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"IF YOU BUT WILL IT"
by JOH

Selichot

Saturday, Sept 11, 1982

No one reading these prayers can fail to get the message that we must not be complacent; we are not satisfied the way we are.

Instead of looking for excuses or others to blame, we point the finger at ourselves.

Before we are charged and convicted by others, we ourselves make confession of wrong-doings.

As we deplore our own defects, we raise our sights to a more ideal image to which we aspire. There is a part of us waiting to be born. — So much of the good we could do remains undone.
Implicit are 2 enabling beliefs:

1st, that we are free agents. ~~We may not be able to change the world,~~
We may not be able to change the world,
We may not be able to change the economy or the political process

But we can change ourselves — and ~~thereby~~ ^{that could} change ~~the~~ everything! ~~which would change the world~~

The 2nd implicit belief in this Confessional Service is the assumption that no human being is a finished product

Shakespeare who knew the human heart said in Hamlet

" We know what we are, but know not what we may be "

Prof. Abraham Heschel put it this way:

" A stone is characterized by its finality, whereas man's outstanding quality is in his being a surprise "

An African proverb makes the point very graphically:

Even a fool can tell you how many apples are on a tree - but not even the wisest of the wisest could predict how many trees will grow out of one apple.

Let no one say: You can't change human nature.

Let no one despair of the ^{possible} improvement of another human being, including himself.

~~There is a battle~~ More battles are lost in human hearts for the simple reason that they have never been fought.

This service, as you know, will end with the sound of the Shofar. It is a call to battle, a summons to wrestle with yourself —

And no one can take your place.

The job of repentance and inner change is a strictly do-it-yourself job.

A little girl was getting dressed in her room upstairs for her first day in Kp.
She called down to her mother

"Mommy, please hurry up here and help me button my dress"

"No - mother is busy" was the response
"you must do it yourself"

The girl tried and did - and then
Sighed :

"My Gosh, what would I ever
do without myself"

→ tonight, ~~we~~ each of us has himself on his hands. ~~not even God will change us if we don't want to change.~~

you are born but once. But there is no limit on the number of changes and improvements you can make in yourself if you but will it. Amen

Selichot 1982

IF YOU BUT WILL IT

By Rabbi Joshua O. Haberman
Washington Hebrew Congregation
Saturday, September 11, 1982

No one reading these prayers can fail to get the message that we must not be complacent; we are not satisfied the way we are.

Instead of looking for excuses or others to blame, we point the finger at ourselves.

Before we are charged and convicted by others, we, ourselves, make confessions of wrong-doing.

As we deplore our own defects, we raise our sights to a more ideal image to which we aspire. There is a part of us waiting to be born. So much of the good we could do remains undone: Implicit are two ennobling beliefs:

First, that we are free agents. We may not be able to change the world. We may not be able to change the economy or the political process.

But -- we can change ourselves -- and that could change everything!

The second implicit belief in this confessional service is the assumption that no human being is a finished product.

Shakespeare, who knew the human heart, said in Hamlet:

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She called down to her mother:

"Mommy, please hurry up here and help me button my dress."

"No -- mother is busy," was the response. "You must do it yourself."

The girl tried and did -- and then sighed,

"MY GOSH, WHAT WOULD I EVER DO WITHOUT MYSELF?"

The job of repentance and inner change is a strictly do-it-yourself job .

Tonight, each of us has himself on his hands. You are born but once. But there is no limit on the number of changes and improvements you can make in yourself if you but will it.

,



Draft #1
Sep 8

The gates of ^{the} A New Year swing open tonight. It is a time for togetherness, for celebration. What joy it is to be in the midst of one's people ~~at this time~~, with family and friends. Those who were bereaved of ~~their spouse~~ ^{so beloved ones}, of a mother or father, a son or daughter, a sister or brother and miss their beloved more than words can say, ~~will, in this tender hour, and with the mystery of memory experience~~ ^{through} ~~from their spiritual presence.~~ ^{now more thankful for spiritual presence and truly experience} a measure of consolation.

2 This is my 14th Rosh Hashanah celebration with you. Our patriarch, Jacob, labored 14 years for the hand of Rachel but time flew, as the Bible says, "...because of the love he had for her." The love, kindness and friendship so many of you have shown us in many ways and our feelings in response to yours have made the years pass much too quickly for Maxine and myself.

The universal custom of sending greeting cards to one another, "May you be inscribed for a good year in the Book of Life," is based on the ancient legend that almighty God convenes the heavenly court on Rosh Hashanah to pass judgment upon the world. The original motive behind our little Rosh Hashanah greeting cards was to send these messages as character witnesses, testifying to the heavenly court that the recipient is worthy of a favorable judgment. Who does not want to be appreciated, liked and judged favorably?

The wish for acceptance and approval is among our deepest cravings. Jews, perhaps more than others, have a need for approval because historically we have been maligned so much and for so many centuries have suffered so much contempt and condemnation, derision and rejection. AS a result, we have become sensitive, perhaps even hyper-sensitive, to the opinions of others. We tend to be self-critical to the extreme.

It cannot be mere accident that Judaism is the only religion that devotes a major holiday to the theme of judgment with its challenge to review and re-appraise our life.

We don't mind facing up to God's judgment -- all we want is to be judged honestly and fairly.

This year, Israel, and by inference the Jewish people, have not got any fair judgment in the court of public opinion. A colleague of mine used to say that the only place where Jews will find justice is in the dictionary. I won't go that far but having been in Israel during the Lebanese campaign, having had access to first-hand reports from soldiers who fought in the war, including our own son-in-law, I must tell you that Israel has been slandered and its image distorted beyond recognition by the press and the media.

Add After (3) - end of 1st § on page 3 :

We ~~are~~ ^{were} saddened and disturbed. ^{We face the New Year with questions} ^{of conscience.} Our self respect, ^{and} ~~honor~~ ^{are} at stake. We are full of questions. ~~We need to~~ ~~examine~~ ~~together~~ ^{what has happened:} ~~our~~ ~~questions~~ ~~of~~ ~~conscience~~. What are the facts? ~~Were things as reported?~~ We need to see the true picture and put ~~the events~~ it all into perspective. ~~As we enter the New Year~~ ~~we can~~ ~~only~~ ~~strengthen~~ ~~one~~ ~~another~~ ~~as~~ ~~we~~ ~~must~~ ~~face~~ ~~up~~ ~~to~~ ~~our~~ ~~questions~~ ~~of~~ ~~conscience~~. ^{And so} we look for strength in each other to be honest in self-criticism ^{is not a sign} ~~of~~ ~~weakness~~ ~~or~~ ~~in~~ ~~decision~~, if ~~our~~ ~~actions~~ ~~are~~ ~~justified~~ but also strength to move forward resolutely, if Israel's cause was right & justified.

DHS

I, as well as others, have already called attention to the strange lopsidedness of reporting the wars in the Middle East.

Who can remember a single photograph or detailed account of the suffering of any Iranian or Iraqi man, woman or child in that devastating war around the Persian Gulf? Iranians and Iraqis put ten times as many soldiers into the field and suffered ten times as many casualties as were inflicted upon the PLO, Syrians and Lebanese in the war with Israel. Why was the world's attention and compassion so lavished upon the PLO and its allies as against the nearly total disinterest in the tragic toll of the Iranian-Iraqi war? Never before have photographers made such a run on injured and mutilated children whose pictures appeared with sickening regularity next to headlines of Israeli bombing attacks on Beirut. While Arafat's picture appeared again and again, kissing or hugging babies, the Israelis, by implication, were charged with the slaughter of children. Granted that the press and the media have some responsibility in arousing revulsion against the brutality of war, surely they also have responsibility of informing the public regarding the underlying causes of such a tragedy. Why have the media and the press failed so completely in featuring the background information regarding the true character of the PLO and its leader, Arafat, which is the only possible way of understanding Israel's reaction?

There is only one answer. The press and the media had a story to tell even before they had the facts. The story was the portrayal of a militarily strong and victorious Israel as ruthless semi-super power with imperial appetite for conquest.

I shall not trouble you with a case by case analysis in refutation of obviously biased opinion-molders who compared Israel's campaign to Hitler's blitzkrieg. I shall not refute again the fantastic casualty figures which were uncritically accepted by the journalistic community in total disregard of their duty to check the facts and the sources.

I just want to limit myself this evening to two most revealing illustrations of the abuse of Israel in the press and the media.

First, the caption of one of the most widely-read newspaper columnists. On August 9, Evans and Novak rebuked President Ronald Reagan for not coming down hard enough on Israel. The caption over that column read, "

"A MISSED CHANCE TO REIGN IN ISRAEL"

"To reign in. . ." These words conjure up the image of a wild animal to be held on a tight leash. There is no lack of madmen in the Orient. But, neither Khoumeini nor Quadafi, nor Uganda's infamous Idi-Amin, have ever been treated to such verbal abuse. Does Israel, far and wide the most progressive and humane democracy in the Near and Far East, deserve to be likened to a mad dog?

My second point. A picture is worth a thousand words -- and photographs about Israel's part in this war have been slanted even more than the various articles about it. On August 2, the WASHINGTON POST featured a heartbreaking photo: a Lebanese nurse feeding a seven-month old baby who lost both arms and was severely burned. The explanation below the picture referred to this as the result of an Israeli jet accidentally hitting a residential area in East Beirut. The report proved to be accurate in every detail except that it was not Israeli firing but PLO terrorist shelling that caused the infant's injury.

On August 11, the WASHINGTON POST printed an even more revolting photograph which was spread over three columns. The head and shrunken body of a five-year old boy, with flies swarming around his pathetic face, with the caption explaining that this boy lay starving in bed at the Islamic Home for the Invalid and Retarded in the middle of the war zone.

The deeply sunken, dark eyes of that little boy stared at me in accusation. What a human tragedy. Are Israelis really causing this, keeping food from the mouths of helpless, starving children? I could hardly bring myself to read the article below the picture -- which in small print told the story completely reversing the first impression made by the dramatic photograph above. No, the children at the Islamic Home for the Invalid and

Retarded were not starving because Israel cut off the food but because they had been abandoned by their Islamic keepers, nurses and doctors. Out of a normal staff of 250, all but 13 had deserted their posts and there just weren't enough adults around to feed the children.

Who, then, stands accused by the sorrowful eyes of that little boy? Would he not be safe and sound if the PLO had not taken the city hostage? Would there ever have been a siege and bombardment of Beirut if the PLO had not placed its heavy artillery in mosques, school yards and apartment houses?

It is the custom to demand of a witness in court to tell the truth, the whole truth and nothing but the truth. Surely, Lebanese civilians have suffered greatly and that the press and the media have reported in greater detail than any war in all the history of America has ever been reported, -- but that is not the whole truth. Still largely unreported in the media and the press is the available documentation of the comparative behavior of PLO and Israeli soldiers with regard to the civilian population of Lebanon.

While the PLO soldiers and mercenaries looted, raped and with pistol in hand commandeered private property and used civilians as human shields,

actually shooting at those who tried to escape -- the Israeli army went to incredible lengths to save Palestinian and Lebanese lives.

The following is an excerpt from the letter of Giora Yanai, a young man from Kibbutz "Ein Hasahofep," who saw service in Lebanon:

"My unit operated in the center of Southern Lebanon moving towards Sidon. We were engaged in clearing up the refugee camps from terrorists at Ein-El-Millwa.

"We used very large loudspeakers surrounding the camp. When we had realized that not all the residents listened or paid attention, we took the risk and entered the streets of the camp. When fire was shot at us from various points, still we ^{tried to remove} ~~aimed at removing~~ more of the civilians from danger. When it became clear that not everybody got out, the commanding officer asked the air force to delay the bombardment on the terrorist posts which the air force did, so that more civilian lives were saved. We had sent delegations of local citizens to the terrorist commanders to ask them to surrender, however they were shot at. So they did with women and children who were on the way out of the camp.

Countless incidents of a similar kind could be cited but were never reported in our press and the media. Why not? Because the journalistic community was not interested in presenting Israelis as normal human beings, capable of fierce anger but also great compassion. No, a Jew is not to have feelings like others nor should he defend himself as do other nations. He must not strike back if attacked. And if he does, if Jews react like normal people as did Israel in its response to PLO terrorism, the world is shocked and dismayed and will not understand that Jews no longer accept the role of victim in history.

We are still waiting for the world's right response to the searching questions Shakespeare put into the mouth of Shylock:

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? (If you prick us, do we not bleed?) If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? (If we are like you in the rest, we will resemble you in that.)"

As Shakespeare took issue with his contemporaries who assumed that a Jew did not have feelings like others so we today must tell the world that we shall defend ourselves if attacked, hit back at those who strike at us

Individually and collectively, the Jews are not disemboweled spirits but human beings of flesh and blood who will react to provocation, to threats and to violence as other normal human beings do. It is time the world understood the absolute determination of the Jewish people never again to lay their heads down upon the sacrificial block without resistance.



or court would afford Israel the slightest protection?

Whenever Israel launched a protest at the UN, the response invariably was to condemn the victims ~~not~~ the terrorists. ~~The only place where Jews found justice was in the dictionary. The ultimate proof was Entebbe. Who was willing to lift a finger for the rescue of Jews who had been separated from the 258 passengers of the hi-jacked Air France plane? They were left to the mercy of their captors and to the protection of Idi Amin, ~~and~~ ^{They} would have perished if Israel had not taken matters into her own hands.~~

(Entebbe) Other passengers were set free but Jews were

Who can blame Israel for finally learning the lessons ~~modern~~ history has taught us: -- namely, as the world is presently ~~constituted~~, violence is not punished but rewarded! This sorry fact will not change until the nations will seek a moral balance instead of a balance of power, when, as the prophet urged us to ~~do~~, swords will be turned into plowshares and spears into pruning hooks. Indeed, ~~this~~ is the message of Judaism which God called us to proclaim and proclaim again and again, namely that the curse of violence can only be averted by the blessing of the law.

"My heart is in the East, but I dwell in the West." We not only identify with Israel. We are equally rooted in our Western homeland. President Reagan had no more attentive, hopeful and prayerful listeners than his Jewish fellow-citizens when he spoke to the nation. I do not presume to

represent your opinion but feel conscience-bound to express my own views. President Reagan apparently responded to his critics who had charged him with ^{the} ~~A~~ lack of ^a policy. To prove otherwise, the President spelled out ~~in complete detail~~ a new order for the Middle East. This was, I believe, a big mistake which may undo the good he hoped to accomplish. A mediator enhances his role by maintaining impartiality. Instead of projecting his own ideas, he must first bring the two conflicting sides together for direct negotiations. The mediator's best work is done quietly and in secret. He is most effective when separately he ~~tries~~ to persuade and press each side to move closer to agreement.

President Reagan violated these basic rules by spelling out openly a complete and detailed plan for the settlement of the Israeli-Palestine conflict before obtaining any kind of consent from either party to the proposals he published so hastily.

It may have been great politics but was poor statesmanship.

Some of the President's domestic critics are now impressed with his "decisiveness." But the immediate result has been a predictable confrontation with Israel and a setback to all autonomy talks.

Yet, we should be hopeful that the many good features in the Reagan plan will furnish a basis for progress in Middle East peacemaking if only we have the patience to wait for it.

The President's reassurance of American concern for Israeli security was convincing. His exclusion of the Palestinian state must have been gratifying to Israeli ears. Why then did the Israeli government reject the plan so promptly?

Because Israel is reluctant to transfer the West Bank to Jordan -- and for understandable reasons. On September 1st, the WASHINGTON POST published a letter to the editor by the Ambassador of Jordan in which he ~~asserted his country's identification with the cause of Palestinian nationalism~~ and boasted of the fact that in the wake of an Arab summit conference, King Hussein himself presided over the inauguration of the PLO in 1964.

Although Menachem Begin is portrayed by his foreign critics as a fanatic, he is, I believe, not unreasonable in his insistence that the first step toward an accommodation must be the five-year interim period of limited autonomy for West Bank Arabs as stipulated in the Camp David agreement. If peaceful co-existence proves possible and the worst mutual fears are allayed, it will be time to move on to the next step in the solution of the Palestinian problem.

As for the creation of new Jewish settlements on the West Bank, Begin is not illogical in his argument that if over 500,000 Arabs can live peacefully among three and a half million Jews within the old borders of Israel, it should likewise be possible for 30 to 40 thousand Jews to be tolerated by the one million Arabs on the West Bank. The mutual

acceptance of minorities of different religion and nationality will indeed be the very best proof that co-existence between Arabs and Israelis is possible.

"My heart is in the East, but I dwell in the West." We are concerned about Israel ~~but, living in the West,~~ we are also concerned about the future of our people East and West. Is Israel getting stronger or weaker? Is it a liability or an asset to world Jewry?

Something fundamental has changed in Israel's position and in the status of Jews throughout the world. In the past, Israel has won four wars, ^{prior to Lebanon,} But each time before Israel could administer to her enemies the coup de grace, major powers stepped in and forced Israel to retreat and snatched the fruit of victory from her hands. This time, Israel has become too strong to yield to such pressure. She will not rely on the promises or the protection of another power, not even America. This time, Israel is determined to exert her full influence, commensurate with her own power, for the re-emergence of an independent Lebanon and for her own peace within secure borders.

I foresee not a quick but only a gradual settlement and pray that it will include, in the end, a strong alliance with the United States.

We American Jews should confidently expect the historic momentum of Israel's growth in power and influence to continue though not without new crises and great sacrifice.

The brilliant novelist, Bernard Malamud, tells a story about a good and pious man who has fallen on hard times. He goes to the synagogue, begging God to let him win the lottery in recognition of his many years of faithful service. He leaves the synagogue optimistic, but after nothing happens, he returns and pleads again. Still God remains silent, the poor fellow remaining poor. Finally, he goes back a third time, angry **he** now, **cries** out: "Why don't you give me a break?"

Suddenly, the voice of God is heard and says to the man, "Why don't you give Me a break? Why don't you at least buy a ticket!"

If, what we want is a new dignity and power for the Jewish people among the nations so that what has happened shall never happen again, -- we cannot expect this ultimate prize to fall into our lap for nothing. We must at least pay for the ticket in that great lottery which is called history and the price of that ticket is paid through steadfastness, service and sacrifice for our people -- and then let God do the rest!

A M E N

"BE STRONG, BE STRONG, AND LET US STRENGTHEN EACH OTHER"

By Rabbi Joshua O. Haberman
Washington Hebrew Congregation

ROSH HASHANAH EVE
FRIDAY, SEPTEMBER 17, 1982

The gates of the New Year swing open tonight. It is a time for soul-searching, encouragement and reassurance.

It is an old custom that, whenever we come to the end of a book in the Torah, the congregation rises and together with the reader we say:

חזק חזק ונתחזק

"Be strong, be strong, and let us strengthen each other!"

This summer, Israel's victory in Lebanon marked the end of 35 tumultuous and decisive years of Jewish history. For all intents and purposes, the 35-year Arab-Israel war is over. The Arabs have lost their military option. The reality must soon sink in: They can no longer win a war even if they do not yet want to make peace with Israel. Having reached the end of one of the most spectacular eras in Jewish history, we now say, with an eye to the past as well as to the future:

חזק חזק ונתחזק

"Be strong, be strong, let us strengthen each other!"

Yes, we need strength -- but not just strength of arms. What has happened has raised basic issues of morality, identity and destiny. We need the strength of inner rightness and certainty. We need a clearer sense of direction and reassurance -- and for all this, we are gathered tonight: to strengthen each other with clarification and conviction about the events of our time.

Our values, our way of life and our traditional role among the nations have not prepared us for the radically new situation in which a Jewish state is acting politically and militarily in its own national interest.

Now Jew can escape the excruciating dilemma with which the war in Lebanon confronts us.

We are tormented by self-doubts and deep moral uneasiness. How can we reconcile our self image as a community of high morals and compassion with the dictates of national survival and the necessity of meeting force with force?

Was it just an idle dream when we envisaged a free and secure Israel where Jews could live in dignity by our cherished values? Were we naive to hope for an Israel that could serve as a model of excellence and moral idealism for the world? Are statehood, political independence and the exercise of power compatible with our spiritual values?

Sadly we wonder, "Where have all the flowers gone?" What of our bright hopes? But what is our loss compared to the losses of our people in Israel? We who live outside of Israel shed tears for shattered dreams but they must weep over the graves of those who had to soil themselves with the blood of violence as the price of living in the real world.

Our people in Israel, as I saw this summer, are agonizing over these same questions, but with this difference: For us here in America these questions are moral debating points -- but for them, their life is at stake.

And so, we face the New Year with heavy qualms of conscience and look to each other for strength -- the strength of honesty in self-appraisal but also the strength to move on resolutely if right and justified.

The war in Lebanon and all that happened this summer, including Israel's latest move into Beirut after the assassination of Bashir Gemayel, must be seen in relationship to a crucial decision that takes us back to the year 1947. It all began on the 29th of November, 1947, when the U.N. partitioned Palestine into a Palestinian Arab state and a Jewish state. The rejection by the Arabs of this solution - which then seemed to us so fair and just - is and remains the root of the Arab-Israel problem. In spite of five wars; in spite of harassment and terrorism, Jews succeeded in building their state, the most stable democracy, the culturally most advanced and most powerful state in the Middle East.

In the War of Independence of 1948, tiny Israel was the world's hero as it repulsed the combined armies of five Arab nations -- a young David slaying Goliath!

In the Six Day War of 1967, the preemptive strike against Col. Nasser's army which was poised to annihilate the State of Israel was generally understood and gave us pride and relief.

In the Yom Kippur War of 1973, Israel again had overwhelming sympathy and support as the victim of a surprise attack.

But this last war in Lebanon is not so easy to understand. The PLO was a thorn in Israel's side but not a mortal threat. This time, our feelings of pride and solidarity with Israel were shaken by doubts. Was Israel justified in waging war? Did Israel go too far? What about the terrible toll of innocent lives destroyed in the shelling of Beirut?

The war in Lebanon is probably the first war that has been reported predominantly by the camera rather than the ~~reporter's~~ *journalist's* pen. A photograph is worth a thousand words but it may be entirely misleading unless you add a thousand words of commentary.

I remember this summer how infuriated an Israeli soldier and friend of ours became when, during a ~~vac~~ *vac* furlough, he watched a Jordanian TV report of the Israeli invasion of Southern Lebanon in which he had participated. The camera showed gutted buildings in Tyre and Sidon, as proof of the devastation due to Israeli bombardment. Our friend became irate because he knew that these were the homes that had been destroyed by the PLO seven years earlier.

How we winced when we saw the horror pictures of war-injured children. The media had no scruples to pin the blame immediately upon Israel. President REagan's much publicized angry telephone call to Menachem Begin, we are told, was prompted by the photograph of a Lebanese baby girl double amputee, maimed for life by burns due to the Israeli bombardment of West Beirut. A team of Israeli medical researchers later found the baby. It turned out to have been a boy -- not a girl -- healthy, nearly recovered from burns except for a fracture, both arms otherwise intact -- and released from a Beirut hospital only five days after that picture had appeared on the front pages around the world.

Why did journalists dispense with the usual safeguard of checking sources? Why were they so quick to believe the worst about Israel?

And what about the totally unbalanced, irrational condemnation of Israel? Senator Charles Percy was reported to have called the Lebanese situation "a tragedy unprecedented in human history. ." as though the Cambodian genocide and the Nazi holocaust had never happened.

A well-known Washington columnist declared that Hiroshima and Nagasaki were easier to defend than Israel's Lebanon. In a subtle evocation of the Christ-killing charge, this same columnist referred to Beirut under siege as a city "crucified."

Nicholas von Hoffman spared none of his usual venom by reporting that:

".....Incident by incident, atrocity by atrocity, Americans are coming to see the Israeli government as pounding the Star of David into a swastika.

All wars are ugly. I feel a revulsion at every war. Yet wars keep breaking out constantly in different parts of the world. In the last few years, the Afghanistan, Iranian-Iraqi and Falkland Island wars were added to the list. None of these brought down upon the belligerents half the furor which exploded against Israel.

By what mental quirk does the world cast a much harsher sentence on Jews than on any other people?

There was an American Legion post in Brooklyn in a predominantly Irish neighborhood. It had 73 members: 70 Irish and 3 Jewish. Each year, with clocklike regularity, they elected an Irishman as Commander. One year, Abe Cohen decided to run and was nominated by the only other two Jews in the Post. For the first time there was a contest between an Irish and a Jewish candidate for Commander of the Post. When the ballots were counted, the results were: Jim O'Reilly, 70 votes; Abe Cohen, 3 votes. Thereupon, Jim O'Reilly turned to Abe Cohen and said:

"That's what you get for sticking together with your kind!"

It is the fate of the minority to be faulted for practices freely indulged in by the majority. There is a double standard.

Antisemitism comes in many different packages. Its most brutal variety of expulsion and extermination has become disreputable because of the Holocaust. So is segregation and ghettoization. But subtle discrimination is alive and well.

We must not expect in a gentile society to be judged with absolute fairness and equal justice. As a minority, we qualify for the role of scapegoat. The majority psychologically purges itself by transferring to the scapegoat much of its guilt for common human failings.

The most tragic, unredeemed flaw in human nature is violence organized as war. All nations prepare and train for it as a necessity of survival. They may be criticized but no one has to run the gauntlet of condemnation like Israel.

Another explanation of the anti-Israel campaign has to do with the changing image of the Jew.

Until 1948, Jews were a suffering, generally persecuted and sometimes tolerated people -- the underdog in history -- deserving of sympathy and protection. The creation of Israel

and its growing power after five victorious wars has superimposed the image of the new Jew upon the old. The Israeli no longer pleads for pity and compassion. He wants allies, not protectors. He acts and reacts like a normal people -- and this the world has not yet gotten used to: Jews striking back when attacked, killing when being killed.

Already in the 16th century, no less a genius than William Shakespeare tried to persuade the Christian world to perceive Jews not as plaster saints nor as devils but as human beings of flesh and blood. He had Sylock challenge his tormentors with these questions:

Hath not a Jew eyes?

Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? . . . If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?

Which normal people would have endured without resistance the 17 years of terror the PLO inflicted upon Israel? Would any other nation have done less in retaliation than Israel after suffering more than 10,000 attacks by the PLO which brought death to some 1,300 citizens and injuries to nearly 7,000 ?

The world's apathy and indifference to Jewish suffering does hardly surprise us. What has taken us by surprise is the build-up of Arafat as a respectable statesman. We are scandalized by the Pope's welcome to Arafat in private audience and see in it a sorry example of political considerations overruling the Church's moral responsibility.

Apologists for Arafat argue that the PLO leader is now at the same stage in his career as was Menachem Begin when he led his Irgun guerrillas against the British. Arafat and Begin, we are told, are both leaders in a national liberation struggle --- and if one is justified, so is the other.

The equation of Arafat and Begin betrays a loss of moral distinctions. Begin as guerilla commander fought exclusively against British military personnel. Arafat's PLO in its 17 years of terror activity not once attacked Israeli military targets, only civilians, such as the school in Maalot where 24 children were gunned down, the toy shop in Jerusalem where 15 were killed and the Munich massacre of Israeli Olympic athletes, which stands all by itself as an act of barbarism.

Consider now how Begin and the Israelis dealt with the enemy. The decision to let Arafat and the PLO go out of Beirut, alive and with their personal weapons, was an act of generosity toward an enemy not matched by any Christian or Moslem nation in modern times. We shudder to think what Arafat

and his men would have done to Begin and the Israelis had the situation been in reverse.

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"...We used very large loudspeakers surrounding the camp. When we realized that not all the residents listened, we entered the streets of the camp. Fire hit us from various points; still we tried to remove more of the civilians. Our commanding officer asked the air force to delay the bombardment of the terrorists. We sent local citizens to the terrorist commander to persuade him to surrender. However, they were shot at. They fired also at women and children who were trying to escape from the camp....we found a 90 to 100 year old woman in her house unable to escape. She was afraid and refused to move. We took her in our own arms and carried her to a safe place."

בְּחִזְקָתְךָ יְיָ אֱלֹהֵינוּ

"Be strong, be strong, we can stand proudly by our people.

At a recent dinner in Washington, I heard General Ariel Sharon say: "More than a soldier, I am a Jew. I believe in the Bible which says: 'Rejoice not when your enemy falls.'" As a matter of fact, the Israelis would not hold a single celebration of their victory. But the PLO, even in defeat, insisted on a parade and as was seen on TV, they madly fired their rifles into the air and -- murderers that they are -- even when firing into the air, they managed to kill and injure over 100 bystanders and pedestrians during their evacuation from Beirut.

A German proverb says: "Tell me your friend and I'll tell you your character." What does it tell us of the Arab mind and character when a man like Arafat continues to hold their allegiance and support? What does it tell us about Arab leaders and kings when at the Arab summit in Fez, Arafat and the PLO are again endorsed as sole legitimate representatives of the Palestinian people? Again, they would not let the word "Israel" cross their lips. Again, there was no offer of recognition, of negotiation, or of peace with Israel.

We may say of these Arab leaders as was said of the inept and profligate kings of the Bourbon dynasty in France that they learned nothing and forgot nothing. The Arabs bear out Abba Eban's despairing observation that nations will not do the rational thing until they have exhausted all other alternatives.

There are some Jews who have a perverse need to get up each morning with the question: "Now, what wrong have we Jews done today?" They have internalized all the contempt and hatred of our enemies. They are on a perpetual guilt trip: "It's all our fault. If only we gave in a little; if only we made more compromises and concessions; if only we did this or that, -- we would have peace with the Arabs." To those who now wring their hands in distress over the alleged sins and errors of Israel and who fret over Menachem Begin's West Bank settlements, I say: Let's come to our senses and regain some perspective on the West Bank problem.

For 20 years, from November 29, 1947, until the Six Day War in 1967, the Arabs had complete control of the West Bank. It did not occur to them to call for Palestinian autonomy or independence during those 20 years! All they wanted was to abolish the State of Israel.

Only after the West Bank was conquered by Israel in a war which Jordan forced upon her, did the Arabs suddenly awaken to the need of a Palestinian state. It is an act of magnanimity, rare in the history of nations, that Israel is willing to relinquish her right of conquest and grant to the West Bank internal autonomy while keeping it under her security control.

Now consider, please: Why is it wrong for 30,000 or even 100,000 Jewish settlers to be scattered among one million West Bank Arabs on government land to which no individual Arab holds title? If over 500,000 Arabs may presently live within the old territory of Israel as a fully protected minority, why cannot as few as one tenth that number of Jews live as a fully protected minority in the West Bank?

To argue that Jews and Arabs must not live in proximity to each other is to deny all possibility of future Arab-Israeli co-existence.

The real obstacle to peace is not the West Bank at all; it is not the definition of autonomy; it is not the number of Jewish settlements. The real obstacle to peace is the persistent refusal of the Arab nations (with the sole exception of Egypt) to recognize the existence of Israel. This refusal lends credibility to Israeli fears that Arabs have not yet given up the hope of destroying the Jewish state. Until the Arab nations, openly and publicly signify a willingness to co-exist with Israel, all other issues are side issues which must not confuse and divide us. There must be no break in our unity and no wavering in our support of Israel as long as her very existence remains in question.

אזן אלק ונחמנו

"Be strong, be strong, and let us strengthen each other."

Critical days lie ahead. The chaos in Lebanon suggests that the re-constitution of that battered nation will take a long, long time. It will necessitate the closest of collaboration between the USA and Israel. President Reagan meant well with his peace plan. But its initial rejection by Israelis and Arabs and the uncertain conditions in the Middle East make it only too clear that the solution of the Palestinian problem as part of a final, comprehensive peace settlement is still far off.

Nevertheless, I am hopeful. A break-through may be very near. The breakthrough will come, not when both sides are ready for new ideas, but when they are willing to let go of old attitudes.

A peasant once came to the city for the first time. He wanted to buy himself a new suit of clothes. Having never before been in a store, he was very clumsy and shy and refused to try on the suit. So the salesman guessed as best he could and sold him the suit with the promise that he could return it if it did not fit. As soon as he got home, he put on his new suit, but everybody told him that it did not fit at all. He hurried back to the city and complained to the salesman:

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So it is with all the new peace plans and reform programs for the Middle East. Nothing will fit until old, destructive attitudes are discarded.

When the Arab nations will break with the past, as did Sadat, when he signed at Camp David exactly four years ago; when the ther Arab nations publicly disavow their old commitment to the destruction of Israel, any number of new peace plans will become feasible. Then, a new and brighter future will dawn upon the Middle East.

But, WE ARE NOT THERE YET.

A single bullet could change the map of the Middle East.

The assassination of Gemayel, e.g., has plunged us into a new crisis. To make sure that Lebanon not pick a successor who is hostile to Israel while the country is still an open battlefield, West Beirut has been occupied. Again the world is howling in condemnation of Israel. It is a time to remember Golda Meir's response to an anti-Israel press:

"We shall not lay down and die just to please the public opinion of the world."

Are we, then, forgetting the high ideals of justice and peace in our Bible? Are we forgetting what we affirmed in 3000 years of Jewish history? Are we forgetting the morality and idealism of our High Holy Day prayerbook?

Among the founders of the State of Israel, none was more idealistic than David Ben Gurion. He envisaged a state that would be a true light unto the nations. But Ben Gurion was also a realist. He once said to the Knesset:

"If you put in one hand all the ideals of the world -- and into the other the survival of Israel, I will choose the second. For the dead do not praise God!"

Until Israel is secure and bound to her neighbors by treaties of peace, we have no choice but meet with strength come what may. And so we say, *חזק חזק ונתחזק*

We must be strong; we must be strong, and we must strengthen each other!

A M E N

"BE STRONG, BE STRONG, AND LET US STRENGTHEN EACH OTHER"

By Rabbi Joshua O. Haberman
Washington Hebrew Congregation

ROSH HASHANAH EVE
FRIDAY, SEPTEMBER 17, 1982

The gates of the New Year swing open tonight. It is a time for soul-searching, encouragement and reassurance, — *and do we need it!*

It is an old custom that, whenever we come to the end of a book in the Torah, the congregation rises and together with the reader we say:

חזק חזק ונתחזק

"Be strong, be strong, and let us strengthen each other!"

This summer, Israel's victory in Lebanon marked the end of 35 tumultuous and decisive years of Jewish history. For all intents and purposes, the 35-year Arab-Israel war is over. The Arabs have lost their military option. The reality must soon sink in: They can no longer win a war even if they do not yet want to make peace with Israel. Having reached the end of one of the most spectacular eras in Jewish history, we now say, with an eye to the past as well as to the future:

חזק חזק ונתחזק

"Be strong, be strong, let us strengthen each other!"

Yes, we need strength -- but not just strength of arms. What has happened has raised basic issues of morality, identity and destiny. We need the strength of inner rightness and certainty. We need a clearer sense of direction and reassurance -- and for all this, we are gathered tonight: to strengthen each other with clarification and conviction about the events of our time.

harrassment and terrorism; Jews, by dint of heroic sacrifice and unity, succeeded in building their state, the most stable democracy, the culturally most advanced and most powerful state in the Middle East.

This summer, Israel's decisive victory in Lebanon marks the end of this 35-year period of struggle. It is now clear that no Arab nation or combination of nations can crush the State of Israel. The Arabs have lost their military option. They can no longer win a war even if they do not yet want to make peace with Israel.

אנחנו חזקים יותר ואתם חזקים יותר

"Be strong, be strong, as we strengthen each other!"

Yes, Israel won a stunning victory in Lebanon but there was little joy in it. Again, we paid dearly for this victory with hundreds of Israeli lives, and thousands of killed and wounded Lebanese whose misfortune it was to live in the same city where the PLO chose to make its stand. We are ashamed, as human beings, that the kind of world we live in forces us to kill or be killed. For this, we must bear a sense of collective guilt together with all of humanity.

Except for many of the Lebanese who welcomed the Israelis as liberators in Southern Lebanon, the world at large roundly condemned Israeli action. We were appalled and shocked by

an anti-Israel press and media campaign of unprecedented ferocity. Even the most ardent supporters of Israel among us were greatly troubled by what we read in the papers and saw on TV.

In the War of Independence of 1948, tiny Israel was the world's hero as it repulsed the combined armies of five Arab nations -- a young David slaying Goliath!

in the Six Day War of 1967, the preemptive strike against Col. Nasser's vast army which was poised to annihilate the State of Israel was generally understood and gave us pride *and relief.*

In the Yom Kippur War of 1973, Israel again had overwhelming sympathy and support as the victim of a surprise attack.

But this last war in Lebanon is not so easy to understand. The PLO was a thorn in Israel's side but not a mortal threat. This time, our feelings of pride and solidarity with Israel were shaken by doubts. We still wonder, was Israel justified in waging war? Did Israel go too far? What about the terrible toll of innocent lives destroyed in the shelling of Beirut?

The war in Lebanon is probably the first war that has been reported predominately by the camera rather than the reporter's pen. A photograph is worth a thousand words but it may be entirely misleading unless you add a thousand words of commentary. You saw gutted buildings. How much of this destruction was done by the PLO and how much of it was due to Israeli bombing?

How we winced when we saw the horror pictures of war-injured children. The media had ~~no scruples to pin~~ ^{pinned} the blame immediately upon Israel. President REagan's much publicized angry telephone call to Menachem Begin, we are told, was prompted by the photograph of a Lebanese baby girl double amputee, maimed for life by burns due to the Israeli bombardment of West Beirut. A team of Israeli medical researchers later found the baby. It turned out to have been a boy -- not a girl -- healthy, nearly recovered from burns except for a fracture, both arms otherwise intact -- and released from a Beirut hospital only five days after that picture had appeared on the front pages around the world.

Why did journalists dispense with the usual safeguard of checking sources? Why were they so quick to believe the worst about Israel?

And what about the totally unbalanced, irrational condemnation of Israel? Senator Charles Percy was reported to have called the Lebanese situation "a tragedy unprecedented in human history. ." as though the Cambodian genocide and the Nazi holocaust had never happened.

A well-known Washington columnist declared that Hiroshima and Nagasaki were easier to defend than Israel's Lebanon. In a subtle evocation of the Christ-killing charge, this same columnist referred to Beirut under siege as a city "crucified."

Nicholas von Hoffman spared none of his usual venom by reporting that:

"...Incident by incident, atrocity by atrocity, Americans are coming to see the Israeli government as pounding the Star of David into a swastika."

Wars keep breaking out constantly in different parts of the world. Most recently, the Afghanistan, Iranian-Iraqi and Falkland Islands, ~~wars were added to the list.~~ None of these brought down upon the belligerents half the furor which exploded against Israel.

By what mental quirk does the world cast a much harsher sentence on Jews than on any other people?

The story is told about an American Legion post in Brooklyn in an ~~predominantly~~ Irish neighborhood. It had 73 members: 70 Irish and ^{only} 3 Jewish. Each year, with clocklike regularity, they elected an Irishman as Commander. One year, Abe Cohen decided to run and was nominated by the other two Jews in the Post. For the first time, there was a contest between an Irish and a Jewish candidate for Commander, ~~of the Post.~~ When the ballots were counted, the results were: Jim O'Reilly, 70 votes; Abe Cohen, 3 votes. Thereupon, Jim O'Reilly turned to Abe Cohen and, waving his finger at him, said:

". . . That's what you get for sticking together with your kind!"

It is the fate of the minority to be faulted for practices freely indulged in by the majority.

Antisemitism comes in many different packages. Its most brutal variety of expulsion and extermination has become disreputable because of the Holocaust. So is segregation and ghettoization. But subtle discrimination is alive and well.

We must not expect in a gentile society to be judged with absolute fairness and equal justice. As a minority, we qualify for the role of scapegoat. The majority psychologically purges itself by transferring to the scapegoat much of its guilt for common human failings.

The most tragic, unredeemed flaw in human nature is violence organized as war. All nations prepare and train for it as a necessity of survival. They may be criticized but no one has to run the gauntlet of condemnation like Israel.

Another explanation of the anti-Israel campaign has to do with the changing image of the Jew.

Until 1948, Jews were a suffering, generally persecuted and sometimes tolerated people -- the underdog in history -- deserving of sympathy and protection. The creation of Israel

and its growing power after five victorious wars has superimposed the image of the new Jew upon the old. The Israeli no longer pleads for pity and compassion. He wants allies, not protectors. He acts and reacts like a normal people -- and this the world has not yet gotten used to: Jews striking back when attacked, killing when being killed.

OK
Leave
in.

Already in the 16th century, ~~no less a genius than~~ William Shakespeare tried to persuade the Christian world to perceive Jews not as plaster saints nor as devils but as human beings of flesh and blood. He had Sylock challenge his tormentors with these questions:

Hath not a Jew eyes?

Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? . . . If you tickle us, do we not laugh? If you poison us, do we not die?

And if you wrong us, shall we not revenge?

OK
leave

Which normal people would have endured without resistance the 17 years of terror the PLO inflicted upon Israel? Would any other nation have done less in retaliation than Israel after suffering more than 10,000 attacks by the PLO which brought death to some 1,300 citizens and injuries to nearly 7,000 ?

The world's apathy and indifference to Jewish suffering does hardly surprise us. What has taken us by surprise is the build-up of Arafat as a respectable statesman. We are scandalized by the Pope's welcome to Arafat in private audience and see in it a sorry example of political considerations overruling the Church's moral responsibility.

Apologists for Arafat argue that the PLO leader is now ~~at the same stage in his career~~ ^{where} as ~~was~~ ^{was} Menachem Begin, when he led his Irgun guerrillas against the British. Arafat and Begin, we are told, are both leaders in a national liberation struggle --- and if one is justified, so is the other.

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Now consider, please;: Why is it wrong for 30,000 or even 100,000 Jewish settlers to be scattered among one million West Bank Arabs on government land to which no individual Arab holds title? If over 500,000 Arabs may presently live within the old territory of Israel as a fully protected minority, why cannot as few as one tenth that number of Jews live as a fully protected minority in the West Bank?

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So it is with all the new peace plans and reform programs for the Middle East. Nothing will fit until old, destructive attitudes are discarded.

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The assassination of Gemayel, e.g., has plunged us into a new crisis. To make sure that Lebanon not pick a successor who is hostile to Israel while the country is still an open battlefield, West Beirut has been occupied. Again the world is howling in condemnation of Israel. It is a time to remember Golda Meir's response to an anti-Israel press:

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Are we, then, forgetting the high ideals of justice and peace in our Bible? Are we forgetting what we affirmed in 3000 years of Jewish history? Are we forgetting the morality and idealism of our High Holy Day prayerbook?

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Draft #2

"MY HEART IS IN THE EAST BUT I DWELL IN THE WEST"

By Rabbi Joshua O. Haberman
Washington Hebrew Congregation

ROSH HASHANAH EVE
FRIDAY, SEPTEMBER
17, 1982

1 { The gates of the New Year swing open tonight. It is a time for togetherness, for celebration. What joy it is to be in the midst of one's people, with family and friends. Those who are bereaved of beloved ones will now, more than ever, feel their spiritual presence and thereby experience a measure of consolation.

3 { "My heart is the East, but I dwell in the West." This opening line of the most famous poem by Yehuda Halevi, the master poet of the Golden Age in Spain, expresses the mood of many of us. This summer, Israel has been on our minds, every day and sometimes every hour as we strained to listen to hourly news broadcasts. At every turn of events, we became more emotionally involved, either anxious for Israel or impatient with her, either resentful at unfair criticism or grateful for sympathy and understanding such as was shown.

From June 6, when General Sharon's army moved across the Lebanese border, until President Reagan's most recent broadcast on U.S. policy in the Middle East, Israel has made front-page news every day.

In a lightning campaign, Israel's forces . . . swept across Southern Lebanon, smashed the Syrian air force, destroyed hundreds of Soviet-made tanks and eliminated as a military force the PLO which had plagued Israel and the world for the last 17 years.

A stunning victory, -- but there was little joy in it. Except for native Lebanese who welcomed the Israelis as liberators in Southern Lebanon, the world at large roundly condemned Israeli action. We were appalled and shocked by an anti-Israel press and media campaign of unprecedented ferocity.

A photograph is worth a thousand words. It is instant, dramatic reporting. But it contributes nothing to an understanding of the causes of the event which it pictures. It can also be terribly misleading, unless you add a thousand words of research and explanation. You saw gutted buildings. But the photograph did not tell you how much of this destruction was done by the PLO in their seven-year civil war within Lebanon and how much of it was due to Israeli bombing.

Day after day, a press eager to portray the Israelis as the Prussians of the 80's, featured horror pictures of war-injured children, each of which would have needed a thousand words of explanation as to which side was responsible. But the media had no scruples to pin the blame immediately upon Israel without bothering about the evidence. President REagan's much-publicized

angry telephone call to Menachem Begin, we are told, was prompted by the photograph of a Lebanese baby girl double amputee, maimed for life by burns due to the Israeli bombardment of West Beirut. A team of Israeli medical researches later found the baby. It turned out to have been a boy, not a girl; healthy, nearly recovered from burns except for a fracture, but both arms otherwise intact -- and released from a Beirut hospital only five days after that picture had appeared on the front pages around the world.

Reacting to early reports of horrendous casualties which were later disproven, columnists without the usual safeguard of checking sources, referred to Israel's action in Lebanon as another genocide. A well-known ^{Washington} ~~local~~ columnist suggested that Hiroshima and Nagasaki were easier to defend than Israel's Lebanon. In a subtle evocation of the Christ-killing charge, this same columnist referred to Beirut under siege as a city "crucified."

Nicholas Von Hoffman spared none of his usual venom by reporting that:

"...Incident by incident, atrocity by atrocity, Americans are coming to see the Israeli government as pounding the Star of David into a swastika."

Continue here as indicated in dictation

It is absolutely amazing that despite the best efforts of such journalists to turn public opinion against Israel, the public, as a matter of fact, has remained virtually unchanged by the war in its overwhelming support of Israel. A Washington Post news poll of August 20 indicated American sympathy with Israel as against the Arab nations at a rate of three to one. According to the latest Harris Poll of August 23, 61% as against 28% of the public agreed that Israel was right to crush the military might of the PLO.

Although I see no reason for panic, I believe we should be concerned over the fact that, according to this same public opinion poll, an equally large majority, 63% as against 29%, is critical of Israel for killing thousands of Lebanese civilians. There is in these statistics a puzzling contradiction. On the one hand, the public overwhelmingly wants Israel to have the upper hand against the Arabs which, under the circumstances, was only possible by waging war successfully. On the other hand, the public does not want Israelis to kill, which, unfortunately, is what war is all about, -- and so Israel is condemned vehemently and sharply for doing in war what every nation must do.

By what mental gymnastics -5- does the world pass a much harsher judgement on Jews than on any other people?
~~I believe it would take a psychiatrically trained historian~~

~~to explain why Jews are being judged by a different standard.~~

~~Have you heard the story about the~~ *There was an* American Legion post in Brooklyn ~~in this Legion post~~ *in* the predominantly Irish neighborhood; it had 73 members, 70 Irish, three Jewish. Each year, with clocklike regularity, they elected an Irishman as Commander. One year, Abe Cohen decided to run and was nominated by the only other two Jews in the Post. For the first time there was a contest between an Irish and a Jewish candidate for Commander of the Post. When the ballots were counted, the results were: Jim O'Reilly, 70 votes, Abe Cohen, 3 votes. Thereupon, Jim O'Reilly turned to Abe Cohen and said:

"...Let this be a lesson to you. That's what you get for sticking together with your kind."

~~The double standard by which Jews are condemned for actions~~ *Why are* ~~usually tolerated in others~~ *calls for some explanation. I should* ~~usually tolerated in others~~ *which are*

~~like to offer two theories. We have 2 explanations:~~ *Why is there this double standard?*
~~The first, is the historic minority status of Jews which makes us~~ *the familiar argument that as a minority we are*
perfect scapegoats. The majority, psychologically, purges itself by putting extra heavy punishment upon the minority for common human failings.

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FRIDAY, SEPTEMBER 17, 1982

The gates of the New Year swing open tonight. It is a time for togetherness, for celebration. What joy it is to be in the midst of one's people, with family and friends.

This is my 14th Rosh Hashanah celebration with you. Our patriarch, Jacob, labored 14 years for the hand of Rachel but time flew, as the Bible says, ". . .because of the love he had for her." The love, kindness and friendship so many of you have shown us in many ways and our feelings in response to yours have made the years pass much too quickly for Maxine and myself.

"My heart is in the East, but I dwell in the West."

This opening line of the most famous poem by Yehuda Halevi, the master poet of the Golden Age in Spain, expresses the mood of many of us. This summer, Israel has been on our minds.

We are troubled and uneasy by what we read in the papers in the papers and heard and saw on television. There is no victory, however glorious, which can bring back to life the hundreds of Israeli soldiers who died in battle. We think of their bereaved families who must be shedding tears for those who can longer sit alongside of them on this Rosh Hashanah night. We also think of the thousands of killed

and wounded Lebanese whose misfortune it was to live in the same city where the PLO chose to make its stand. We know that it is impossible to fight a bloodless war. Yet, we feel ashamed, as human beings, that the kind of world we live in forces us to kill or be killed. For this, we must bear a sense of collective guilt together with all of humanity.

Israel has won a stunning victory, -- but there was little joy in it. Except for many of the Lebanese who welcomed the Israelis as liberators in Southern Lebanon, the world at large roundly condemned Israeli action. We were appalled and shocked by an anti-Israel press and media campaign of unprecedented ferocity. We were pained by the barrage of criticism of Israel as an aggressor. We were distressed at its portrayal as a militaristic nation with an insatiable appetite for conquest.

In the War of Independence of 1948, tiny Israel was the world's hero as it repulsed the combined armies of five Arab nations -- a young David slaying Goliath!

In the 6-Day War of 1967, the preemptive strike against Col. Nasser's vast army which was poised to annihilate the State of Israel, brought us undiluted joy and relief.

In the Yom Kippur War of 1973, Israel again had overwhelming sympathy and support as the victim of a surprise attack.

But this last war in Lebanon is not so easy to understand. The PLO was a thorn in Israel's side but not a mortal threat. This time, our feelings of pride and solidarity with Israel were shaken by doubts. We still wonder, was Israel justified in waging war? Did Israel go too far? What about the terrible toll of innocent lives destroyed in the shelling of Beirut?

The war in Lebanon is probably the first war that has been reported predominantly by the camera rather than the reporter's pen. A photograph is worth a thousand words. It is instant, dramatic reporting. But, it has two fatal flaws: In the first place, it can never be analytic. A good action picture will grab your attention but it will not help you understand the causes of the event it pictures. Only an extended essay can give you the facts and the explanations. The second major defect of photographic reporting is that a picture can be totally misleading unless you add a thousand words of research and explanation. You saw gutted buildings. But the photograph did not tell you how much of this destruction was done by the PLO and how much of it was due to Israeli bombing.

How we winced when we saw the horror pictures of war-injured children, each of which would have needed a thousand words of explanation as to which side was responsible. But the media had no scruples to pin the blame immediately upon

Israel without bothering about the evidence. President Reagan's much publicized angry telephone call to Menachem Begin, we are told, was prompted by the photograph of a Lebanese baby girl double amputee, maimed for life by burns due to the Israeli bombardment of West Beirut. A team of Israeli medical researchers later found the baby. It turned out to have been a boy, not a girl; healthy, nearly recovered from burns except for a fracture, both arms otherwise intact -- and released from a Beirut hospital only five days after that picture had appeared on the front pages around the world.

In the first few weeks of the war in Lebanon, we were sickened by reports of horrendous casualties. We know today that these early reports of hundreds of thousands homeless refugees and tens of thousands killed were either malicious propaganda or fantasy, -- a tenfold inflation of the facts. But, why did journalists dispense with the usual safeguard of checking sources? Why were they so quick to believe the worst about Israel?

A well-known Washington columnist suggested that Hiroshima and Nagasaki were easier to defend than Israel's Lebanon. In a subtle evocation of the Christ-killing charge, this same columnist referred to Beirut under siege as a city "crucified."

Nicholas von Hoffman spared none of his usual venom by reporting that:

". . . Incident by incident, atrocity by atrocity, Americans are coming to see the Israeli government as pouding the Star of David into a swastika."

All wars are ugly. I feel a revulsion at every war. But why was the world passing over, in virtual silence, bigger and bloodier wars while saving all its outrage for Israel's war in Lebanon?

By what mental quirk does the world pass a much harsher judgment on Jews than on any other people?

There was an American Legion post in Brooklyn in a predominantly Irish neighborhood; it had 73 members, 70 Irish -- 3 Jewish. Each year, with clocklike regularity, they elected an Irishman as Commander. One year, Abe Cohen decided to run and was nominated by the only other two Jews in the Post. For the first time there was a contest between an Irish and a Jewish candidate for Commander of the Post. When the ballots were counted, the results were: Jim O'Reilly, 70 votes; Abe Cohen, 3 votes. Thereupon, Jim O'Reilly turned to Abe Cohen and said:

". . . Let this be a lesson to you. That's what you get for sticking together with your kind."

Re: page 6

~~Reinforce~~ the point of
new majority penalizes minority!

Page 7 Add: Wars are a deplorable
constant in human history.

All nations have fought - and
now all nations prepare for them...
~~but whereas~~ we deplore a war
when it erupts - but no nation
has been as severely condemned for
waging war than Israel

yet Wars (are a constant in human history)
keep erupting ~~year~~ constantly in different
parts of the world. ~~We deplore them~~
In the last few years, ^{the} Afghanistan, Iran, Iraq &
the Balkan ^{Wars} Islands were added to the
list. None of these brought down upon
the belligerents ^{hell} the ~~attention~~ outrage
which exploded against Israel

Why are Jews condemned for actions which are tolerated in others? Why is there this double standard? We have two explanations:

The first is the familiar argument that as a minority we are perfect scapegoats. The majority, psychologically, purges itself by putting extra heavy punishment upon the minority for common human failings.

The most tragic, unredeemed flaw in human nature is violence organized as war. All nations prepare and train for it and sooner or later become belligerent. But, when Israel fights a war, there



is universal shock and dismay and the world points its accusing finger at Israel for disturbing the peace.

~~The~~ ~~my~~ ~~second~~ ~~theory~~ ~~for~~ ~~explaining~~ ~~Israel's~~ ~~unpopularity~~ ~~applies~~ ~~especially~~ ~~to~~ ~~her~~ ~~critics~~ ~~in~~ ~~the~~ ~~liberal~~ ~~camp.~~ It has to do with the changing image of the Jew.

Until 1948, Jews were perceived as a suffering, generally persecuted and sometimes tolerated people, -- the underdog in history -- who deserved sympathy and needed protection. The creation of Israel and its miraculous advance in power as the result of five wars has superimposed the image of the new Jew upon the old. The Israeli no longer pleads for pity and compassion. He wants allies, not protectors. He acts and reacts like a normal people -- and this the world has not yet gotten used to: Jews reacting in certain situations no better and no worse than other nations, striking back when attacked, killing when being killed.

Already in the 16th century, no less a genius than William Shakespeare tried to persuade the Christian world to perceive Jews not as plaster saints nor as devils but as human beings of flesh and blood. He had Shylock challenge his tormentors with these questions:

"Hath not a Jew eyes?

Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?"

Which normal people would endure without resistance or retaliation the 17 years of terror the PLO inflicted upon Israel? Would any other nation have done less in retaliation than Israel after suffering more than 10,000 attacks by the PLO which brought death to some 1,300 citizens and injuries to nearly 7,000? These attacks included atrocities like the school in Maalot which left 24 children dead, the bombing of a toy shop in Jerusalem which killed 15 and the massacre of Israeli athletes in Munich.

The immediate cause of the invasion of Lebanon was the paralyzing impact of PLO rocket attacks upon the Galilee which, over a period of years, forced some 20% of the population to live in bomb shelters. Cities like Kiryat Shemonah were turned into ghost towns. The strain of the people became so great that ambulances were ordered to operate without sirens to avoid frightening the towns' inhabitants.

Critics of Israel argue that she should not have taken the law into her hands, that the invasion of Lebanon was a threat to world peace. Indeed it was. But, what peaceful alternative was there? Which international forum, assembly

or court would afford Israel the slightest protection?

Whenever Israel launched a protest at the UN, the response invariably was to condemn the victims ~~not~~ the terrorists. ~~The only place where Jews found justice was in the dictionary.~~ ~~The ultimate proof was Entebbe.~~ Who was willing to lift a finger for the rescue of Jews who had been separated from the 258 passengers of the hi-jacked Air France plane? ~~They were~~ ^{at Entebbe) they were} left to the mercy of their captors and to the protection of Idi Amin ~~and~~ ^{They} would have perished if Israel had not taken matters into her own hands.

Who can blame Israel for finally learning the lessons modern history has taught us -- namely, as the world is presently constituted, violence is not punished but rewarded! This sorry fact will not change until the nations will seek a moral balance instead of a balance of power; when, as the prophet urged us to do, swords will be turned into plowshares and spears into pruning hooks. Indeed, ~~this~~ is the message of Judaism which God called us to proclaim and proclaim again and again, namely that the curse of violence can only be averted by the blessing of the law.

"My heart is in the East, but I dwell in the West." We not only identify with Israel. We are equally rooted in our Western homeland. President Reagan had no more attentive, hopeful and prayerful listeners than his Jewish fellow-citizens when he spoke to the nation. I do not presume to

represent your opinion but feel conscience-bound to express my own views. President Reagan apparently responded to his critics who had charged him with ^{the} a lack of ^{the} policy. To prove otherwise, the President spelled out ~~in complete detail~~ a new order for the Middle East. This was, I believe, a big mistake which may undo the good he hoped to accomplish. A mediator enhances his role by maintaining impartiality. Instead of projecting his own ideas, he must first bring the two conflicting sides together for direct negotiations. The mediator's best work is done quietly and in secret. He is most effective when separately he tries to persuade and press each side to move closer to agreement.

President Reagan violated these basic rules by spelling out openly a complete and detailed plan for the settlement of the Israeli-Palestine conflict before obtaining any kind of consent from either party to the proposals he published so hastily.

It may have been great politics but was poor statesmanship.

Some of the President's domestic critics are now impressed with his "decisiveness." But the immediate result has been a predictable confrontation with Israel and a setback to all autonomy talks.

Yet, we should be hopeful that the many good features in the Reagan plan will furnish a basis for progress in Middle East peacemaking if only we have the patience to wait for it.

The President's reassurance of American concern for Israeli security was convincing. His exclusion of the Palestinian state must have been gratifying to Israeli ears. Why then did the Israeli government reject the plan so promptly?

Because Israel is reluctant to transfer the West Bank to Jordan -- and for understandable reasons. On September 1st, the WASHINGTON POST published a letter to the editor by the Ambassador of Jordan in which he ~~asserted his country's identification with the cause of Palestinian nationalism~~ and boasted of the fact that in the wake of an Arab summit conference, King Hussein himself presided over the inauguration of the PLO in 1964.

Although Menachem Begin is portrayed by his foreign critics as a fanatic, he is, I believe, not unreasonable in his insistence that the first step toward an accommodation must be the five-year interim period of limited autonomy for West Bank Arabs as stipulated in the Camp David agreement. If peaceful co-existence proves possible and the worst mutual fears are allayed, it will be time to move on to the next step in the solution of the Palestinian problem.

As for the creation of new Jewish settlements on the West Bank, Begin is not illogical in his argument that if over 500,000 Arabs can live peacefully among three and a half million Jews within the old borders of Israel, it should likewise be possible for 30 to 40 thousand Jews to be tolerated by the one million Arabs on the West Bank. The mutual

acceptance of minorities of different religion and nationality will indeed be the very best proof that co-existence between Arabs and Israelis is possible.

"My heart is in the East, but I dwell in the West." We are concerned about Israel but, living in the West, we are also concerned about the future of our people East and West. Is Israel getting stronger or weaker? Is it a liability or an asset to world Jewry?

Something fundamental has changed in Israel's position and in the status of Jews throughout the world. In the past, Israel has won four wars. But each time before Israel could administer to her enemies the coup de grace, major powers stepped in and forced Israel to retreat and snatched the fruit of victory from her hands. This time, Israel has become too strong to yield to such pressure. She will not rely on the promises or the protection of another power, not even America. This time, Israel is determined to exert her full influence, commensurate with her own power, for the re-emergence of an independent Lebanon and for her own peace within secure borders.

I foresee not a quick but only a gradual settlement and pray that it will include, in the end, a strong alliance with the United States.

We American Jews should confidently expect the historic momentum of Israel's growth in power and influence to continue though not without new crises and great sacrifice.

The brilliant novelist, Bernard Malamud, tells a story about a good and pious man who has fallen on hard times. He goes to the synagogue, begging God to let him win the lottery in recognition of his many years of faithful service. He leaves the synagogue optimistic, but after nothing happens, he returns and pleads again. Still God remains silent, the poor fellow remaining poor. Finally, he goes back a third time, angry he now, cries out: "Why don't you give me a break?"

Suddenly, the voice of God is heard and says to the man, "Why don't you give Me a break? Why don't you at least buy a ticket!"

If, what we want is a new dignity and power for the Jewish people among the nations so that what has happened shall never happen again, -- we cannot expect this ultimate prize to fall into our lap for nothing. We must at least pay for the ticket in that great lottery which is called history and the price of that ticket is paid through steadfastness, service and sacrifice for our people -- and then let God do the rest!

A M E N

"A MERCIFUL PEOPLE"

A Story Sermonette for Yom Kippur
By Rabbi Joshua O. Haberman
Washington Hebrew Congregation

YOM KIPPUR
SEPTEMBER 27, 1982

On Yom Kippur, we are thinking of how often people hurt each other. Sometimes we do it accidentally and sometimes on purpose. Each of us should be sorry for having hurt anybody and if possible ask that person for forgiveness. We hurt people in many different ways. We hurt their bodies by blows but more often we hurt their feelings by the words we speak. Sometimes we can hurt a person just by turning away and refusing to share or to listen. If we have been mean in any way to playmates, to classmates, to a brother or sister, even to parents, we are sorry today and we ask their forgiveness.

Our Rabbis call the Jewish people *רחמיים ורחמייהו*
"merciful and the children of a merciful people." I want to tell you about a poor Jew in the kingdom of Afghanistan and what happened when he was once asked to kill another man.

Shah Abbas, the king of Afghanistan, liked justice and righteousness. Evening after evening he used to disguise himself and roam around the streets of the town in order to get to know more about his subjects. Generally, he used to disguise himself as a dervish (Moslem monk) and go to the outskirts of the town, to share the life of the needy.

Once, on his usual route, he was struck by a dim light. When he came nearer he saw a humble cottage, the house of a poor Jew. A man was sitting inside, in front of his meal, singing songs and benedictions. Shah Abbas entered and asked, "Is a guest welcome here?"

"A guest is the Lord's gift, sir. Sit down, please, and join me," the answer came.

Shah Abbas sat down, and the man entertained him freely. They talked about this and that. Asked Shah Abbas, "What is your trade? What do you do for a living?"

Replied the man, "I am a cobbler. During the day, I wander around the town mending people's shoes. With the pennies I earn, I buy food in the evening."

Asked Shah Abbas, "And what of tomorrow?"

Answered the shoemaker, "Blessed be God, day by day."

Shah Abbas went on sitting with the man and enjoyed the conversation. Then he parted from him, saying, "Tomorrow I will come again."

Shah Abbas returned home, and the next morning he put up a proclamation in the streets of the town prohibiting the repair of shoes without a permit. When Shah Abbas came the next evening to visit the cobbler, he found him eating, drinking, and enjoying life as before.

He asked him, "What have you done today?"

"On leaving home, I heard the Shah's herald proclaiming that the repair of shoes was prohibited. I went on my way and started to draw water for some of the citizens. Thus I earned my daily bread."

"I worried about you very much," said Shah Abbas, "when I heard that mending shoes was forbidden. Now what will you do if the king forbids drawing water?"

The cobbler answered, "Blessed be God, day by day."

Shah Abbas went home, and the following morning he prohibited the drawing of water. When Shah Abbas came the next evening to visit the cobbler, he found him eating, drinking, and enjoying life as before. He greeted him and asked, "What have you done today?"

The cobbler told him, "I chopped wood and thus earned my daily bread."

Shah Abbas asked, "And what if tomorrow the chopping of wood is forbidden?"

"Blessed be God, day by day," answered the cobbler. They both sat together as usual and passed the time pleasantly. On parting the disguised king promised to come the next evening.

Early the following morning, the Shah's herald proclaimed that all woodchoppers were to be recruited into the king's guard.

The cobbler went to the palace and was given a sword and sent on guard. Evening came, and he went to a shop and pledged his sword blade to the shopkeeper. Then he bought his usual food and went home. There he took a piece of wood, made a wooden blade, attached it to his sword hilt, and put it into his sheath.

In the evening the disguised king came gain to the humble cottage and asked, "What is new? What have you done today?"

The man told him, "I was on guard in the palace, and I did not earn any money. So I gave my sword blade as a pledge to the shopkeeper and bought my usual food. Now I have made a wooden blade."

The king asked, "What will happen if there is a sword inspection tomorrow?"

The man answered; "Blessed be God, day by day."

Next morning, the officer in charge of the palace guard called the cobbler and handed over a prisoner to him, saying, "This prisoner has been sentenced to death, and you are ordered to behead him.

Pleaded the cobbler, "I have never in my life killed a man! I cannot do so."

The officer-in-charge commanded, "Do as you have been told!"

Now what was the cobbler to do? Was he to tell the officer that he had given his sword-blade as pledge for food? The angry officer would then surely put him to death. So, the cobbler asked permission to make a prayer to God before performing the execution. The officer gave him permission.

The cobbler clasped the hilt of his sword in one hand and grasped the sheath in the other. Then he proclaimed before the people assembled for the execution: "Almighty One in Heaven! It is known to you that I am not a murderer. If this prisoner is marked for death, let my sword be of steel, but if the prisoner is innocent, let the steel blade turn into wood." And saying this, he pulled out the blade. And lo! It was wood. The assembled crowd watched in silent amazement.

Then Shah Abbas called the cobbler, embraced and kissed him, revealed his identity, and appointed him as one of the court advisors.

And the people of the kingdom said, "It is true that Jews are a merciful people. May their God bless them!"

~~A M E N~~

"IF YOU PUT THE MAN TOGETHER, THE WORLD WILL COME OUT ALL RIGHT!"

By Rabbi Joshua O. Haberman
Washington Hebrew Congregation

KOL NIDRE NIGHT
SUNDAY, SEPTEMBER 26, 1982

Kol Nidre is the song of the broken heart, a prolonged sigh of yearning, longing, pleading. It is the anthem of remorse. It trembles with the melancholy mood of disenchantment and disappointment in ourselves. It is the perfect musical expression of contrition.

Yet, it is not a song of despair. It has the warmth and intensity and hesitant hopefulness of a love song as we turn to God in hope for acceptance and reconciliation and a mending of relationship with Him and all His creatures.

This night has never been a time for brazen self-righteousness. Every year we start out with the assumption that we have offended God by our personal faults, by sins of omission and sins of commission. This year, our personal *ענין / ענין* "soul accounting" as individuals is encumbered by a heavy burden of collective responsibility that falls upon us as a people. The tragic events in Beirut, the massacres of Palestinians, have shaken us down to the pit of our stomachs.

First came the brutal assassination of Bashir Gemayel and some two dozen of his partisans by unknown enemies, presumably Palestinian terrorists.

In view of the imperatives of the blood feud in the Arab world, dreadful retaliation was to be expected. Therefore, the instant occupation of West Beirut by the Israelis to quell possible disorder had considerable justification. However, from that moment on, the Israeli army became, so to speak, the cop around the corner and responsible for law and order. Somehow it failed.

No one has charged Israel with direct participation in the slaughter. Not a single bullet was fired by Israelis at the Palestinians. But, Israelis were in control and stood by too long in a purge which it was reasonable to assume would degenerate into a blood bath of vengeance. After all, Lebanon belongs to the Arab world where vengeance is a way of life. An Arab proverb says: "He who does not take vengeance after 40 years has a short memory."

The first explanation of General ^{Rafael} Eytan, when asked what happened, was:

"We are not responsible. Ask the Lebanese!"

I wonder if you hear in this response, as I do, an echo of Cain's response to God's question after the slaying of Abel:

אי עבדך אביח ויחיו עמי
אני עבדך אביח ויחיו עמי

"Where is Abel, thy brother?" And he said: "I know not; am I my brother's keeper?" (Gen. 4.9)

If the Israelis then in control of West Beirut are to be judged by Jewish standards, they should have acted as their brothers' keeper. In all fairness, they did intervene a day or two later and may have saved many lives. They stopped the massacre but only after it had reached frightful proportions -- which leaves us with the bitter question: Why did they not stop it sooner? Again, we notice an astonishing lack of proportion in the attention and blame the world is allocating to the Israelis in this tragedy for which, at worst, they are indirectly responsible -- while nobody is saying anything about the Christian militiamen of the Lebanese Phalangists who actually perpetrated this terrible crime.

Why has no Christian leader in the name of Christianity acknowledged what happened, as an awful blow to Christian credibility? It is for Lebanese Christians to answer how they as Christians can reconcile such a blood bath with their Christian belief in "turning the other cheek."

But we Jews also have some answering to do. Did Israelis know in advance what would happen? Did Israelis look the other way? Have 35 years of war with the Arabs dulled Israeli sensitivity to the suffering of other human beings, even Palestinians? Are we, too, losing reverence for the sanctity of life?

A recent issue of the U.S. NEWS AND WORLD REPORT (June 28, 1982) featured an interview with the Nobel honoree, Saul Bellow. The famous novelist gave the following report card to the human race:

"Hundreds of millions of people in the 20th century have been murdered. People today in the cities feel isolation and powerlessness. Many are afraid to go out and cross the street for fear of being mugged and robbed. Not even the welfare state can rehabilitate the hard core. They are doomed. Most people evade social responsibility, saying: "I get home dog-tired after a terrible day out in that jungle, and then I don't want to think about it. I'm going to have my dinner and drink some beer and I'm going to sit watching TV until I pass out -- because that's how I feel." The feeling that life is sacred has died away in this century."

We have a universal problem of escalating violence and declining concern. There's more brutality and less compassion. We are only 15 months away from George Orwell's "1984" and see his nightmarish vision taking shape.

A Japanese woman entered a toy shop. The salesman showed her a certain do-it-yourself mechanical toy for her four-year old son. She tinkered with it for a while but couldn't make it work. "This toy is much too complicated for my child," she said. "I think it's not suitable for a young child."

The salesman answered, "On the contrary, madam, this toy will help your child become better adjusted to modern life. Whichever way he puts it together, it will come out wrong."

Many have come to feel that way about the world situation. The most brilliant political reform and tinkering with the social system comes out wrong. New and often worse problems replace those that are solved. Confidence in government, any kind of government, has gone down, east and west, north and south. The persistence of our problems argues for a persistent cause which remains untouched by political and social change. IT IS MAN HIMSELF! It is man's nature, his uncurbed, uncontrolled animalistic drives, which are boosted by an intelligence which is divorced from morality. The problem is not so much in our circumstances and environment. The problem is within us! IT IS YOU AND I!

The Bible puts the whole problem before us in the case of Cain. It is not only Cain's violence but worse, his mocking question: "Am I my brother's keeper?"

It's like a shrug of the shoulder: So what? Am I to bother or care about what happens to my brother? It is the denial of responsibility for the life of another.

Is the distress of others my business? Why get involved? The philosopher, David Hume, said, "The common man would sooner see the destruction of mankind than suffer the loss of his little finger."

Do we, in our heart of hearts, see in the troubles of others a mere nuisance, an intrusion upon our self-centered little world?

We take it as a high compliment when we are called "gregarious," "sociable." Of course it is easy enough to socialize with attractive people in gracious homes and entertaining places, -- but do you also socialize regularly with family and friends, handicapped by age or infirmity? The chronically ill? The shut-ins? The residents of nursing homes? Have you ever noticed how crowded the mourner's house is during the Shivah week? It's beautiful and a credit to Judaism! So much the more painful is the contrast with the months and years following the bereavement when the widow or widower agonizes in loneliness!

"Am I my brother's keeper?" It is the key question for human welfare. The way we answer determines what kind of life, what kind of family, what kind of nation, what kind of world we shall have.

In Saul Bellow's opinion, apathy and insensitivity to the needs and pain of others is the root of all our problems. What causes this apathy or indifference? Is not man a highly social creature? What about the altruistic side to human nature? Does not the average person do countless favors to others?

It is impossible to deny the tender, caring side of human nature. Each of us has a potential for goodness which, in the Psalmist's words, makes man "but a little lower than the angels."

Yes, but there is a terrible suppressant which inhibits our love capacity.

We have become very knowledgeable about the potency of mood changing drugs and narcotics. Moral responses, very much like drugs, have a deep effect on our physical and emotional condition. The commonly used idiom, "to be eaten up" by envy or resentment, graphically describes what happens to us. The smouldering hatred which we call "resentment" is known to be a factor in chronic fatigue. It can also anesthetize our emotional life and produce a state of apathy and indifference.

When I resent a disturbing neighbor, I lose all concern and don't care what happens to him. The growing indifference between partners of a strained marriage superficially is often explained as a loss of attraction or mutual interest. But, if the matter were examined more deeply, they would discover that it all began with undissolved resentment.

Family relations and friendships only in exceptional circumstances fall apart due to a single explosive incident. Most often they deteriorate gradually because of resentment which stifles affection and leads to estrangement and indifference.

The Biblical command to "love your neighbor as yourself" is preceded by an injunction against resentment:

"You shall not seek vengeance nor bear a grudge against your neighbor." (Lev.19.18)

If you do not expel resentment, your heart will have no room for love.

The eradication of resentment tops the agenda of Yom Kippur. If Lebanon, or for that matter the Arabs and Israelis, are ever to see peace, the deep resentments accumulated by all parties to the conflict must be overcome.

If in our private life love is to be renewed between spouses, if the hearts of parents and children are again to be turned one to the other, if antagonists are to befriend each other again, each must first cope with the problem of resentment.

Our Yom Kippur ritual points the way. It opens with a confession of sin. When I acknowledge my shortcomings and strip off self-righteousness, my resentment at the faults of others is lessened. If I myself must plead for forgiveness, it becomes easier for me to forgive the faults of others. As George Herbert said:

"He who cannot forgive, breaks the bridge over which he, himself, must pass."

We have suffered great hurt at the hands of the Arabs but they have not remained unhurt either. Both sides have much to forgive and have much to gain by their mutual forgiveness. No Jew must ever deny the possibility of a complete moral turnabout of even the worst offender.

I should like to tell you a true story.

It happened in North Africa during the war in the year 1942. Reporters had become curious about a certain adjutant, Ernest Tessier of the French Foreign Legion who had been cited for heroism. They found Ernest Tessier to be a tight-lipped man of about 39 who did not mix with his fellow legionnaires nor enjoy their type of recreation.

One day, Tessier ordered four newly-enrolled Jews to report to his quarters. At first, they were nervous and fearful, but when face to face with Tessier they were charmed by his warmth and friendliness. He said to them, softly:

"I love all Jews. I think they are the most civilized people I have met."

One night, again at his tent, they were interrupted by the arrival of a new recruit who introduced himself with the words: "I am Legionnaire Rathenau."

At this, Tessier leaped to his feet: "Rathenau, did you say? Are you related to the late German ^{foreign} minister by that name?"

"Yes, sir. I am his nephew," replied the newcomer.

Before I tell you what happened let me remind you that Walther Rathenau was one of the most brilliant Jews of Europe. He was foreign minister of Germany when he was assassinated in the year 1921 by a gang of Nazi murderers. Over a million Germans lined the streets of Berlin at his funeral. Two of

his assassins committed suicide, the third was captured by the police and got 15 years in prison for his crime.

Now, back to our story. When the newcomer had identified himself as a nephew of Rathenau, Ernst Tessier grew pale and then said:

"Rathenau, I am the man who murdered your uncle. My real name is Ernst Werner Teshow."

With these words he drew from his pocket a faded scrap of paper, carefully unfolded it; it was a letter in German written to Teshow's mother by the mother of the murdered foreign minister, Rathenau:

"In grief unspeakable, I give you my hand, you of all women, the most to be pitied. Say to your son that in the name and spirit of him he has murdered, I forgive, even as God may forgive, if before an earthly judge he may give full confession of his guilt and before a heavenly One repent.

"Had he known my son, one of the noblest men earth bore, he had rather have turned the weapon on himself. May these words give peace to your soul.

(signed) Mathilda Rathenau

The adjutant, Tessier (formerly Teshow) was weeping like a child as he reached the end of the letter and then revealed the rest of his story: how, in prison, he had read the writings of

Walther Ra thenau, studied Jewish history and learned the Hebrew language in order to read the Bible in the original. He told of his release from prison after only five years and enlistment in the French Foreign Legion to begin an altogether new life.

Said Tessier:

"I discovered what barbarians the Nazis really were and so I have devoted all my energies in the last 15 years to suppress the evil in my soul, just as Mother Rathenau had conquered herself when she wrote this letter to my mother. In all these years I did all I could to help the Jewish people."

Reporters who pieced together this story were able to verify that in 1941 Ernst Tessier, disguised as a dock worker in Marseilles, had risked his life smuggling some 700 Jews out of Nazi-occupied France into freedom.

If the poison of hatred could be extracted from a former Nazi and assassin, it should be possible to purge resentment from the hearts of Palestinians, even Palestinian terrorists. If reconciliation is possible between former Nazis and Jews, it must likewise be possible for Arabs and Israelis to co-exist in peace and amity.

Would that the massacre in Beirut arouse to the fullest the moral revulsion of Moslems, Christians and Jews so that all of them, sick of war and killing, come face to face in the job of peace making. Would that Moslems, Christians and Jews, true to their own most sacred beliefs, finally follow the voice of

morality rather than bankrupt and self-defeating political maneuvering.

The future will hinge not on new political formulas and military operations but on the moral rebirth within men and women of all faiths and nations.

A man was busily working at his desk while his little boy was on the floor restless and bored. So he kept asking a whole bunch of questions which distracted his father from his work. Trying to keep the little boy busy, the father picked up a magazine and spotted a map of the world on one of its pages. He tore out the page and said to the boy:

"Now, I'll cut up this map in little pieces and let's see how long it will take you to put it together again."

Confident that this game would give him at least an hour of peace and quiet, the father did as he said and the boy went to work on the puzzle. Only minutes later, however, the little boy exclaimed: "I'm finished."

The amazed father looked down and, sure enough, there was the map of the world! "How did you do it so fast?"

"Simple," answered the boy. "Before you cut up the map, I saw on the other side of the page a picture of a man, -- and if you put the man together, the world will come out all right!"

This is the focus not only of Yom Kippur but of our entire religious approach to life and the world. The problems of the world hinge upon the way we put together each human being. External, material progress is meaningless without inner character growth. The world will never hold together if human

beings are not put together right, morally and spiritually.

We are all blind
Until we see,
That in the human plan
Nothing is worth the making
Unless it makes the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the world
Unless the builder
Also grows.



As delivered

THERE IS LITTLE TIME FOR MENDING

By Rabbi Joshua O. Haberman
Washington Hebrew Congregation

YIZKOR - MEMORIAL SERMON
MONDAY, SEPTEMBER 27, 1982

It was late at night and a pious, elderly Jew was at home with his wife who was mending clothes by the light of a candle. The candle had burnt down to a tiny little stump and it began to flicker. So she said, "I must hurry because there is little time left for mending."

We dim the lights in this tender hour of remembrance because this holiest of days is nearly over and there is little time left for mending. Mending what?

This entire day is devoted to the mending of relationships, our relationship with one another but also with those no longer among the living yet very much alive in your memory.

Yes, we can change a relationship retrospectively and unilaterally. Is there a son or daughter who does not re-evaluate parents after the passage of years? How we contended with mother or father! How we argue, resist, revolt and then misjudge them until we grew old enough to learn the truth of Hillel's counsel: "Judge not another person until you stand in his place."

Many of us are now parents, even grandparents, and in our innermost hearts we concede to mother or father who have passed away many a point and only wish we had done as well as did they.

Some of the very things for which we once faulted them, now move our lips in praise and respect. Only now do we see the wisdom of their ways, their strength and fortitude.

There is no need to ask forgiveness of their souls because they forgave us long ago -- and, yet, acknowledging as we do our misjudgments, we mend our side of the relationship. As we do so, we feel again the full outpouring of their love.

What if they were truly at fault? What if they caused us hurt? Then, also, this can be a time of mending. Should we judge parents by standards of perfection? Were they not human beings of flesh and blood just like us? Have we not, in turn, repeated the very mistakes for which we once judged them so harshly? Re-thinking our own lives and our own failings, must we not forgive the shortcomings of our parents?

In spirit we embrace them and know how precious is the joy of reconciliation!

As we re-think our relationship with our parents, so we re-live in our minds the years and experiences we shared with a brother or sister; and the companionship we had with a beloved spouse. How their death has left us empty. In whom can we confide now? On whom can we lean and rely? As our yearning hearts reach out to them in memory, forgiving them and assured of their forgiveness, we are at peace.

There are among us those whose loss is greatest: parents, bereft of a child. What can one say to you for whose loss there is no consolation? The best you can do is to respond in such a way as not to be diminished even more. If your sorrow heightens your sensitivity, if it deepens your awareness of the baffling mystery of human existence, if it leads you to unsuspected resources of new faith and gives you a new and larger perspective on life -- you will gain new strength to endure. When we lose someone we truly love, we can not hope for replacement. The sense of loss will stay with us. But we can be stronger and stronger as time passes and endure what must be endured.

In our deepest grief it is helpful to see the larger perspective of life. Of all our losses, death is the greatest and yet it is not the only loss. Actually, there is not a day in our life when we do not lose something: forgetfulness robs us of some of our best thoughts. Day by day, we lose a certain measure of strength. Biologists tell us that any number of cells in our body die. We lose physically, materially and psychologically. We lose opportunities and we lose friends and so forth. --- But by the same token, there is not a day when we do not also gain something. We renew our strength; we are refreshed; our forgetting is more than matched by new learning; we meet new people and make new friends; we find

new opportunities and are surprised by new joys.

So is life: Walking up and down the ladder, never quite knowing if the next step will lead us down or up to better things. In the ordeal of sorrow, a family usually become a more closely knit fellowship. All realize how much more important every word and every deed of caring and understanding is when the circle of love and family union is diminishing.

We dim the lights not only to remind us that time is short but also to shift our attention from the seen to the unseen world of being.

No life exists by itself. We are all part of a mysterious continuity. Each of us stands between two eternities: the infinite past and the endless future.

This hour of memorial unites us with countless generations through which the stream of life is moving according to God's will:

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

We carry within us something of the totality of life which began with God and shall not end with us.

We trust the One who created us and has kept us alive and preserves us in His keeping for the life to come:

No soul can be forever banned
Eternally bereft
Whoever falls from God's right hand
Is caught into His left.

A M E N



Stemmi Abzeact
y. zher
Set Oct 9, 82

Does It Make Sense To Pray for the Dead?

The most familiar of our prayers next to Shema, is the Kaddish ^{עֲרֻבְתָּא דְּקַדְדִּישׁ}
Magnif & Sanctif be The great Name

What does it really say & why do we say it so often?

Because Kaddish is recited in memory of departed, Jews assume that the Kaddish has to do with death ^{with death/dying}
Surprisingly — no mention of death

HOPE

2 points

① God creator of world
May His King dem come speedily

JUBILANT PRAISE OF GOD

② Let gods name be blessed & glorified even though He is beyond all words of praise

If death is not even mentioned in Kaddish —
How did this prayer get associated with mourning?

The reason is nowhere suggested in the prayer itself but by legend which reflects the deepest beliefs of people

R. Abba had a dream which

~~the dream~~ had a vision in which he encountered shadow of man carrying a heavy load of wood

Man explained "I was a sinful tax collector — now I'm collect wood with which I'll fire myself"

If only I had a son to recite עֲרֻבְתָּא דְּקַדְדִּישׁ for me — but my boy was born after my death & is ignorant.

R. Abba adopted him, taught him prayers — included Kaddish —
Sometime later, ^{Abba} dream of tax collector released from prison

Case illustrates beneficial effect of a child's prayer upon the parent's soul!

Further belief: Every Yeshua'at Ko'dish raises soul to higher place.

Legend expounds several beliefs

① Death is not extinction, — human existence & identity continue

This is Unimpossible.

Mind dependent on physical brain
Soul, we logically conclude, depends on physical body.

Could soul exist without a body?

Analogy of space men visiting moon
encased in heavy space suits
but when returning home, they can take off space suit

So soul — here on earth must burden itself with a body as its space suit, so to speak, but when returning to its eternal home it does not require body

Maimonides' speculation about life of soul
The good the soul enjoys in hereafter is
unknowable.

We should not drop to crude & childish
notions of ^(foolishness) Angels who ~~delight~~ revel in the
p. pleasures / reveling in heavenly orgies
with delicious food, drink, exquisite garments
vessels of silver & gold & beautiful women!

Heaven is not so much a different place but ^{another} form of existence
a state of being

A good man does not go to heaven but becomes Heaven

If heaven is so good — why does soul have to go thru an earthly existence?
Zohar: Soul should not enjoy unearned bliss — "The bread of shame"

Life on earth is opportunity for soul to earn merit — by choosing good over evil
Keats: "The world is, you may say, A VALE FOR SOUL-MAKING"

There remains
a connection between soul of departed
& souls of living which means, one can reach the other.
Communication is possible.

Our prayers help them! Kaddish is an eternal life
line

Yahzeit prayers raise up the souls of the dead to
higher level

The case for immortality cannot be supported with irrefutable ~~incontestable~~ evidence — but neither can it be proven false.

LOGIC, if anything, would argue for immortality!

Is it reasonable to assume that a person should come into life at the end of countless generations of progenitors ~~and~~ ^{put back to rest} and then become totally extinct? ~~extinguished~~.

The Law of the preservation of matter is one of the pillars of our scientific world — Nothing is lost ~~and transformed into heat or energy~~ atoms may be dissolved in their component parts ~~but~~ ^{not} the tiniest particle of an atom can get lost.

Why should Man become a non-existent entity?

Does it make sense to pray for dead?

Yes — if you believe in the ongoing existence of every soul and the recycling of life (symbolized by ritual of Sh. Atzeret) ^{of recycling (prah)}

Not only does our prayer help the departed but

In ways unknown to us, ~~we may cling to the belief that~~ the souls of the departed can beneficially influence

The spirits of the living

It is in this faith that the overwhelming majority of Jews
 recite Kaddish — a prayer which is generally
 exalted praise of God — a spiritual bridge
 on which the spirits of the living & the souls
 of dead may meet with



Develop 25

Kol Nide Samenfer

Meest Giest

1982

① Overcoming Resentment

We can't eradicate ^{anger} "hate, fear, jealousy" — but we can minimize its potential harm
How?

By cooling off — to give reason a chance to reassert itself

We shuttle back & forth between emotion & reason

We must avoid conflict when we can't think straight

② Overcome injured pride

— Change your self image
Fault finding — ^{because of} lack of humility
You happen: Confession

Why ~~don't~~ we naturally

① struggle

Because we are not honest
enough

We are encased in self-
deceiving layers of various
images & beliefs until
we can't see the truth
about ourselves

We need to strip off the
other eggs we have
riding piggy-back upon us.

② Hillel's dictum:

Don't judge others until

you are in his place

— the will to identify with
needs of others — empathy —
extension of yourself — breaking
them ego out of its

Illustrate BLO - Israel fault finding

Confession - Be part of problem or
part of solution

Confession leads us to be part
of solution by way of Humility

Humility is precondition to
forgiveness

3

- Appeal You can
create a new life - new
world for yourself

You can alter relationships

What therapists call good
mental health —
we Jews always knew as
basic morality

Resentment

Middleton or

Ishmael -

to be judged

by what he is now

not by what he was

once.

Shefer Sun

History — Review

1981/2 history —

Year's first big issue
Cross ANWALS delw.h

Sand: — Sodst

255555.1234

CONCILIATION **Wisdom of the Ages**

May I be no man's enemy, and may I be the friend of that which is eternal. May I never quarrel with those nearest me; if I do, may I be reconciled quickly. May I devise no evil against any man; and if any should devise evil against me, may I escape uninjured and without hurting him. May I love, seek, and attain only that which is good. May

I wish for all men's happiness and envy none. May I never rejoice in the ill-fortune of one who has wronged me . . . When I have done or said what is wrong, may I never wait for the rebuke of others, but always rebuke myself until I make amends . . . May I win no victory that harms either me or my opponent. May I reconcile friends who are wroth with one another. May I never fail a friend in danger. May I always keep tame that which rages within me. May I accustom myself never to be angry with people. May I never discuss who is wicked and what wicked things he has done, but know good men and follow in their footsteps.

Rosh H. on Y. Kippur Theme

Recovery of Respect


The deepest motivation for repentance is desire
to restore a noble self - something you honor within
yourself and essential to your self-respect



2 Computer scientists talk:

Laughter

the Best Medicine



A RUSSIAN WOMAN phones the Kremlin and in a sexy voice reminds Brezhnev that she slept with him several years ago. She would prefer not to inform Western correspondents in Moscow about the incident, but she would like a car and a larger apartment. Brezhnev succumbs, and the blackmail continues month after month. Finally, Brezhnev, who can't recall the affair, pleads with the woman to reveal her identity and tell him when and where they slept together.

"Leonid!" she exclaims. "How could you forget? I am Olga, and we fell asleep together at the 23rd Party Congress during Suslov's speech!"

—Lloyd Shearer in *Parade*

FOR AS LONG AS anyone could remember, Barton had had his store plastered with going-out-of-business signs. But he continued operating happily without any thought of closing.

Then Barton had a problem. "My son just graduated from college," he told a fellow merchant, "and I don't know what to do with him."

"Why not buy him a store of his own," suggested the friend, "and let him go out of business for himself?"

—Gene Brown in Danbury, Conn., *News-Times*

"FOR THREE NIGHTS I dreamed about salami, baloney and liverwurst," a man told his friend. "On the fourth day I went to the race track, and lo and behold the first race had horses named

Admit that there is something amazing in you

Salami, Baloney and Liverwurst. Naturally, I bet on all three to win. Coming down the stretch, the three were in a dead heat, and I was so excited that I almost had a heart attack."

"Which horse won the race?" asked his friend.

"A long shot named Cold Cuts."

—Tillie Kamieniecki in *Mother's Home Life*

"I'VE INVENTED a computer that's almost human," boasted one scientist to another.

"You mean it can think?" asked his colleague.

"No. But when it makes a mistake, it can put the blame on some other computer."

—*The Right Hand*

"HERE'S AN EXAMPLE of how generous Jack Benny really was," writes comedian George Burns. "One time Edgar Bergen, Jack Benny and I were having a drink in a bar. When we finished, Jack said, 'I'll take the check.' On the way out, I told him, 'Jack, that was very nice of you to ask for the check.'

"I *didn't* ask for it!" Jack said. "And that's the last time I'll have a drink with a ventriloquist."

—*Living It Up* (Putnam)

A DOCTOR EXAMINED a married couple and told them they didn't get enough exercise. He said, "Buy yourselves something to work out with in the open air, and you'll release all your tensions."

Several weeks later, the husband came back to report: "Your advice worked fine with me, but my wife is still as troubled and nervous as ever."

"Tell me more," said the doctor.

"I bought myself some golf clubs and they really helped me loosen up," the

THE READER'S DIGEST

man explained. "But that lawn mower I bought for my wife hasn't done a thing for her." —Hazel E. Warner in *Midnight/Globe*

PRESIDENT JIMMY CARTER apologized to members of the Congressional Black Caucus for being late for their annual dinner. He said he was delayed because he met Alex Haley, the author of *Roots*, coming into the dining room and, "I made the mistake of asking him how his family was." —UPI

A MAN NAMED Joshua Thompson was hauled into court for making corn liquor in the woods. "Joshua," mused the judge with a hint of a smile. "Are you



the Joshua who caused the sun to stand still?"

"No, sir," declared the defendant. "I'm the Joshua that made the moon shine." —Lloyd C. Ransom in *Catholic Digest*

AT A PARTY in New York, violinist Isaac Stern was introduced to renowned heavyweight fighter Muhammad Ali. "You might say we're in the same business," said Stern. "We both earn a liv-

ing with our hands." Ali eyed Stern with admiration. "You must be pretty good," he said. "There isn't a mark on you." —*Funny Funny World*

DID YOU HEAR about the new TV show featuring an Alaskan sled dog and a huge potato? It's called "Husky and Starch." —Brian Costantini in *Parade*

A HUSBAND told his wife that he was adamantly opposed to buying a water bed. "When I get into bed at night," he said, "I'm looking for comfort, not Victory at Sea!"

—"The Carol Burnett Show," CBS-TV

DURING A MEETING of the ecumenical Society of Biblical Literature in San Francisco, Prof. Pierson Parker, of the General Theological Seminary in New York City, told this story:

A Baptist minister went to heaven and was told by St. Peter that he would have a Volkswagen for his use. The minister was pleased until he noticed a Catholic priest driving a Cadillac. When he complained, St. Peter explained that the priest had had to give up having a wife and children when he was on earth and therefore was entitled to a luxury car. The minister said he understood and went on his way. Several hours later, however, he saw a rabbi driving a Rolls-Royce. He rushed to St. Peter and said, "I'm willing to accept that the priest had to give up a wife and children and deserved to have a Cadillac. But what about the rabbi? He had a wife and children."

"That's true," said St. Peter. "But remember—he's a relative of the boss."

Have you a joke for "Laughter, the Best Medicine"? See page 6.

~~American~~ Guilt &
Self Consc. sumers

They whose guilt within
their bosom lies
I imagine every eye beholds
their "blame"

Wm Shakespear



Y. h. Agreement
not to list faults of our
neighbors Reconciliation

but
ours needed probably
our
own
not really
In time really

Burden
challenge
is on man
God's forgive

SLICHT SERMON

The speech by Y. Kippur is like a pathos, then many posts
5 weeks ago, on the 1st of Elul, the last Hebrew month of old
year, attention was called in trad. t. Synag
to the approaching Most Holy Day —
Then Slicht

Then R. H.

Now תשובה Sabbath of Return - Restoration

focus on Repentance & Conciliation
& the pre-condition of all conciliation
which is

Forgiveness
No easy thing to do
There is one formidable obstacle
Resentment

Not only is it the ^{most serious} ~~the~~ irritant between people
It is also the most common & constant

No one can truly grant forgiveness if he cannot
cope with Resentment

Forgiveness
CAIN forgiven by God

Abraham forgives Lot

Jacob & Esau

Joseph & Brothers

David forgives political enemies:
Shimei

Amos 5: Inescapable retribut. as part of justice

Hosea: Love to the undeserving - forgiven

Jonah: Jonah's post-productive "amse"

Isaiah > universal peace &
Micah

RITUAL SACRIFICE as (offerings) ATONEMENT
Hesiodic night prayer

Shulchan Aruch on Forgiveness
Death as Atonement

Apply to (1) Abolition of Death penalty

(is this forgiveness?
or rather respect of sanctity of life)

(2) National Conflicts:

Irish - British

Israel - Arab

French - German

~~Learning Call Peter
Goldman~~

~~Relig/leadership
Purpose~~

~~How To Meet Death~~

~~Losses family leadership
Public Role
Economic Power~~

The Crisis of the Aged

In every other age, the
person may look forward to
some new status, function
even improvement — except
the young who face losses of status

when she next comes. It must have happened while she was walking him, as he never leaves the place unless he is off on a walk with a human being. The Firths assure me that the fracas on Sunday (when Judy went down there again despite her promise not to) was not a dogfight, since Jud simply barked from the porch. There was blood on my sheet this morning where Tamas had lain. The vet said the wound was infected, so I had to leave him there and came home absolutely empty and exhausted. I had so counted on this morning to get back to my own center, do some work. But whatever juice there was in the motor has been used up.

Tamas never comes up here to my study on the third floor, but it's amazing how aware I am that he is not here.

A hot muggy gray day.

One of the marvelous Japanese iris, a huge white one, has opened, and late yesterday afternoon, after taking Judy back to her nursing home and driving on to Cambridge to get some clothes, I made an all-white bunch with some spirea, two white foxgloves, a single late peony, and the noble iris. It is lovely against the smoky gray wall of the porch.

The catalpas are in flower. There is none on this place, but on a drive with Judy we saw several huge ones, glorious with their large clearly defined leaves and flat white flowers. I think it is one of my favorite trees . . . there was one in the playground at Shady Hill School when I was a child.

Also, yesterday afternoon I went out in a passion and fury of being alone at last and extricated rows of onions, beets, and lettuce from such a torture of huge thick weeds, crabgrass, and others that the vegetables had become invisible. If we can have a good rain, and one is expected today or tomorrow, they will revive. I have not

lected the vegetables while I tried to get the annuals deweeded and mulched. Vegetables can be purchased, but not the flowers, and they are far more precious to me.

Friday, July 11th

VERY DREARY muggy weather, and Tamas is still at the vet's. It is dismal without him; even self-centered Bramble minds and miaows at me as if to say, "Where has my dog gone?"

I feel trapped by all the interruptions which have kept me from doing any work all this week. Yesterday I spent an hour rummaging about in the files to try to find a long poem I wrote when I was at Black Mountain College in 1940! By some miracle I did find it, and was interested to see how much of what I felt then about freedom and discipline is still much in my mind, about education, and about democracy itself. So, after all, the request in a letter from a woman who is writing a book on Black Mountain turned out to bring an unexpected benefit, and I am glad I made the effort to hunt the poem out.

A Letter to the Students of Black Mountain College, written in homage and in faith

At the heart of life is the flaw, the imperfection
Without which there would be no motion and no reason
To continue. At the heart of life is the knowledge of death
Without which there would be no boundaries and no limitation

Yizkor (?)

Whose Life Is It Anyway?
When Life Seems Worthless

The Recovery of Purpose in Life
The Meaning of a Useful or Useless Life

Call story in Leo Schwartz about the Sculptor
(Mention of the people who was saved from Swastika
by a well-to-do drunk)

When Life Seems Worthless

Refer to Case of Alton Cole
(Call to Church - Visit his wife)

WHOSE LIFE IS IT ANYWAY? ^{you}
~~The Stock for New Purpose~~ ~~Life~~ ~~Stock~~ ~~Purpose~~
When Life Loses Purpose

GOING ON WITHOUT
~~PURPOSE~~

AMERICAN JEWISH ARCHIVE
Make inventory of all
you have a prize &
ask what if I lost it?
My spouse, my kids,
my job, my home
would life lose its purpose
for you? If so
start looking for purpose that
outlasts & transends your life

Whose Life Is it Anyway?
Life's Purpose & The Will To Live

Richard Dreyfus

Whose Life is it

Anyway?

The Quest for Purpose

of Franz Rosenzweig
Helen Keller

A person might pin all his life
on a business & feel "finished" when business
er fails or he so accepts his
job that he feels lost without it —
and say "Whose life is it anyway —"

as he decides to put an end to it.

The problem is fixation on
an object & materialism life!

Life is bigger than one's limb

" " sex
" " any other success

AMERICAN JEWISH
ARCHIVES



A person might find life
on a business & feel it's his business
and he'll be a capitalist
but he'll feel lost without it
— When life is a business —

High Ability

WMM Apr 14 '82

Theme: From Nothing Comes
Nothing

Output is related to input

Refer to needs family ties
resulting from our own neglect
from the years

Illustrate with story of cholera
dick or who cut the relations
of horse until it died

E.G. Neglect of kaddish &
memories of departed (yizher
services etc) Miss opportunity
of re-ordering the relationships
in light of new mature perspective

- 2 -
Neglect of DFB experience

No Seder - no extended family

What you don't plant, you
can't reap



STEERING OR DRIFTING

Emile Zola tells the story of an express train whose engineer collapses at the throttle. He describes the various passengers who, unaware of what has happened, go on chatting and occupy themselves with trivial diversions while the train races through the night ever closer to destruction.

The story was meant as a parable for his own careless generation whose doom in a world war Emile Zola prophetically foresaw. It may serve as a parable not only for certain periods in history but also in personal life, periods in which the firm hand of moral control is disabled and progress is heading for disaster.

Isaiah spoke in such a dark hour of uncontrolled motion and drift very similar to this hour in history. He expressed the anxiety of our own hearts when he cried out

"Watchman, watchman, what of the night?"

Don't we all have the feeling of a certain recklessness in world events? Is anyone bothering to check the direction we are going? Which responsible authority has its hand on the controls of the nuclear weapons race? What moral power is guiding breath-taking scientific developments toward safe and beneficial ends? What moral wisdom is steering rapidly changing race-relations toward harmony and reconciliation? Is a sense of social responsibility ready to guide us through the upheavals of industrial automation?

Our age has been called the age of anxiety --- and much of this anxiety arises from the fact that powerful political and technological forces are running off in different directions without trustworthy authority to guide them ---

Dag Hammarskjold was perhaps the only man, in the opinion of many, who could act as the conscience of mankind in recent years --- but he died tragically and his death inspired a young African with a poem that expresses the prevailing mood of ~~our time~~ *our time*:

The world today is like a lonesome Bird,
Flying high, flying low,
Without a nesting place.
Her aspiration is like a river
Flowing fast, flowing slow,
Without an end in view.....

The emotional groundswell that carries the Jewish people back to the Synagogue at this time is fear of the uncertain future. The need which draws us all together is our search for direction.

Watchman, watchman, what of the night ?

We have awakened from apathy. The shofar blast is the symbol of our awakening, the symbol of the call to action, to take hold of the steering wheel of life, to stop drifting, to set our course according to the ancient watchman's direction.

And who is the watchman, the seeing eye and the voice of warning --?

~~ifmnotxhemwisionmandmhemmmomofmredngionmmf~~

It is the spirit of Israel --- our faith, our ethical tradition --
Judaism : Watchman, watchman, what of the night ?

What guidance can Judaism give us today ?

1/ TAKE YOUR DESTINY IN HANDS

Shortly after the end of the war, Quentin Reynolds, that great international correspondent, reporter and news commentator, was sent to Israel to report the condition and spirit of the people.

He wrote an article published in one of America's most popular magazines in which he said basically 2 things:

1st, The prevailing ^{mood} ~~spirit~~ of Israel, in contrast with most European countries, is optimism, confidence

2nd, the reason why Israeli morale is so high, said Mr. Reynolds, is that he does not depend on anyone else to solve his problems but is convinced

^{young, small}
 The country of 2 million Jews is preparing for the possibility of settling a million or more potential immigrants when the iron curtain is suddenly lifted as it well may and 2 million Jews of Russia will be free to go....

The Israeli is not waiting for things to happen --- he makes them happen.
 He has a goal for the future and is steering toward it.

2.

High Morale, in personal life also, is bound up with purposefulness, with a goal toward which you are steering.

Rosh Hashonah should rouse us to think again deeply and seriously of our careers, of our life's goals.

Every person, no matter what his vocation or position in life, passes through high and low points of morale, including periods of deterioration when we have the feeling of being adrift, a sort of slow-down toward stagnation, ~~and~~ a loss of goal and purpose.

If your own future seems dark and confused, this is the time to seek guidance for a new direction: Watchman, watchman, what of the night? Let the days ahead be days of consultation with your conscience, measuring clearly the duty to yourself and to your family as you reconsider your career. If you can ~~no longer~~ ^{no longer} derive ~~satisfaction~~ ^{satisfaction} from your work, let these ^{be} days of decision ^{days in which to} fill you ^{up} with the courage to make ~~the~~ changes in your work or employment ~~-to~~ ^{to} take your destiny in hands, ^{to} get rid of this feeling of being trapped. Switch from the passive to the active role in life. Stop drifting and once again ^{eyes firmly set upon your} take the steering wheel of life with your ^{new} goal. ~~firmly~~

The Bible says

וַיֵּשֶׁב יַעֲקֹב בְּבֵר שֶׁבַע וַיֵּלֶךְ אֶלְ הָרָן

he went whole-heartedly

Jacob left Beer Sheba and went to Haran.

A commentator points out: It was typical of Jacob in every move he made to know exactly what he was leaving behind and what he was heading toward. When he left Beer Sheba, he was finished with it. And when he went to Haran, Jacob did not always make the right decision, but he was always decisive --- he always knew what he wanted - he never allowed himself to drift but kept his hand on the steering wheel of life, to shape his own destiny.

These should be days of decision , for you in the deepest personal sense. As you contemplate changes in your business, in your career, in your personal life, make sure you know what you must give up and what you hope to gain. Reassert the command and control of your life.

Let changes come about by your conscious decision, not by drift. Like Jacob our father, be master of your life's journey. I plead not only with men to live actively steering instead of passively drifting, but I also plead with women to act decisively when their role as housewife undergoes major changes. I say to those women whose children have grown up,

do not go to waste. If your role as mother has been nearly fulfilled,

be prepared for major changes in your way of life. ^{wh yourself} What are your new goals?

Will you go to work? Will you continue your education? Will you give yourself more fully to organizational work? Let this ~~mm~~ be a time of decision for you too, a time of choosing , of steering instead of drifting.

