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HAR SINAI TEMPLE
Trenton, N. J.
Rosh Hashanah Eve
Sunday night, Sept. 6

SURVIVAL OF THE AMERICAN JEW

by Rabbi Joshua O. Haberman

"It is good to give thanks" -- says the Bible. I give thanks tonight, as do all of you, for the blessings of peace and freedom which we enjoy in this land. I give thanks, as do all of you, for the personal joys and satisfactions of home and family. But in a very special and deeply felt way, I give thanks for the privilege of standing again in this sanctuary and celebrating this great festival season with you, who have been so kind and generous toward me and enabled me and my family to spend the most unforgettable year of our life in Jerusalem. God willing, I shall draw on that experience often, and in some measure, share with you the spiritual gain that was mine.

As I am about to choose the theme for this evening, grave world problems clamor for attention. Shall I examine with you the deeply disturbing racial tensions which have erupted all around us in New York, in Jersey City and Philadelphia? Or shall we look beyond this land into the problems of nations? We hear with mounting apprehension the rumblings of war from the Far East. We are awed by the possibility of 2 giant communist nations clashing in terrible conflict -- and are baffled by the tragic blood-letting of 2 numerically tiny communities on the island of Cyprus. India is starving and Africa is in turmoil --- and we wonder which spark of violence will, God forbid, set off the unthinkable conflagration?

* * *

Each of these problems is urgent, yet, as a Rabbi I feel an overriding concern tonight with our Jewish people, with our own capacity for survival and with the values of our tradition.

* * *

The Value of Continuity.....TOMORROW WE SHALL READ ABOUT THE AKEDA -- the binding of Isaac. We shall read how Abraham arose, ascended Mt. Moriah and built there an altar on which to bind his son Isaac for the sacrifice, which, as we know, was not consummated.

Now there is a legend about the stones that Abraham used for the altar. Many years after the Akeda, Jacob, the son of Isaac and grandson of Abraham, passed that way after he had left his home to escape from the wrath of his brother Esau.

Jacob reached a place near Mt. Moriah just as the sun was sinking. And so ^{אין}
^{בין} Gen. 28:11 Jacob took some of the stones from that place; according
to legend, twelve stones from the very altar Abraham had built for Isaac.

Then Jacob lay down to sleep upon his bed of rocks. That night he had that magnificent dream of the golden ladder between earth and heaven which suggested to him a glorious future.

Stones of an altar built by his forefathers - silent witnesses to the past - supported Jacob's head as he dreamt his dream. Jacob, a penniless fugitive, was rich -- rich in memory. He had not forgotten his father and grandfather; he revisited the high places of their devotion. Their suffering, their joy, their heroism, their hopes were alive in him. Because he honored his past, Jacob had a future. The generations behind him, in his mind's eye were walking before him as models, examples and guides for life.

And so it was throughout our history, each new generation remembered the past and revered what was sacred to the fathers.

The Modern Jew's Loss of Memory.....It is appropriate to ask, at the turn of a new year, how much we have changed.

What is the greatest single difference between the Jew of today and that of only a generation ago?

Biologically, we do not really differ from the past generation. In religious beliefs, there has been no change. In point of ethics, Jews were then, and on the whole still are, a conspicuously ethical people.

BUT THERE IS ONE BIG DIFFERENCE:

A generation ago Jews had a memory, -- and today they seem to have lost it.

A generation ago, the average American Jew was still in contact with the rich tradition of his forefathers in the old country. Landsmanschaften and synagogues, founded by people of the same extraction, preserved the memories of olden times.

Grandparents, living together with their children, saw to it that the home reflected Jewish tradition. Yiddish was spoken, and Yiddish humor and song created a Jewish emotional milieu while the Yiddish newspaper preserved intimate contact with the Jewish world.

Correspondence with European relatives travelled back and forth and kept us alive to the needs of our people.

The Zionist Blue Box or some other charity "Pushke" created a sense of personal participation. Each penny dropped into it felt like an act of Jewish solidarity.

There was also the Jewish street downtown, flavored with the aroma of old country delicacies, the Hebrew shop-signs and the various Jewish types and characters. The people hurrying home Erev Shabbes with their freshly baked Challah, the mounting excitement of approaching festivals and the gay turbulence of Simchas Torah and Purim.

We are now raising a generation with none of these associations and no such emotional ties. A generation that has forgotten the past; forgotten is the language, forgotten is the song, forgotten the joy, forgotten the warmth and feeling of being Jewish.

The Problem of Inter-marriage.....WHAT THIS MEANS IN TERMS OF JEWISH SURVIVAL IN AMERICA HAS BEEN BROUGHT OUT IN A MAJOR ARTICLE which was featured last May by one of the nation's most widely read magazines. The article was published by "Look" magazine under the title "THE VANISHING AMERICAN JEW".

It was based on recent statistics that showed an astonishing rise in the rate of intermarriage. Two sample communities -- Washington, D. C. and Manhattan, N. Y. indicated a jump from 12% among first generation Jews to the present rate of 18% intermarriage in this generation, while more isolated areas such as Iowa reported an intermarriage rate of 42%.

Although a high rate of intermarriage is for a minority group a very real threat to its survival, my object tonight is not to focus upon the problem of intermarriage itself. This is not to say that we are unmindful or unconcerned with the peculiar tensions and personal family problems that characterize the majority of intermarriages. How could we ignore the fact that, although some intermarried couples achieve complete happiness, the incidence of divorce, separation or annulment among intermarriages is four times greater than among those of common religious and ethnic background.

Tonight there is only one aspect of this problem of intermarriage to which I want to call your close attention -- and that is the question as to which way are they and their children likely to go in their religious belonging?

Loss of Jewish Identity Due to Indifference.....A number of studies and surveys give us the answer. They show that many, perhaps the majority of non-Jews marrying Jews, would willingly, even gladly, adopt the Jewish faith or loyally cooperate in creating a Jewish home IF, and this is a decisive if, if they felt that their Jewish partner really cared deeply. This leads us to the crux of the matter:

How deeply does the American Jew of this generation care to preserve his Jewish identity?

At Brandeis University, a Jewish sponsored college whose enrollment is almost entirely Jewish, less than 1/3 of the students said that they professed Judaism

as a religion, agreeing with its beliefs and tradition. 2/3 of the students said that they did not object to intermarrying. In other words, 66% who said they were willing to intermarry, also expressed disagreement or indifference with reference to Jewish beliefs and tradition.

Do they know these beliefs and tradition?

Indifference Due to Ignorance.....Now comes the real shock of the Look magazine article. It quotes the opinion of one of the most knowledgeable experts, the national program director of Hillel, Rabbi Alfred Jospe, who said:

"The religious beliefs of the average Jewish college students are largely blurred reproductions of vague childhood notions..... Typically, the Jewish student brings a shattering amount of Jewish illiteracy to the campus."

This is a terrible indictment of the total education program of the Jewish community. Somehow we have managed to raise a generation which in its majority, no longer has an emotional tie with our past and is lacking intellectual acquaintance, not to mention appreciation, of our heritage, a youth basically ignorant and illiterate as Jews.

Reasons for our Failure in Jewish Education.....Where have we failed?

Is it because 1½ hour a week of Sunday school is insufficient? Is it because so many parents, in a weak moment, allow their boys to drop out after Bar Mitzvah, thus removing them from Jewish education in the most impressionable adolescent years? Is it because the average Jewish home has removed every vestige of Jewishness -- the Shabbes Kiddush, the grace before meals, the night-time prayer, the Sukkah, the Hanukkah celebration and the family Seder? Is it because Jewish study circles or personal reading of the Bible and Jewish literature have not taken hold?

We have sown ignorance and are now reaping assimilation; we have sown neglect and are now harvesting alienation from the Jewish heritage.

The Psychological Effect of Jewish Ignorance is Insecurity.....But there is another consequence of our failure in education, --- a psychological effect which may be even more serious than intermarriage, something which the article in "Look" does not mention but which is apparent to me.

Soon after my return from Israel, the question I have been asked most often was;

"What do you miss most about Israel?"

Aside from saying "The privilege I enjoyed in Jerusalem of sitting in the congregation as a member and criticizing the Rabbi's sermon", -- I could answer the question with a reference to the scenic beauty of the land. I could answer the question and say I miss the excitement and fervor of a nation in transition, the fever of pioneering and fulfillment.

I could say that I miss the fascination of a people melting 40 different national backgrounds into one nation.

But there is one thing I miss even more. What I miss most is an attitude! It is the attitude of total self-acceptance, the lack of all self-consciousness.

I attended a party given in Jerusalem by an American professor for the well-known novelist James Michener who is now gathering material in Israel for a new book. The host was eager for Mr. Michener to meet some of the most representative Israelis. Among his guests were members of the Knesset, judges, university professors, journalists and one of Israel's most famous raconteurs, Dr. Zev Vilnay, author of many guidebooks, and a tremendous personality.

"How does the Sabra differ from other Jews?" asked Mr. Michener. Dr. Vilnay answered. I'll explain the difference with an event that happened right here in Jerusalem during the war of Independence. The Arab Legion in the old city was giving us a hard time. They were getting ready for a breakthrough. I walked into a command-post not far from the large Church of Notre Dame, a compound of buildings on a commanding height. The question arose at our command-post, shall we go in and occupy the Church? General orders were to stay away from holy places. A few hundred yards away was Christendom's most sacred place, the Church of the Sepulchre. What would it do to public opinion?

A young officer, born in Israel, answered for us. Gentlemen, he said, what is there to discuss? Do you think that the Pope in Rome would shed a single tear if 10,000 Jews are killed by our failure to secure the gateway to the New City? Let's take the place and save our people. It settled the matter. We took the Church - it is still ours - and we held Jerusalem.

"The Israeli," concluded Dr. Vilnay, "is not worried what others think about him. He acts in terms of his own needs and judgment and doesn't seek approval by others. He is self-reliant. He has the pride and assurance of one who knows who he is. The Israeli is the Jew who has regained his spine."

As I listened to Dr. Vilnay I was comparing in my own mind the American Jew with his wavering sense of identity and his defence complex. No sooner does he open his mouth, when he takes a public opinion poll to find out what his neighbors think about him. He is nervous, he isn't sure about his own worth. The truth is we have more defence agencies than fingers on our hand, but the average Jew in college doesn't know what we are defending. He does not know what it is to be a Jew and so he is spineless about his Jewishness.

WITHOUT KNOWLEDGE THERE WILL BE NO PRIDE AND WITHOUT PRIDE THERE WILL BE NO SELF-PRESERVATION.

* * *

A Plan of Action.....Are we going to do something about it? Or shall we sit back and let our people - your children and your grandchildren - fall away from us? If we fail to plan - we plan to fail. Our survival hinges on Jewish education. It must be our No. 1 priority in the immediate future. I therefore urge you to consider seriously this year four proposals:

1. Temple Commission: My dear friends, I propose the creation of a Temple Commission for raising religious and educational standards --- a commission which will be a true partnership between you and your rabbinate. It will study all possible ways of intensifying Judaism in the home, and in the head and heart of our members. It should also consider the introduction of a daily religious service combined with a Bible study program for adults. This commission should be composed of representatives of all Temple auxiliaries and committees dealing with religious and educational activities.

2. No more Religious School drop-outs: I solemnly urge that from now on drop-outs before Confirmation be firmly resisted by all parents to whom it matters that their children remain Jewish -- and that those who discontinued be reinstated in our school.

3. Jewish sponsored Private School: There is merit in the suggestion by Rabbi Balfour Brickner in his article entitled "A Blue Print For Jewish Survival" in the current issue "American Judaism" magazine. Rabbi Brickner believes that we need to create quality institutions of education where the best and brightest of our youngsters can have their general learning laced through with the insights and values of Judaism -- in other words Jewish sponsored prep-schools which would orient our youth toward Judaism rather than toward some form of Protestantism. Rabbi Brickner's proposal reinforces a recent resolution by the New York Federation of Reform Synagogues calling on the UAHC to study and implement the establishment of Jewish day schools on elementary and high school levels in six major cities.

4. Adult Education: Friends, I ask, is it logical to press upon our youth an education in Jewish ethics, theology, and the classics of the Jewish spirit -- and at the same time tolerate an indescribable ignorance of these subjects among our adults?

Everybody says the home is the most important place for moral and religious training. But who directs the home if not adults? And how are they going to teach what they do not know themselves?

Our adult education program this year will, I believe, be the best we have ever offered, but what each synagogue does, in my opinion, is not enough. I would like all congregations to cooperate in a community-wide program under an Adult Board of Jewish Education, aiming to enlist all Jewish men and women in a curriculum of adult Jewish studies.

* * *

A Heritage Must Be Earned.....The story is told of a man who travelled a long distance to take possession of a palace which he had inherited. At last he entered the magnificent grounds and was thrilled to pass the gates into the palace, a building of extraordinary beauty. Only one servant was left, the chief-butler, who greeted his new master with a silent bow.

Seeing the table set for dinner, the man, famished from hunger, sat down and ordered the meal. A few moments later, the butler returned with a glass of water and a hard crust of bread. "What is this?" asked the new owner of the palace.

The butler explained that the rich surroundings were his inheritance, but the food represented the new owner's personal contribution.

We Jews are the heirs of a great heritage, but if we do not contribute our personal share of study, we shall be spiritually famished in the very midst of it.

It was a wise rabbi whose word became a Hebrew proverb
"Only that which you win by effort will be your heritage."

הנהיג רבינו
ענין זה



technological sophistication cannot secure for us a peaceful existence, the predictable reaction will be an impulsive turning away from the machine and a turning toward the opposite of material things, a turning toward the spiritual, a search for the greatly neglected soul of man.

If that is the case, then why don't they flock to the conventional religions, Judaism and the various Christian sects?

Sara Davidson, in her superb report on religious encounter groups in Harper's Magazine of July, 1971, entitled, "THE RUSH FOR INSTANT SALVATION" makes a point why transcendental meditation suits the temper of modern youth so well. Ours is an age of great permissiveness, suspicious of and hostile to all authority. Ever so many are not drawn to those religions which see God as the supreme authority to whom man must bow. They respond far more readily to the notion of God being experienced as a force within us all, not outside, sitting in judgment. It is pleasing and flattering to the temper of libertarian youth to assume that there is a God within who can be found. Each person credits himself with the power to understand everything if he can just intensify his own consciousness by the proper technique. (Harper's, July, 1971, p. 41)

Miss Davidson, in other words, is suggesting that part of the appeal of transcendental meditation is the opportunity it offers to the meditator of raising up his own dignity, of restoring the shattered image of God within man, to assert, "I am not a nobody -- I have the Absolute Spirit within me."

Public interest in transcendental meditation, I take it, is a clear sign that more attention needs to be given to the inner sphere which traditional religions cultivated through the practice of prayer. The widespread neglect of personal prayer has resulted in a spiritual hunger which fads such as transcendental meditation are now seeking to satisfy.

I saw a cartoon in a Jewish magazine. It showed a teenager sitting on a mat with his legs crossed and staring into space while his anxious mother holds the telephone receiver and says:

Rabbi, is it okay if I tell Melvin that he
can think of YOU as his Guru?

Could a Rabbi function like a Guru and could transcendental meditation be compared to the study of Torah?

The answer to both questions is NO.

The Guru teaches strictly in his own name. He is not committed to a doctrine or sacred literature in the way a rabbi represents the spiritual and ethical tradition of the Jewish people. Rabbis are not just teachers, but teachers of Judaism. The Guru is responsible to no one but himself. He may draw on any teacher he wants to but is bound to none. In fact, most Gurus encourage a personal cult, expecting of their disciples total obedience and adulation. The difference between transcendental meditation and Torah is even more pronounced.

Transcendental meditation is a highly individualized, personal technique of mental exercise. It subscribes to no code of ethics; it does not unite its practitioners in a common faith or view of the world; it offers no program of social reform. It merely promises to relieve meditators of tension. Presumably relaxed individuals will live saner lives and build a more peaceful, prosperous world. This is a very attractive hope -- but there are other less attractive possibilities -- namely the application of the same technique for less desirable ends. For example, it is reported that General Franklin M. Davis, who presides over the U.S. War College, is a devotee of transcendental meditation who believes that it is of great value in developing the mental and physical stamina of soldiers. Already transcendental meditation centers have been set up at Ft. Dix, Ft. Bliss and many other military installations.

What I am saying is that transcendental meditation has no moral commitments. It could be used to steady the mind of a saint but also of the hypertense chief of a crime syndicate.

Certainly, we recognize the personal health benefits to be gained from regular periods of meditation but I would deny the vastly exaggerated claim made for transcendental meditation in the previously quoted statement by one of its chief promoters that "if only one person in every thousand meditated, there would be peace for a thousand generations."

Torah, by contrast, offers no magic cure, no simple solution for the world's problems. It proposes the long and difficult road of building a carefully structured society. Its guidelines for living were tested and debated in the context of real life situations.

Torah is what our people finally learned by making laws, by breaking laws, by revising laws and by hammering out a way of life on the anvil of experience. The difference between Torah and transcendental meditation is that transcendental meditation often induces a pleasant sleep, while the Torah awakens our conscience and sets the traffic signals for us on the highway of life.

I might relax with meditation, but am challenged by Torah to live a better and more decent life.



The story is told that one stormy night a stranger appeared outside the tent of Abraham and begged to be given shelter. Abraham let the man in; he was very old and poor. He invited him to his table offered him food and when he had eaten and refreshed himself, Abraham ~~then~~ suggested that he join with him in a prayer of thanksgiving to God. The stranger refused. "I am neither a believer nor a hypocrite," he said.

Greatly offended at the stranger's outburst and denial of God, Abraham grabbed him by the arm, ~~and said to him as he shoved him out of his tent,~~ "I would not have a man such as you stay overnight in my tent."

No sooner had he done so, when Abraham heard the voice of God, "Abraham, Abraham, what have you done. This man has ^{denied and} offended me daily ~~throughout the 78~~ ^{for 78 yrs} years of his life, yet I tolerated him and provided food for him and kept him alive and you would not even give him shelter for a single night."

Abraham rushed out into the stormy night and brought back the stranger to ^{his} ~~give him shelter for the night.~~ tent, and begged his forgiveness,

We who impose upon God's indulgence, generosity and forgiveness, every moment of our life, day by day, must show to one another at least a small portion of the love and forgiveness we receive so plentifully from our Maker. Amen.

INSERT FOR ROSH HASHANAH SERMON -- INSERT AT THE BOTTOM OF
PAGE 11:

If you should ask, "Rabbi, what do you expect me to do?"
I shall say to you: plan living as a Jew and then live your plan.

Abraham Heschel said: "Christianity built cathedrals of
^{stone} ~~stone~~, Judaism created cathedrals in time." The Jew sanctifies
time. To live as a Jew you must re-live the great moments of our
history which are commemorated and celebrated in our annual
festivals, not only Rosh Hashanah and Yom Kippur, but the whole
cycle of celebrations, Succot, Simchat Torah, Hanukkah, Purim,
Pesach and Shavuot.

It has been well said that it is the genius of Judaism to bring
the sanctity of Judaism into the home and the familiarity of the
home into the synagogue. In the mutual reinforcement of synagogue and
home lies the key to Jewish survival and Judaism's profound
impact upon the religious and moral consciousness of the Jew.

To live as a Jew means to give no less than one-seventh of
your life every Sabbath day to the pursuit of spiritual values
through prayer and study.

To live as a Jew means to focus your mind at least twice daily
upon God:

"When thou rises up and when thou lies down."

To live as a Jew you must have informed Jewish opinions on the great public and social issues of our day and to be informed means to read and study Jewish sources.

To live as a Jew is to give, to act and to be part of the organized enterprises of the Jewish people in Israel, in our community and throughout the nation.

(Continue with last line on page 11 beginning with the words -- a few decades ago Rabbi Abba.



Those of us who have had misgivings about all sorts of ~~israeling~~ ministers trying to pull strings with God on behalf of their own favored cause or institution, will be relieved to note that this time the U.S. Senate ~~was~~ ^{was} not trying to lobby ~~for~~ ^{on our behalf} with the presiding officer of the universe. The resolution passed by this august body of legislators and statesmen did not call upon God to pay attention to us but rather ~~it~~ ^{it} called upon the people of this land to pay attention to God. It is not God, but we who need to be reminded of our duties. We are notorious in putting God out of our mind and out of our life and then ask, "Where is God?"

*Can't
hear*

I have a cartoon postcard issued by some smart-aleck hippy publishing house on the West Coast which shows a telescope with the words,

"IF YOU SEE GOD--TELL HIM I'M LOOKING FOR HIM."

Lots of people feel that way without trying to be cute like the makers of this postcard: "If you see God--tell Him I'm looking for Him." Many of us would like to have a kind of private introduction and more personal acquaintance with our Maker. ~~(In this respect, there is little difference between those who come regularly to services and those who never come. There are people in both groups who wait and yearn for a~~

Many of us wonder about a

more direct personal God-experience. Is it attainable?

An incident in the life of one of our Biblical personalities offers an illuminating answer. ~~(I refer to Jacob who was the most worldly of the three patriarchs, the one we can most easily identify with. He had a spotty career: ambitious, shrewd, a clever bargainer~~

~~but also spiritually sensitive, introspective, restless and ever seeking the security which eluded him.~~ In Genesis Chapter 28 we find Jacob alone resting overnight somewhere in the wilderness, an uninviting, dismal place. That night he compensated for all his misery by letting his mind find enchantment in a beautiful dream, the famous vision of the golden ladder on which angels were ascending and descending. As I re-read this incident, I find its deepest meaning not in the dream itself and its fanciful images, but rather in the first thing that happened after Jacob awakened from his sleep. The Bible says, "And Jacob awaked out of his sleep, and he said

SURELY THE LORD IS IN THIS PLACE; AND I KNEW IT NOT
(Gen. 28.16)

God is not in fantasy-land. God is not a figment of imagination, an object of fanciful dreams. God is in this place. I consider the breakthrough of this idea in Jacob's mind as significant as the birth of a new religion. Far from being the most remote, God is the very nearest of all realities.

Psalms 139 echoes this same sharp awareness of the all-pervasive presence of God:

Whither shall I go from Thy spirit?

Or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there;

If I make my bed in the nether world, behold, Thou art there.

If I take the wings of the morning

And dwell in the ~~up~~ermost parts of the sea;
Even there would Thy hand lead me,
And Thy right hand would hold me.

Those who are conscious of God, ~~have no trouble locating Him.~~

See Him everywhere.

Our problem is not finding God's address, but creating within ourselves the sensitivity which might enable us to exclaim as did Jacob that very moment, "Surely, the Lord is in this place."

Abraham Heschel, one of the most original modern Jewish theologians, once suggested that the question, "where is God?" should be changed to "when is God?" "Where is God?" is a misleading question because it tempts us to think of God as a physical entity, occupying a fixed point in space. There are no places where God ~~is~~ is not; there are only moments, ^{either} filled with ~~our~~ awareness of His presence or void of all God-consciousness. Whether God is here or not, depends upon our state of mind. When we attune our minds, when we raise our consciousness sufficiently high, each of us will be able to say as did Jacob, "Surely, God is in this place."

When is God? The breakthrough of His presence into our consciousness may occur as part of any-one of countless commonplace experiences. It may be a moment during our meal when, suddenly we become conscious of our ~~total~~ dependence upon our so-called "intake" -- *P*
~~the realization that~~ *Who do we take it from?* Our existence is sustained by nature, by the whole universe and, consequently, ^{by} the Creator of the universe. *P* When is God? The certainty of His presence may be conveyed to us in the

midst of certain saving or redemptive experiences such as the amazing process of recovery from illness or the sudden release from great danger. When is God? It might just be a quiet late afternoon in our back yard as the sun is setting and all of a sudden in its golden light we're filled with wonder and awe at the universe, the infinite variety and proliferation of life -- and whatever it is that sustains it. The place does not matter. God will be "there" when man is filled with a sense of wonder. Suddenly We sees what was always there but We saw it not before, "Surely God is in this place -- and I knew it not."

The widespread alienation from God, the failure to experience God personally, is largely due to the attrition of our sense of wonder. We take everything for granted. We're in such a hurry to use and manipulate the things of this earth that we rarely pause to ask ourselves, how did this come about? Why is, what there is? What enormous power, what unimaginable Being is in back of all this?

Considering the obtuseness of our minds, we ought to change our prayer habits. Instead of worrying about our prayers reaching God, we should be concerned about summoning ourselves to look for Him, to listen to Him, to seek Him.

I read a poem which speaks to this self imposed spiritual blindness of ours:

They don't know you, My God.
Can a man see if he covers his eyes?
Or hear if he blocks his ear?
Or speak if his mouth is silent?
Can he know You
If he closes his heart?

You will not come to them in the midst of debate
You're not a formula to be proved
A thesis to be validated
A premise to be postulated
How can they know You, my God?

If there is no time nor place
For the "still, small voice"
They don't know You, My God
They won't know You *until they seek you*
With humble heart and outstretched arms.

The thought is not new. Jeremiah, the prophet, who was in constant dialogue with God, suggested that the conversation had to be started by man: "Call unto Me and I will answer thee."

(Jeremiah 33.3)

The same idea is expressed in Psalm 145: "The Lord is near unto all who call upon Him, who call upon Him in truth."

The problem in our perception of God is not God's invisibility, not God's intangibility, [;] The problem is our shutting our eyes, not looking, not seeking. Ordinarily, we respond to many invisible and intangible realities in our daily life:

All the invisible things fill our days
Music and love and laughter;
All the intangible things affect us,
Words and anger and prejudice.

For those who know God, God is among these invisible and intangible realities. You may encounter God not in this or that location but whenever you have spiritually prepared yourself. ~~As the Kotzker Rebbe said in answer to the question, "where is God?" -- "Wherever man lets Him in."~~

As soon as we take the blinders off our eyes; as soon as we remove the barriers to our inner vision; as soon as we truly seek Him, we have made possible the encounter with God as a personal experience, as an inner certainty.

Jewish mysticism sharply differs from other mystical traditions insofar as nearly all other mystical movements call upon man to withdraw from normal pursuits as a pre-condition for encountering the Divine. ~~Common methods for~~ ^{The} preparation for such encounters includes long periods of isolation, total inactivity, fasting, even celibacy. In other words, one is supposed to come nearer to God the more one removes himself from human contact and normal ways.

The Jewish mystical approach, especially as represented by Hasidism, is quite the opposite. We look for God not in the occult and remote but in the everyday. Not in the exceptional but in the ordinary. Not through self denial but through the intensified joy which comes to us as we not merely fulfill our needs but are aware, fully aware, of being fulfilled. In taking food, in the sparkling light of laughter, in the heightened consciousness of a power greater than our own, guarding our bodily functions, keeping us alive and restoring us to health -- whenever we are.

the recipients of bounties which preserve us in life, our dependence upon a power other than ourselves becomes real. The gifts we are receiving say to us, "Look to the source and the ultimate Source is God." One of our great contemporary scholars, Max Kadushin, calls this Jewish approach to mysticism, "normal mysticism" -- that is, a consciousness of the deeper dimensions of reality ~~which~~

~~awaken in us the consciousness of~~ the sacred ground of all beings, which prompts us

to say: "Surely, God is in this place -- and I knew it not."

This approach, I say, is characteristic of Judaism though not necessarily our exclusive possession. The ecstasy of wonder in response to the everyday and to the commonplace may also be found, e.g. in the poetry of Walt Whitman,

Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four,
And each moment then;
In the faces of men and women I see God,
And in my own face in the glass;
I find letters from God dropped in the street,
And everyone is signed by God's name. . .

Nearly a thousand years before Whitman, a Hebrew poet of Spanish origin, Ibn Ezra, gave witness to the identical mood:

I see You in the starry fields,
I see You in the harvest's yield,
In every breath, in every sound,
An echo of Your name is found.
The blade of grass, the simple flower,
Bear witness to Your matchless power.

In wonder-workings, or some bush aflame,
Men look for God and fancy Him concealed;
But in earth's common things
He stands revealed
While grass and flowers and stars spell out His name.

Is a personal God-experience attainable? Where can we encounter God? We answer with the Kotzker Rebbe who, when asked, "where is God?" ^{replied} ~~answered~~ simply, "Wherever man lets him in."

God's whereabouts are not a problem, ~~of locating His place~~ ^{"is the problem."} ~~but of~~ ["] Our being ready, It is a question of when -- not where. ^{anywhere - even} ~~perhaps~~ Whenever we are ready, we shall discover God ^{then} [^] where we least suspected His presence and ^{then} [^] say with Jacob, "Surely God is in this place -- and I knew it not."



by some sort of magic I could have you see and feel what it was like to be a Jew 130 years ago, let us say the year 1852 when our first organizing meeting was held. Looking back on those days will, I believe, suggest to us how a Jew ought to act in 1982.

1852 -- how pitifully few were our people ^{then} in ~~this~~ the nation's capital: ~~a handful of families who~~ ^{the whole Jew's community} could easily have been accommodated in our Temple library!

They were all newcomers, most of them recent immigrants from Europe, ~~with~~ one or two families, perhaps, second generation Americans. In 1852, ~~in Europe from which they had fled, there was not a single country (except France which~~ ^{in Europe, except France.)} recognized Jews as equal citizens, Switzerland, the only other democracy in the world at that time, would not even permit a Jew to cross its borders. ~~Only seven years earlier, the free city of Basel saw fit to expel its tiny community of some 30 Jews who had somehow managed to infiltrate.~~

Among the approximately 21 Jews who met here in Washington in a private house on Pennsylvania Avenue at 21st Street on April 25, 1852, ~~there must have been~~ quite a few ~~who~~ had recently come from various parts of Germany where Jews were still restricted in their right to marry, forbidden to own more than one house and excluded from virtually every decent profession.

In Rome, Jews were still confined, like sub-humans, behind ghetto walls. As late as six years after the founders of WHC had met to organize themselves as a congregation, a Catholic priest

Context of a ferocious anti-Israeli but Begin
Campaign which is ~~being~~ well we suspect
by a powerful bloc within our Military-Industrial
Complex who are endangered by the odd Arab
states and don't mind sacrificing Israel for all sorts
of favors from the Arab World

We may not be able to endorse ~~any~~ ^{every} act
of P.M. Begin. His ^{the bombing} ~~attack~~ of Beirut
caused us great anguish. But we were aghast
at the totally unbalanced vilification of Begin
in the media. ^{A well known columnist called Begin "another Hitler"}
^{True magazine demonized him as deceptive fanatical self-righteous savage}
The whole world ~~was~~ ^{is} shocked in ~~our~~ ^{our} outrage at the reported
death of 400 Lebanese ^{Civilians} - a figure now ^{revised downward}
~~to 200~~ and most of them PLO terrorists!

~~But what was the outrage if the world~~
~~is there~~ ^{True} ~~is there~~ ^{no} even 50 or 5 or 1 innocent civ. v. 1 Or a smattering
would be too much. But why ~~is there~~ ^{is there} ~~no~~
~~the~~ world wide outcry of just the slaughter of
50,000 Lebanese ^{Civilians} ~~in the territories~~
~~the~~ ~~to~~ ~~the~~ for which the PLO & Syria are directly
responsible? Why ^{is} ^{inter} Arab brutality, ^{with} ^{many} ^{hundreds} ^{of}
as bloody as Begin's airstrike on Beirut being
passed over in ^{total} silence? ^{now}
Or, consider the gentle treatment Anwar Sadat ^{is} ^{now} ^{being} ^{by} ^{our} ^{State} ^{Dept}
in the American Press after his massive purge of all ^{He} ^{new} ^{identities}
thousands of them ^{into} ^{prison} ^{Not} ^a ^{word} ^{of} ^{criticism}. Can you imagine the
^(next page top)

~~Every senator and congressman is supposed to consider the viewpoints of all interested persons and groups so that he may better represent his electorate.~~ If I don't speak up for my special interest, -- who will?

The national interest is not a fixed objective fact, but is always in the making. It is the composite of all opinions and of all special concerns which can only be determined after all sincerely held viewpoints are communicated to our senatorial and congressional legislators.

Why should ethnic lobbying be any less legitimate than the lobbying activities of labor, the Chamber of Commerce, ~~the American Medical Association, the consumers' organizations,~~ the pro and anti abortionists and all the other secular and religious bodies that make up the ~~rainbow~~ spectrum of different economic and political interests in a vital, pluralistic democracy?

As to the wisdom of political action ~~or inaction~~, we would ~~answer with a paraphrase of~~ Edmund Burke's famous adage: "Bad officials are elected by citizens who don't vote."

~~If this is true, then we may also say that~~ "bad policies are shaped by citizens who don't speak up."

If our fellow Americans see merit in our views, our position will be endorsed as being in the public interest. If not, our position will be rejected. Senator Mathias' job, if we may remind him, is to listen to all sides including his own conscience and then decide his vote. He will be rendering himself

and the nation a ^{dis-}service if he discouraged public debate with baseless allegations of ethnic disloyalty to the larger good of America.

In 1852, a handful of Jews in Washington who had hardly gotten used to their full citizenship rights, decided to act as proud Jews and proud Americans. They used what little power they had to influence American policy to help their oppressed brethren abroad.

The example of Capt. Jonas P. Levy's solidarity with his people when in need and trouble was followed ~~at a few decades~~ later by another great president of WHC, Simon Wolf, who ~~had far greater influence and used it more often than Capt. Levy.~~ Wolf, we are told, "enjoyed the esteem and confidence of every President from Lincoln to Roosevelt." ~~He was a power in the Republican Party.~~ Simon Wolf sponsored a mission to Rumania, which he had persuaded President Grant to send ~~out~~ to help the persecuted Jews of that Balkan country. He was the initiator of the Kishineff Conferences throughout ^{America} ~~the nation~~ which tried to pressure the President and Congress to abrogate America's treaties with Russia because of its relentless ^{oppression} ~~persecution~~ of Jews.

~~If Simon Wolf had ever been accused of putting his own ethnic interest above that of the United States, such~~ Allegations ^{of putting the Jewish interest above the national interest} would not have stopped him. Nor would his Christian fellow citizens have paid much attention to ^{it} ~~him~~. On the contrary, his

Today, ^{American Jews} ~~there~~ are 20 times as numerous as in 1852 and we are regarded as one of the most affluent, best educated and politically effective groups in the USA. To the extent that antis can be measured statistically, it has been in steady decline the last 20 years and is presently ⁹⁻ at its lowest point in the USA accord. to the latest

lifelong public advocacy of Jewish causes only earned him greater respect as a national leader in the Republican Party, as advisor and confidante of presidents and, how strange to relate, ~~in his~~ ~~old age, exactly 100 years ago~~, Simon Wolf received a presidential appointment as U. S. Ambassador to Egypt, ~~exactly 100 years ago!~~

Scientific Opinion Poll. We ~~cannot~~ ~~know~~ we respected as much as our success ~~group in America~~
The one lesson our tragic historical experience has taught us is that
It is not strength but weakness that is held in contempt.

Meanwhile, the number, ~~the strength and the status of~~ American Jewry ^{has vastly} ~~have~~ greatly improved. We have no reason whatever ~~if you have power, use it, or lose it~~ to be inhibited in our political self expression. ~~But~~ If there were even the slightest moment of hesitation in ^{our} rising to the defense of our people, remember Mordecai's words to Esther when he asked that she use her influence to save her people:

↓ ~~He type to: distal~~ "Think not in your mind that you will escape any more than all the Jews. If you keep silent at this time, relief and deliverance will arise to the Jews from another place, but you and your family will perish.

"Who knows whether you have not come to royal estate for such a time as this?" (Esther 4.14)

If you keep silent at this time, you will "perish". . .

In 1917, the powerful leader of Germany's Socialist Party, the Jewess, Rosa Luxemburg, was asked by a friend to speak up for the Jews who were then being massacred in pogroms in Russia and Poland. Rosa Luxemburg replied:

"Why do you come to me with your special Jewish sorrows? I feel just as sorry for the wretched Indian victims in Puta-Mayo and the Negroes in Africa. . . I cannot find a special corner in

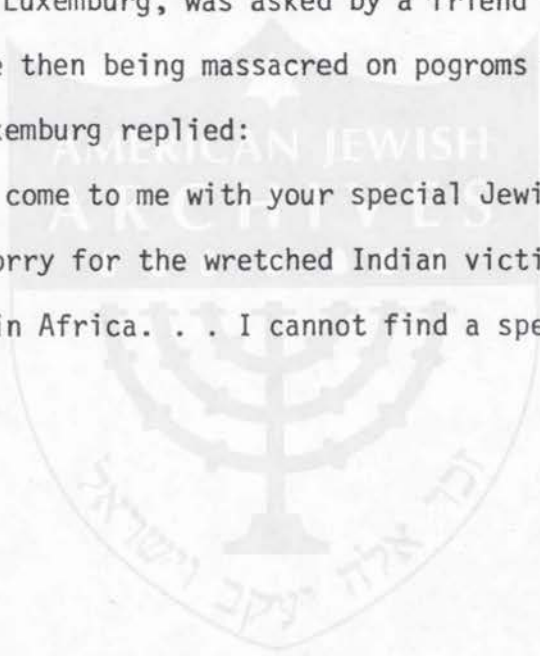
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Meanwhile, the number, the status and importance of American Jewry has vastly grown. Today, American Jews are 20 times as numerous as in 1852 and we are regarded as one of the most affluent, best educated and politically effective group in the USA. To the extent that antisemitism can be measured statistically, it has been in steady decline the last 20 years and is presently at its lowest point in the United States according to the latest scientific opinion poll. We are respected as much as any success group in America.

The one lesson our tragic historical experience in other lands has taught us is that if you have power, use it, -- or lose it. It is not strength but weakness that is held in contempt. We have no reason whatever to be inhibited in our political self expression in America.

If there were even the slightest moment of hesitation in our rising to the defense of our people, remember Mordecai's words to Esther, when he asked that she use her influence to save the Jews:

we need to be confirmed and committed to the things we already understand -- the things that are in our mouth ~~and~~ ^{must get} into our heart. Those things have to be done, and something else than knowledge, something different from knowledge, must turn these declarations into a way of life.

The German philosopher, J.C. Lichtenberg, would end every prayer with these words: "...Give power to my good resolutions."

I wish we could do that whenever we say a prayer. Give me the power to apply these resolutions, to really put them into my mouth and ^{then} into my heart so that they might guide my hands. Now, that was the point ~~to~~ ^{made} which Moses addressed himself. Moses could give us the ideas, but it is for us to add the will. He realized how difficult it would be to turn the vision of a world of brotherhood, of mutual love and cooperation, of honesty and integrity into the reality of our society. Therefore the paragraph that begins..."...This commandment is not too hard for you..." ends with the words, "...so that you may DO it." It's not too hard to understand. The difficulty is to turn understanding into ~~action~~ ^{doing} and that really is the job of religion.

I know that there are, in every congregation, severe critics of so-called institutional **religion.** Well, I have a word for that. Religion, my friends, is only partly a message. It is only ~~some~~ ⁱⁿ small part, communication of ideas and moral principles. By far the greater part of religion deals with a training system for action, with a cultivation of our will power,

That is why we need the repetition, over and over again,
that is why we need ceremonies, prayers, songs, feasts and fasts,
holy days with all of their ritual. That is why ^{we} need congrega-
tional committees and meetings. That is why we need organized
religion or so-called institutional religion to turn our

beliefs into principles *for daily living — and into actual practice, through the
creation of character as an educated will, in the words of Novalis.*

The farmer who puts a seed in the ground gets nothing
until he cultivates the whole year the crop he has sown. He's
got to do it. A new idea is like a seed; it will produce
nothing unless we add to it the cultivation. And religion is
cultivation of the will. Ideas are not enough. We need
passion boosters so that we may do what our faith teaches us.

All I've said was put by a poet into this short rhyme:

The hands are bare without the heart
The heart is void without the hands.
He lives with faith who understands
That neither can avail apart.

~~AMEN~~

Said one of our sages:

"When I was young, I dreamt of perfecting the world,
and I failed.

Later in life, I hoped to perfect my community, and I
failed.

In full maturity, I tried to perfect the members of my
family, and I failed.

Now that I am old and near death, I realize that if I
had only tried to perfect myself -- I might have succeeded.

2. Learn From Your Elders

*Our heroes
reborned
can not be
just by reading
history books...*

This is a year of special anxiety for our youth. Once again,
young men are being registered for the military draft. Will they have
to fight in another war?

Most young people think that no one has ever faced problems
such as they must face. It is a pity that there is so little communica-
tion between youth and their elders who lived through wars and depres-
sions and many a political crisis. ~~"Stand together with your elders,"~~

~~says our Biblical text.~~ When today is so full of difficulties, it is
good to look back and learn from former generations. What examples
might we follow?

I think of my own family and their stamina and strength of
character so often put to the test in time of peril. What gave my
grandfather, Kiva Melech, the power to stand his ground without
flinching, refusing to open his flour mill in violation of the
Sabbath even at the point of a bayonet? How deep must have been the
faith which enabled my grandmother, Deborah, to live through widowhood,

the loss of 15 out of 17 children, ^{yet} full of vitality and humor to her dying day?

I wish my mother and father were still alive to tell my grandchildren how they managed to live through two world wars, occupation by different armies and bombarding of their native towns. I wish they could hear my mother tell how she, as a seven year old orphan, was sent out alone on a purchasing mission to ~~Le~~ ^{Amberg}, a train trip of a half day's journey, to order various pieces of cloth for the family textile shop in her village, which was run by her widowed mother. Or, how my father had been wiped out financially several times in the chronic depressions of Vienna, how he was tortured by the Nazis and then fled to America, arriving in New York at the age of 50, with ten dollars in his pocket and not knowing a single word of English. I can't remember how many jobs and businesses my parents got into during those first few years -- for a while my father even ran an elevator in a fourth class Broadway hotel. But, only ten years later, they were able to retire in dignity, independent and owners of valuable property.

Jewish history is a documentary of millions of similar stories. As the Bible says:

"Consider the years of many generations;
Ask your father and he will declare unto you
Your elders, and they will tell you."

(Deut. 32.7)

#What need is there to submit to authority outside ourselves?
(a) Brevity of our life's experience
(b) Humility to see every thing in terms of personal need or wishes
(c) Insens. fril. # lack of awareness
Once again we listened to the Shofar.

See GOLDING - p. 5-7
"LOAD OFF LIES"
JUDAISM not merely faith but way of life (it has got to be organized) p. 8

It is the indispensable observance on Rosh Hashonah
Bible: Yom Trua -- Day of sounding the horn....
Basic message of day bound up with, and conveyed by Shofar
3 rules

1. Hamakree --- the prompter.....

See your life as response to what prompts you CONTINUITY p. 9-10

It suggests the first question we need to ask in the inventory of our souls demanded on this day -- the question: what prompts you
What are you motives?

The world studies method -- call it technology and science and society recognizes and rewards results -- success but only you, only your conscience deep inside knows what prompts you, only you know your motivation --- and this, my friends, is the realm of ethics....

An act may be executed to perfection -- and meet with the approval of society, yet be ethically wrong because of the motivation frustrated
The parent who drives child.... social climber...
The husband (insists on wife's long vacation -- may be philandering)

who suddenly becomes attentive, to wife, takes her shopping and suggests vacation -- may be motivated by desire to allay her suspicion and remove her while pursuing his adultery...

Motivation is hard to judge -- only we know it truly
What motivates ~~me~~ us in the way we deal with spouse and children
What motivates us in the attention we give to parents...
in our work...

Identify the voice that prompts you in your day by day conduct...

Look at it positively also often our motives are superior to our performances. A man should be judged favorably by his intentions which may be noble though his deeds do not reach up to them. - Basis for reconciliation

Do I have to tell you, friends, that the whole idea of authority is not especially popular with us ?

We don't even like the sound of ~~it~~ ^{it.} It smacks of ~~dictatorship~~ restriction, narrow-mindedness and dictatorship.

The concept of authority bucks the liberal mainstream of the 19th and 20th century.

The respectable/^{favorite} words of our age are all anti-authority:

Revolution, Emancipation, Liberalism

Self-determination, Self-expression --Freedom

Each suggests a rejection of authority

~~Words~~

~~Authority~~

For understandable reasons we have had very little difficulty in conveying this anti-authoritarian mood to our youngsters.

They've taken to it like duck to water --

Now history tells us that ~~many~~ centuries ago during the Middle ages and far into the Modern Age, the prevailing mood was

quite the opposite of what it is today. ~~The~~

~~The~~ The highest virtue was obedience

Thinkers took pride in pointing out the complete harmony of their own

conclusions with the masters of the past . When ~~the~~

~~the~~ did all this change? Who started us off on this modern

anti-authority frame of mind?

Now what happens to a society when people are released from the control of ~~strong~~ ethical authority, when they are ~~man~~ liberated from the dictates of tradition and ~~innate~~ each is free to write his own ~~the~~ ticket in moral matters....?

~~the dramatic~~
For many of us ^{the} history of the 20th century has answered that question. The moment you free man from the restraint of traditional ethical authority, the way is open for the most brutal individual to come along and impose his own will ~~as~~ ~~the sole standard of right and wrong~~ upon the society he ~~man~~ dominates--and this is exactly what ^{Adolf} Hitler ~~man~~ did in the ~~dark~~rest period of our time...

Sometimes a great work of art can articulate the experience of a whole generation better than the historian. Such a work appeared . It is a novel that should be read by everyone who wants to know why in this age of enlightened science and maximum freedom we also ^{had to} witness ~~man~~ mankind's descent to the deepest and most revolting levels of savagery.... The book I refer to is William Golding's hauntingly beautiful novel "The Lord of the Flies," surely one of the most profound parables ever written.

On the surface, the story tells of a group of ^{Pacific} English Schoolboys who are plane-wrecked on ~~an~~ an uninhabited island during a nuclear war and describes how they ^{boys} regress from innocent fellowship into savagery, sadism and murder. In the end the surviving boys ~~they~~ are saved from total mutual annihilation by the arrival of ~~an~~ an ~~British~~ British officer ~~from~~ from a ship which had sighted the island's smoke signal and landed to investigate.

William Golding, ~~born in 1925~~ barely past 50 , would still be considered among the younger generation of contemporary writers.

He was brought up to be a scientist but changed his course at Oxford to the humanities. At the outbreak of World War II he joined the British Navy, saw plenty of action and finished his ^{naval} career as commanding officer of a rocket ship..... ~~As~~ As so many other

contemporary intellectuals he wrestled with the most urgent and terrible question of our time: What made us, the best educated and scientifically trained generation

of in history relapse to the most primitive destructiveness, to genocide, gas-chambers, and atomic devastation --- *How did we sink so low to* to forms of behavior so utterly bereft of rationality and humanity?

Lord of the Flies is ^{his} Golding's answer.

Man, he seems to say, cannot be trusted with total freedom. Remove ^{the} authority of tradition, (as symbolized by the young boys on the island without adult guidance) --take away authority , and the beast in man is resurrected. Golding tells us that man cannot be his own rule-maker but must be guided, in his youth by the more experienced adult, and in his adulthood, by the tradition of the past which stands , so to speak as a spiritual elder above us.

Never forget, Golding ^(which is) says to us, that there is in the core of man a diabolic force, ^{is Babel, the Hebrew punishment of the evil Deity - "Lord of Flies"} which must at all times be contained --Woe to the generation that relaxes its control and allows man to act ^{according} to his true unrestricted nature.

If Godling's analysis of human nature is substantially true, and I believe it ~~is~~ is, then there are several practical implications we should draw from his message:

We have over-stressed individual freedom and self-expression. God help us if all the self gets expressed. The crowded juvenile courts, the mounting slaughter~~am~~ on the highways ~~by the same agencies~~ the ~~enormous~~ disastrous multiplication of sexual delinquency now ~~showing~~ ^{predominating} one illegitimate birth for every 20 babies born in this country are all related to a systematic breakdown of ~~discipline and authority~~ authority and discipline in the home and in the school. We have given our youth more freedom than they can safely handle.

A social worker in the Boston area recently published a study on "Juvenile Delinquency in Middle Class Jewish Families" The surprising ~~finding~~ discovery is that ~~is now happening~~ ^{we have it now} not in slums and ~~so-called~~ ^{not within} so-called deprived ~~social class neighborhoods~~ social class --but in affluent ~~suburbs~~ ^{spacious} suburbs where there ~~are~~ are spacious homes, parks and recreational facilities..... ~~Said~~ The author could not help but contrast this situation with what he remembers of ~~the~~ ^{the} poverty stricken, congested East-Side ~~in~~ ^{if} his own childhood.

"Then", said the author, "Juvenile delinquency wasn't our problem. Jewish kids just didn't get into trouble. They didn't fight; they didn't drink; they didn't commit crimes against people and they didn't commit crimes against property. Juvenile delinquency was all around the Jewish community, but the Jews ^{was} ~~were~~ not part of itHis (culture,) family solidarity and heritage provided immunity".

Now my dear friends, let us not be mysterious.

What was the unique quality of ^{the} ~~the~~ Jewish family ~~solidarity~~
~~and our heritage~~ to which our Boston sociologist refers?

The typical East Side Jewish family was patriarchal. It had respect for elders -- respect for parental authority. Parents were leaders; ~~who~~ ^{they had standards, they} did not hesitate to command and did not shrink from the full employment of their powers of persuasion and coercion to keep the kids in line....

And what is the unique quality of our heritage that bestows a degree of immunity to moral delinquency according to our friend from Boston?

Judaism, my friends, ~~is~~ is often called a faith in the sense of ~~a~~ creed or set of beliefs --- this is a terrible misnomer. For Judaism is far more than metaphysical speculation about the origin of the universe and the nature of God... Of course we have philosophers and mystics who ~~have~~ have written brilliantly on these aetherial subjects...but the main emphasis of Judaism, ---do not forget it --- is the hammering out of a way of life, a discipline and the creation of a community organization that will enforce these standards....

Judaism ~~says~~ says "Thou shalt and "Thou shalt not"

It abounds in commandments and prohibitions.

The whole point of our religion is to act as the Makree -- the Prompter and guide for every human ^(being) toward a ~~life~~ controlled and disciplined life, contained within the narrow limits of morality.....

At every major point of decision in life.

My friends, you have heard it said by well-meaning people
"let your conscience be your guide."

This is sheer nonsense ~~in Judaism~~ ^{you} ---how do we know that
your conscience is worth anything? /that it is true to
moral values ~~and~~?

*Conscience most flexible
David*

Judaism does not trust anyone's private personal conscience
~~but instead Judaism says~~ The individual is too limited ^{Prophet's testimony of God, J}
in experience and too shortlived to test ethical values by himself.
Judaism's appeal is not to ~~you~~ follow your own individual conscience
but to conform to the collective conscience of your people, a
The authority of the 10 commandments is undiminished even if your
conscience inspired by the most brilliant teachers of many
centuries, and put to the test in the living experience of many
generations, ^{organized group harsh} and this collective ^{the individual} conscience ^{is for you to bring into alignment} is known to us as
Torah. ^{happens to disagree with one or the other}

XXX

~~The authority symbolized by the~~

Last year ~~most~~ distinguished American ~~Hebrew~~ scientist, Dr. ² Amram Katz
a specialist in atomic weapons attended a Sabbath service
at a Reform Temple in Milwaukee. The rabbi was pleased to meet
this ~~amazing~~ brilliant visitor and asked him why he had come to
worship with his congregation.

Flying back to California, Dr. Katz took time to write the Rabbi
his answer:

"Why did I come to services? I am amazed not by the question, but
by your apparent surprise that I went.

Here's why.

First, the one, the only important factor that separates the civilized from the uncivilized is continuity. We are the integral of thousands of years. I like that. We can, with an act of default, sever the fragile connection with history, the reed of the past through which we breathe the inherited wisdom, et ics, experience and purpose of those who have been my ancestors.../By attending the service ~~undemonstrative~~ chose to be their descendent.

My parents were the best of Jews; wise, humorous, ethical driven toward right with purpose.

I go to services a a measure of continuity. Do I always get guidance, and response and spirituality? NO, not always but I never fail to get something --whether it be a new idea from the Torah, a new thought engendred perhaps by the rabbi's message -- a new cadence to an old prayer.

Above all, Judaism ~~is~~ a group religion. You can't be a hermit in isolation and be a Jew." Let me add to ~~this~~ ^{Dr Katz's and son}: You can't be a Jew and be your own law-maker. You can't be a Jew if you recognize no authority above your own will. You can't be a Jew without submission to It is said of the gre t founder of Has idims Israel Baal Shem Tov that he once introduced the blowing of the Shofar on Rosh Hashonah with these words:

Higher Law
xxx

In the palace of a king, there are many rooms and each has its own lock with a special key but ~~the master key~~ the master key of all is the ax with which it is possible to open all the locks on all the gates. ^{So} it is with the ram's horn. there are many different doctrines which will ~~open~~ open for you

~~various~~ various departments of our holy faith, but the ~~Master~~ Master key is the ~~attitude of submission and obedience~~ ^{to which he Shofar calls you} ~~attitude of submission and obedience~~, the submission of your will under God's command. Let ~~the Shofar~~ ^{its sound} be for you the signal of this breakthrough --the breaking of your wall of pride ~~the humbling of yourself in obedience before God.~~ ^{with the Confession}

I am nothing without my people. I am nothing without my God. I need the guidance of a truly blind man without his touch - A truly blind man they light down see light.

Your Annual Check Up

~~A young fellow who~~

~~The story is told about~~ A teenager who rather nervously entered a drug store, asked the proprietor to change a quarter, hurried into a telephone booth and dialed a number. He left the door of the booth opened a little and, as a result, the druggist couldn't help overhearing the conversation:

"Hello, is this 362-3344? . . . It is? . . . May I talk to the boss? . . . Oh, you are the boss! Well, then can you tell me, do you need a good office boy? . . . You say you have a good one? . . . Well, wouldn't you like to make a change? . . . You say you don't care to make a change? . . . I see, that's alright, thank you!"

The young fellow was about to walk out when the druggist stopped him:

"I'm really sorry you didn't get that job -- better luck next time!"

"Thank you for your interest," said the young man, "but I've got the job, anyhow."

"What do you mean?" -- asked the druggist.

"You see," said the boy, "that was my own boss I was talking to. I was only checking up on myself."

Every person wants to find out where he stands. We all need a mental and moral check up no less than a physical checkup. The High Holy Days meet this need for inventory, for stock-taking, for an inner check up. ~~And for those who come only this one time a year, I say: this is your annual check up!~~

It is known as Cheshbon Ha-Nefesh, the accounting of the soul or self-judgment. How can you get the greatest possible benefit from such a check up?

In the first place, you must be convinced that you really need this exercise for your own inner well being. Look at it this way: our souls get adulterated, cluttered with the debris of unrealized plans and intentions, broken resolutions, betrayals and infidelities. Face the fact that each of us has to clean up his act. But, bear in mind: we are often the poorest judges of our own life, and we do worse in trying to judge others.

Appearance and Reality

In this connection, the Bible brings us valuable insight. The prophet Samuel was told to choose, as King over Israel, the best qualified of the son's of Jesse. So, Samuel lined up seven young brothers, all sons of Jesse, to make his choice. His eye fell on Eliab, and he liked what he saw. Eliab was the oldest, the tallest and the most impressive one in the family. He was about to say, this is our man, when God put Samuel straight:

"Look not on his face or height. . . people look on the outward appearance, but the Lord looks on the heart."

(I Sam. 16.7)

We must not be deceived by appearances. A person inside may be very different from what he appears on the outside.

We are trained at an early age to make impressions. My mother, God bless her soul, when presenting her darling son and daughter to friends, always whispered to us below her breath: SMILE -- even when we had nothing to smile about. Later I learned, as everyone else, to bow to social etiquette, which makes us look interested in company, when actually bored, and to

say "I am sorry" - even when we feel no regret or, "thank you" even when feeling no gratitude, just for the sake of a courteous appearance.

We must wipe off the veneer of our pretenses and face ourselves the way we are. We must become aware of the gap between outward appearance and inner reality.

It is not easy to face oneself in the mirror of absolute truth. Rare is a person like Cromwell who ordered the artist to paint his portrait "with warts" and all.

The Cheshbon Ha-Nefesh, is a painful process. In the search light of uncompromising truth, many a giant shrinks into a dwarf. Many who maintain an outward appearance of poise, confidence and success, in their own heart know wherein they have failed and how full of fears they are.

Reassess your position, your occupation, your ambition.

Look at yourself in relationship to your family and co-workers. Reaching inward, you will come in touch with the real being that is you. If you make that silent confessional review of your life, you ^{will be} ~~might emerge~~

liberated from the heavy burden of pretending. You will then have reached the first major goal of ^{Yom Kippur} ~~this sacred day~~, which is also known as Yom Ha-din, the day of judgment.

T'Shuvah -- Recovery of Your Better Self

What is the second major goal? It is making good on the decisions that are shaping up in your minds. It is going through with real changes in your behavior, in your treatment of others. This process is known as T'shuvah, return to something good and noble within, the recovery of your better self.

Some years ago, a new
~~Our youngest grandson, Jonathan, was wild about a toy which~~
~~has~~ flooded the market, ~~it is called~~ a transformer. The thing may at first look like a miniature car, but if you move this or that part one way or the other, presto, the car is transformed into a robot.

It is all so quick and easy. But, a character transformation, ~~my friends~~, is a very difficult process. Yet it is possible. We believe in the possibility of self-transcendence. We believe in the power of any person to be virtually reborn.

We Jews are optimists. That is why we change the Torah covers to white on the High Holy Days in keeping with Isaiah's sentence:

"Though your sins be red as scarlet, they shall be as white as snow." (Is. 1.18)

Never say it is too late.

If you consider any change in your life or character, what counts is the first step. A traveler once asked a townsman in a strange and isolated little town:

"What is this place famous for?" The native thought and then answered: "Well Mr., this is a good starting point for any other place in the world."

Wherever you are
~~So is this hour.~~ This is a good starting point for a new beginning, ~~it~~ is a time for decision, a time to boost your will to make changes with confidence that change is always possible.

The German romantic poet, Novalis, once said, "character is a perfectly educated will."

A huge number of our people are "Facade Jews." The old historic culture with its moral grandeur has been knocked out. There is nothing left inside. They are Jews on the outside, they've got a Jewish facade. But they are empty inside.

~~You may have heard the news that your Board of Directors has decided to redecorate this sanctuary in 1987. Yes, We can build a more beautiful sanctuary for our assemblies and celebrations. But only you can refurbish the sanctuary within your heart. Only you can develop the Jew inside, luminous with knowledge and resonant with the values of our people. Only you can close the gap between what you are, and what you know you should be. Only you can transform the veneer of Judaism into its substance; only you can change from the Judaism that is pretended to one that is practiced.~~

Four thousand years of history have called us to be God's witness, as the people of the Bible, and to be messengers of His law, the foundation of our security, dignity and freedom. Let us make sure that we Jews know the message and let our lives witness to our beliefs. Amen.

Dear Mike - You may want to add a few introductory remarks at the beginning of this sermon and revise the middle paragraph of this last page. T.S.

Reb. Nachman of Bratslav's Chair

-13-

We are brought together by our various needs.

Few of us are on the same track we started out on. Most of us have been forced to change the course of our life more than once. But let us not be too hasty in judging evil what may yet turn out to be good.

As we contemplate our most personal existence, we have a gnawing sense of incompleteness. So little of what we aimed for, hoped for and dreamed of is ever accomplished. What, if any, significance does our life have?

I found the answer when looking at an empty but impressive chair which you may see on a pedestal in the synagogue of the Bratislava Hasidim in Jerusalem's famed Mea Shearim quarter. Reb Nachman Bratislav was so revered by his followers that they would not appoint a successor after his death in 1811. So they left his chair empty. Many years passed. ~~Moscow~~ The Bratislava Hasidim moved to many places throughout the world. A large number settled in Jerusalem while Reb Nachman's chair remained in Russia now ruled by the Soviet Union. Forbidden to remove the chair and bring it to Israel, the Bratislava Hasidim who were still in the Soviet Union devised a plan. They disassembled the chair and distributed its many little pieces among those Hasidim who, after years of waiting, might perhaps be permitted to leave and go to Israel. So it was done. Piece by piece, Reb Nachman's chair was smuggled out of the Soviet Union and after many, many years the chair was reassembled in Jerusalem and -- miracle of miracles -- not a single piece was missing.

Y. H. Appel

~~fire~~ shattered the vessels & the
sparks scattered - ^{rather the sparks}

Our imperfections cannot
be overcome by each individual

It is vain to hope that each
of us will ~~turn~~ ^{become} into a perfect man or woman

but each of us can contribute
his best qualities for the best
of a superior people

We can achieve a kind of collective
perfection — The Synag. is the ^{best} place
where we assemble the ^{best} qualities of
our people
Story of Nachum's Chair
Assembly of the Chair

where we create spir.ually a model
of perfection — where we try to put together
the best in each of us to a ^{still} better totality

What is the significance of our own personal existence? Each Jew should think of himself as a small fragment of the values and sanctities of our people. Each of us carries within himself a spark of God's holiness, ^{incomplete by himself} but, when we put ourselves together in true community, we create, so to speak, God's throne. We, together, are the receptacle of His holy presence. This is what our life is all about. Each of us is essential in creating the righteous community. We need every Jew to help provide here on earth a place for God to dwell in.



The magic of Rosh Hashanah is the joy of reunion, the renewal of ties that bind us together. Religious beliefs, verbalized in prayers, and a theological consensus, expressed in solemn ritual, are indeed very profound matters for religious thinkers and philosophers to ponder, but for our people at large, the central and primary Rosh Hashanah experience is reunion, the gathering together as family groups, as friends, as brothers and sisters of our people. That is why we take so seriously our Rosh Hashanah greeting card mailing list and why it is so very important to us to be seated together with family and friends. The fact that "togetherness" is the first and foremost object of Rosh Hashanah is brought out by the original name of this holy day. In the Bible, this day is never called "Rosh Hashanah" (New Years Day), -- that is a much later designation. The original biblical term for this holy day is "Mikra Kodesh," a "holy assembly." Sounding the shofar originally may have been just a signal for bringing the people together.

In this light, those who prefer to sit in their own room and read the prayerbook by themselves in the privacy of their home are missing the most important part of this observance which is to make yourself part of your people,

to reconstitute the Jewish people as a sacred community. For more than one reason I have come to recognize that what we need as individuals, what America needs, and what we Jews need is more community and not more privacy.

SERMON DRAFT - JOH

following-----we are physically and psychologically interdependent--
So much more damaging and deplorable is a spreading life style
which promotes excessively privatizing tendencies.

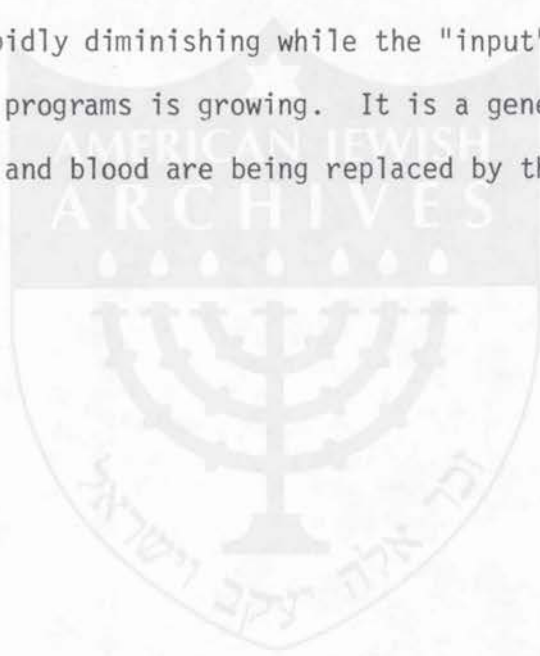
I shall not again bewail the already much lamented
disintegration of the American family. With one out of
five children in America presently growing up in a single
parent home and the mother most often working, an ever-
growing portion of our people are experiencing accentuated
loneliness and emotional deprivation of incalculable con-
sequences.

I should like to focus tonight on the so-called
normal family, whose way of life, intentionally or
unintentionally, tends to split off and isolate each
person. Privacy, once the blessing -- or if you wish
the curse -- of the affluent few, has become the
obsession of the many. We build homes with three
bedrooms and four bathrooms. Nothing is to be shared
any more. Whereas the one-car family was still forced
to plan shopping trips and various chores together, the
more typical suburban two/three/or four car family
encourages each to run off by himself and keep his
own schedule. The daily family meal, which used to
unite the whole family and provide daily opportunities

JOH DRAFT - 2

for communication has become a rarity. Not infrequently, three or four family members will each gobble down their hamburger alone at a different McDonald's.

And when, at last, all happen to be around the same table, or together in the living room, one or several family members are likely to put themselves out of circulation with their wispy Walkman set hooked up to their ears. In our electronic fantasia land, a generation is emerging whose inter-action with other human beings is rapidly diminishing while the "input" of televised or taped programs is growing. It is a generation whose playmates of flesh and blood are being replaced by the computerized wizards of Atari.



"And now, Israel, what doth the Lord Thy God
require of thee, but to fear the Lord Thy God,
to walk in all His ways and to love Him..."

Dt. 10.12

Note the special emphasis in Micah as in Moses on

WHAT DOES THE LORD REQUIRE?

I wonder if you can feel the major difference between the Biblical
and the modern approach to religion?

The typically modern approach is not to speak of the requirements
at all, but to stress only the advantages religion has to offer.

You hear today a great deal about how religion will give
you peace of mind, and cure you of insomnia, and keep your family
together, and to clinch the argument, the University Research Corporation
recently compiled statistical proof that men and women 50 years old
who were active church-members are likely to live $2\frac{1}{2}$ years longer
than inactive church-members.

All those writers and speakers who take it upon themselves
to sell religion seem to have taken a lesson from the advertising
profession whose first rule is to praise the product and keep
quiet about the price.

It is all part of the grand illusion of the 20th century that
you can get something for nothing.

In politics, the most successful movements are those that
make the biggest promises without telling the people about the price.

Fascism gets the people all excited with dreams of conquest and glory. Communism, with promises of messianic fulfillment, ---- but neither says anything about the regimentation, the concentration camps, the secret police and the mass purges that are required.

And here in our Western democracies --who do you think is more popular: the politician who promises more benefits from the state, or the one who tells the people how much it will cost them?



A great Christian thinker, the Danish theologian Soren Kierkegaard, was frank enough to admit that the Church has accomplished so little because it played up the promise of salvation instead of stressing the discipline of moral & religious requirements.

A religion that demands nothing is a waste of time. It is a futility. It will do nothing. It might as well not be.

I greatly fear that this is just the kind of religion ^{a good many} ~~many~~ ^{have gotten} ~~many~~ ^{used to} ~~many~~ ~~used to~~ ~~enjoy~~ --- a Judaism without demands, a Judaism that will not interfere with your routines, nor interrupt your weekends, that will not conflict with business, nor take time to observe.

A religion which should entertain the children, require a minimum of education and gladly cancel its classes in favor of any conflicting dancing lessons, elocution lessons, dramatic lessons, or basket ball or baseball practice; a religion which will rearrange its holidays to fall on days when there is neither public school nor business. In short a religion which never does anything inconvenient, nor demands a personal effort, nor requires anything ^{study, prayer and meditation.} ~~so time consuming as Bible classes, prayer meetings and meditations~~

WHAT DOETH THE LORD REQUIRE OF THEE?

Now let us face it. If we are God's creatures and His servants, then He wants something from us. ^{And} ~~And~~ fundamentally that is Micah's approach to religion.

WHAT DOETH THE LORD REQUIRE OF THEE?

Note, the question is addressed to the individual. Something is required of you. You are accountable to God for what you do with your life.

a good many

When you are interested in an item of some value, you usually offer a deposit as proof that you are serious.

Why do you belong to the Jewish faith?

Why did you join a synagogue?

Are you ~~meanly~~ ^{at all} serious about living the life which our holy religion ~~requires~~ demands?

Then better get used to meeting requirements.

And what are you willing to give up as your way of showing that you really mean to be a Jew?

What deposit, what investment of yourself are you willing to make in this New Year to ~~show your good intent?~~ ^{that you are in}

Are you capable of choosing for yourself a religious discipline, a few ~~requirements~~ requirements which you will vow in your heart to keep?

Let me mention 3 to start with:

1. Will you read the Bible --a page a day -- to find out for yourself what God really requires of the human being.
2. Will you give practical evidence of your wish to promote justice and brotherhood, by becoming active in at least one ~~minim~~ organization this year?
3. Will you inwardly bind yourself to use a part of every 7th day for your own sanctification this year?

Now there is a legend about the stones that Abraham used for the altar. Many years ^{after the Akeda,} ~~later,~~ Jacob, the son of Isaac and grandson of Abraham, passed that way after he ^{had} left his home to escape from the wrath of his brother Esau. P

He reached a place near Mt. Moriah just as the sun was sinking. And so

וַיָּבֹא יַעֲקֹב מִבְּרֵאשִׁית אֶרֶץ סוּר וַיֵּלֶךְ לְבֵית אֱלֹהֵי אִשְׁמֵל בְּרֵאשִׁית אֶרֶץ מֹרְיָה Gen 28:11

He took some of the stones from that place, ^{according to} ~~and legend, says the story he took the stones from the altar Abraham had built for Isaac.~~ P

very

Then, ~~as you know~~ he lay down to sleep upon ~~his~~ ^{his} bed of rocks.

~~That~~ That night he had that magnificent dream of the golden ladder between earth and heaven which suggested to him a glorious future. P

Jacob's head

as he ~~dreamt~~ ^{Stones of an altar built by his forefathers - silent witnesses to the past - supported} ~~dreamt~~ his dream, ~~on the memorials of the past~~ ~~for the future.~~

Jacob, a penniless fugitive, was rich --- rich in memory.

He had not forgotten his father and grandfather; ^{he revisited the high places of his devotion} ~~he revisited the high places~~

their suffering, their joy, their heroism, their hopes were alive in him. ^{He revisited the high places of his devotion} ~~Because~~ he honored his past, Jacob had a future.

~~The past furnished generations furnished him the models and examples~~

The generations behind him, in his mind's eye were walking before him as models, ~~and~~ examples and guides for life. P And so it was throughout our history, ^{each new generation remembered the past and revered what was sacred to the fathers.} ~~each new generation remembered the past and revered what was~~

It is appropriate to ask, at the turn of a new year, how much we have changed.

What is the greatest single difference between the Jew of today and that of only a generation ago? P

Biologically, ~~mm~~ we do not really differ from the past generation. ~~etc~~ Our genetic stock is basically the same.

~~spiritually, mm~~ ~~mm~~ In religious beliefs, there has been no change. ~~α~~ We have the same variations between Orth. Conserv. and Reform that existed 30 years ago. ~~The ethical characteristics to mention only the good ones of mm a generation ago still apply: we are still on the whole industrious, ambitious for education, family-minded, philanthropic~~

In point of ethics,

Jews were ~~then~~ industrious, ambitious for education, family-minded philanthropic and, on the whole a conspicuously ethical people, ---and these characteristics still apply. P

BUT THERE IS ONE DIFFERENCE GREAT BIG DIFFERENCE:

A generation ago Jews had a memory, --and today they seem to have lost it. P

A generation ago, the average American Jew was still in contact with the rich tradition of his forefathers in the old country. Landsmanschaften and synagogues, founded by people of the same extraction, preserved the memories of olden times. P

Grandparents, living together with their children, ~~maintained a Jewish home~~ saw to it that the home reflected Jewish tradition.

Yiddish was spoken, and Yiddish humor and ~~yiddish~~ song created a Jewish emotional milieu while the Yiddish newspaper preserved ~~maintained~~ intimate contact with the Jewish world. P

Correspondence with European relatives travelled back and forth and kept ^{us} alive to the needs of our people. P The Zionist Blue box or some other charity "Pushke" created a sense of personal participation. ~~Each~~ Each penny dropped into ^{it} felt like an act of Jewish solidarity. P

There was also the Jewish street downtown, flavored with the aroma of old country delicacies, ~~the~~ the Hebrew shop-signs and the various Jewish types and characters. ~~or~~ The people hurrying home Erev Shabbes with their freshly baked Challah, the mounting excitement of approaching festivals and the gay turbulence of Simchas Torah and Purim. P

We are now raising a generation with none of these associations and no such emotional ties. A generation that has forgotten the past; forgotten is the language, forgotten is the song, forgotten the joy, forgotten the warmth and feeling of being Jewish. P

WHAT THIS MEANS IN TERMS OF JEWISH SURVIVAL IN AMERICA HAS BEEN BROUGHT OUT IN A MAJOR ARTICLE *which was featured last May* by one of the nation's most widely read magazines.

The article was published by "Look" magazine under the title "THE VANISHING AMERICAN JEW" P

It was based on
~~The article quoted~~ recent statistics that showed an astonishing rise in the rate of intermarriage. Two sample communities -- Washington, D.C. and Manhattan, N.Y. indicated a jump from $1\frac{1}{2}$ % ~~in intermarriage~~ among first generation Jews to the present rate of 18% intermarriage in this generation while more isolated areas such as Iowa reported an intermarriage rate of 42%. P

~~My object is not to focus~~

Although a high rate of intermarriage is for a minority group a very real threat to its survival, my object tonight is not to focus upon the problem of intermarriage.

~~These are personal and family problems and not to be considered~~

This is not to say that we are unmindful or unconcerned with the peculiar tensions and personal ~~problems~~ family problems that characterize the majority of intermarriages. *How could we*
~~the more fact~~ ~~the more fact~~ ~~that the incidence of divorce, separation or annulment among intermarried couples is four times greater than among those of common religious ~~background~~ and ethnic background!~~ ~~And we know~~
~~no lost sight of in this discussion, notwithstanding the fact~~
of course that, in spite of everything, there are ~~some~~
~~intermarried couples~~ ^{who} have found complete happiness. ~~Despite all such difficulties.~~

Tonight there is only one aspect of this problem of Intermarriage to which I want to call your close attention --and that is the question as to ~~what determines the future religious identity of the intermarried family~~ -- which way ^{are} they and their children likely to go in their religious belonging? P

A number of studies and surveys show that many, ^{perhaps} ~~even~~ the majority of ~~non-Jewish~~ non-Jews marrying Jews, would ~~either~~ willingly, even gladly, adopt the Jewish faith or ~~unwillingly~~ loyally cooperate in creating a Jewish home ~~from~~ IF, and this is a decisive ~~if~~ ^{if} they felt that their Jewish partner really cared deeply. This leads us to the crux of the matter which we want to examine closely tonight. P

How deeply does the ^American Jew of this generation care to preserve his Jewish identity? P

~~A generation ago~~

~~Again we note a major difference between the American Jew of today and that of a generation ago. A few decades ago, ~~intermarriage~~ intermarriage for a Jew was an agonizing decision. Today a very large percentage of our ^College youth feel no agony ~~whatsoever~~, no tug at their heart no twitch of conscience at the thought of separating from the Jewish community.~~

~~A generation ago, the Jew who intermarried was ~~generally~~ generally no less loyal to his faith ~~than~~ than ~~those~~ except that he was overcome by love --and as a rule ~~yielded~~ yielded to this love reluctantly and ~~often~~ often after much delay. ^{Is this still true today?}~~

~~Today, ~~the~~ the huge increase in intermarriage is ~~not~~ not only ^{caused} ~~by~~ greater social mingling, ~~integration of~~ ^{in integrated} ~~organizations,~~ fraternities and sororities and a lessening of antisemitism generally, but maybe the most significant cause of which the rise in intermarriage is the effect, is a decline of Jewish consciousness in our youth.~~

At Brandeis University, a Jewish sponsored college whose enrollment is almost entirely Jewish, ^{2/3} of the students said that they did not object to intermarrying. P

~~Less than 1/3 of the students of ~~that~~ college said that they professed Judaism as a religion, agreeing with its beliefs and tradition.~~

The same percentage, ~~and~~ 66% who said they were willing to intermarry, also expressed disagreement or indifference with reference to Jewish beliefs and tradition. J

~~Do they know these beliefs and tradition?~~ J

Now comes ~~and~~ ~~I believe is~~ the real shock of the Look magazine article. ~~It quotes the opinion of~~ ~~according to~~ one of the most knowledgeable experts, the national program director of Hillel, Rabbi Alfred Jospe, ~~who said,~~ ~~and now~~ ~~quote~~

"The religious beliefs of the average Jewish college students are largely blurred reproductions of vague childhood notions, of no significance as an active and compelling force in the life of the students. ...Typically, the Jewish student brings a shattering amount of Jewish illiteracy to the campus." J

This is a terrible indictment of the total ~~Jewish~~ education program of the Jewish community at home and in the synagogue. Somehow we have managed to raise a generation ~~which~~ which in its majority, no longer has an emotional tie with our past, ~~and~~ ~~an~~ intellectual acquaintance, not to ~~mention~~ ^{mention} appreciation, of our heritage, ~~but~~ a youth basically ignorant and illiterate as Jews. J

Where have we failed? J

Is it because 1½ hour a week of Sunday School is insufficient? ~~time for Jewish education?~~

Is it because so many parents, in ^a weak moment^s, allow their boys to drop out after Bar Mitzvah, thus removing them from Jewish education in the most impressionable adolescent years?

Is it because the average Jewish home has ~~one by one~~ removed every vestige of Jewishness -- the Shabbos Kiddush, the ~~prayer~~ ^{grace} before meals, the night-time prayer, ~~the family Seder,~~ the Sukkah, ~~and~~ the Hanukkah celebration ~~and~~ the family Seder?

Is it because Jewish study circles or personal reading ~~habits~~ of the Bible and Jewish literature have not taken hold? J

It is the attitude of total self-acceptance, ~~but~~ the lack of all self-consciousness. P
Let me illustrate.

A week ago, consternation ~~was~~ felt in many ~~official~~ American Jewish quarters at the news that the Ecumenical Council had rejected for the time being a declaration ^{absolving} ~~that~~ the Jews as a people ^{from} ~~were not to be~~ blamed for the ~~murdering of Jesus~~ crucifixion.

It came as a grave disappointment to many Jewish leaders, especially those of our defence and public relations agencies. P

~~They have rightly felt that~~

It is an almost universal opinion that the charge of deicide, this most gruesome and ancient libel, which long ago has been exposed as a historic lie, is the deepest root of antisemitism.

It was hoped ~~that~~ ~~the~~ ~~Christian~~ church, after all the horror of ~~the~~ Adolf Hitler ~~and~~ ~~antisemitism~~

and the martyrdom of 6 million Jews, the Christian church would at last purge itself of ~~every trace of antisemitism~~. ^{But the papal members and} ~~doctrines are not enough to warm the hearts of the people assembled in Rome~~ P

~~announced~~ The former Pope and his present successor and many cardinals, we were assured, were deeply sympathetic and

eager to express their friendship for the Jewish people ---

---but the news is that nothing will come of it.

The news, which is no news, is ~~that~~ how little we can rely

on the sympathy and friendship of others when we really need it.

~~Our only real strength~~ ^{is the strength we find in ourselves.} P

It is in this connection that the Israeli attitude stands out in contrast with ours.

~~Let me assure you that the Israeli~~

is not phased ^{the least bit} ~~by~~ by the refusal of the Ecumenical Council to rescind the antisemitic elements in the Christian tradition.

He does not worry about the opinions of others. P

I attended a party given in Jerusalem by an American professor ~~for~~ for the well-known novelist James Michener who is now gathering material in Israel for a ~~new~~ new book.

ok

~~Edman~~ The host was eager for Mr. Michener to meet some of the most representative Israelis. ~~W~~ Among his guests were members of the Knesset, judges, university professors, journalists and one of Israel's most famous raconteurs, Dr. Zev Vilnay, author of many guidebooks, ~~a man of sparkling wit~~ and ^a tremendous personality.

"How does the Sabra differ from other Jews?" asked Mr. Michener. Dr. Vilnay answered. I'll ^{explain} ~~illustrate~~ the difference with an event that happened right here in Jerusalem during the war of Independence. The Arab Legion in the old city was giving us a hard time. ~~Supplies to our section of Jerusalem were not coming through. The roads had been cut. They were getting ready for a breakthrough. I walked into a command-post not far from the Damascus Gate where the old and new city are separated by the large Church of Notre Dame, which with its compound of buildings~~ ~~was built~~ on a commanding height,

The question arose at our command-post, shall we go in and occupy the Church --? ^{General orders were to stay away from holy places.} A few hundred yards away was Christendom's most sacred place, the Church of the Sepulchre.

~~What would it do to public opinion?~~

A young officer, born in Israel, ~~said "r. Vilnay, said the matter very quickly for all of us:~~

~~answered for us. Gentlemen: , he said, if we don't take Notre Dame~~

~~Do you think that if the Arabs should break through and kill 10,000 Jews in Rechavia section of Jerusalem;~~

~~Do you think that the Pope in Rome would shed a single tear~~

~~what's there to talk about? Let's take the place and save our people.~~ ~~We took the Church - it is still ours - and we held Jerusalem.~~ ~~The Israeli, said Dr. Vilnay, is not worried~~

~~the opinions of others~~ what others think about him.

General orders were to stay away from holy places.

answered for us.

What is there to discuss?

It settled the matter

if 10,000 Jews are killed by our failure to secure the passage to the city?

He acts in terms of his own judgement, his own values, needs and judgment and doesn't seek approval by others. He is self-reliant. He has the pride and assurance of one who knows who he is. He is himself, and does not seek to please anybody else.

The Israeli is the Jew who has re-gained his spine. P

AS I listened to Dr. Vilnay I was comparing in my own mind

the American Jew, however, ~~with~~ his wavering sense of identity, ~~and~~ ~~never~~ ~~opens~~ ~~his~~ ~~mouth~~ his defence complex.

No sooner does he open his mouth, when he ~~has~~ ~~nothing~~ ~~to~~ ~~say~~ ~~and~~ takes a public opinion poll to find out what his neighbors ~~think~~ ^{think} about him. He is nervous,

he isn't ~~sure~~ ~~about~~ ~~his~~ ~~own~~ ~~worth~~. The truth is

We have more ~~major~~ defence agencies than ~~you~~ ~~have~~ fingers

on ~~our~~ ~~hand~~. The American Jewish Committee, The American Jewish Congress, the Jewish Labor Committee, The Jewish War Veterans, the "ntidefamation league. ~~and~~ ~~the~~ ~~NCRAC~~ ~~and~~ ~~new~~ ~~and~~ ~~more~~

but the average Jew in College doesn't know what we are defending and whether ~~it~~ ~~is~~ ~~worth~~ ~~defending~~.

He does not know what it is to be a Jew ~~and~~ so he is spineless about his Jewishness. P ~~Are we going to do something about it?~~

WITHOUT KNOWLEDGE THERE WILL BE NO PRIDE

AND WITHOUT PRIDE ~~THE~~ ~~RE~~ ~~WILL~~ ~~BE~~ ~~NO~~ ~~SELF-PRESERVATION.~~

2500 years of our experience as a dispersed people have taught us

one lesson: Jews can survive ~~as~~ ~~a~~ ~~separate~~ ~~group~~ only

if they maintain a diaspora of learning, if they know their heritage. P

Ahad Ha-am summed ~~up~~ ~~our~~ ~~history~~ ~~in~~ ~~these~~ ~~words~~:

"Diaspora existence was possible only because we felt as 'aristocrats of history.'"

Are we going to do something about it?

Or shall we sit back and let our people - your children and ^{your} grand children, fall away from us?

If we fail to plan - we plan to fail.

Our survival hinges on Jewish education. It,

~~The conclusion~~

~~We have reached a point in American Jewish life~~

If we ~~cannot~~ do not succeed in instilling in our people a sense of the high value of their Jewishness, the American Jewish enterprise is headed for self-liquidation and there is only one way of instilling appreciation of Judaism, and that is the way of ^{Jewish} education.

It must be our no. 1 priority in the immediate future.

~~Among the proposals we shall give serious thought to this year~~
~~and~~

I therefore

AMERICAN JEWISH ARCHIVES

~~the proposals~~ I urge you to consider seriously this year ^{4 proposals}

- 1/ ~~I believe~~ ^{there} ~~is~~ the increase of time ^{is needed} for religious school education by adding at least another day of instruction ^{ought to be added.}
- 2/ ~~Parents must firmly resist all~~ Drop outs ~~of children~~ before Confirmation must be firmly resisted by all parents to whom ~~it matters~~ it matters that their children remain Jewish P

~~It is~~

- 3/ There is ~~also a great deal of~~ merit in the suggestion by Rabbi Balfour Brickner in his ~~very timely~~ article entitled "A Blue Print For Jewish Survival" in the current issue "American Judaism" magazine. Rabbi Brickner believes that if we really want to ^{develop} ~~create~~ a group of young men and women whose life will be suffused with a knowledge of and a commitment to Judaism, ~~then~~ we need to create quality institutions of education where the best and brightest of our youngsters can have their general learning laced through with the insights and values of Judaism --in other words Jewish sponsored prep-schools which would orient our youth toward Judaism rather than toward some form of Protestantism. Why should there not be a "Jewish Andover" or "Exeter" where the classics of Judaism would be incorporated ⁱⁿ ~~with~~ a classical education? P

4. / Is it logical to press upon our youth an education in ethics, theology, and the classics of the Jewish spirit --and at the same time tolerate an indescribable ignorance of these values among our adults ?
Is not ~~in any society~~ adult illiteracy a more urgent problem than schools for the young ? P

Professor Heschel has asked why ~~the nation~~ the nation which accepted compulsory military service in peace time, does not also institute compulsory adult education. Is spiritual security less important than military security ?....We shall extend our adult education program

4. / Every recent failure in morals or religion has been blamed on the home. I differ. What is the home ? It is people. Individuals --their thoughts and their relationships.
If the home is ever again to reflect Jewish values, we must first transmit them to the adults in that home.
Therefore, adult education.

Everybody says the home is the most important place for moral and religious training, ~~but~~ But who directs the home if not adults ? And how are they going to teach what they do not know themselves ? P ~~IS IT NOT OBVIOUS THAT OUR ADULTS~~

~~every adult Jew who wants to help his people, his own struggle to survive as Jews, must~~ ~~should~~ feel an inner urgency to enroll in ~~the~~ Jewish adult education programs that are available. ~~in our community?~~

Why should ~~not~~ every adult be enrolled in ~~the~~ Jewish adult education programs such as ~~that~~ are available?

In this connection there is one telling argument one can make for the synagogue. The statistics on intermarriage ~~exhibit~~ ~~show~~ ~~that~~ ~~the~~ ~~rate~~ ~~of~~ ~~intermarriage~~ ~~among~~ ~~synagogue~~ ~~affiliated~~ ~~Jew~~ ~~is~~ ~~only~~ $\frac{1}{2}$ the percentage of those who are outside the syangogue.

Our adult education program ~~this~~ ~~year~~ ~~will~~ ~~be~~ ~~I~~ ~~believe~~ ~~the~~ ~~best~~ ~~we~~ ~~have~~ ~~ever~~ ~~offered~~

but ~~that~~ what each synog does ; in my opinion, is not enough. I would like all congregations to cooperate in a community-wide program under an Adult Board of Jewish Education, aiming to enlist all Jewish men and women in a curriculum of adult Jewish studies. P

community wide program under
 and develop a ~~Adult Jewish Education~~
 with a Jewish Adult Board of Education
 of Jewish education in which
 all Jews of community should be enrolled
 enlisting all Jewish ~~adults~~ ^{men & women} in a program of
 adult ~~study~~ studies. P

Oh let us not forget the things Jews have held sacred
 in 3500 years of existence. Let us, like Jacob,
 honor the sanctities of our forefathers

AMERICAN JEWISH

The story is told of a ~~gussh~~ man who travelled a long
 distance to take possession of a palace which he had inherited.
 At last he entered the magnificent grounds and was thrilled
 to pass the ~~beautifull~~ gates into the palace, a building of
 extraordinary beauty. ~~There was only~~ ^{only one servant was left,} the chief-butler,
 who greeted his new master with a silent bow. P

Seeing the table set for dinner, the man, ~~was~~ famished by
 hunger, sat down and ordered the meal. A few moments later,
 the butler returned with a ~~minnum~~ glass of water and a ^{hard} crust of
~~bread~~ bread. ~~Asmanman~~ "What, is this?" ~~asked~~ ^{asked} the new owner
 of the palace. P

The butler explained that the
 rich surroundings were his inheritance, ~~but if he wanted to~~
~~live innum there, it was for him to furnish maintenance~~
~~out of his own means.~~ but since he himself had not yet
 contributed anything to its maintenance, he could hardly
 expect more. P

We ~~innum~~ ^{Jews} are the heirs of a great heritage, but if we
 do not contribute our ~~share~~ ^{personal} share of study, we shall be spiritually
 famished in the very midst of it. P

It was Germany's greatest mind, Goethe, who said:

"What you have inherited from your fathers,
 you must yourself acquire in order to possess it."

And a Rabbi long before Goethe said ענין הירושה ענין הירושה
 "Only that which you ~~take~~ take over yourself, will be your heritage."

On this night the conscience of every Jew has a voice --- the voice of the Kol Nidre. It articulates our confessional mood and our plea for forgiveness. Tonight we are all trying to acknowledge our short-comings; we remember the mistakes and might-have-beens of our life. The mood of this night enables us to understand more sympathetically the mind of the sinner --- even such a man as was Absalom. This gifted son of David had one thing in common with most of us --- he was ambitious; he wanted to be recognized; he was a typical go-getter. Although Absalom had been David's favorite son, he revolted against his father and lost his life. Why he revolted remains something of a mystery -- but enough is known to convince us that Absalom committed 3 major blunders:

First, the blunder of impatience.

This fabulously handsome and extremely popular prince was clearly in line for the succession to the throne of David --- all he needed to do was to wait. What madness drove him to act in haste and violence? Whatever the problem, he would not endure it. He had no patience with problems.

His second blunder was the blunder of egotism of self-centeredness.

It had to be his way --- he could take no interference and make those small compromises which are half the art of living. He could not adjust or accommodate himself to opposition ...

His third blunder was the blunder of perfectionism.

There is no reason to doubt Absalom's patriotism. Many things were wrong and the land was ripe for reforms. But he refused to lift a finger as long as he was only prince. When people came to him with their difficulties, his stock answer was: If you make me king I shall give you justice. The fact was that Absalom could have done many constructive things in his capacity as prince, but he deferred action until the perfect day when he could act as king.

My friends, the mistakes of Absalom are the typical mistakes of the rebellious spirit - and they are our mistakes in life. If we are discontented, or frustrated or unhappy, we intensify, we magnify our discontent, our frustration and our unhappiness as we commit all the blunders of the rebellious spirit.

First, like Absalom, we lack the patience to live with our problems. The American is the world's greatest optimist.

This goes back to the immigrant mentality. Those who settled this land were determined to make for themselves a better life in a new world. Said Walter Lippman "Americans until recently sniffed the air with a buoyant feeling that it is the early morning and that it is good to be alive. Evil and perversities of fate were not more than obstacles to be gotten at and overcome."

As Americans we are all raised on a success psychology. Our attention is focused on how to get ahead and how to win --- and that is good, but not good enough. The mature person not only needs ambition for success, but also stamina and endurance for defeat. At the Olympic games we do well at the 100 yard dash but have never won an endurance run of a mile or more. As a nation and as individuals we are not trained for the long pull. We do not stress the virtue, the necessity of patience and endurance ... We do not prepare ourselves and our children to sustain failure ... Since this is a night of confession, please bear with a personal reference: As the father of 4 children, I too am conscious tonight of many errors. I have come to appreciate the Talmudic saying that the raising of children is as difficult as the Exodus from Egypt. One of my persistent errors as a parent, I believe, is the error of trying to shield my children at all times against suffering. I wish I had known from the beginning what I have finally come to realize namely that God made a place for pain and he gave us fears which no amount of reading in Benjamin Spock or the Childhood Encyclopedia can prevent.

With the first child we were always running to the book believing that there was an answer for every childhood ache and pain. Now, at last we have become resigned to the fact that there are some troubles, minor and major ones, for which there are no answers --- all we can do is accept and take it.

Children must learn to suffer and parents must learn to let them and surely all adults must learn to accept suffering for themselves as part of normal living

In regard to the personal problems people have brought to me in the 9 years I have been here, I have noticed one thing: people seem to be at their wits' ends much sooner than they used to, especially the younger couples. Tension, friction between spouses, between parents and children, problems of health and the proverbial in-law troubles are no surprise --- these have been the troubles of mankind since the dawn of time, the surprise is how quickly people today reach the end of their rope --- how unwilling or unable they are to endure them. Everybody seems to expect a smooth road, a life without suffering --- and when the crisis comes, when things turn disagreeable as they often must, they drop their responsibilities and run Many marriages, for example, could be saved, if people only remembered that paradise is a place where our lease expired for good a long time ago. When God said: "In the sweat of thy brow shalt thou eat bread" He meant it. There is no condition in life which remains permanently free of crisis. Thomas Jefferson wisely phrased the Declaration to include among man's inalienable rights not "happiness," but the pursuit of happiness It is time we got rid of the illusion that happiness is the normal condition and birthright of man. It exists but as a rare by-product of our achievements and more often as a gift, an accident by the grace of God ----

In this respect people, a few generations ago, were more realistic. In the olden days, parents would see their children off by adding to each goodbye, the words "BE GOOD". Now we say "Have a good time!" as though having good times was the most natural and easy thing to do. But good times are not easily had in life.

When the great German poet Rainer Maria Rilke was asked to define life he said: "TO ENDURE IT, THAT'S ALL." We must learn to live with our problems. Of course we fight, we resist, but when the fighting is over and we are defeated, we must learn to live with our defeats, and endure that which cannot be overcome ---- it may be a chronic illness, the unwanted burden of dependents, an irreparable character defect in a family member, the lasting grief after the death of a beloved ----

Beware of Absalom's blunder --- the impatient spirit that must have solutions at any price, such as relief from domestic friction by rushing into separation, or from professional difficulties by a sudden and abrupt change of career or job. How sad to discover that solutions are sometimes worse than the problems we seek to escape. There is much to be learned by comparing Absalom with his father David when both faced unbearable problems. Young Absalom revolted -- and brought on disaster. David, older and wiser, gave no ultimatum to anyone nor did he indulge in wishful thinking that this trial could be taken from him, --- he just prayed:

"O God, renew a steadfast spirit within me"

Give me patience, endurance to live with unsolved problems.

My friends, are you the kind of person who believes in planning everything? Do you have a big calendar on your desk and a little calendar in your pocket? Do you get upset when your daily time-table is changed? when people barge in on you?

If so, then you are among the vast majority of people who suffer mental agony like Absalom when things interfere with their plan.

There is a famous interruption in literature, which keeps critics still speculating. It has to do with a poem by Coleridge which he started under the title "Kubla Khan". He never finished the poem. Coleridge himself tells about it. The whole pattern of the poem was clear to him, and he eagerly began to write down the first few lines. At that moment, unfortunately, he was called out by a man from Porlock, on business, and detained for an hour. On his return to his desk, he found, to his dismay, that with the exception of a few scattered thoughts, all the rest of the poem had left him.

My friends, there is a man from Porlock breaking in on everybody's life all the time: You have your plans all made for that dream house of yours, and suddenly a spell of illness knocks it out for good. You plan long years for your child's education and an unwelcome marriage upsets everything ... you are saving your vacations for your Silver Anniversary trip abroad, but your beloved is taken never to return I am among those who must live by the calendar. My hours are carefully scheduled but I must admit I have never had a day exactly as scheduled. There is always some man from "Porlock" interfering with my plan. My advice, friends, is to try to reckon with the unforeseen. I used to think my grandmother, God bless her soul, was superstitious when her every statement of intention was followed by the phrase (this is not a promise) or more often she would add (God willing). Now I appreciate the wisdom of her realism a great deal more. She prepared herself mentally for reverses, she was ready for obstacles and interferences in her life's plan. If we are not prepared for upsetting experience, we are not conditioned for life. The manufacturers of automobile tires tried at first to make a tire that would resist the shocks of the road.

It was a tire that was soon cut to pieces. Then they started making tires that would stretch and give a little and absorb the shocks. Those tires are still with us. They won out because they were resilient. Now what is a resilient spirit? It is a little softness, a little deflation of the ego, a little humility in bending and yielding. A willing acceptance of the unforeseen intrusions would often be wise for another reason:

The man from Porlock is not always a nuisance. Often, he is the blessing in disguise, the sudden obstacle that keeps us from falling over the cliff.

An ancient Chinese parable tells of an old man and his son. One night, the old man's horse wandered away, and his neighbors all came to say how sorry they were about his misfortune. The old man said: "How do you know this ill fortune?"

A week later the horse came home, bringing with him a whole herd of wild horses. The neighbors came again, and congratulated him on his good fortune. The old man smiled and asked, "How do you know this is good fortune?" As the days went on, the old man's son took to riding the horses; one day he was thrown and wound up with a crippled leg. Again the neighbors came to tell him how sorry they were about his bad luck, but the old man asked, "How do you know it is back luck?" In less than a week, along came a Chinese war lord, conscripting all able bodied men for his private little war, but the old man's son, being a cripple, missed the draft. Once more came the neighbors to rejoice with him in his good luck, and once more the old man said,

"How do you know this is good luck?"

The story could go on forever, even as life itself brings us forever alterations of fortune. How wise King Solomon was in suggesting we wait a while before passing judgement on life:

"Better is the end of a thing than the beginning thereof,
the patient spirit is better than the proud." Eccl.7.8

Wait until you can add up the total score in life. Many a blessing in life starts out like a surprise party. The guest of honor is first put through the routine of annoying delays and deceptions only to discover in the end that these were the necessary preliminaries to a most welcome surprise.

Why repeat Absalom's blunder? Why insist so much on our own time - table and our own plan? If you think tonight of all your shattered schemes, your unfulfilled ambitions and, if you still hate in your heart all those you blame for the spoiling of your plan ---- make peace, yield to the urgings of this Yom Kippur Day of reconciliation, forgive yourself and forgive others the changes forced upon your life because you may be so much better off now than had you had your own way.

REMEMBER, THE SAME HAND THAT CLOSES ONE DOOR, OPENS ANOTHER DOOR FOR YOU TO PASS ON PERHAPS TO BETTER THINGS

3. Absalom's third blunder, the blunder of perfectionism, is the tragic error of many a person. Solomon again illustrates it with a common situation in agriculture. One of the most crucial decisions a farmer must make is to pick the right time for sowing and for reaping --- that is always risky business and the overly cautious waits for the perfect day, but this is a mistake, says King Solomon:

for "He that observeth the wind shall not sow;

And he that regardeth the clouds shall not reap"

It is folly to wait for the perfect day or the fool-proof condition. Trying to play it always perfectly safe is a good way of filling your life with regrets. There is a type, and it includes some of our smartest and most ambitious, the people on the make --- who postpone all the fine and noble things they ever want to do until the time is ripe. They keep thinking to themselves: "If only I were the boss instead of the underling, I could run up my own flag and sail under my true colors" --- or one imagines:

"If only I had an independent income, I could be and do what I really am and want to do." And another thinks "Some day I can retire and be free from the urgencies that prevent my living as I want to live ..."

(MacIver p.28/29)

And so they wait and wait for perfection This is all wishful thinking leading to heaps of regret at the end of the road, for

"He that observeth the wind shall not sow;

And he that regardeth the clouds shall not reap"

.... The woman who waits for the perfect setting in which to have children, and waits until she and her husband have complete financial security and that fine new home, and waits too long or that good man who wants to be a good provider and thinks he'll drive himself hard for a few years and then relax in the enjoyment of a perfect family life, and so he waits and deprives his wife and his growing children of companionship when he is most needed. Too late he may awaken to find that his best opportunities have slipped away from him: sons and daughters have grown up -- he'll be lucky if having missed out on being a real father, he'll have a part to play as grand-father. (Mumford p.267).

9 years ago, I spent an enjoyable evening with a group of vibrant young couples at a dinner party. All of them were college educated. They included business and professional people ---- the future leaders of Her Sinai. Much of the conversation was in the future tense. Everybody talked about the fine things he was going to do. One, with a graduate degree in literature, was going to do a lot of reading and free-lance writing after the next promotion, that is Another, who had graduated in political science, was going to work for a clean city government, just as soon as he got tenure in his job. Still another, yearned for a solid Jewish education --- and he loved to be in Temple every Friday night, but not until he had relocated his business -----

Today, our future writer of books has, to the best of my knowledge, made a serious study only of his checkbook --- and our future civic leader is still trying to improve his job, and our up and coming business man has relocated himself everyplace except on his pew in the Temple ---

WHAT WE WANT TO BE IN THE FUTURE, WE MUST BEGIN TO BE TODAY.



The most uncontrollable grief reported in the Bible was the grief of King David at the death of his rebellious son Absalom.

O my son Absalom, my son, my son Absalom!
Would I had died for thee, O Absalom,
my son, my son!

II Sam 19.1

To the sober practical mind of Joab, general of the army, David's behavior was incomprehensible. After all, did not Absalom seek the life of his own father? Would ~~he~~ ^{Absalom} not have killed ~~him~~ ^{David} if the fortunes of war had gone the other way? Joab was angry and in no uncertain terms rebuked David for showing such sorrow at the death of a young man who had dishonored his family.

Joab was a great general but a poor psychologist.

He did not understand that the father's heart was so heavy with merely

~~grief not because he had lost a son, but because he had lost~~
~~an~~ ~~the many~~ ~~opportunities~~ ~~now~~ ~~lost~~ ~~forever~~ ~~of~~ ~~correcting~~
~~and he king was smitten with guilt and regret. He had made bed~~ ~~in~~ ~~stale~~ ~~in~~
~~the mistakes he had made in the upbringing of his son. The king had been~~
~~too busy and preoccupied to be the kind of father Absalom had~~ ~~needed.~~
~~David's anguish was sharpened by~~ ~~because~~ ~~the~~ ~~regrets~~

~~of a lifetime~~ ~~regrets~~ ~~of~~ ~~a~~ ~~lifetime~~ ~~were~~ ~~concentrated~~ ~~in~~ ~~his~~ ~~grief.~~
Now it was too late to regret it.

REGRET IS SURELY OUR MOST POIGNANT FEELING

See feet " For we are as water spilled to the ground

grief, ^{became in addition to} ~~the loss of a son~~ ^{the loss of a son}, not merely because he had lost a son, but because an opportunity was lost forever; ^{he} David was ^{oppressed} ~~oppressed~~ by guilt and regret. ^{David} He had made bad mistakes in the upbringing of ^{Absalom} ~~his son~~. He had ^{not} ~~been too busy and preoccupied~~ ^{not} to be the ^{best} ~~kind~~ of father Absalom needed. Now, there was no more chance of correcting ^{past} ~~the~~ mistakes. The regrets of a lifetime were therefore concentrated in his grief. — My friends, is there a pain as insistent as the pain

of regret?

~~REGRET IS SURELY OUR MOST POIGNANT EXPERIENCE~~

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For of all sad words of tongue or pen
The saddest are these: It might have been

(Whittier)

~~The sadness and heart-ache of regret is a torment to the seeking of the best opportunities. "The might have beens" are so sad and heart-breaking because they are opportunities lost forever.~~

The popular proverb warns us

"Don't cry over spilled milk"

It suggests that regret is a futile emotional expenditure

---Yet I wonder if any normal human being can ~~avoid~~ ^{avoid} it. ^{we find} ~~It is surely one of the most insistent~~ ^{and so we find} ~~voices within our hearts~~ ^{it} ~~is of no value?~~ ^{it}

Almost every day
There's always

something happens which we would do differently if only we had ^{plenty} ~~the choice~~ ^{and so we find} ~~the cause for regret~~ ^{an element of} ~~regret~~ ^{in our mood} ~~voices within our hearts~~ ^{it} ~~is of no value?~~ ^{it}

A small, but important minority of thinkers regard "regret" as a valuable
~~There are a few, a very few who are of a different~~
need
opinion.

Said an English poet:

There's nothing ~~so~~ in the world to ~~me~~ me
So dear as my regret

(Lord de Tabley)
S. p.1687 #14

and our own Thoreau said:

Make the most of your regrets
To regret deeply is to live afresh

(H.D. Thoreau, Nov. 13, 1839)

HOW CAN WE PROFIT BY OUR REGRETS?

What value is there in the contemplation of the so-called
"might-have-beens" ?

1. To start with regret means continuity.

~~The things that give us pain cannot be written off as~~
~~total losses ---~~ what hurts us, lives still within our heart

~~The things we desire~~
~~remain unattained by the word or deed of a dear one~~

Lovers ~~who have~~ separated ^{by} ~~because of~~ some injury or quarrel

may still hope for reconciliation as long as the
break up leaves a regret in their heart

Eval, rocky and barren, is called mt. of curses.

From Mt. Gerizim, the people would hear ~~the~~ blessings, contingent upon their doing God's commands, and from Mt. Eval ~~the~~ curses for breaking them. Then they would be told:

SEE, I HAVE SET BEFORE THEE THIS DAY, LIFE AND GOOD,
AND DEATH AND EVIL.

(Dt. 11.29)

If good and evil are opposites, why was not the contrast brought out more graphically by designating 2 symbolic mountains as far apart as possible, let's say one in the far north and the other in the far south, or east and west. Why were these 2 symbolic mountains located side by side ?

The answer flows out of the context of our discussion. BLESSING AND CURSE, THOUGH OPPOSITES, ARE VERY QUICKLY CONVERTIBLE ONE INTO THE OTHER. Near every blessing, that is, near every good intention and every decent resolve, lurks the curse, the self-defeating strategy of moral evasion and subversion, through the tactics of delay, through refusal of the risk ~~and the price involved~~ and especially through a belittling of one's individual role in society.

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

positively and enrich and civilize certain areas of our personalities, automatically there will be less room for evil to grow in our midst. If we condition favorably people, provide for them homes and environments and conditions in which the best can flourish, in which they find worthy examples, in which the good is rewarded and excited and motivated, then we will have less cause to worry about evil itself.

Fight evil, in other words, by inspiring the good. And

One of our Hasidic rabbis put it in a beautiful image. He observed a colleague lacerating himself with ^{confessions of} guilt, crying out to God for forgiveness and reciting an endless catalogue of misdeeds and sins that he had committed. Finally, ~~this wise~~ ^{the} rabbi touched his shoulder and said, "...Look here, if the broom rakes the dirt back and forth, back and forth, even all day long, the broom will not become cleaner." Tearing yourself apart

with the constant contemplation of the wrong you have done, never quite shaking off the sense of guilt, is no way of becoming a clean, good person. Wash the broom - that's a different story. Wash yourself in the clean waters of the vision of that which is good. Inspire positively, and give people the incentives to achieve the good. Then, indeed, you will strengthen people and make them resistant to begin with against evil.

Now, no matter which method we pursue, I think people such as we with a long historical memory know that the complete triumph of good over evil is not quite given to us such as we are natured, we human beings. Despite all of the penetrating insights and ingenuity developed by Judaism and other major

Triple Space

-5-

to admit failure - to be honest with yourself

Is not this the tough job for Yom Kippur ---to be honest with yourself
to take a long deep look at the battlefield of our soul --to see what is
left of integrity, what principles ~~all over~~ have been ~~damaged~~, *broken*
what standards ~~lowered~~ lowered,
what loyalty abandoned,
what love lessened ?

Rabbi Sussja of Hanipol made it a habit to record on a little slip of
paper everything he did each day. In the evening before going to bed
he would take out that piece of paper, read it, and often the writing would
be washed away by his tears...

to make confession

YES, FRIENDS, WE TOO NEED TO STIR UP OUR SENSE OF SHAME AND
REMORSE .

Take a look at the quality of our Jewishness:

Perhaps 9 out of 10 Jews think of Yom Kippur as one great
big reunion --a sort of Home-Coming to dear old Alma Mater.
There are people here tonight we never see or hear from the rest of the
year ---who don't ~~work~~ give, don't study, don't work for any Jewish
cause --but tonight they are here. They wouldn't miss this Yom Kippur
demonstration of ~~our~~ solidarity. They are here to show that they belong.
They remind me of that fellow on the westcoast who participates ^{occasionally} in

~~a~~ ~~laborer~~ strike, marching up and down the picket line , no matter what the
cause. ^{He is not a laborer and not active in any union yet} He carries a big sign that reads simply "SHAME"

Asked to explain himself, he answered:

"I figure this ^{sign} ~~poster~~ covers anything, and it gives me a feeling of
belonging."

religions trying to cope with evil, nonetheless we have no illusions about our ability of completely eradicating evil from human life.

The founder of the Jewish neo-mystic movement, Hasidism, to which

I already referred, ^{The} Baal Shem Tov, was once asked by a disciple how he could test a stranger or a young candidate for a rabbinical post who ^{had hinted} ~~somehow suggested~~ that he was of saintly character. ~~And~~

The Baal Shem Tov gave this kind of advice. He said, "...Ask him how he can ^{overcome} ~~forever triumph over~~ temptation. ^{once and for all} And if he goes on to explain to you how, and gives you a recipe, you will know that he's a fraud. For it is part of human nature to struggle on with temptation ^{until} the very hour of his death."

The beginning of wisdom then is a full realization of the great and persistent power of evil. The Talmud ~~gives us a~~

~~beautiful thought to take along on our way.~~ It says, "...In the end of days, God will slay the evil and its source altogether. ~~He will slay the evil in the presence of all the good people and all the bad people.~~

Now, to the good people, ~~to the righteous,~~ evil will seem

like a mighty mountain, ~~and~~ to the wicked, evil will seem ~~just~~ ^{just only}

like ^{a single} ~~one~~ hair and both will weep. The righteous will weep with

joy, ^{saying:} ~~and they will say~~ "How ^{could we ever overcome} ~~in the world were we able to subdue~~

such a lofty mountain? ~~How could we ever do it? And they'll~~

~~be glad with joy.~~ The wicked will weep with remorse and they

will say: ^{Why} ~~How come that~~ we were unable to subdue a single hair

like this? "2"

Rabbi Sussja of Haipol made it a habit to record on a little slip of paper everything he did each day. In the evening before going to bed he would take out that piece of paper read it, and often the writing would be washed away by his tears. . .



The Baal Shem Tov, was once asked by a disciple how he could test a stranger or a young candidate for a rabbinical post who had hinted that he was a saintly character. The Baal Shem Tov gave this kind of advice. He said, ". . .Ask him how he can overcome temptation once and for all. And if he goes on to explain to you how, and gives you a recipe, you will know that he's a fraud. For it is part of human nature to struggle on with temptation until the very hour of his death."



One of our Hasidic rabbis observed a colleague lacerating himself with confessions of guilt, crying out to God for forgiveness and reciting an endless catalogue of misdeeds and sins that he had committed. Finally, the rabbi touched his shoulder and said, "...Look here, if the broom rakes the dirt back and forth, back and forth, even all day long, the broom will not become cleaner."



At first sin is like a spider's web; in the end it becomes as thick
as a ship's cable. At first it is a visitor; in the end it becomes
the master of the house.

Midrash



Do you think you are obliged to repent only for transgressions involving acts, such as stealing, robbing, and sexual immorality. Just as we must repent such acts, so must we examine our evil feelings and repent our anger, our jealousy, our mocking thoughts, our excessive ambition and greed. We must repent all these. Therefore it is written: "Let the wicked forsake their ways, the unrighteous their thoughts (Isaiah 55.7)."

Maimonides, 12th Century



Turn About

Rabbi Nathan David Sidlovitzer, son of Rabbi Yerachmiel, said:

"We read: 'As far as the East is from the West, so far hath He removed our transgressions from us' (Psalm 103:12). When a man stands facing the east, he needs but a turning about to face west. Likewise a sinner needs but a slight mental turning-about to be far removed from his transgressions."

Tif. B., p. 9.



When you talk about and reflect upon an evil deed you have done, you become the captive of your thoughts -- all your soul is utterly caught up in the evil, for you are what you think. And then you are prevented from turning, for your spirit will coarsen, your heart grow infirm, and, in addition, melancholy may disable you. After all, if you stir filth this way or that, it is still filth. What is the use of weighing and measuring our sins? In the time I am brooding on this, I could be stringing pearls for the joy of heaven. That is why it is written: "Depart from evil, and do good (Psalm 34.15)" -- turn wholly from evil, do not brood about it, and do good. You have done wrong? Then balance it by doing right.

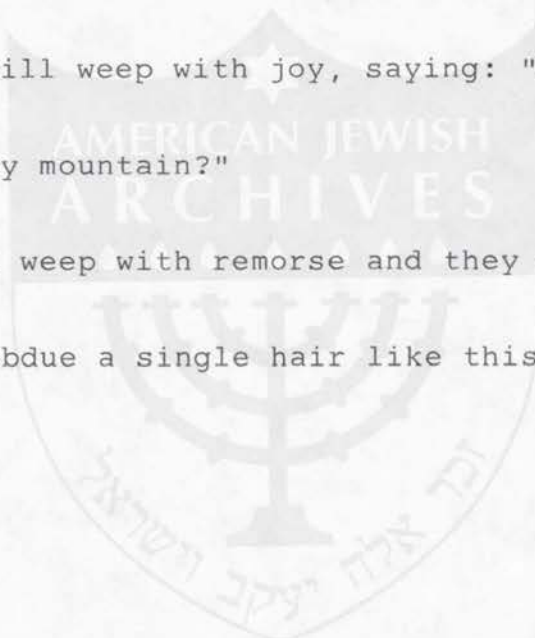
Chasidic, 19th Century

The Talmud says, . . . In the end of days, God will slay the evil and its source altogether in the presence of all the good and bad people.

Now, to the good people, evil will seem like a mighty mountain; to the wicked, evil will seem only like a single hair and both will weep.

The righteous will weep with joy, saying: "How could we ever overcome such a lofty mountain?"

The wicked will weep with remorse and they will say: "Why were we unable to subdue a single hair like this?"



From an Ethical Will

". . . . Never turn away from anyone who comes to you for help.

We Jews have seen more suffering than any other people; therefore we should care more. That which you give away, whether of money or of yourselves, is your only permanent possession.

To my son: I mention you first, not because I love you more, but because you will now be the head of the family. The girls may call this sexism, but I hope they will forgive me. Don't fail your sisters or your mother. Their tears are my tears. Money is only a tool and not an end in itself. Your grandfather taught me that a man should earn his money till the age of forty, enjoy it till fifty, and then give it away, that a man who dies rich is a failure as a human being. I say this because i know that your abilities will make you a wealthy man materially. But my real desire is that you be rich in heart and soul.

To my daughters: You are warmblooded. Jewish girls keep themselves clean, not because sex is dirty - it is not - but because

From an Ethical Will (Page 2)

the love you will bring your husbands should not be sullied by experimentation or dalliance. It has always been the Jewish mother who has preserved our people. I shall be content if you follow the path of your mother.

To all of you: Let your word be your bond! those mistakes that I regret most keenly are the times when I let human weakness forget this. I know it is hard to learn from the experiences of others, especially of parents, but if there is one thing I beg of you to take to heart, it is this.

Say kaddish after me not for me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave doesn't hear the kaddish, but the speaker does, and the words will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people.

God bles you and keep you. I love you.
Your father"

Return to Orthodoxy

H. H. H. H. H.

There is return to orthodoxy but not where you think it is

— not those who leave this or that tradition
in the spirit of change, of moving with the times

~~but~~ — they are Reform even when they put
into a new form some ancient symbol or practice
because Reform is openness to change

— ^{not} the return to orthodoxy is staged by those
who have become rigid, unbending unwilling to
change anything

Most guilty of this type of orthodoxy
are the so-called (classical) Reform members

who wince when you change a prayer, a melody
or even the size of the pulpit chairs

Those who have made yesterday's Reform practice a fetish
sacrosanct & replace any alteration or modification
with the hardness of the religious articles which
is prelude to death

Jewish Victorian Deficiency

We need to return to
Jud 13 in without labels

It is a very broad concept to accommodate
all variations in form
more or less traditional Jews -
~~any but~~ all are one faith in principle
differing only in degree of ritual
practice

But it's one faith

Judaism was liberal is & will be liberal
in presence of difference within.

Topics for future class

Evaluation of Reform:

- ① Did it fulfill its own hope - \rightarrow more vital Judaism & realization of global mission (Lutheran)?
- ② Did it ^{better} preserve Judaism by adjusting it?
Were orthodox opponents correct in ^{changing} Reform as gateway to apostasy?
- ③ Did it ~~destroy~~ ^{Neo Reform's return to tradition is best response} Jewish unity & respect of Jewish way of life? (Need of Halaacha & illustrations were rampant regardless)
- ④ What are permanent ^(a) Reform contributions?
Openness to new ideas brought about adaptation of new, more effective methods
Publishing organizations
Pedagogy (b) ~~Damage~~
Orthodox are now catching up rupture
- ⑤ Good or bad \rightarrow
Was it necessary, unavoidable?
(Yes, could have been avoided only by "authorized" reform under traditional auspices.)

HYPOCRISY

KASHRUT - Reform - Orthodox

:

HUMOR

The Late Mayor Jimmy Walker,
upon accepting an invitation to a Jewish
Banquet, said, "Unlike my Jewish
friends, I eat treif at home, but
Kosher on the outside."

Notes from
Henri Frenet's
Folle

Topics suitable for Deputized Teaching
Schauss. } The Jewish Festival
Passover

Doppelte-Polish
"Jude to Reform Judaism"

Criteria in Reform Ritual
& Ceremonies

- ① Intellectually acceptable (superstitions)
- ② Aesthetically " (Kropovitch-Schlager Tschick)
- ③ Must be "Jewishly Valid"

Dr. Sherman Gould

Should we have a Reform Code?
Problem of Revelation

Minkov vs Law in Judaism

Some of the Principles determined
The Union Prayerbook
(Should open up to left)

- ① All repetitions removed
- ② Eliminating references to angels, sacrifices
- ③ Shortening services
- ④ TRANSLATION

⑤ Abridgement of Torah Service
& elimination of Aliyahs
Orthodoxy ~~also~~ made changes:
eg. 36 fast days same time in
Judaism

Charge that Reform imitated
Christianity

Late Evening Service
Mixed Choir
translation
of prayers
Mixed Seating

Then, traditional Synagogue
after attaching in,
formed around, and
adopted the same changes

"Imitation is the sincerest
form of flattery"

Reform Practice is not
consistent "Consistency is the
hallmark of a little mind"

Began Seminar on Reform Judaism
by asking group 4 questions

1. When & Where it began?

2. What you think is its present strength?

3. What are major aims of Reform?
→ streamline customs // Change
→ stop the outflow // Reel struck

4. Achievements or demerits - the "good" or "bad" Reform has done?

Good

Effective Education

Halves

History

Better Attendance on Saturdays

Adapt Judaism to environment

Reform is the forward thrust of Judaism - growing edge -
progressive, shunning the present-day needs & viewpoint
Orthodoxy its rear guard - conservative, preserving the past.

Bad

~~Better~~

Enjoyed service

Arnold Finck's talk

① Direct Revelation literary
verbal transmission
of God's words

② Bible can't be taken
literary - It is revelation
as interpreted by each
man - each individual
must judge for himself

③ Bible represents a
search for meaning
and we may learn
from the "findings" of past

Reform is predicated
on freedom - but w. h. freedom
implies responsibility to
think through questions & decide how to act.
Dawson says Volpman says
No code - at least a guide

Reform Judaism is
a religion that requires
thinking

The orthodox has it
easy

The reformer has
a ceaseless task
to work out his own
answers.

We live in an age of
senescence quest. Security
against old age - illness etc.
Reform does not offer security
against doubt & difference of
belief. It is a challenge to you

- To use your freedoms
responsibly - i.e.,

to consider and
choose beliefs and
practices and affirm
an ethics that enables
us to live in fulfillment of
the best in us.

Refer to

Notrup Article

in Commentary
of Sept. 1959

Analysis of Reform Jew



My Reform Slogan

One basic point

① Judaism has always been

Reform

Continuous reevaluation

Messianism in the
"end of days"

② The TASK TO MAKE TRADITION
MEANINGFUL - TO SELECT, EMPHASIZE
which implies the Right to Ask, to Challenge

to translate, make prayer
intelligible - to resist magic
~~blind custom & ceremonialism~~

③ The restoration of the prophets
& ethical - Messianism

④ Interpretation into general
Community context ~~survival~~ of Jewish
identity

See folder and material saved !!

NON-MEMBER SABBATH: WHAT REFORM ~~IS NOT~~ IS NOT

Dispel the popular misconception about Reform Judaism

1. It is not a new religious movement, a sect, a party, or a denomination. Reformers often argue as though Reform was a complete break with the past.

Reform practice follows tradition. Both Reform and Orthodox practice follows tradition.

2. Reform is not a simple matter. It is not easy.

3. Reform is ANTI - Anti-Talmudic, Anti-Ceremonial, Anti-Zionist, Anti-Personal God, Anti-Rebels. Reform is not anti: Anti-Hypocrisy, Anti-Ignorance, Anti-Balance, Anti-Prophets, Anti-Intelligence.

Lecture Series: Feb 24, March 3, March 10

THE EICHMANN CASE: ① ~~THE LEGALITY OF THIS TRIAL~~
IS IT A LEGAL TRIAL?
LEGAL, THEOLOGICAL & POLITICAL IMPLICATIONS

① WHO HAS JURISDICTION?
Israel's (Moral) Right To Try Eichmann

② The Theological Issue: ^{Why do such monsters live?} why does God let such monsters live?
God & Evil. ^{where was} God ~~when~~ ^{when} 6 million ~~died~~ died?
The problem of evil

③ IS THE SPIRIT OF EICHMANN ^{STILL} ALIVE IN GERMANY?
IS NAZISM DEAD? The Neo-Nazis

B. Main challenge was historical change from ghetto
to interprol.

The weight of a 100% Jewish community
of the ghetto could no longer be relied upon
instead of direct or indirect compulsion -

attraction, voluntary loyalty had to be substituted

AMERICAN JEWISH
ARCHIVES

C. Reform Judaism - does less of the
dictating - laying down the law -

and more of the inviting, suggesting
encouraging & inspir. Setting Standards

The burden of deciding how far you'll go is upon you. ^{Some will be scrupulous about every practice. Others will continue to come to temple once a year.}
It does not place a finished outline of issues before you, but invites you to participate in a life-long search. study Reform rejects no one

~~The~~ An orthodox system of orthodox practice corresponds always
to an orthodox system of orthodox beliefs. But Reform

Judaism is a religion of the quest - seeking for new issues & Reform will be inclined to consider new practices.

Reform

①

Ceremonies not sacro-sanct

Aesthetic Reform - Clean up of superstitions
of swinging a live chicken sword your
head

Tashlik

Sitting on wooden crates as a sign of
mourning

Racing from peyzakash - too long!

② UNDERSTANDING - STUDY Translation of Prayer

15 REFORM A RELIG. of Convenience

Yes - it sees no value in understanding etc.
yet it is

③ The Ungodly Search for Holy Truth

Reform - not Reformed

for fresh
experience
a viewpoint

Need for "transfusion" from orthodox &
Conservatives

People
Ready

Reform is the Creative Vanguard
Searching for new ways

We need the reemergence of ^{traditionality} orthodoxy
making sure nothing is lost



WHO IS A REFORM JEW

See Wilkinson's article in AJ Rosh Hash, 1959



Reform • Liberal • Progressive Judaism



*its ideals and concepts
as set forth in the*

Guiding Principles of Reform Judaism

INTRODUCTION

For more than a century, Reform Judaism has played a challenging role in the American Jewish scene. It has insisted on the principle of change and evolution as vital to the preservation of Judaism. To express this principle at work in Judaism, it has created the American Liberal Synagogue.

While the first impact of Reform made itself felt in the modernizing of the Synagogue Service and the first evidences of the principle of change at work in Jewish thought were found in the revision of ceremonials and in the creation of a new prayer book for the Synagogue, Reform Judaism did not limit itself to the changing of forms and practices.

Since Reform Judaism was essentially a liberal movement, ideas and concepts were brought under the influence of the free mind. This process of demanding the interpretation and the reinterpretation of ideas has been a characteristic of Jewish thought through the ages. In this sense, Judaism has never been orthodox. Freedom of thought was allowed expression even at times when there was the most rigid conformity in practice.

Great movements in Judaism arose out of new interpretations. The genius of Judaism was always to be found in its response to new ideas and in its ability to harmonize with the progressive thought of every age. Maimonides, twelfth century Jewish philosopher, was the rationalist who made his interpretation of Judaism one that sought to glorify

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its philosophical reasonableness. The rise of Chassidism in the eighteenth century restored the elements of emotion to a central place in Judaism and under its influence, religion became again for the Jew a matter of the heart and not alone a concern of the mind.

Movements are the response of great thought to deep-felt need. Reform Judaism, a Jewish movement of the nineteenth and twentieth centuries, has sought and continues to seek to so interpret Judaism that it may meet the need of the Jew in these times. No basic concept of Judaism is abandoned, but the reinterpretation of Jewish concepts makes clearer their application to the living need. It is in this sense that Judaism has been reluctant to establish a creed, as it has refused to impose dogmas. It is for this reason that the important ideas of God, Israel, the Torah and revelation, man, humanity, ethical conduct, and hope for the future have remained in Judaism so real, even for the modern world, when many creeds and much of dogma seem to lose their relevancy.

In 1885, a conference of American Rabbis sought to express their interpretation of nineteenth century Reform Judaism in a Statement of Principles. Changing conditions of life and thought in the twentieth century imposed the necessity of reinterpreting Reform Judaism. In 1937, the Columbus Convention of the Central Conference of American Rabbis adopted a statement which it called "Guiding Principles of Reform Judaism". These are reprinted here, not as the "last word" in Jewish thought, but as an indication of the liberal, progressive nature of Reform Judaism welcoming change in both thought and practice as a means of keeping alive the great imperishable ideals of Judaism.

GUIDING PRINCIPLES OF REFORM JUDAISM

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

1. Judaism and Its Foundations

1. *Nature of Judaism.* Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

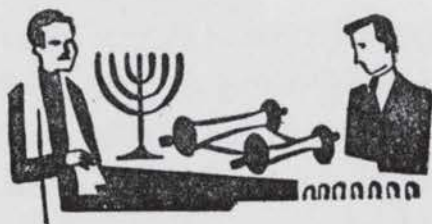
Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

2. *God.* The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its

creative source and mankind its ideal of conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. *Man.* Judaism affirms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, he is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

4. *Torah.* God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one age. Yet the people of Israel, through its prophets and sages, achieved unique insight in the realm of religious truth. The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the **Torah** remains



the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism.

5. *Israel.* Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of a common history, and above all, by the heritage of the faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition, a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people has lived. The non-Jew who accepts our faith is welcome as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

2. Ethics

6. *Ethics and Religion.* In Judaism, religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The love of God is incomplete without the love of one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized government exist in order to further these ends.

7. *Social Justice.* Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tyranny and slavery, of social inequality and prejudice, of ill-will and strife. It advocates the promotion of harmonious relations between warring classes on the basis of equity and justice, and the creation of conditions under which human personality may flourish. It pleads for the safeguarding of childhood against exploitation. It champions the cause of all who work and of their right to an adequate standard of living, as prior to the rights of property. Judaism emphasizes the duty of charity, and strives for a social order which will pro-

tect men against the material disabilities of old age, sickness and unemployment.

8. *Peace.* Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the condition of enduring peace. It urges organized international action for disarmament, collective security and world peace.



3. Religious Practice

9. *The Religious Life.* Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, synagog and school and in all other agencies that enrich Jewish life and promote its welfare.

The *Home* has been and must continue to be a stronghold of Jewish life, hallowed by the spirit of love and reverence, by moral discipline and religious observance and worship.

The *Synagog* is the oldest and most democratic institution in Jewish life. It is the prime communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with all Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and upon the Education of each new generation in our rich cultural and spiritual heritage.

Prayer is the voice of religion, the language of faith and aspiration. It directs man's heart and mind Godward, voices the needs and hopes of the community, and reaches out after goals which invest life with supreme value. To deepen the spiritual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and synagogue.



Judaism as a way of life requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals and Holy Days, the retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless aims and ideals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews to rededicate themselves to them, and, in harmony with all men, hopefully and courageously to continue Israel's eternal quest after God and His kingdom.

Adopted by the Central Conference of American Rabbis at Columbus, O., May 27, 1937.

ADDITIONAL READING

For further reading and information, the following pamphlets may be secured by writing to the New York Federation of Reform Synagogues, 838 Fifth Avenue, New York City.

Reform — Liberal — Progressive Judaism: What it is and What it Does by Rabbi Daniel L. Davis

Reform — Liberal — Progressive Judaism: Its Forms and Practices by Rabbi Daniel L. Davis

Twenty-one Questions and Answers About Reform — Liberal—Progressive Judaism: by Rabbi Daniel L. Davis

What is Reform Judaism? by Dr. Solomon B. Freehof

The following works are recommended and may be ordered from the Union of American Hebrew Congregations, at 838 Fifth Avenue, New York 21, N. Y. REgent 7-8200.


Judaism — A Way of Life by Dr. Samuel S. Cohon

Reform Jewish Practice by Dr. Solomon B. Freehof

History of the Jews in The United States by Dr. Lee Levinger

Additional information about Reform — Liberal — Progressive Judaism and the Congregations dedicated to its service may be secured by writing to the New York Federation of Reform Synagogues, 838 Fifth Avenue, New York 21, N. Y., an agency of the Union of American Hebrew Congregations.

necessity to let the dead past
be buried

See Jacob  quote "The Obligation
to be Liberal"
in back of Bulletin clipping
filed under Control of Anger

REFORM

Reform is not a DEVIATION FROM
but a VARIATION OF JUDAISM



PROGRESS - ORDER - CHANGE
REFORM

546

"The art of progress is to preserve
order amid change, and to
preserve change amid order."

A. N. Whitehead "Process & Reality"

Definition of Democracy: "orderly change"

most

Common Attacks on Reform

Slow Motion Conversion to Christianity

Assimilation

Relief of Conscience

AMERICAN JEWISH
ARCHIVES

Another Contribution of Reform

Seeing the difference between the
existing chief principles and
the local customs & manners
of a temporary environment

Wohl p. 234

Reform wants to be Judaism understood
Wants to communicate itself

JEWISH

DIFFERENTIATION

New Member Sobler

(Pepson)
"Jews to whom Judaism is
the religion they least
object to."

✓
THE SUKKAH: JUST AN ORNAMENT?

Reform

The story is told in the Talmud of a voyage made by some rabbis during the week of Tabernacles. One built a Sukkah aloft in the mast of the vessel, and another laughed.

But the scoffer was wrong, for the strength of Judaism lies in its power to rise above circumstance and to transfer to changed sets of conditions the religious emotions originally aroused in altogether different environments.

(more)

Reform:

New Times demand

New measures & new men

New Times

CHANGE

MRS. HENRY V. SEIDE,
Point Pleasant, N. J., writes:
"E. F. F. (June 29) will find
the lines, 'New times demand
new measures and new men;/
The world advances, and in time
outgrows/ The laws that in our
fathers' day were best, etc.,' in
the long poem 'A Glance Behind
the Curtain,' by James Russell
Lowell. As the lines in the query
are not consecutive, it will be
necessary to read some thirty
lines farther in the poem to
reach the others quoted."

REFERENCES

see J. E. article on
"BAREHEADEDNESS"

distinctive ornaments

under COSTUMES

in J. E.



Dr. Freehof's rejoinder

We need orthodoxy
as God's regular, standing
army - They like
a controlled, strictly
disciplined life and
they preserve thereby
the rabbinic learning
which Reform does not
yet do.

Until Reform assumes this
heritage, orthodoxy must.

Rabbis will devote themselves
more to studies, when explosive
growth & building fund subsidy

Ancient Israel
did not come to Sinai;
until after they were
liberated from being a mortar
and brick

"Al Tikke B'nayich

Elz B'nayich

Don't give us rabbis who
are builders but children
of Torah.

Reversal of trend
of diminishing Jewish
learning for generation
to generation

Bamberger

① Don't lament neo-orthodoxy
& Buber's existentialism,
but counter it with
conviction - reformulate
a more evangelical theology

② Ending: Refers
was strengthened pillar
of p. 30 on MWN -
We have not yet succeeded
in pillar of Torah & Aroka
but the future is promising.

FRIDAY
SERMON SERIES

THE BURNING ISSUES
OF AMERICAN REFORM
JUDAISM

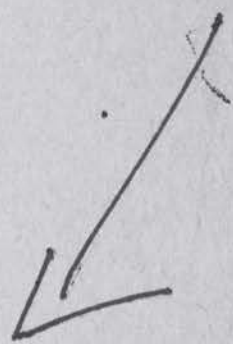


High Holiday Themes

The Best Genius
of Reform Judaism

Reform Judaism, What it Really is

Not the religion that asks the least
about the religion that makes a fresh start





..At East End Temple, N.Y., last June

Reform Sam Wolk welcomed Cantor Henry Rosenblatt to his pulpit to chant portions of the liturgy in memory of the cantor's late father, Yosele Rosenblatt, whose daughter is married to a former president of that temple

Bulletine Reform

Longest single

Request ever made in history of Reform was

\$ 600,000 gift to Union

Temple in Brooklyn

by Beate Nachman - 19 1955

Text for Reform

Remember not former things
nor pay heed to things
long past"

Is. 43.18

Repeat - repeat, practice Gabriel Semanette

High Holidays

Prayer

Repetition of laws of nature

Every thing that is important is repeated

Biologically - embryo repeats entire process of evolution, condensed in 9 months of gestation

The 4 seasons repeat - the sun rises & sunset repeat
because cosmic order is built on cycles.

Why Life & learning is repeating - SHAL and then shoft

pesch - literally "repeat"

In marriage - nothing remains identical

Marriage has to be renewed

faith - reaffirmed

Love & tenderness repeated over & over again

"tell me again you love me"

Repetition is not only pleasant but necessary

in all higher concerns of life, to reaffirm & boost

them against the ceaseless process of decay which

are it with whether or not you are conscious of them

Rhythm in music is repetition

Holy Cycle

Sabbath

- renewal & repeating of "the beautiful
sweet moments - the day our life together

Ritual

begun

Prayer

= temple attendance

Religious practices & ceremonies

not ornaments but life saving

services — means to give security

solidity, respect, purpose,

