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Sermons and notes, 1977.

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How do we understand this?

The sinner who repents earns special merit because he struggled with temptation and overcame it

(Whereas the perfectly righteous may be so only because he never had the opportunity and therefore ~~never~~ the temptation to sin)

Rabbi Joseph Seligson suggests an image which illuminates another meaning of the ethical superiority of the repentant sinner

The sinner's removal from God through his sin is only apparent ^{In reality,} the more removed from God ~~to facts,~~ the greater is his yearning to return,

to cleanse himself, to be back in God's good grace,

Therefore the sinner is capable of a special longing and love for God.

It is as though you walked in a circle.

The further you remove yourself from your point of departure the closer you move ^{back} toward your ^{starting} point

~~of departure~~ on the other side of the circle

The Great Hallel stated it in a paradoxical sentence: ^{וְיִשְׁבֹּב} MY DEGRADATION ^{וְיִשְׁבֹּב} IS MY EXALTATION

On this night of Selichot we would signal to God that we

have returned to Him in ^{שׁוּבוּ} ^{וּשְׁבוּ} in our return to the

point of departure of our sinfulness — and in token of our earnest wish to purge ourselves as a congregation we shall now change

the covers of our Torah scrolls to white — symbol of the purification we would seek to accomplish in the approaching High Holy Days. ~~we shall~~

Ash Gyr. to turn to p. 20 rise and after change of
Torch Covers read with us.

3 men change Torch Covers
ALL READ p 20.

Center & Choir do 11:30 while we
all face Ark.

AMERICAN JEWISH
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Not delivered

FIRST DRAFT OF ROSH HASHANAH EVE SERMON

Sept 1977

ONLY ISRAEL WELCOMES JEWS

There is no finer statement of the needs which motivate and inspire our Rosh Hashanah prayers than the paragraph we read only minutes ago: "When the wrongs and injustices of men sadden our hearts, may we seek shelter in the knowledge of ~~the knowledge of~~ Thy truth and find joy in the fulfillment of Thy will. May no trial, however severe, embitter our souls and shake our trust in Thee. When beset by trouble and sorrow, our fathers put on the armor of faith and fortitude. May we, too, find strength to meet adversity with quiet courage and unshaken trust. . . . Help us to understand that injustice and hate will not forever afflict the sons of men, that righteousness and mercy will triumph in the end." (U.P. II, page 22)

We have come here because we seek renewal of faith, of trust, of confidence. In spite of all adversity, both universal and personal; in spite of all the shocks of betrayal we have suffered as a people and as individuals; in spite of the persistent ache of broken hopes, in spite of disappointment and disenchantment, -- we are here, craving new trust and confidence. Yet, such is hard to come by.

We are surely not the first generation to feel that we live in troubled times. Yet, there is a big difference between our mood and that of former generations. In all their misery, past generations had hope and confidence to cling to. They expected change, a change for the better. We, too, expect change, but not necessarily for the better. We are in the midst of a near universal crisis of confidence.

George Will recently prefaced a brilliant analysis of the temper of our times with a touch of wry and subtle humor. He said, the three most discredited sentences today are:

1. "Your check is in the mail!"
2. "Darling, I'll respect you just as much in the morning!"
3. "I am from the government -- and I am here to help you!"

There's been an erosion of trust across the board in business, in personal relations and in all of our dealings with the government. This post-war II, post-Korea, post-Viet Nam and post-Watergate generation has come to suspect everything, the food we eat, the water we drink, what we read in print, what we hear and see on the TV screen.

The most ^{believable} credible sentence in the Bible for many of us is:

"PUT NOT YOUR TRUST IN PRINCES,
NOR IN MAN IN WHOM THERE IS NO HELP"

(Psalm 146.3)

No one can understand the Jew today -- we cannot even understand ourselves -- if we do not consider well our very special crisis of confidence. Please fix two dates in your mind: November, 1885, and June, 1937.

Ninety-two years ago, in November, 1885, nineteen rabbis met in Pittsburgh to formulate a platform for Reform Judaism. A key plank in their seven paragraph statement was the 5th paragraph which said:

"We recognize in the modern era of universal culture of heart and intellect the approach of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We . . . expect neither a return to Palestine. . . nor the restoration of any of the laws concerning the Jewish state."

These early leaders of Reform Judaism rejected Zionism categorically, not because they were afraid to stand up for Jewish rights -- in fact, many of these very same rabbis would fearlessly get embroiled in fierce public controversies on behalf of Judaism and the Jewish people -- ; they rejected Zionism, as did the foremost living Jewish philosopher of those days, Hermann Cohen, because they regarded it as an anachronism, a return to the ghetto in a new universalistic age that was dawning with the promise of a fraternal, international order. Soon the spread of democracy would wipe out the last vestiges of tyranny in our world; soon social and economic reform would create a society of equality and plenty; soon universal public education would eradicate ancient prejudices and enable enlightened mankind to march forward in unending progress; soon an international union of states would replace the rival nations and end forever the scourge of war.

Let me now take you to another conference of rabbis in Columbus, Ohio. The date is June, 1937. This time well over 100 Reform rabbis met in convention to re-assess our Reform Jewish beliefs. How did they see the world of 1937?

Fifty-two years had passed since the rabbis in Pittsburgh, radiant with hope, had perceived "the approach of the realization of Israel's great Messianic hope". . . "in the modern era of universal culture of heart and intellect. " The rabbis in Columbus, Ohio, no longer saw the world through such rose tinted glasses. In those five decades which had passed since Pittsburgh, a world war to make the world safe for democracy and to end all wars had brought political and economic chaos

to the globe. The League of Nations, born with high hopes, was in the last throes of collapse before it reached its Bar Mitzvah. The socialist utopia of the Soviet Union showed its true face as an empire of prisons and torture chambers. Universal education, the rise of science, the new technology had proven to be morally indifferent. Germany, the land of philosophers and scientists, worshipped at the feet of Adolf Hitler, ecstatic over his promise to wipe out the Jews.

With all the glorious expectations of the wishful rabbis of 1885 in shambles, the more sober leaders of our movement in 1937 at Columbus, Ohio, scrapped the Pittsburgh platform and officially endorsed Zionism. They declared, "In the rehabilitation of Palestine. . . we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jews to aid in its upbuilding."

At last, the blinders had dropped from the eyes of our worthy senior colleagues who met in Columbus 40 years ago. At last, they realized that the Messianic age just wasn't around the corner. Jews desperately needed a place of their own now. None of the nations with whom we had hoped to usher in the kingdom of peace and brotherhood would open the doors to the hounded, persecuted Jew.

Now let me take you to another historic conference of Reform Jewish leaders. It is June, 1977. The Board of the Union of American Hebrew Congregations met in New York and on the 12th of this month of June announced to the world the creation of a new Reform affiliate, ARZA, the initials of Association of Reform Zionists of America. This event marks not only the endorsement of Zionism but a decision to become a full partner in the Jewish national revival. Since a call has

gone out for all Reform Jews to join ARZA, it is well that each of us now considers the very personal question: Why should I, an American Reform Jew, move from general sympathy and support of Israel to a direct involvement and participation in the cause of Zionism? What changes have occurred in the forty years since the Columbus conference which call for our total identification with the aims of Zionism through ARZA?

In 1977, no one in his right mind would refer to modern times as an era of universal culture of heart and intellect ~~(foreshadowing the fulfillment of "Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men.")~~ This is a time when prudent people wouldn't even think of strolling through a park; when more and more shops require customers to check their bags and briefcases for fear of shoplifting; when more babies are aborted than are born; when every third marriage is expected to be divorced; when one out of four citizens of metropolitan areas is deemed to be in need of mental therapy.

We used to see Adolf Hitler as a unique freak. Such barbarism, such contempt for human life was without parallel. We took comfort in the thought that the rest of the world was different. Was it really? How far apart were Hitler and Stalin? How far apart is Idi Amin from Adolf Hitler? How far apart was Germany from the rest of the world in respect to its treatment of Jews?

In the year 1977 we know a lot more about the world's treatment of Jews outside of Germany than the Reform rabbinate could even imagine at Columbus, Ohio, in 1937.

Many of you have, no doubt, heard about "the Voyage of the Damned," the pathetic case of the refugee ship, the St. Louis, -- but there are a few things about it which you do not yet know. On May 13, 1939, when the Hamburg-American Lines' luxurious ship, the St. Louis, with 936 refugees on board, was turned away by Cuba although each of the passengers had been issued a valid landing certificate, it was expected that the United States would, for humanitarian reasons, open her doors to these despondent victims of persecution. *After all, they* had already been accepted as future immigrants to the United States *to be admitted* within a relatively short waiting period from three months to three years. However, humanitarian reasons did not sway the United States government policy with respect to Jewish refugees in 1939. As the ship, on its slow return to Germany and certain doom for its passengers, passed the coast of Florida, a telegram was addressed to President Franklin Delano Roosevelt for help. It was never answered. A suicide patrol was set up to keep the passengers from taking their lives. This inspired the international Jewish leader, Nachum Goldman, to see the U. S. Secretary of States, Cordell Hull, with a bizarre proposal: Since the United States would not make an exception in her immigration procedure for the doomed passengers of the St. Louis, suppose these passengers jumped into the shallow coastal water and then be picked up by U. S. Coast Guard cutters which were trailing the ship, and thus enter the United States under arrest?

Cordell Hull's icy answer was, "You're the most cynical man I know. I'm a man of law!"

Canada, with even more spare room than the USA, was no better. The Canadian Foreign Minister, Mr. Blair, listened to the impassioned plea of a Jewish delegation to provide shelter for the passengers of the St. Louis and when asked for his suggestions, replied curtly, "I suggest you go to your synagogue and meditate why it is that the Jews are so disliked."

Who was it that said, "Is there a gentile heart so warm, that it does not have a cold spot for the Jews?"

We now know that the Pope and leaders of the free nations, Winston Churchill and Franklin Delano Roosevelt, knew from the very beginning of the holocaust that millions of Jews were being done away with by the Nazis in the most horrible fashion. Already in 1942 eye-witness accounts reached the various governments of the Allied Nations, forwarded by special diplomatic couriers, regarding new methods of mass execution applied to Jews, some as explicit as the report which told of thousands of Jews being packed every day naked into sealed wagons whose walls and floors had been covered with quicklime. While the train remained stationery for two to four days, a chemical reaction took place. The occupants were slowly burned to death, their bodies bubbling and steaming as the powder combined with the moisture from their skin. The flesh was literally eaten from their bones. When the cries from inside the train had been silenced, the wagons were opened and the mounds of decomposing flesh piled in heaps by the railway line and burnt. The train then returned to repeat the whole process without interruption. (Belzec Death Camp by Michael Tregenza, the Weiner Library Bulletin, 1977, Vol. 30, Nos. 41-42, page 17)

When world Jewish leaders implored the Allied governments to bomb the death camps, or the trains, or at least the railroad tracks to slow down the Nazi death machine, Foreign Secretary Anthony Eden of Great Britain, after pleading all sorts of unfounded technical difficulties, let the cat out of the bag in a memorandum of 1943 in which he complained that he wouldn't know what to do with all the Jews if they survived the Nazi experience. ("Why the Death Camps Were Not Bombed" by Herbert Druks, The American Zionist, December, 1976, page 20)

Winston Churchill, who would from time to time eulogize the victims of Nazi persecution, though rarely mentioning Jews specifically in that category, kept Palestine's gates of refuge closed though he confessed that after talking to the Zionist leader, Chaim Weizmann, he did not sleep all night. (M. Begin, "The Revolt," page 139)

President Roosevelt, the great, mellifluous voice of the free world, after the horrendous magnitude of the holocaust had already become known, found it in his heart to trade Jewish jokes with Stalin at Yalta, including the following incredible conversation:

Roosevelt then mentioned that he was going to see Ibn Saud right after the Yalta conference.

Stalin asked what he was going to give the king.

The President replied, with a smile, that there was only one concession that he thought he might offer and that was to give Ibn Saud the six million Jews in the United States.

("Roosevelt, Stalin and the Palestine Problem at Yalta" by Joseph Heller, The Weiner Library Bulletin, ibd., page 27)

"PUT NOT YOUR TRUST IN PRINCES
NOR IN MAN IN WHOM THERE IS NO HELP."

And now, what about President Jimmy Carter, Menachim Begin, and Israel today?

There are many American political analysts, and not an inconsiderable number of Jews, who fault Menachim Begin because he's not following President Carter's and Secretary of State Cyrus Vance's advice, to be more flexible and accommodating to the Arabs. Essentially what Carter said to Begin was: "Really, the Arabs are now more moderate and reasonable, why can't you also make concessions such as returning the West Bank to them? If you fear that the Arabs will overrun you, don't worry, the United States will help you."

Begin's basic response to Carter, which has been his position all along, is that Israel cannot afford the risk of relying on the promises and the good will of others. She can put reliance only upon her own capacity for self defense against another Arab attack because, always in the past, Israel stood alone and had to fight her own battle. The control of the West Bank is a keystone in Israel's capacity for self defense .

Only a few weeks ago, the newly retired former chief of the U.S. Air Force Intelligence, Major General George J. Keegan, confirmed Begin's deep distrust of Arab intentions:

"I have seen intelligence which very few Americans have had access to that persuades me that. . .the feudal leaderships in the Arab world strikingly remain committed messianically, to the extermination of Israel as a nation and as a people." (Jerusalem Post, August 5, 1977)

In other words, Major General Keegan would at least in this case agree with the Psalmist:

"Put not your trust in princes

Nor in man in whom there is no help."

Israel knows that, as she stood alone in four wars, so she shall stand alone again if another war for survival must be fought. Israelis have no illusions. Terence Smith, formerly of the NEW YORK TIMES, reported in the SATURDAY REVIEW that

"Many parents in Israel decide to have three children to increase the odds that at least two will survive."

Yes, Israel's sacrifices, and the demands upon us for help, are enormous. Is it all worth it?

What is the price of self respect? How much is it worth to us to hold up our heads with pride? Can we put a dollar sign on the

assurance that wherever Jewish life and dignity are hostage to some savage tyrant, our brothers in Israel will undertake, if necessary, another rescue like Entebbe?

How did you feel, as a Jew, when you first heard of the action of an Israeli freighter, the Yuvali, which last June picked up 66 Vietnamese men, women and children who were stranded in a small fishing boat. Five ships had passed them by, leaving them dying of hunger and thirst. After four days at sea, when they were down to three teaspoons of water a day for children and none for the adults, the Israeli captain spotted them and picked them up. When he tried to put them ashore in an Asian port, Japan, Taiwan and Hong Kong refused them even temporary asylum. Israel, with all her pressing political and economic problems, proved to be the only country in the world willing to take these refugees in.

Just think of this: If not for Israel, many such boats filled with homeless Jews would now be drifting from sea to sea as did the St. Louis in 1939. How much is it worth to us that there will never again be another

"voyage of the damned for Jews?" that instead of begging for refuge, Israel can now open her doors to welcome not only our people but also some of the tired and poor, the homeless and tempest-tost of other nations?

Even if not a single American Jew ever again sets foot on Israeli soil, Israel to us is a spiritual and psychological necessity because our confidence and trust in the good will of others has been so badly shaken, we must have the reassurance that there is at least one land in the world whose doors can never be closed to Jews. Israel is to us not only a spiritual but also a psychological homeland in terms of Robert Frost's famous definition of home as "the place where, when you have to go there, they have to take you in."

PUT NOT YOUR TRUST IN PRINCES

NOR IN MAN IN WHOM THERE IS NO HELP

Yes, we are in a deep crises of confidence, as human beings and more so as Jews. What has transpired ^{during the 40 years} between the Columbus conference of Rabbis in 1937 and the meeting of Reform Jewish Leaders in New York this June of 1977 has afflicted our souls with wounds that heal very slowly.

Would that "no trial, however severe, embitter our souls and shake our trust in Thee." The bitter truth that events have profoundly shaken our trust in everything and everybody. Oh, how we crave the quiet courage and unshaken trust of faith. Oh, how we wish we could trust our fellow man again. If ever we are to recover faith in

humanity, it can only happen by drawing closer to the one people who

will never betray us -- our fellow Jews! Zionism is this drawing together of Jews in a pact of physical and psychological defense against the hatred of ~~those~~ foes and the indifference of those whom we had regarded as friends.

A Jewish man of letters, Yitzhak Greenberg, spent the day in Jerusalem. He visited all sorts of ~~sights and~~ places and was unmoved. After spending several hours in the library of the Yad Vashem Holocaust Museum, he walked out of the building toward the end of the day and, nearly blinded by the sun, stumbled into the nearby Mt. Herzl and there he had his one and only mystical experience in Jerusalem: ^{he heard} the laughter of Jewish children. The laughter of children who are not afraid, who are not ashamed is the only sound which can make us forget the screams and the sighs of those who fell victim to man's inhumanity to man. As we see, a new generation of Jews rise in freedom, dignity and free of fear, we shall be able to repeat again with conviction those verses which follow Psalm 146: Put not your trust in princes,
Nor in man in whom there is no help

Happy is he whose help is the God of Jacob,
Whose hope is in the Lord, his God,
Who made Heaven and earth,
The seas and all that in them is;
Who keepeth truth forever;
Who executeth justice for the oppressed;
Who giveth bread to the hungry.

The Lord looseth the prisoners;
The Lord openeth the eyes of the blind;
The Lord raiseth up them that are bowed down;
The Lord loveth the righteous. . .
The Lord will reign for ever,
Thy God, O Zion, unto all generations.
Hallelujah.



"I SEEK MY BRETHREN"
Judaism as Counter Culture

By Rabbi Joshua O. Haberman
Washington Hebrew Congregation
Rosh Hashanah Eve
September 12, 1977

In establishing the observance of Rosh Hashanah, the Bible says:

"In the seventh month, on the first day of the month, shall be a holy convocation." (Lev. 23.23)

However serious and solemn the purpose of this day of Rosh Hashanah may be, it is above all a convocation of our people. We observe it with joy. The sheer fact of our coming together is a pleasurable excitement. Tonight, we are conscious, more than ever, of our ties and relationships with family, with friends, with our people all over the world. How precious ^{are} our dear ones at our side, and how sorely do we miss those no longer with us tonight! We yearn for their presence in the psalmist's words,

"My companion and my familiar friend; we took sweet counsel together; into the house of God we used to walk with the crowd."
(Psalm 55.14-15)

Rosh Hashanah is a convocation, a renewal of personal ties, a reconstitution of our people. In our coming together tonight, are we not like Joseph in the fields of Shechem who, when asked by the man

עָרַב אִנִּי
WHAT SEEKEST THOU? answered:

אֶת־אֲחָיו
I SEEK MY BRETHREN

(Genesis 37.15-16)

1. The Congregation as Community

People need people. Among our deepest needs is companionship, relationship with others. The first observation in the Bible regarding the nature of man is:

"And the Lord said: 'It is not good that man should be alone.'" (Genesis 2.18)

Throughout the entire history of the human race, until very recently, proximity meant community. Wherever people lived in close geographic proximity, they grouped together in tight little communities. They drank water from the same well; they worked together at seed and harvest time; they married one another; they joined in their common defense. Consequently, neighbors shared all their joys and sorrows, like an extended family.

The 20th century has changed all that as pointed out by David Reisman in his classic work, "The Lonely Crowd."

At a busy intersection in Chicago, I saw the following graffiti poem on a wall:

Squealing under city stone
The millions on the millions run
Every one a life alone
Every one a soul undone.

You can be surrounded day and night by multitudes -- and yet feel desperately lonely. In fact, our loneliness is accentuated when we are with people but do not feel a part of them. Why is it so? And could it be otherwise?

Countless studies have focused on at least three major reasons for the growing isolation and loneliness of the individual in our western civilization.

Mobility

High mobility is one. We are constantly on the move to new cities or new neighbors. By our own choice, we do not give casual contacts a chance of ripening into lasting relationships. We keep moving -- and then pathetically go searching:

אני אבקש את אחי ואחתי
I SEEK MY BRETHREN.
The Decline of the Family

Another reason for the shriveling away of inter-personal relations is the shrinkage of the extended into the nuclear family and, now, its further reduction to the single household. One out of three adults in the United States is now single, never married, separated, widowed, ~~or~~ divorced. ~~or~~ ←

The Computer Age

The third reason for our terrible isolation in the midst of crowds is the new technology coupled with our new affluence which has brought us a curse with every blessing. Who would want to do without our utilities such as water in your faucet? Yet, in former times, people meeting at the well renewed their neighborly face to face relationship every day. We chose convenience, and lost our daily association with neighbors. The automobile has made many other

neighborly relations unnecessary and impossible. The streets are empty of pedestrians. Who needs a neighborhood grocer or craftsman within walking distance? What chance is there to meet people in leisurely encounters? We identify people more by the make of their automobiles racing past us than by their names and faces. Even if you walk the streets searching *למה אתה' אנוכי' מבקש* "I seek my brethren" -- you will seek in vain.

Whatever is left of the human element is rapidly being replaced by computers and electronic gadgets. Your I.D. card will open and close garage doors without a human attendant, and do your banking at the automatic bank teller. You may hold extended conversations with automatic telephone answering devices and could spend a whole day in various transactions without the human touch, without exchanging a single word with another human being.

A man knocked at the door. A middle aged woman opened it with an inquiring look.

"I am from the Census Bureau," said the stranger. "How many children do you have?"

"Now, let's see," she replied. "There is Joey, Marty, Ethel. . ."

"Never mind the names," he interrupted, "I just want the numbers."

She grew indignant. "They haven't got numbers in my house. Every one of them got names."

This sums up the evolution of technological man. He's being numbered but not known and appreciated as a person, with a name and a soul. The world seems to be indifferent to his feelings. He has become quantified and feels dehumanized, a digit, a computer indentation, a thing and not a person.

Is it any different in the synagogue?

Many of you joined our Congregation, coming to us like Joseph *את אבותי אנוכי אבקש* "I seek my brethren" -- and some are quickly disheartened by the feeling that, here too, you are in "the lonely crowd," surrounded by people you don't know. How can we turn our proximity into true community?

I believe we must, I believe we can -- but only if you do your part even as we, rabbis and congregational officers, must do ours.

Our sole reason for existence is you. Our entire program is to bring you together for what we believe is helpful to you. I do not know of a single activity at Temple which is not designed to re-awaken mutual caring by the strengthening of your ties with the Jewish people, with Judaism and with God. Whenever I see you in private conference, whenever I see you at a meeting or even in such huge gatherings as this, I hear the haunting lines of Richard Beer-Hofmann's great poem:

Through you and me
Runs the blood of the past to those who shall be
Blood of our fathers, restless and proud.
They're all in us. Who feels alone?
You are their life - their life is your own.

(Lullaby for Miriam)

Jewish brotherhood is not a slogan; it is not a theory; it is a fact which can be annihilated only by your absence, by your indifference, by your apathy. We want to be your extended family, -- if you will let us.

Some time ago a very intelligent young widow for whom I have the highest regard expressed to me her bitterness of soul. This time her complaint was not against the rabbis. They had visited, conducted the funeral and been with her during the shiva week. But, she asked, "Where was the congregation? In the months after his death, when I needed help and counsel in guiding my children and in picking up the pieces of my life, where was the congregation?"

With great difficulty I held my tongue. I was greatly tempted to reply: "And where were you in the 20 years or more before calamity struck? How do you expect to have the comfort of a ready made community in time of need -- when, all along, you kept out of it and did nothing to develop your ties with it? How do you expect this congregation to know you and to react to you as a person if you were never with it except once a year?"

I so much wanted to tell her, but held back, "So, you feel neglected? Look, dear, you must have read in our Journal about the many intimate groups that have been created within the congregation, small circles in which members under competent guidance, may offer help and counsel to one another in all sorts of problems, problems of child raising, coping with bereavement and widowhood, facing life threatening illness, dealing with the elderly, even setting sex

standards for youth --- why weren't you among them?"

Where was the congregation? It was right there for you to walk into. But, where were you when we asked for volunteers to perform acts of kindness such as bringing pulpit flowers to hospital patients?

And now I ask all of you: Are you serious about your wish to interact with fellow congregants in a warmer, more intimate setting? For the last several months our Journal featured an invitation to all to join havurot, small fellowship groups to be created with our help for people sharing a strong common interest or need. We can do nothing without your response. We can be your brothers, but only if you seek us!

We can provide for you the nearly lost sense of belonging and community, -- but only if you want us.

There must be many sitting here tonight, suffering the secret and silent ordeal of lonesomeness:

Not understood,

We move along asunder.

Our path grows wider, as we go down the years,

We marvel and we wonder why life is life,

And then we fall asleep --

Not understood.

How many breasts are aching, how many spirits pass away --

Not understood!

O God, that men should see a little clearer

Or judge less harshly when they cannot see!

O God, that men would draw a little closer

To one another and they'd be nearer Thee --

And understood.

(Walter Eccles)

The answer is "Draw a little closer to one another." Building true community feeling in the congregation is a matter of reciprocity. We can't do it for you. We must do it together.

2. Judaism as Counter Culture

Among those who are returning these days to the synagogue in search of their brethren, is another group of Jews whom I would call, "the disenchanteds." What are they disenchanteds with? They're disenchanteds with all the pseudo-messianic visions which enthralled various elements of the last three generations of American Jews. The oldsters among them are disenchanteds with the socialist utopia they envisaged in their youth. The middle agers are disenchanteds with panaceas of the New Deal, the Great Society and the other varieties of the welfare state. And all, from young to old, are disenchanteds somehow with the American Dream.

Until a few decades ago, the average American Jew felt that the best ⁱⁿ Jewish tradition was identical with the American ideal. The official platform of Reform Judaism included, until 1937, the following statement:

"We recognize in the modern era of universal culture. . . the approach of the realization of Israel's messianic hope."

Today, no Jew in his right mind would equate America with the messianic era. We no longer believe that becoming a loyal American necessarily means being a good person.

In a society that elevates Bonnie and Clyde to culture heroes; where manslaughter has become the leading cause of death for young black males; where prudent citizens wouldn't think of strolling alone through a park; where one of out of four persons in metropolitan areas is said to be in need of mental therapy -- the Messiah just

isn't around the corner!

Vietnam and Watergate originally struck us as aspects of a political crisis. Now, with each passing year we see more clearly that the American crisis is one of morals and values.

At least three values most dear to us as Jews which used to be reinforced by the old American ideal are now in a state of disintegration in our country.

The Decline of Public Education

In the first place, how do you react to our declining system of public education? Are you not appalled by what has been happening to the climate for learning? Can you be indifferent to its pollution by poor standards and poor motivation? How long can we tolerate the rise of violence, rape and drug traffic in the corridors of our school buildings? What sort of environment is the school for our children's character education?

Retreat of the Fairness Doctrine

The second value which formerly excited the deepest devotion of the Jew to America was the ideal of fairness. How the Jew, so often discriminated against in Europe, rejoiced to be judged by merit only! The struggle for equality before the law and equal opportunity, grounded in our Constitution, sanctified by the blood of the Civil War and steadily advancing in its application to the economy and society, enlisted the most passionate support of the American Jew. This ideal is now being compromised on the highest level of government. Would you want considerations other than merit,

such as preferential quotas, in education and jobs? You heard about the Alan Bakke case now pending before the Supreme Court? Should students of a certain minority group have preference in college admissions over others with higher grades and test scores?

At one point in the 1930's, discriminatory quotas reduced the Jewish student body in Princeton to a total of two students. Can we tolerate the resurrection of the quota system? If it should prevail, would you not feel alienated?

The Threat To Family Life

The third cause of our alienation from the current American scene is the growing repudiation of the family in our society. A very recent nationwide Yankelovich survey of American families with children below thirteen has detected a trend among parents away from self sacrifice to what the survey calls a "new preoccupation with self fulfillment." No less than 66% of the parents agreed that they should have lives of their own, *regardless of* the demands of the children, and 67% felt that the children have no obligation regardless of what parents have done for them. *The unconditional commitment, and readiness for unlimited sacrifice, which made the family relationship unique — are on the way out.*

With growing numbers of marriageable people opting for living together unmarried, -- or, if married, deciding on childlessness -- we must speak of a serious decline of family life. How do you view the downgrading of marriage and family within our society?

Judaism as Counter Culture

Would you agree that the American environment is no longer as congenial to values that have been central in Jewish life?

To the Jew, a valueless society, specifically a society that grows indifferent to the pursuit of excellence in education; a society that would compromise the principle of fairness and equal justice; a society which cannot cope with the disintegration of the family; -- would be unacceptable to Judaism and, in our judgment, cannot long endure.

No wonder that increasingly Jews feel no longer at home in that kind of America. These Jews are coming back to us saying,

עָרַבְנוּ עִמָּנוּ

I SEEK MY BRETHREN!

They know in their hearts that the values under assault in the general society remain top priorities in Judaism. I see Judaism rise as the new counter culture in America. I see Judaism emerge in opposition to our society's abandonment of the very values that have made America great.

To be a Jew today means to care supremely for education, for equal justice and for a life style in which marriage and family are central. You want proof? I suggest you read through the issues of our Temple Journal of this past year and you will see how hard we're trying to upgrade our own system of education, building the Julia Bindeman Suburban Center at great sacrifice; how we are stressing

family programs and how we are adding wherever possible our weight as a Congregation to the struggle for civil and human rights!

Yesterday's New York Times magazine, in a lengthy article, paid tribute to one of our most brilliant younger Talmudists in America, Rabbi David Weiss, who served as model for the hero of one of Chaim Potok's novels.

One day, as Rabbi Weiss headed for services, he met a Jewish professor of philosophy at Columbia. "Tell me, Rabbi Weiss, why do you go? What will you find in the synagogue today that's different from last week or two weeks ago?"

"Exactly, -- " Rabbi Weiss replied. "It's because it will be the same!"

The strength of Judaism is its steadfastness.

Judaism has not altered its scale of values. The synagogue, *loyal to its ageless ethics,* has become more attractive to Jews ~~now~~ disenchanted by the moral conditions of our general society. Jews ~~are~~ committed to the same moral values by which we have survived and by which we rose to unsurpassed intellectual and ethical heights.

If you come back to us, exclaiming

עָנֵן יְיָ אֱלֹהֵינוּ

"I SEEK MY BRETHREN," -- you need not, indeed you should not, view your return to the synagogue as a new form of self-ghettoization.

On the contrary, we want to reinforce our own moral commitments which are now threatened so that we might the better help rebuild the badly frayed moral fiber of America and save this land we have always loved.

Conclusion

A recording company has come out with a new venture in recorded music entitled "Music Minus One." The best chamber music is reproduced but in each recording one instrument is deliberately omitted. The purchaser of the record is supposed to supply the missing instrument by playing along with the record.

Our people has produced one of the world's most sublime symphonies of great faith blended with high morals and a beautiful way of life. If you fail to play your unique part, something vital will be missing. Each of us has the responsibility and obligation to supply the missing instrument. May you find in the synagogue what you are seeking, ^{and} contribute the music of your heart and mind to the chorus of our people for a more joyful New Year.

AMEN

Pls Please
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as corrected
(for possible duplication)

INTRODUCTION TO KOL NIDRE NIGHT SERMON

By Rabbi Joshua O. Haberman
September 21, 1977

Once again we have felt the mystique of the Kol Nidre . The unknown genius who created this chant gave the Jewish soul its voice: A love song if ever there was one, a melody of pathos and tenderness.

It begins softly, expressing the humility of the tormented conscience; it rises to its crescendo, ~~suggesting~~ ^{with} growing confidence as we, ~~so to speak~~, ^{so to speak} straighten out our backs and stand erect before

God, hopeful of reconciliation and new love. It ends with quiet serenity, ^{Paradoxically, the formula, intended to annul oaths becomes our most awesome and compelling oath of loyalty, love, overcoming all doubt as to where we belong. We are Jews and will remain so.}

In tonight's service, the Rabbis, Cantor and some of the officers of the Congregation entered through the same door as everyone else. This was symbolic of the idea that we are equals in the need to rid ourselves of guilt, equals in our yearning for forgiveness, equals as petitioners who come in from the outside through the back door, ~~so to speak~~, to be received into the brotherhood of Israel.

A very personal experience recently underscored this truth for me.

THE HUMAN HEART IS DECEITFUL ABOVE ALL

By Rabbi Joshua O. Haberman
Kol Nidre Night, September 21, 1977

A few days ago, I awakened from a bad dream. I dreamt of an inquiry up in the heavenly Senate chamber where all religious officiants must pass review. The subject of this inquiry was my fitness to conduct Yom Kippur services.

If you think that our FBI and IRS get the goods on a man, you should see with what amazing efficiency the heavenly interrogators go to work. Absolutely nothing is overlooked. Different angels dragged up information that I, myself, had forgotten long ago. How, as a baby, I had willfully and sadistically robbed my parents of sleep. How at the tender age of four I stole toys from my little sister. And one angel, looking straight at me through his glasses, produced an endless ticket that rolled up like a cash register bill in the super market, the record of all my inaccuracies, evasions of duty and broken promises from the moment I had the power of speech till -- I hate to tell you!

The thing that really shook me up was the chairman of the angelic investigative committee who said that he ~~was~~^{knew} every evil thought in my whole life and immediately proceeded to expose me. It was at that point that I awakened in terror.

Apparently many other rabbis must have had similar nightmares which explains why the Kol Nidre service begins with the rabbi's own public confession of sins before leading the Congregation in prayer.

1. The Sin of Self-Righteousness

On this night the only unforgivable sin would be self-righteousness, a holier-than-thou attitude, a refusal to see the beam in one's own eye while belaboring the mote in the eye of your neighbor.

~~Start~~ Start with the assumption that we are all "equal opportunity" sinners. "Judge not your fellow until you stand in his place," said the wise Hillel. The point is not to let wrong-doers off the hook, but rather to make sure that in the heat of righteous indignation^{e.g.} at the manipulations of a Bert Lance, we not overlook our own shabby record.

לֵב אִנוּן עֵינֵינוּ אֵינָם

Jeremiah said, "THE HUMAN HEART IS DECEITFUL ABOVE ALL." (Jeremiah 17.9)

One of the favorite tricks of the deceitful human heart is to mask a guilty conscience with a crusader's passion against the very same sin when committed by others. ~~For example, the miser is usually best informed about all the other too little and too late givers and most abusive of them. The chiseler is likely to be most vehement in condemnation of other chiselers' short cuts to profit.~~ It takes one to catch one. By lambasting other sinners, we hope to distract attention from our own misdeeds. The Bible's immortal illustration is the indignation of King David who, after stealing another man's wife, is told about a rich man supposed to have stolen his poor neighbor's only little lamb. When David blurted out that the thief deserved death, the prophet, Nathan, replied simply, "Thou art the man!"

Don't be too harsh with the man who sins
Or pelt him with words or stones,
Unless you're sure, yes, doubly sure
That you have no sins of your own.

Tonight would be a total waste, worse, an exercise in self deception, if we did not look over the image -- with warts and all -- you see in the mirror of your own conscience. You're on the right track already if you can say with the unsophisticated poet,

"I wish to God I were
The man my mother thinks I am."

Tonight you must not massage your ego with the ~~biased~~ opinions of natural devotees but rather try to see yourself in the perspective of your critics who, with all due allowance for possible exaggeration, at least call attention to your shortcomings. "Love your enemies," said Benjamin Franklin, "because they'll help you discover all your faults."

2. "No Fault"

Another strategy in the arsenal of deceitfulness is the brazen "not guilty" plea. In former times this defense maneuver disguised itself as astrology, fatalism, belief in witchcraft, or the evil eye -- all designed to pin responsibility on powers other than yourself. Nowadays, we've got something much more effective than these old superstitions. It is the "no fault" argument. The object is to relieve everybody of responsibility. Nobody is to be blamed. The offender is as innocent as the victim.

We have institutionalized it as no fault insurance and no fault divorce -- and now it's just a jump to no fault anything!

A sign of the times was the refusal last May of a county judge in Wisconsin to punish a fifteen year old assailant who had raped a sixteen year old girl in the stairwell of a high school. The judge explained the ridiculous sentence of a year's supervision at home with the astonishing comment that the boy was only reacting normally to the sexual permissiveness of his environment. ~~["Should we punish severely a fifteen or sixteen year old who reacts to it normally?" asked the judge.]~~ In other words, there is no fault in yielding to temptation.

~~—————~~ A similar mentality surfaced in our own area, *this spring*, involving a case not as brutal but just as typical of the no fault doctrine. A High school senior girl had pushed a chocolate cream pie into the face of a vice-principal. Quite properly she was suspended and told not to attend the close-of-school activities. To the amazement of many newspaper readers it was reported that a U.S. District judge granted a temporary restraining order allowing the culprit to attend the bacalaureate and graduation festivities so that the poor thing would not have to miss the once-in-a-lifetime senior functions. By doing so, the worthy judge, I believe, caused the girl to miss her maybe once-in-a-lifetime lesson/that there is a penalty for every wrong.

What troubles me most about the case was the missed opportunity of the parents. Why would they not let their child suffer guilt and its consequences? Why would they not back up the school authorities and have the girl stay home and cry a few tears so as to reinforce the necessity for self restraint? Why not drive home the point that

What's so terrible about guilt?
I have it every day. I run short of
my own standards all the time and
feel guilty for it. So what?

one cannot abuse another person with impunity?

Are you, as parents, afraid to make your child feel guilty? There is a foolish, psychologically half-cocked notion abroad that guilt is destructive. Guilt is destructive only when imposed upon the innocent, when excessive and unrelieved. But guilt, after wrongdoing, is the most normal, the most redeeming and ennobling reaction and supremely constructive, especially when it leads to restitution of damage and correction of character.

The thing to do is not to suppress guilt but to relieve it by corrective measures. That's what each of us should be doing tonight. Yes, feel guilty for having wronged family members; feel guilty for having neglected relatives ~~and~~ ^{or} friends in time of illness and in time of need; feel guilty for having been deceitful and much too selfish; *feel guilty for having betrayed someone's trust and confidence in you,* feel guilty for having knowingly and deliberately done the unethical thing in business or profession. *A person without guilt feelings would be a monster.*

Begin with guilt, then repudiate the evil, then try to overcome it in your own character -- and finally -- undo the hurt you have done and conciliate those against whom you have offended.

The most beautiful thing about a human being is his capacity for guilt which leads to inner change in response to which, God forgives and loves us anew.

Our ~~capacity~~ ^{will} to confront guilt has national implications. It will determine the survival of our society. You know what happened between July 13 and 15 of this year -- the blackout in New York! It was one of the worst looting sprees this country has ever witnessed.

Arsonists set most of the 1,037 blazes that devastated large areas of

the city. "It was the night of the animals," said a police sergeant.

~~"You grab four or five and a hundred take their place."~~

The point we want to make is not the mob's ~~potential~~ for savagery, *but*
~~The point is~~ the surprising number of apologists in our country who jumped
to the opportunity of declaring the blackout looting a no-fault
incident.

Editorials in various journals and a variety of opinion molders
endorsed one or both of two arguments in defense of the looters:

(1) The first mitigating reason given was the high unemployment
among young ghetto blacks. Those who feel no stake in our society, we
were told, should not be blamed for violating its laws. However, ~~a mere~~
~~four weeks later~~, a comprehensive survey of several thousand looters,
who had been arrested, knocked the prop/s out from under the whole argument
with the surprising disclosure that ~~those arrested for looting were~~ *the looters were*
economically better off, had a higher employment rate and a lower per-
centage on welfare than the average lawbreakers in the New York area.

(2) A Harvard social psychologist (Robert Bates) ^{had another answer.} ~~quickly covered~~
~~all bases~~ *When recognizing the economic advancement of blacks, he quickly covered all base,*
~~nevertheless argued~~ *with the argument* that when economic conditions get better, those
who are left behind get angrier. To which the futurist, Herman Kahn,
Director of the Hudson Institute, who will address our Scholar Series
this year, replied:

"This suppressed rage idea is bunk." (He used a stronger word which I cannot repeat tonight.) And then added, "This kind of reasoning will make the same thing happen all over again." *We here in Washington have had our share of uncontrolled mob violence. God forbid a repetition,* Worse than the blackout looting itself, ~~which after all ended in 48 hours,~~ ^{on-going} is the ~~continuing~~ moral blackout in our society, including the brightest and the best, who are so deeply infected with the no-fault doctrine that they can no longer identify evil when they see it.

We need a national Yom Kippur, ^{we need} a summons to responsibility, a challenge to identify evil, to designate blame and to feel guilty strongly enough to ~~do~~ do repentance and correction.

Occasionally we are asked if we still have prophets in our time. I would ~~count among our contemporary prophets~~ ^{would name one} a member of our Congregation who died much too soon, my friend of 30 years standing, Dr. Samuel Yochelson.

Dr. Yochelson, ^{זכורנו לטובה} of blessed memory, an M.D. and Ph.D. from Yale and a distinguished psychoanalyst, specialized in the psychiatry of crime. Under a special appointment at St. Elizabeth's he investigated the problem why some mentally ill persons are criminals while most are not. Dr. Yochelson found his no-fault doctrine ^{maintained throughout his career} ~~maintained~~ overturned and announced that during the entire fifteen years he had been working at St. Elizabeth's, he had not come across a single criminal whose criminality was a product of mental illness. In his monumental work, "The Criminal Personality," published two years ago, shortly before his death, he documents voluminously the thesis that

"The criminal is not sick but simply prefers a life of crime. The life of crime is more exciting, more rewarding, demands no responsibilities and, in a world of bill-paying squares, the criminal is king."

Emotional disturbance does not necessitate crime. Said Yochelson, "There are far more emotionally malnourished people functioning responsibly than criminally." The turning point in Yochelson's understanding of crime as a moral rather than emotional problem was the discovery that over half the criminals in his study came from stable homes and other half often had one or more nurturing influences.

He explained his amazing success in rehabilitating criminals as follows:

"I make fear respectable and I don't relieve their guilt, I enhance it," explained Dr. Yochelson. The criminals are "taught to put themselves in the other person's shoes, imagine the widening circles of harm that they cause, and through this, they learn about responsibility which, to a criminal, is at the opposite pole from his previous way of life."

Dr. Yochelson concluded that there is an irreconcilable conflict between the life of responsibility and the view current at the moment which says:

"Accept yourself; do your own thing; if it feels good, do it."

3. The ME Generation

What is the
~~This leads us to the spiritual~~ root of the no fault doctrine ² ~~which~~
It has been
~~is the worship of oneself,~~ so well described in Tom Wolfe's "The ME Decade."

The second commandment is now being revised to read, "Thou shalt have no other Gods beside thine own sweet self."

This is the decade of observing, studying and doting on one's ego. The solemnity of ceremony is being applied to diet, digestion and exercise. "Self-fulfillment" is the endlessly repeated incantation of the cult of ME. ~~it turns into the~~ ^{with some} it turns into the so-called search of one's identity. Salvation is finding oneself, self

liberation, self realization, self assertion, self esteem. *Today we consider it perfectly normal to ask:*

The real revolution in modern Judaism is the new Jewish self image, seeing yourself as an individual, looking at Judaism with the question,

"What can Judaism do for me?" *Such a question would have struck former generations in place of the former query of "How must I live to serve God and my people?"* *Their problem was: "How must*

The self has become the sacred standard by which to judge all else. It is a revolt against all the oughts and shoulds and musts of society. The new mentality is opposed to the entire moral and spiritual ~~system~~ *tenor* of Judaism which is in the ~~first person~~ plural. Our prayer book says we and not I. Judaism in nearly all of its utterances implies a collective destiny, interdependence and reciprocal responsibilities. The new Jew, however, caught up in the general cult of ME, now questions all binding relationships.

Marriage? -- hanging loose is more fulfilling!

Children? -- aren't there better ways of spending the \$64,000 it costs to raise each middle class child?

Jewish peoplehood and Israel? -- I can't worry about everybody else! After all, I've only one life to live.

If me, and myself and I are the sole purpose of my life, then, indeed, there is no responsibility, there is no fault, there is no guilt, ~~no need for correction, and~~ no need for Yom Kippur, ^{and, in the end, no fulfillment.}
~~Because~~ The human being has, ~~from the very start,~~ meaning only by virtue of his extension into the lives of others -- and, in a realistic and almost mystical sense, we extend into the total work of creation. Our family name identifies us as a link in a biological chain. A husband and wife who sacrifice their own comfort and ambition to provide a better future for their children are not surrendering fulfillment but extending it into the next generation.

The patriot who risks his life for his country, ^{or} the Jew who devotes himself to ~~some struggle for his people and for Judaism and its~~ ideals that cannot possibly be achieved in his own lifetime, belongs among the people who see themselves as part of a great physical and spiritual continuity. ~~As something of our ancestors came to fruition in us, so will something of us live on through our people and through our community.~~ The responsible person knows that he has more than one life to live. All his ancestors reside in him and his life is merely the gateway through which all former generations ~~walk~~ ^{pass} into the future.

Conclusion

The human heart is neither a philosopher nor a saint but deceitful above all. It shrinks from all pain and all burdens. It wants to escape the pain of self criticism, the pain of guilt, the pain of responsibility.

~~The heart is the symbol of our innermost feelings, drives, emotions, instincts. The real test of life is whether we are to be mastered by~~

~~our instincts or become master over them?~~ Over and over again, Moses wants us not to follow the primitive cravings of our heart, but to be ruled by the soul illuminated by God's spirit.

The Hebrew word for life, "chaim," is in the plural. To be human is more than being ME. It is living with and for others, in unending interdependence and responsibility. "Choose life," were the parting words of Moses to his people. He meant not the life amputated as ME, but the ^{fuller} life we live in relationship and in community.

In Ibsen's greatest play, "Peer Gynt," the hero, determined to "be myself," visits an insane asylum where he assumes that people are "not themselves," as we would say. The director of the asylum challenges the hero's assumption that the insane are "not themselves" with these words:

"Outside themselves? O, no, you're wrong. It's here that men are most themselves.

"Themselves and nothing but themselves, sailing with outspread sails of self.

"Each shuts himself in a cask of self,

"None has a tear for other's woes

"Or cares what any other think. We are ourselves in thought and voice--

"Ourselves up to the very limit."

The ultimate delusion, bordering on insanity, is the fixation upon self identity and self fulfillment. This becomes our prison, or, I

should say, our own asylum.

The true search of one's own identity, carried to its most profound level, leads away from one's self to others, with whose existence we are intertwined, inseparably connected.

Choose life, real life, ^{the whole of life} in its fullness, which transcends the self!

AMEN

The reckless pursuit of personal fulfillment is a ^{form of} self-imprisonment — — our own asylum. It is damnation.

The search for true liberation, true fulfillment leads away from oneself to others, with whose existence we are intertwined, inseparably connected.

A Traveler in the icy regions of the north was lost in a snow storm — He struggled on bravely, yet felt irresistible desire for sleep and knew if he yielded, he would die. Just then his foot struck against a human body half buried in the snow. Instantly, the traveler came to life, rubbing and shaking the frozen man — and in the effort to resuscitate him he ~~brought not only the stranger back to life but~~ turned his own will & strength — and both were saved!

True fulfillment is in self-transcendence — ^{there is salvation} in reaching out and finding one fellow man & one people!

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A few days ago, I awakened from a bad dream. I dreamt of an inquiry up in the heavenly Senate chamber where all religious officiants must pass ~~inspection~~ ^{review}. The subject of this inquiry was my fitness to conduct Yom Kippur services.

If you think that our FBI and IRS get the goods on a man, ~~such as~~ ~~Burt Lance~~, you should see with what amazing efficiency the heavenly interrogators go to work. Absolutely nothing is overlooked. Different angels dragged up information that I, myself, had forgotten long ago. How as a baby I had wilfully and sadistically robbed my parents of sleep. How at the tender age of four, I stole toys from my little sister. ~~How~~ ~~later in school I misrepresented my test scores to my parents.~~ And one angel, looking straight at me through his glasses, produced an endless ticket that rolled up like a cash register bill in the super market, the record of all my inaccuracies, ~~cover ups~~ ^{evasions of duty} ^{broken promises} and deceptions from the moment I had the power of speech till -- I hate to tell you!

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Apparently many other rabbis must have had similar nightmares which explains why the Kol Nidre service begins with the rabbi's own public confession of sins before leading the Congregation in prayer.

We have institutionalized it as no fault insurance and no fault divorce -- and now it's just a jump to no fault anything!

A sign of the times was the refusal last May of a county judge in Wisconsin to punish a fifteen year old assailant who had raped a sixteen year old girl in the stairwell of a high school. The judge explained the ridiculous sentence of a year's supervision at home with the astonishing comment that the boy was only reacting normally to the sexual permissiveness of his environment. "Should we punish severely a fifteen or sixteen year old who reacts to it normally?" asked the judge. In other words, there is no fault in yielding to temptation.

About the same time a similar mentality surfaced in our own area, involving a case not as brutal but just as typical of ~~the~~ no fault doctrine. A high school senior girl had pushed a chocolate cream pie into the face of a vice-principal. Quite properly she was suspended and told not to attend the close-of-school activities. To the amazement of many newspaper readers it was reported that a U.S. District judge granted a temporary restraining order allowing the culprit to attend the baccalaureate and graduation festivities so that the poor thing would not have to miss the once-in-a-lifetime senior functions. By doing so, the worthy judge, I believe, caused the girl to miss her maybe once-in-a-lifetime lesson that there is a penalty for every wrong.

OUR CAPACITY TO CONFRONT GUILT HAS NATIONAL IMPLICATIONS.
It will ~~Maybe some of you are thinking that the examples that I have cited~~
you know ~~are trivial or exceptional. Let me remind you of the year's most~~
~~shocking crime wave which erupted~~ *what happened* ~~between July 13 and 15~~ *of this year* ~~-- the blackout~~
in New York! It was one of the worst looting sprees this country has

Insert dictation

1,037

ever witnessed. Arsonists set most of the ~~1,037~~ blazes that devastated large areas of the city. "It was the night of the animals," said a police sergeant. "You grab four or five and a hundred take their place."

The point we want to make is not the mob's potential for savagery. ~~After all, riots and looting are not uncommon in times of disaster.~~ The point is the surprising number of apologists in our country who jumped to the opportunity of declaring the blackout looting a no-fault incident.

Editorials in various journals and a variety of opinion molders endorsed one or ~~all~~ ^{both two} of ~~three~~ arguments in defense of the looters:

(1) The first mitigating reason given was the high unemployment among young ghetto blacks. Those who feel no stake in our society, we were told, should not be blamed for violating its laws. ^{However,} ~~A~~ mere four weeks later, a comprehensive survey of several thousand looters, who had been arrested, knocked the props out from under the whole argument with the surprising disclosure that those arrested for looting were economically better off, had a higher employment rate and a ^{lower} ~~smaller~~ percentage ~~of them~~ ~~were~~ on welfare than the average lawbreakers in the New York area.

~~(2) A learned psychologist from the graduate center of New York City University (Morton Bard) spoke of the pillage as "a Robin Hood type of thing - steal from the rich and give to the poor."~~

~~(3) A Harvard social psychologist (Robert Bates) quickly covered all bases with reference to the fact that close to half of American blacks, had advanced to middle class status. His odd reply was when economic conditions get better, those who are left behind get angrier.~~

To which the futurist, Herman Kahn, Director of the Hudson Institute, who will address our Scholar Series this year, ~~hit the nail on the head when he said,~~ *replied:*

"This suppressed rage idea is bunk." (He used a stronger word which I cannot repeat tonight.) And then added, "This kind of reasoning will make the same thing happen all over again."

Worse than the blackout looting itself, which after all ended in 48 hours, is the continuing moral blackout in our society, including ~~some of~~ the brightest and the best, who are so deeply infected with the no fault doctrine that they can no longer identify evil when they see it.

*We need a national
2 challenge*

Yom Kippur ~~means~~ *desperate* ~~nothing if it is not~~ a summons to responsibility, ~~the will~~ ~~to identify~~ evil, to ~~accept~~ *desperate* blame & to feel guilty, ~~and to feel~~ ~~is~~ strongly enough to be moved to repentance and correction.

Occasionally we are asked if we still have prophets in our time. I would count among our contemporary prophets a member of our Congregation who died much too soon, my friend of 30 years standing, Dr. Samuel Yochelson.

*הנהגת זכרון
of blessed memory*

Dr. Yochelson, an M.D. and Ph.D. from Yale and a distinguished psychoanalyst, specialized in the psychiatry of crime. ~~After fifteen years of study at St. Elizabeth's,~~ *U* ~~under a special appointment,~~ *he investigated* ~~the~~ ~~problem of criminality,~~ particularly the problem why some mentally ill persons are criminals while most are not, Dr. Yochelson found his no fault doctrine of a lifetime overturned and announced ~~his sensational~~ ~~finding~~ that during the entire fifteen years he had been working at

St. Elizabeth's, he had not come across a single criminal whose criminality was a product of mental illness. In his monumental work, "The Criminal Personality," published two years ago shortly before his death, he documents voluminously the thesis that

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✓ Emotional disturbance does not necessitate crime. Said Yochelson, "There are far more emotionally malnourished people functioning responsibly than criminally." The turning point in Yochelson's understanding of crime as a moral rather than emotional problem was the discovery that over half the criminals in his study came from stable homes and the other half often had one or more nurturing influences. P

He explained his amazing success in rehabilitating criminals, as follows:

In successful experiments of rehabilitation Yochelson stressed four points:

- (1) Man can choose.
- (2) Man can will.
- (3) It is important to take a "moral inventory" of each day.
- (4) The criminal's old thought patterns can be changed by a system of deterrents.

"I make fear respectable and I don't relieve their guilt, I enhance it," explained Dr. Yochelson. The criminals are "taught to put themselves in the other person's shoes, imagine the widening circles of harm that they cause, and through this, they learn about responsibility which, to a criminal, is at the opposite pole from his previous way of life."

Dr. Yochelson concluded that there is an irreconcilable conflict between the life of responsibility and the view current at the moment which says:

"Accept yourself; do your own thing; if it feels good, do it."

3. The ME Generation

This leads us to the spiritual root of the no fault doctrine which is the worship of oneself, so well described in Tom Wolfe's "The ME Decade."

The second commandment is now being revised to read, "Thou shalt have no other God beside thine own sweet self."

This is the decade of observing, studying and doting on one's ego. The solemnity of ceremony ~~has been transferred~~ ^{is being applied} to diet, digestion and exercise. "Self-fulfillment" is the endlessly repeated incantation of the cult of ME. In intellectual and artistic circles, it turns into the so-called search of one's identity. Salvation is finding oneself, self liberation, self realization, self assertion, self esteem.

The real revolution in modern Judaism is the new Jewish self image, seeing yourself as an individual, looking at Judaism with the question, "What can Judaism do for me?" in place of the former query of "How must I live to serve God and my people?"

The self has become the sacred standard by which to judge all else. It is a revolt against all the oughts and shoulds and musts of society. The new mentality is opposed to the entire moral and spiritual syntax of Judaism which is in the first person plural. Our prayer book says we and not I. Judaism in nearly all of its utterances implies a collective destiny, interdependence and reciprocal responsibilities. The new Jew,

however, caught up in the general cult of ME, now questions all binding relationships.

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Children? -- aren't there better ways of spending the \$64,000 it costs to raise each middle class child?

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If I, me, and myself^{and} are the sole purpose of my life, then, indeed, there is no responsibility, there is no fault, there is no guilt and there is no need for correction and no need for Yom Kippur.

The human being has from the very start meaning only by virtue of his extension into the lives of others -- and, in a realistic and almost mystical sense, we extend into the total work of creation. Our family name identifies us as a link in a biological chain. A husband and wife who sacrifice their own comfort and ambition to provide a better future for their children are not surrendering fulfillment but extending it into the next generation.

The patriot who risks his life for his country and the Jew who devotes himself to some struggle for his people and for Judaism and its ideals that cannot possibly be achieved in his own lifetime, belongs among the people who see themselves as part of a great physical and spiritual continuity. As something of our ancestors came to fruition in us, so will something of us live on through our people and through our community. The responsible person knows that he has more than one life to live. All his ancestors reside in him and his life is merely

the gateway through which all former generations walk into the future.

Conclusion

The human heart is neither a philosopher nor a saint but deceitful above all. It shrinks from all pain and all burdens. It wants to escape the pain of self criticism, the pain of guilt, the pain of responsibility. The heart is the symbol of our innermost feelings, drives, emotions, instincts. The real test of life is whether we are to be mastered by our instincts or become master over them. Over and over again, Moses wants us not to follow the primitive cravings of our hearts, but to be ruled by the soul illuminated by God's spirit.

The Hebrew word for life, "Chaim" is in the plural. To be human is more than being ME. It is living with and for others in unending *interdependence* and responsibility. "Choose life," were the parting words of Moses to his people. He meant not the life amputated as ME, but the life we live in relationship and in community.

In Ibsen's greatest play, "Peer Gynt," the hero, determined to "be myself" visits an ^{insane} asylum where he assumes that people are "not themselves," as we would say. ~~At one time the insane were called "alienated" and the therapist was called the "alienist."~~ The director of the asylum challenges the hero's assumption that the insane are "not themselves" with these words:

"Outside themselves? Oh, no, you're wrong. It's here that men are most themselves.

"Themselves and nothing but themselves, sailing with outspread sails of self.

"Each shuts himself in a cask of self, ~~the cask is locked~~

None has a tear for other's

woes

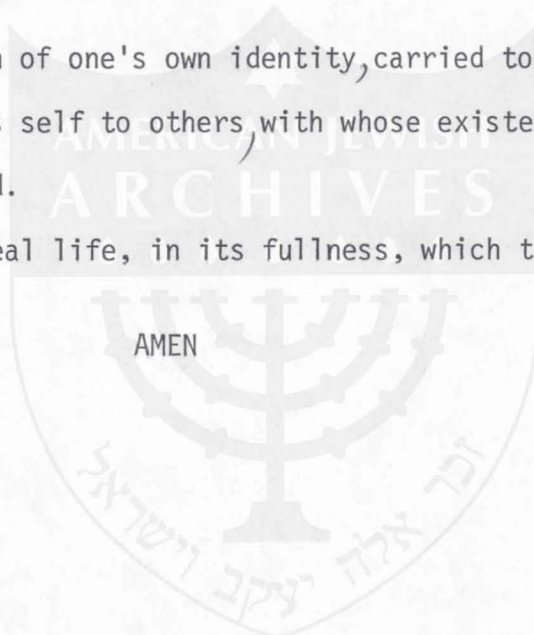
"Or cares what any other think. We are ourselves in thought and voice--

"Ourselves up to the v ery limit." ~~And, consequently, if we want~~
~~"An emporer, it's very clear -- that you're the man."~~

The ultimate ~~de~~ ^{delusion}, bordering on insanity, is ~~the~~ fixation upon self identity and self fulfillment. This becomes our prison or, I should say, our own asylum.

The true search of one's own identity, carried to its ~~full course~~ ^{most profound level,} leads away from one's self to others, with whose existence we are intertwined, inseparably connected.

Choose life, real life, in its fullness, which transcends the self!



THE HUMAN HEART IS DECEITFUL ABOVE ALL

By Rabbi Joshua O. Haberman
Kol Nidre Night, September 21, 1977

In tonight's service, the Rabbis, Cantor and some of the officers of the Congregation entered through the same door as everyone else. This was symbolic of the idea that we are equals in the need to rid ourselves of guilt, equals in our yearning for forgiveness, equals as petitioners who come in from the outside through the back door to be received into the brotherhood of Israel.

A very personal experience recently underscored this truth for me. A few days ago, I awakened from a bad dream. I dreamt of an inquiry up in the heavenly Senate chamber where all religious officiants must pass review. The subject of this inquiry was my fitness to conduct Yom Kippur services.

If you think that our FBI and IRS get the goods on a man, you should see with what amazing efficiency the heavenly interrogators go to work. Absolutely nothing is overlooked. Different angels dragged up information that I, myself, had forgotten long ago. How, as a baby, I had willfully and sadistically robbed my parents of sleep. How at the tender age of four I stole toys from my little sister. And one angel, looking straight at me through his glasses, produced an endless ticket that rolled up like a cash register bill in the super market, the record of all my inaccuracies, evasions of duty and broken promises from the moment I had the power of speech till -- I hate to tell you!

The thing that really shook me up was the chairman of the angelic investigative committee who said that he knew every evil thought in my whole life and immediately proceeded to expose me. It was at that point that I awakened in terror.

Apparently many other rabbis must have had similar nightmares which explains why the Kol Nidre service begins with the rabbi's own public confession of sins before leading the Congregation in prayer.

1. The Sin of Self-Righteousness

On this night the only unforgivable sin would be self-righteousness, a holier-than-thou attitude, a refusal to see the beam in one's own eye while belaboring the mote in the eye of your neighbor.

Start with the assumption that we are all "equal opportunity" sinners. "Judge not your fellow until you stand in his place," said the wise Hillel. The point is not to let wrong-doers off the hook, but rather to make sure that in the heat of righteous indignation, e.g., at the manipulations of a Bert Lance, we not overlook our own shabby record.

Jeremiah said, "THE HUMAN HEART IS DECEITFUL ABOVE ALL." (Jeremiah 17.9)

לֵב אָדָם רָמָה מִכָּל דָּבָר

One of the favorite tricks of the deceitful human heart is to mask a guilty conscience with a crusader's passion against the very same sin when committed by others. It takes one to catch one. By lambasting other sinners, we hope to distract attention from our own misdeeds. The Bible's immortal illustration is the indignation of King David who, after stealing another man's wife, is told about a rich man supposed to

have stolen his poor neighbor's only little lamb. When David blurted out that the thief deserved death, the prophet, Nathan, replied simply, "Thou art the man!"

Don't be too harsh with the man who sins
Or pelt him with words or stones,
Unless you're sure, yes, doubly sure
That you have no sins of your own.

Tonight would be a total waste, worse, an exercise in self deception, if we did not look over the image -- with warts and all -- you see in the mirror of your own conscience. You're on the right track already if you can say with the unsophisticated poet,

"I wish to God I were
The man my mother thinks I am."

Tonight you must not massage your ego with the opinions of natural devotees but rather try to see yourself in the perspective of your critics who, with all due allowance for possible exaggeration, at least call attention to your shortcomings. "Love your enemies," said Benjamin Franklin, "because they'll help you discover all your faults."

2. "No Fault"

Another strategy in the arsenal of deceitfulness is the brazen "not guilty" plea. In former times this defense maneuver disguised itself as astrology, fatalism, belief in witchcraft, or the evil eye -- all designed to pin responsibility on powers other than yourself.

Nowadays, we've got something much more effective than these old superstitions. It is the "no fault" argument. The object is to relieve everybody of responsibility. Nobody is to be blamed. The offender is as innocent as the victim.

We have institutionalized it as no fault insurance and no fault divorce -- and now it's just a jump to no fault anything!

A sign of the times was the refusal last May of a county judge in Wisconsin to punish a fifteen year old assailant who had raped a sixteen year old girl in the stairwell of a high school. The judge explained the ridiculous sentence of a year's supervision at home with the astonishing comment that the boy was only reacting normally to the sexual permissiveness of his environment. In other words, there is no fault in yielding to temptation.

A similar mentality surfaced in our own area this spring, involving a case not as brutal but just as typical of the no fault doctrine. A high school senior girl had pushed a chocolate cream pie into the face of a vice-principal. Quite properly she was suspended and told not to attend the close-of-school activities. To the amazement of many newspaper readers it was reported that a U.S. District judge granted a temporary restraining order allowing the culprit to attend the baccalaureate and graduation festivities so that the poor thing would not have to miss the once-in-a-lifetime senior functions. By doing so, the worthy judge, I believe, caused the girl to miss her maybe once-in-a-lifetime lesson that there is a penalty for every wrong.

What troubles me most about the case was the missed opportunity of the parents. Why would they not let their child suffer guilt and its

consequences? Why would they not back up the school authorities and have the girl stay home and cry a few tears so as to reinforce the necessity for self restraint? Why not drive home the point that one cannot abuse another person with impunity?

Are you, as parents, afraid to make your child feel guilty? What's so terrible about guilt? I have it every day. I run short of my own standards all the time and feel guilty for it. So what? There is a foolish, psychologically half-cocked notion abroad that guilt is destructive. Guilt is destructive only when imposed upon the innocent, when excessive and unrelieved. But guilt, after wrongdoing, is the most normal, the most redeeming and ennobling reaction and supremely constructive, especially when it leads to restitution of damage and correction of character.

Yes, feel guilty for having wronged family members; feel guilty for having neglected relatives or friends in time of illness and in time of need; feel guilty for having been deceitful and much too selfish; feel guilty for having betrayed someone's trust and confidence in you; feel guilty for having knowingly and deliberately done the unethical thing in business or profession. A person without guilt-feelings would be a monster.

The most beautiful thing about a human being is his capacity for guilt which leads to inner change -- in response to which God forgives and loves us anew.

Our will to confront guilt has national implications. It will determine the survival of our society. You know what happened between July 13 and 15 of this year -- the blackout in New York! It was one of the worst looting sprees this country has ever witnessed. Arsonists set most of the 1,037 blazes that devastated large areas of the city. "It was the night of the animals," said a police sergeant.

The point we want to make is not the mob's savagery but the surprising number of apologists in our country who jumped to the opportunity of declaring the blackout looting a no-fault incident.

Editorials in various journals and a variety of opinion molders endorsed one or both of two arguments in defense of the looters:

(1) The first mitigating reason given was the high unemployment among young ghetto blacks. Those who feel no stake in our society, we were told, should not be blamed for violating its laws. However, a comprehensive survey of several thousand looters who had been arrested knocked the props out from under the whole argument with the surprising disclosure that the looters were economically better off, had a higher employment rate and a lower percentage on welfare than the average lawbreakers in the New York area.

(2) A Harvard social psychologist (Robert Bates) had another answer. When recognizing the economic advancement of blacks, he quickly covered all bases with the argument that when economic conditions get better, those who are left behind get angrier. To which the futurist, Herman Kahn, Director of the Hudson Institute, who will address our Scholar Series this year, replied:

"This suppressed rage idea is bunk." (He used a stronger word which I cannot repeat tonight.) And then added, "This kind of reasoning will make the same thing happen all over again." We here in Washington have had our share of uncontrolled mob violence. God forbid a repetition.

Worse than the blackout looting itself is the on-going moral blackout in our society, including the brightest and the best, who are so deeply infected with the no-fault doctrine that they can no longer identify evil when they see it.

We need a national Yom Kippur; we need a summons to responsibility, a challenge to identify evil, to designate blame and to feel guilty strongly enough to do repentance and correction.

Occasionally we are asked if we still have prophets in our time. I would name one, a member of our Congregation who died much too soon, my friend of 30 years standing, Dr. Samuel Yochelson.

Dr. Yochelson, *ד"ר שמואל יוכלסון*, of blessed memory, an M.D. and Ph.D. from Yale and a distinguished psychoanalyst, specialized in the psychiatry of crime. Under a special appointment at St. Elizabeth's he investigated the problem why some mentally ill persons are criminals while most are not. Dr. Yochelson found his no-fault doctrine, maintained throughout his career, overturned and announced that during the entire fifteen years he had been working at St. Elizabeth's, he had not come across a single criminal whose criminality was a product of mental illness. In his monumental work, "The Criminal Personality," published two years ago shortly before his death, he documents voluminously the thesis that:

"The criminal is not sick but simply prefers a life of crime. The life of crime is more exciting, more rewarding, demands no responsibilities and, in a world of bill-paying squares, the criminal is king."

Emotional disturbance does not necessitate crime. Said Yochelson, "There are far more emotionally malnourished people functioning responsibly than criminally." The turning point in Yochelson's understanding of crime as a moral rather than emotional problem was the discovery that over half the criminals in his study came from stable homes and the other half often had one or more nurturing influences.

He explained his amazing success in rehabilitating criminals as follows:

"I make fear respectable and I don't relieve their guilt. I enhance it," explained Dr. Yochelson. The criminals are "taught to put themselves in the other person's shoes, imagine the widening circles of harm that they cause, and through this, they learn about responsibility which, to a criminal, is at the opposite pole from his previous way of life."

Dr. Yochelson concluded that there is an irreconcilable conflict between the life of responsibility and the view current at the moment which says:

"Accept yourself; do your own thing; if it feels good, do it."

3. The ME Generation

What is the root of the no-fault doctrine? It has been well described in Tom Wolfe's "The ME Decade."

The second commandment is now being revised to read, "Thou shalt have no other Gods beside thine own sweet self."

This is the decade of observing, studying and doting on one's ego. The solemnity of ceremony is being applied to diet, digestion and exercise. "Self-fulfillment" is the endlessly repeated incantation of the cult of ME. With some, it turns into the so-called search of on-'s identity. Salvation is finding oneself, self liberation, self realization, self assertion, self esteem. Today we consider it perfectly normal to ask: "What can Judaism do for me?" Such a question would have struck former generations of Jews as preposterous. Their problem was "How must I live to serve God and my people?"

The self has become the sacred standard by which to judge all else. It is a revolt against all the oughts and shoulds and musts of society. The new mentality is opposed to the entire moral and spiritual tenor of Judaism which is in the plural. Our prayer book says we and not I. Judaism in nearly all of its utterances implies a collective destiny, interdependence and reciprocal responsibilities. The new Jew, however, caught up in the general cult of ME, now questions all binding relationships.

Marriage? -- hanging loose is more fulfilling!

Children? -- aren't there better ways of spending the \$64,000 it costs to raise each middle class child?

Jewish peoplehood and Israel? -- I can't worry about everybody else! After all, I've only one life to live.

If me, and myself and I are the sole purpose of my life, then, indeed, there is no responsibility, there is no fault, there is no guilt, no need for correction, no need for Yom Kippur and, in the end, no fulfillment. Because the human being has meaning only by virtue of his extension into the lives of others -- and, in a realistic and almost mystical sense, we extend into the total work of creation. Our family name identifies us as a link in a biological chain. A husband and wife who sacrifice their own comfort and ambition to provide a better future for their children are not surrendering fulfillment but extending it into the next generation.

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Conclusion

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"None has a tear for other's woes

"Or cares what any other think. We are ourselves in thought and voice--

"Ourselves up to the very limit."

The reckless pursuit of personal fulfillment is a form of self-imprisonment -- our own asylum. It is damnation. The search for true liberation, true fulfillment, leads away from oneself to others, with whose existence we are intertwined, inseparably connected.

A traveller in the icy regions of the north was lost in a snow-storm. He struggled on bravely, yet felt the irresistible desire for sleep and knew if he yielded, he would die. Just then his foot struck against a human body, half buried in the snow. Instantly, the traveller came to life, rubbing and shaking the frozen man -- and in the effort to resuscitate him he revived his own will and strength -- and both were saved!


True fulfillment is in self-transcendence. There is salvation in reaching out and finding our fellow man and our people!



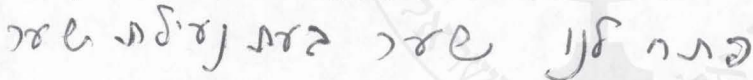
OPEN UP TO US THY GATE

By Rabbi Joshua O. Haberman

Yizkor
Yom Kippur
Sept. 22, 1977

Very soon Yom Kippur, this spiritual summit of the year, will be over. All that remains is to linger with moments of memory devoted to our beloved departed and then comes Neila, the magnificent finale of the day's observance.  The word "Neila" literally means "closing." It refers to the closing of the huge golden doors of the Temple in Jerusalem at the moment of sunset on Yom Kippur.

Try to picture this in your mind. A vast multitude of people, thousands and tens of thousands, the sun is setting and sinking. Suddenly a hush falls upon the crowd as those two doors of gold, bathed in the redness of the sunset, slowly begin to move. At that very moment the congregation breaks forth in a cry



"Open up to us, O God, the gates

At the time of the closing of the gates.

The day vanishes, the sun is setting;

Let us enter Thy gates."

(Union Prayer Book II, Page 344)

There is a discussion in the Talmud, concerning the gates mentioned in this prayer. Rabbi Johanan said that the reference must be to "the gates of the Temple." However, Rabbi Abba objected with the comment that these could not possibly be the gates of the Temple because "once closed, the Temple gates cannot be opened again on that same day. Therefore, the gates mentioned in the prayer must

be the heavenly gates of God." פתח לנו שער בתענית שער

"Open up to us the gates at the time of the closing of the gates"

The interpretation of Rabbi Abba is the accepted one and has provided the theme, and a most profound theme it is, for the entire Neilah ritual which follows this Memorial Hour in our prayer book.

When all doors on earth close, when every opportunity is gone and all seems lost, there is still a chance with God. The finality which we apply to our material condition here on earth does not apply to spiritual life. Spiritually, there's always another door open unto us; there is always the possibility for correction, for rebirth. The heavenly portals of repentance are never closed.

Sensitive, ethical people constantly relive their past, review their record and re-examine their life. Though an event has passed and the case is, so to speak, closed, our conscience may re-open it. Repentance leads to new life. When our guilt-laden heart cries out

פתח לנו שער

Open up to us the gates of the past,
I cannot live with the action taken;
My conscience will not accept it

Then, under the force of regret and repentance, I may revise the spiritual record of my life in terms of what I should have done and would do if given another chance, -- even if outwardly the situation may be unalterable. Externally, we are limited by material conditions. Inwardly, there is no limit on our power to change the condition and quality of our being.

Is this futility? Is this vain? The past cannot be changed, but my regret, my repentance can change my aims and goals and thus create the conditions for a new future.

*Could the past be changed? Yes & No
Cent. toward
p 2*

Repentance leads to new life.

There are two kinds of regret as there are two kinds of mourning. The wrong and unproductive kind of regret is the ceaseless wallowing in the sins of the past.

The right and creative kind of regret is the gradual turning from the past to improvements in the future.

So it is with our sorrows. The wrong kind of sorrow is to live forever in the past in ceaseless lamentation. But the right kind of sorrow is to take all that was good and beautiful in the life of our beloved and use it as a model for our own life. The memory of a beloved can become an incentive for the improvement of our own way of life. To mourn deeply and nobly leads to new life. It is to turn the love for a departed toward everything that was dear and precious to him or her and to act as a substitute for our beloved, making the departed live again in our deeds. *

Now it should be clear to us why the Memorial service has been incorporated into the ritual of the Day of Atonement. Regret and sorrow are both magic keys that open new spiritual doors for us. A wrong deed should not be buried and forgotten, but dissolved in the moral cleansing of regret and repentance.

Sorrow like repentance is

A beloved dead should not be buried and forgotten, but the memory of our departed should generate within ourselves new powers

*
*And though we wake to weep
They are beside us still in joy, in pain,
In every crucial hour, they come again
Angelic from above --
Bearing the gifts of blessing and of love
Until the shadowy path they lonely trod
Becomes for us a bridge
That upwards leads to God. ("Immortal" by Florence Coates)*

for good so that we might turn our remaining years into a blessing for the living.

פתח לנו שער גת נפתח לנו

Open unto us, O God, the gates

At the time of the closing of the gates.

Even when death shuts the door, new gates of life are opening up. Though all doors be closed, in our sorrow or in our shame, God opens the way for new meaning and for new life. Turn our sorrow into serenity, O God, and open unto us the gates of consolation even as Thou dost open unto us the gates of repentance and forgiveness.

פתח לנו שער

Open unto us, Thy gates, O God and turn our darkness into light.



Rosh Hashana 1977

Consider theme of the SHOFAR

See Special Rosh Hash. File on SHOFAR SERMONS

