieval Jew - ~~the~~ ghetto mentality  
~~has been~~ synonymous with narrowness.

This is the impression of ignorance.

The so-called ghetto Jews were the only  
internationalists in the medieval times.

They engaged in international trade  
they bethred to become multilingualists

They recognized sooner than others  
their dependence upon nations &  
formed laws such as

"In Welfare ... mourning, illness  
care for gentle as well as Jews"

Theory

~~The~~ Nature of the Jewish Experience - &

~~Some peculiar historical experience~~  
The Northwest heritage which ~~preserved~~ <sup>enriched</sup>

~~the~~ ~~existence of~~ ~~the~~ ~~awareness of~~ ~~insular~~ ~~isolation~~  
sooner than ~~any~~ as inseparable

from the awareness of God sooner than any  
other folk ~~perhaps~~ has made us the  
first truly international people in the world



Conclusion #1

To turn away from this international  
outlook would be to discover  
a part of ourselves

② Zionism is not retreat  
but modernization  
qualifies us better for international  
relations. He who has a home  
Wojtyla is invited to other homes

Israel's technical assistance

# 3 Ethnicity & The Wider Community

Brin deis: By being a Zionist I am a better American

Return to Judaism means a more responsible attitude toward the world —  
commitment in Judaism's world-wide commitments

Community Chest idea originated with Jews of Cincinnati in the wake of the Jewish Community's first response to Overseas needs on behalf of Russian Jews (80 years ago) ~~before~~ still in the days of the czar

American Jews put their basic training in philanthropy in those days & then applied the arts of priv. to the general American society  
The USA drives for Israel formed gigants in philanthropy who became everywhere the presidents of countless charitable organizations

Absorption in Jewish causes did not result in reduction of Jewish participation <sup>general</sup> in benevolent causes — quite the opposite. It is known fact that Jews everywhere uphold highest standards.



Their welfare movements are more to  
Judaism & Jews than to any other sense

Conclusion: To ~~raise~~ Jew is to raise a  
a guaranteed internationalist.

~~Internationalist~~ is  
I would be highly suspicious of the kind of internationalist  
who divests himself of all national allegiance  
in order to affirm belonging to anonymous  
mankind. He belongs to a concept not to  
a real community of men.  
He would be the type of man who loves  
humanity but ~~dis~~ likes ~~people~~ men.

The true internationalist loves his own  
people and wants to make sure that his people  
and culture contribute ~~to~~ something of its  
own values to the basic we call humanity.

~~Blaise of~~

~~That is not~~ The person who respects his own ethnic background can understand the members of other ethnic groups with their own distinctive loyalties.

~~Others with bigoting ideas.~~

I have found the biggest potential bigotry in people of marginal sense of being to their own group ————— Such persons in the first place, ~~are~~ prone to develop an almost pathological self-hatred. In Russia, Russians of Slavonian or Croatian background were the most brutal Nazis trying to prove themselves as Super Germans,

The most pathetic Jewish example of the sort was <sup>German</sup> Jew Mannheim who ~~so~~ vehemently insisted that he was a Jew only in religion, not in ethnic or national sense — and thus ~~in order to demonstrate his Superior German~~ what a fine German he was, he organized the German Jewish Nazi Party.

The American Jew who betrays all <sup>identifies with</sup> the Jewish people is a likely candidate for American Super patriotism of the most reactionary sort.



Y. Kippur Seeman 1973

Sept 1972

IS THIS THE FAST

I have chosen

Exherdium

I have reason to believe that the custom of fasting on Y. Kippur remains deeply rooted. The number of those who fast is probably much greater than ~~you~~<sup>any of us</sup> imagine.

But the ~~number~~<sup>percentage</sup> of those who observe meaning when it represents a minority of the imitated. By and large the rank & file observe the fast simply out of respect for tradition — not a bad reason but not good enough.

Why fast? What is its meaning for us?

Practice of self denial

Fast is to begin with self denial.

Do you really deny yourself anything — I mean not because of lack of means or opportunity — but as a matter of principle because some higher self is in command of you & tells you NO!

Many, perhaps most people live in expectation of doing what they want — in fact everything they want — their goal is total gratification and they work & plan with all precision to satisfy all their wishes.

What's wrong with that? except if doing what you like doesn't meet another — what's

away with that ~,

For one thing, it's impossible.

E.g. If you could always limit yourself to just one desire you could manage.

But, what if you have 2 conflicting desires  
Which should you follow - e.g.

Normal life impossible without a hierarchy of  
values - which is another way of  
saying some things have to be postponed, sacrificed, denied  
to yourself



Fast #2 is Pain - a School of Sympathy  
 No sympathy without suffering.

Fast is An Equalizer #3 - a reminder that we are all pretty much bound by same limitations  
 men differ in their various endowments & possessions but are alike in the things they lack  
 — i.e. mortality, fragility, limitations

Fast is an ethical act #4

Isaiah establishes connection: Is not this the fast I have chosen - to deal bread to hungry, to clothe naked, free the prisoner etc.

How do these ethical duties relate to fast?

Isaiah's point is this: your fast is a form of self-punishment - a declaration of your guilt and a dramatic sign of repentance. You mourn over your misdeed - but if that is all you do, it does not yet prove self-betterment.

The proof that you have really repented  
& changed morally is not in the fast  
but in the performance of certain  
moral duties.

152:2h does not reject fast — all he is  
saying is that the fast does not count  
it is not to be credited without visible  
change in moral behavior or following  
it.

Fast is an act of Solidarity

We join with our brothers in this  
observance

#5

see #3

Fast is return to Spirituality

“Man does not live by bread alone”

Usually material goals have priority —  
not today!