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Yom Kippur sermon, 1977.

Yizkor Sermon
Daniel Jeremy Silver
September 22, 1977

The synagogue devotes a significant section of every service to the remembrance of our dead. Each worship ends with the recitation of the mourners' Kaddish and the reading of a yahrzeit list. On the last day of festivals and Yom Kippur we add a special liturgy of remembrance, hazkarat nesahamot, the mention of the souls. This liturgy is better known as yizkor - "may God remember" - the opening word of its most familiar prayer.

Historians of religion will tell you that the kaddish and yizkor took shape some fifteen hundred years ago and that they emerged from folk piety rather than scholastic theology. Towards the end of the Biblical period a marked change took place in popular attitudes towards the afterlife. Hitherto vague images about immortality began to harden. Sheol had been an indeterminate place. Heaven and the lower world began to be vividly described. People had happy dreams of the rewards that awaited and nightmares about the punishments. Some would be blessed eternally and others would be condemned. In Daniel, perhaps the last Biblical book to be written, we find these new ideas phrased clearly: "Many of them that sleep in the dust shall awake, some to everlasting life, and some to the reproach of everlasting abhorrence." The concept that when a person dies they are judged and that that judgement determines their place in eternity began to dominate Jewish life and the religious life of western man until our day.

The fate of the dead became an overriding concern. Preachers reminded their flock that each act is weighed, so be careful so as to be worthy of Heaven. The problem was the inconstancy of the human condition. Perfection belongs only to God. "There is no man so righteous that he sins not." How, then, insure our entry into

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Heaven? There were many answers: a good life; repentance before death; gifts to charity; acts of supererogation; and the popular faith added another form of insurance - prayers in behalf of the dead and charity given in their name were felt to be effective ways to open heaven's doors. The idea that prayer and charity can insure entrance probably became popular on the analogy of court life. Presents, bakshish, and formal petitions to a sultan were proven ways of gaining his favor. The worship of the Jew began to be filled with intercessory prayer. Fathers came to value their sons not only for their intrinsic merit, but because a son would say Kaddish for you and help your soul into Heaven. Yizkor took form in this world of simple piety and superstitious faith. The rabbis did not fully approve. Thoughtful texts survive which reflect the feelings of rabbis firmly opposed to the practice of praying for the dead. Hai Gaon, a head of Babylonian Jewry in the tenth century, argued that intercessory prayer was pointless since "only the actual deeds of a person during his lifetime count before God." But as is so often the case ~~in the~~, the people's will to believe and need to believe overwhelmed scholarly strictures about what to believe.

Opposition to yizkor ceased a thousand years ago when history gave this service a new and compelling significance. Yizkor came to stand for Jewish survival and community solidarity. The Jewish people have never been secure, but these past ten centuries have been particularly cruel. The millenium of pain began with the Crusades, when the soldiers of Christ, setting off to reclaim Jerusalem, proved their piety by killing all non-believers who happened to be in their way. The only non-believers in their way were Jews. As the Crusaders moved down the Rhine from Angevin England ^{AND} Norman France, the soldiers reddened that river's waters with Jewish blood. It was a brutal time.

What defense has the victim against such violence? None. He can only hope that those who survive will not allow the ugly deed to be forgotten. Haman wins

- Why do we fast, if thou dost not see it? 3
Why mortify ourselves, if thou payest no heed?
Since you serve your own interest only on your fast-day
and make all your men work the harder,
since your fasting leads only to wrangling and strife 4
and dealing vicious blows with the fist,
on such a day you are keeping no fast
that will carry your cry to heaven.
- Is it a fast like this that I require, 5
a day of mortification such as this,
that a man should bow his head like a bulrush
and make his bed on sackcloth and ashes?
Is this what you call a fast,
a day acceptable to the LORD?
Is not this what I require of you as a fast: 6
to loose the fetters of injustice,
to untie the knots of the yoke,
to snap every yoke
and set free those who have been crushed?
Is it not sharing your food with the hungry, 7
taking the homeless poor into your house,
clothing the naked when you meet them
and never evading a duty to your kinsfolk?
- Then shall your light break forth like the dawn 8
and soon you will grow healthy like a wound newly healed;
your own righteousness shall be your vanguard
and the glory of the LORD your rearguard.
Then, if you call, the LORD will answer; 9
if you cry to him, he will say, 'Here I am.'
If you cease to pervert justice,
to point the accusing finger and lay false charges,
if you feed the hungry from your own plenty 10
and satisfy the needs of the wretched,
then your light will rise like dawn out of darkness
and your dusk be like noonday;
the LORD will be your guide continually 11
and will satisfy your needs in the shimmering heat;
he will give you strength of limb;
you will be like a well-watered garden,
like a spring whose waters never fail.
- The ancient ruins will be restored by your own kindred 12
and you will build once more on ancestral foundations;
you shall be called Rebuilder of broken walls,
Restorer of houses in ruins.
- If you cease to tread the sabbath underfoot, 13
and keep my holy day free from your own affairs,
if you call the sabbath a day of joy

and the LORD's holy day a day to be honoured,
if you honour it by not plying your trade,
not seeking your own interest
or attending to your own affairs,
14 then you shall find your joy in the LORD,
and I will set you riding on the heights of the earth,
and your father Jacob's patrimony shall be yours to enjoy;
the LORD himself has spoken it.

59 The LORD's arm is not so short that he cannot save
nor his ear too dull to hear;
2 it is your iniquities that raise a barrier
between you and your God,
because of your sins he has hidden his face
so that he does not hear you.
3 Your hands are stained with blood
and your fingers with crime;
your lips speak lies
and your tongues utter injustice.
4 No man sues with just cause,
no man goes honestly to law;
all trust in empty words, all tell lies,
conceive mischief and give birth to trouble.
5 They hatch snakes' eggs, they weave cobwebs;
eat their eggs and you will die,
for rotten eggs hatch only rottenness.
6 As for their webs, they will never make cloth,
no one can use them for clothing;
their works breed trouble
and their hands are busy with deeds of violence.
7 They rush headlong into crime
in furious haste to shed innocent blood;
their schemes are schemes of mischief
and leave a trail of ruin and devastation.
8 They do not know the way to peace,
no justice guides their steps;
all the paths they follow are crooked;
no one who walks in them enjoys true peace.
9 Therefore justice is far away from us,
right does not reach us;
we look for light but all is darkness,
for the light of dawn, but we walk in deep gloom.
10 We grope like blind men along a wall,
feeling our way like men without eyes;
we stumble at noonday as if it were twilight,
like dead men in the ghostly underworld.
11 We growl like bears,
like doves we moan incessantly,

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when genocide succeeds and the memory of murder is erased. Martyrs become statistical footnotes in little-read histories unless their memory is kept alive. Those who survived the Crusader massacres were determined to remember their dead. How? What would be appropriate? Whole families had been killed. There was no one to recite the Kaddish for them or to stand up for them during yizkor. The Jewish people would do the family's duty and pray for the souls of the martyrs. Memor-buchs, lists of martyrs, circulated in the European synagogue and the names inscribed were read aloud during yizkor. Yizkor came to express the national will to live. A family could be murdered, but the family of Israel would not forget. Memory is the weapon of the victim. Yizkor rests on the faith that civilization will prevail. Decency, goodness, cannot be obliterated. Each of us dies, but the tasks we leave undone are taken up and continued.

These things do I remember; through all the years
 Ignorance like a monster hath devoured
 Our martyrs as in one long day of blood
 Rulers have arisen through the endless years
 Oppressive, savage in their witless power
 Filled with a futile thought: To make an end
 Of that which God hath cherished.

Yizkor binds us to our people and to corporate tasks. In naming our dead we make the silent promise to continue and complete what they began. We will not give Hitler a posthumous victory.

In our day yizkor has taken on still another dimension. We no longer take these prayers literally. Few of you came here to intercede for a loved one's entry into Heaven. You came simply out of love. Some of us believe in an afterlife. Others do not. Few of us are still burdened by vivid Dantesque images of Heaven and Hell. We look on such concepts as Heaven and Hell as medieval. For us death is peace - an end to the stress and anxieties of every day. For us death is the cessation of pain. Our dead are

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with God. The prayers this hour are for us and not for our dead.

Why are we here? Perhaps the most powerful stimulus to duty is the obligation of love, sacrifice and example which has been laid upon us by our parents, teachers and loved ones. Memory commands. We can dismiss another's reproof, but not their example. When tempted to compromise standards, we hear our parents say: no, that is not the standard of our family. We try to live up to the example of rectitude or charity which was set by a parent. Their causes and concerns become ours. Their patience with others and respect for another's decency warns us against manipulating or using people. Their lack of prejudice commands us to be colorblind. Our memories of their willingness to set their work aside and spend time with us forces us to take time from our busy schedule to listen to another's need and to respond to it.

Why are we here? Because our memories help us defeat loneliness. Childhood is full of people. The young are cared for and loved. Youth is a time of friendship. Adolescence is a clutch of intimacy. We marry. We form a family. We find a few good friends, and over the years, one by one, these are stripped from us. Grandparents die, parents, teachers and counselors of our youth. Friends disappear or die. A mate dies, perhaps a child. Age is a lonely time whose emptiness is compounded in our age of social mobility. Loneliness shrivels the soul. Memory warms the soul. Loneliness kills; but as long as we can remember, we are not alone. As long as we can summon up intimacies shared, conversations that enlightened, joys that transcended the ordinary, the memory of a protective arm over our shoulders, we are not alone.

Memory lightens the burden of life. The music of this moment is minor-keyed. Our thoughts are of death and of what has passed. The child who has never entered the synagogue tends to be frightened of yizkor. He fears yizkor will be a cold and anxious time. It is not. We leave this moment encouraged, warm and enhanced. Our

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memories are among our most precious possessions.

A final word. Many are tempted to look upon the memorial moment in purely moral terms. Our parents have placed the responsibility of family in our hands. Our teachers have left us the task of building civilization. Those who healed us bid us to heal others. Those who were patient with us demand that we be patient in our turn. The compelling example of those whose lives inform our own is infinitely bracing, but I would suggest that the basic message of this hour transcends the moral imperative; it is the ultimate truth of the significance of closeness, of family, of intimacy and love.

Few whom we mourn were truly saintly. All whom we mourn had their failings and foibles. As moral paragons many fail to meet the mark. The mere fact of death does not ennoble. Our dead struggled to lead a good life, but did not always succeed. Yet, we remember them with love. We remember in love all who were close. We love them despite their failings. We love them because they loved us. No more.

Let us go back a moment to yizkor's humble beginnings. Yizkor came into being because ordinary people want to help out their dead. Yizkor was born because ordinary people recognized that no one is perfect - no one could be that sure of entering Heaven. Yizkor speaks of love. Our dead were not saints any more than we are. Yet, they cared about us. They opened themselves to us and in doing so they gave us life.

I remember the child who told me, "I do not care if my father has operated and saved many lives. I love him when he is home with me." Let this yizkor remind us of the precious gift of self - of love. Yizkor stands opposed to the aggressive self-involvement of our age. It is good to achieve, but it is essential that we care, that we take the time, that we give of ourselves, that we turn to another, openly and easily. Yizkor suggests that the ultimate gift of self is not one of achievement or success, but

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is one of openness and feeling and caring and sharing. He who offers himself, she who involves herself, those who care are those who give life to the living.

Daniel Jeremy Silver



Yom Kippur
Daniel Jeremy Silver
September 23, 1977

Yom Kippur is a day of atonement - it shall be for you a holy convocation - ye shall practice self-denial. Such is the original law. When we first come upon Yom Kippur, the day of atonement, in our history we see it as a day of expiation and of purification. Inevitably over the course of the year the community felt that it had displeased God. It wanted to regain His good graces, to become again one with Him, and so there had been devised a series of formal rites, ceremonies, the act of fasting, the sacrifices of certain burnt offerings, the entrance of the High Priest into the Holy of Holies were offered a formal litany of confession. All of these ceremonies and rituals were deemed to be mysteriously effective in redeeming the good graces and the good will of God so a new year could begin. The people were at one with their God. Obviously of all of those ancient ceremonies the only one that remains with us is the practice of fasting. Fasting was in the ancient Middle East an act of grief and of mourning. To the peoples of the area it was a common custom when someone in the family died to fast, in that way to sympathetically participate in death. As this life was diminished so yours is diminished. His bodily functions are no longer possible to him so they are no longer practiced by you. You spoke of your love and you spoke of your concern, you spoke of the brief quality of your living now that someone important and significant and central to your life had died. And it was perhaps inevitable that the custom of fasting should pass over to these various rites of purification and expiation. to believe that there is anything like a natural occurrence. If the storms came and the tempest raged it was because those of us who suffered the storms had somehow angered God. If the enemy infested the land it was not simply a matter of political occurrence. He was ^{only} there because God wished to punish him. God's anger was aroused, God's anger was deadly and so the ancient peoples tried to placate God by simulating death and by fasting suggest to God the ultimate consequence if his anger is allowed to rage without being

reined in. Hopefully, seeing the living death God would be moved to turn back from his decision, to return to the human decree and things ^{would} again be right. Such is the ancient way and the ancient feelings.

Now historians have also told us that the rites of Yom Kippur, this day which is so precious to us, was one of the last to become a significant ritual among our people. It apparently grew in significance when the Judeans went into exile in the 7th century and were taken east to Babylon, Persia, and there they lived for many centuries among peoples to whom the questions of purity and impurity were of ultimate significance. The eastern religions looked upon impurity as the actual physical phenomenon, anything could be seen, could be felt, that one had to wash away the guilt. The gods had to be placated and they had in these various faiths led by the magii another very elaborate cultural ritual designed to purify the community so that they could again appear clean before their God. And these concepts of purification and expiation were brought back from the eastern exile by the Judeans and by their priests and they became central in the ritual of the Second Temple, they became central in the ritual of Jerusalem. But there was another tradition, the tradition the synagogue which we seized upon and made central in Yom Kippur which insisted that it is not the rite which is the way to appease God and to gain God's pleasure, but the rite that man, by doing the right, by following the straight and narrow, by obeying the rule of God, the law of righteousness, in that way and in that way only, at least centrally, does man do what God demands of him and ^{gain} God's favor. And this older tradition, which we call Deuteronomic or prophetic, was expressed in many ways and was set in opposition to these new ideas, these new cultic ideas which had been brought back from the eastern diaspora.

Our reading this morning from the scroll of Isaiah represents an oracle preached by a prophet of an older tradition. able to count all these acts

and ceremonies and rituals as somehow irrelevant and he tried to set out exactly the central significance of a day such as Yom Kippur. Is it a fast like this that I require, a day of mortification such as this, that a man should bow his head like a bullrush and make his bed on sackcloth and ashes, is this what you call a fast, a day acceptable to the Lord? Is not this what I require of you as a fast - to loose the fetters of ~~un~~justice, to untie the knots of the yoke, to snap every yoke and to set free those who have been crushed? Is it not sharing your food with the hungry? Is it not taking the homeless poor into your house? Is it not clothing the naked whom we meet, never evading a duty to your kinsolk? "The essence of God's law, the way to please God is by righteous living.

Now the minute you try to understand what are the laws which spilled from all the other religions of antiquity. By and large historians have tended to center their answer on the question of numbers, polytheism, monotheism, the many gods, the one God. Certainly, Judaism was the religion which was most concerned with the concept of unity, the unity of God, the oneness of God, the oneness ^{in the unity} of creation, the oneness in the unity of mankind, have we not all one Father, hath not one God created us all? " traditions of the Middle East, the faith and the religions of that part of the world, but while he recognized it many of these religions had some keen awareness, of validity, of an overarching oneness. They tend to speak of a high god, a pseudo-god who is superior to, whose power overreached those of all these other gods of the pantheons. And Judaism alone omitted, erased all the other gods. But there was a sense of oneness and it is in that that Judaism stands totally unique. The secrets of our tradition in Biblical times lay in this: rather than answer to the question of numbers, the answer that we gave to the question of this nature of God, to all other peoples the central attribute of God was power, the gods were powerful, and the power of the gods was unlimited. God's power was his own to dispense, whimsical if he wished it to be. The god could do what he wished to do.

As you know, the ancient gods were by and large powers of nature. There was a certain cycle, routine, system to nature, but there is also the erratic, the storm, the tempest, the earthquake, the eruption of the volcano. God's powers were unpredictable. And not knowing how to please the gods because God's power was unpredictable it was perhaps inevitable that the ancients would turn to ceremony, to magical technique to appease God, to try to regain His favor. But the Jews, too, looked on the essential attribute of God as power, God was omnipotent, but our God had restricted His power under the terms of the covenant. At Sinai He had offered the people a contract. He had spelled out what he would demand of them. If you are willing and obedient this is the rule and if you follow it it will be well with you. If you are disobedient and disloyal and you fail to do the right you will be punished. It is as simple and that. Here is the law, here are the terms of the contract. I, God, will not be arbitrary in My use of My power. I will not act unreasonably or unpredictably. You will know exactly what to expect and now the central rite which brings us at one with our God is no longer magical, ceremonial. It is very clear, if we turn our lives and direct them to God and to His law of righteousness it will be well with us. If we fail to do so our lives will be full of confusion and frustration and we will be judged accordingly. And so Yom Kippur becomes a day of atonement and of repentance, and the emphasis is no longer on the ceremonial but on the confessional. The emphasis now is on a rigorous self-examination. Are you satisfied with the kind of person that you have become with God who is satisfied with you. How would He judge you now?

One of the great documents which was written as part of this struggle between the old Deuteronomic prophetic tradition and these new ceremonial ideas brought in from the east was the book of Jonah. Jonah is, of course, the central reading of the afternoon and it is perhaps the best loved, certainly the most dramatic reading of all of Yom Kippur. As you know, the book of Jonah is not a child's story about a man who

was swallowed by a big fish and you begin to tell the story.

What is the book of Jonah? It is first and foremost a diverted answer to the question, what is the central purpose of Yom Kippur. Jonah was told to go and to preach against one of the great cities in the east where all these ceremonial ideas come from. Ninevah is a wicked city, according to Cod, and God is determined to punish Ninevah because of the wickedness of the citizenry. But when Jonah finally arrives in Ninevah and preaches the oracle of God which foretells the doom of the city, the people are frightened. They turn to the conventional rites of expiation and purification. They put on sack cloth and ashes, the ritual custome of mourning and they fast, perhapsⁱⁿ simulating their deaths the anger of God would be appeased.

Now the king of the city is a wise man. After all, he is the creature of the Jewish imagination and essentially he proclaims to the people what the prophet wanted these Hebrews people to understand about the purpose of a day such as Yom Kippur. And the proclamation is perhaps the central message of the whole book of Jonah. Yes, fast, let no one eat food, let no one eat water, do the conventional things, but beyond this each man from the evil of his ways and from the violence that is in his hands. Who knows, then, perhaps Cod will repent from the evil decree and return and be merciful to us. The emphasis of the book of Jonah, the message of the book of Jonah again is that righteous living is the key by which we please God and not incidentally, the key to a full and meaningful life.

Now, written as it was, I believe, to be a teaching and from that teaching the meaning of Yom Kippur, it is not surprising that the story of Jonah illustrates in almost every detail the nuances and the subtleties which ought to be in our mind on a day such as this. Jonah is told, as you will recall, to go and to preach against Ninevah. The Bible tells us that once the word of God reaches him Jonah rises up and flees. Instead of going north and east to Ninevah he goes south and west to the port city of

Jaffa and he hires himself a passage, a cabin, on a ship bound as far away from Ninevah as it can possibly get, to Tarshish, to Gibraltar. And I would suggest to you that Jonah is here a paradigm for everyone of us whenever we say no to duty, we all do. Whenever someone says I need your help and you say I have no time; whenever some cause appeals to us and we somehow cannot disturb our routine sufficiently to bestir ourselves for the right; whenever in our lives duty calls we say no, I don't have the time, I'm not inclined to do it, let someone else do it, we are Jonah fleeing from God. And when Jonah makes his passage and hires himself passage on the ship there is an interesting detail to the story. We are told that Jonah boards the ship and that he walks up and down

and then he is refreshed by the sea air and he goes down to his cabin and he stretches out and he promptly falls asleep into a deep and untroubled sleep.

a common misconception abroad that when we act unworthily our conscience will nag at us, that still small voice within will not let us sleep, but Jonah slept beautifully, and so do we, very often. And one of the unfortunate corollaries of all this romantic nonsense about the power of conscience is the fact that if we turn the proposition around we tend to assume that if we are comfortable with ourselves and satisfied with ourselves, if we sleep well at night we are somehow righteous and virtuous people by definition. Conscience, a still small voice, would that it were louder.

we set our goals in life, whatever they may be, we seek power or position or prestige or status or some professional accomplishment, whatever be the goals we set for us, towards that goal we direct every ounce of will and will can override conscience. We become determined to get to where we want to go and we have no time for the qualms and the doubts. If we want to get there we silence our conscience.

There is a strange often hurled in our land about a clear conscience. I heard again and again in the testimony of Bert Lance for the Senate Committee, I have

a clear conscience. And one of the things that always interests me, I never heard a saint say I have a clear conscience. Saints have troubled consciences, they are constantly troubled, they are constantly aware of the vast space between what they are and what they ought to be. They are sensitive, morally sensitive, to a thousand acts of omission, I am not saying of commission but of omission, we could give if we just had time to. A person who tells you I have a clear conscience means this, I think. I am successful, more or less; I have set my goals and I have towards them and I haven't broken any laws in the process. But those sins of commission on my hands, I almost lost money. Is that all there is to morality, not having broken the law, being worldly, being successful? Obviously not. Jonah slept well. Most of us live fairly decent lives. We obey the law, we do the right, we give to charity, we ourselves to a modest degree we are comfortable with ourselves.

How do we keep ourselves awake? How do we come awake to the whole range of moral and ethical responsibilities which truly are ours. There is an old phrase ^{loved:} which I've always through storms we grow. asleep and suddenly after some traumatic crisis in our lives looking back and then thinking, how could have I sleepwalked my way through life. Perhaps we were failed admission to some university, some social activity we wanted to enter. Perhaps we were denied a promotion. Perhaps we have worked hard in some corporation and suddenly been swallowed by a larger whale and there is no place left for us; perhaps we have loved and the love has not been requited; perhaps we have worked hard for a candidate and the candidate had not been elected; perhaps we sacrificed for some cause and the cause had not been successful. Through storms we grow. Somehow, after this kind of frustration, tragedy, we come to look back on our lives and how narrowly we have circumscribed our lives and we begin to wonder about all those other things we might have done, about all the other sensitivity which we showed in single-minded determination to each goal.

I had a man come to me sometime ago. He was in his middle fifties, hard working, a determined, able businessman. He worked for a corporation all his life. He had worked his way up the ladder of advancement; he had sacrificed time and energy, days, nights to the corporation, suddenly it had been bought out and there wasn't any room for him. Here he was, in his mid-fifties, he hit his head, he felt, against a wall, trying to get back into the slippery path from which he had come. We talked for awhile and he was determined to get back into that world, to prove himself. He was brutal and angry. And some few weeks later he was a totally different man. What happened? He didn't know, but he said, you know, rabbi, suddenly I became awake. Suddenly I began to ask questions about my life I hadn't asked for months and years. Why did I sacrifice so much for one thing? What had happened to all those hopes I had when I was a young person just starting out? What had happened to all that time I had not spent with my family, all that time I had not found to spend in my community? Certainly, there must be other things in life and now I my life, to reshape my life so that the rich living and also love and care and share and be sensitive and have some time for myself.

Through storms we grow. And Jonah, when he fell asleep a big wind came up, you will recall, a storm. Our ancients believed that when a storm approached it was because God was angry with those . Somebody on the ship had obviously angered his God and the ship's captain who made a census had asked each of the men in time, you know I have done nothing to displease my God and finally it was time to question the sleeping passenger and the captain puts his arm rather heavily around Jonah's shoulder and shakes him awake. And Jonah suddenly aroused from this sense of having walked the way of life his way, and there were all kinds of opportunities and dangers and some narrowly circumscribing what we do. A story, a hasidic story, a story the called the fate of .

This Hasidic master was a strange, mysterious man with a special way of looking on life, who lived in the eastern parts of Europe in the middle of the 19th century. One day this sage of was traveling from his village to another village with a disciple and as they crossed the bridge some of the peasant women began to pelt the carriage with stones. They were Jews and they had a few stones so let's throw them at the Jews. Naho Mendel was a man who had tried very hard to teach everyone that it is the life of the spirit that counts. The Jews to God and senses the propriety, the thickness of what he does than what happens in the cruel outside world to really reach . Naho Mendel turned to his disciple and said as he said many times before to others - these women are phantoms, the stones are phantoms, they cannot hurt you. From this day the disciple has many things and

 turned to the master and asked him a penetrating question: Are we not perhaps also phantoms? The master thought for awhile and he said no, not as long as we have ever had a genuine urge to repent. Some time in our lives, or several times in our lives, we have been able to look at ourselves critically, honestly, stripped of all of our familiar defense mechanisms. We've never been able to ask ourselves truly, am I walking the way I should be walking or need I redirect my way; need I - teshiva - means a turning back, a redirection of one's lives. Remember the words to be a repentance person when you're alive. I submit to you the basic question of this Yom Kippur, of any Yom Kippur, is, are you awake or are you asleep. We can be very active and still be asleep, asleep to the very best that's within you; asleep to a thousand ethical demands being made on you. Are you awake? Or are you asleep?

 How do you know? , but I would suggest to you one simple test, you can try them yourself, right now this morning. How did you react to the very special language of Yom Kippur? How do you react when the prayer book speaks of sin, transgression, perversity? Do you say to yourself, those words don't

apply to me; they're hard words; they're jolting words; they're medieval words; they perhaps fit the criminal, but they don't fit me. You and I are products of a generation that has been very easy on itself. Our fathers believed that there was : on Yom Kippur a great heavenly court and God was the judge and were all the officials of the court and there was a book and in that book was described all the details of our lives and the went out that day and the judgement is made this day in the court, who shall live and who shall die, who shall live a life of ease and who a life of harrassment. numbers prisoner in the dock I am sure that a thousand thoughts go through their minds, I might have done this, I ought to have walked this way, why didn't I do it, how did I get here? A thousand wishes were made by the prisoners, if I get out of this, believe me, it won't happen again.

Yom Kippur was an awesome day for our grandparents and their grandparents. It was powerful. It spoke to them of sin and of the of our lives, but we don't like to talk about sin, most of us. We talk about the personality. We talk about growth, the is positive, that's our motto. And so we never look at ourselves judgementally and when those hard words come down we shy away from them.

~~I would suggest that there is a good possibility that you're asleep because all of us are~~
because all of us are sinners, all of us. It's a sin to be callous and to be indifferent. It's a sin not to have time for our children or our parents. It's a sin not to develop our talents for our own pleasure and for the benefit of our world. It's a sin to be hard-driving and to elbow the others out of the way. It's a sin to be deaf and to be blind to the concerns of our city. It's a sin not to hear the cry of those who can hardly cry any more. It's a sin not to exert every energy that's ours for the common good. There are many sins, my friends, as there are moments in the day and days in the year for each of us. There

is always so much more that we could have done.

Are you awake or are you asleep? Can we allow the , the message, the meaning of Yom Kippur to pierce the rather carefully constructed hard shell that we've built around our souls and open us up to the possibility that God is angry with us, that our lives are not all that they ought to be. They're like Jonah, we've been going in one direction when we ought to have been going in another. Can we?

If we can honestly ask ourselves the penetrating, hard, searching question; if we are not so presumptuous or stiff-necked as to say before God, I have not sinned and I have not transgressed for I have sinned, then perhaps we can find the true purpose of this day which is to give us a new sense of promise and opportunity for what lies ahead.

Jonah is really . It's a as Jonah's everlasting courage confesses it is the true on Yom Kippur, it is because of me that this tempest has come. He knows that he has failed to fulfill God's responsibility imposed on him. And when we come with all when the world is suddenly no longer clean and clear

we find ourselves overwhelmed. We've got to ask questions which we're not used to asking

But there's no fish, the miracle of God's forgiveness which is to say very simply that whatever we are now there is the possibility of redirecting our energy and our purposes another way. The past has passed, but if we can recognize and learn from experience the limitations of the past, we can consistently, more sensitively, more cleanly, more in the days that lie ahead. The future is not fore-ordained. the kind of life which you will lead depends almost

entirely on you. Whether you speak the words of love; whether you have time to bend down and encourage the child; to offer yourself voluntarily without in the causes of your community defenders of Israel as they are beseiged in our world; when you fill your home with love and laughter and encouragement and warmth, if you live the good life, the sensitive life, depends on you. Are we ourselves ? No, not if you have ever had a true urge to repent.



פסח ושבועות פסח ושבועות

לכבוד ה' ושלום

פסח ושבועות פסח ושבועות

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descent - that over jobs were being, would be -
Perhaps setting no community means itself but
would select so numerous were we perhaps
shown as an increase of every force, as possible
just were provided - - and over the center
TACTIC can be ~~seen~~ as almost automatic
response to danger and can be seen as a
EFFECTIVE TECHNIQUE FOR securing the community's
SURVIVAL and SAFETY.

Survival and Safety.

Originally this was a description of
Sacraments - very small RITUAL ACTS of
mystery and mystery - The emphasis
was on the RITUAL - The emphasis
was on the mystery - The emphasis

Paul once said
 "I don't want to be a
Robertson living under that poorly name."
 The Robertson was Y.K. Robertson for
 the Robertson Robertson

The ~~location~~ in Y.R. ~~is~~
Ribana 1001 something ~~relation~~ public
party solid - Y.R. ~~was~~ ~~seen~~ in an ~~apparently~~
for man to change himself rules on to no
to change and no more

Forster was seen with a female

4

WRHS
declassified
as per [illegible]

AMERICAN JEWISH ARCHIVE



and they, too, ~~are in~~ ^{order in} ~~the~~ ^{you can't} ~~be~~ ^{and}

Newton's law of ~~attraction~~ of the universe

8. epitaph moved forward along Sea Trade Dr. -
- Y.K. may be the present or the future of purification
probably to be the sphere of human nature of purification
more to follow but these further moves are
to polymer and

The returns brought back a very good explanation
the quantity of samples from and at least a collection
for the attending copies of samples from a number
of samples -- some of the samples were in the

~~arranged~~ -- on the
person of Judith & K was too familiar -- & surely
too good arrival Paul Teller -- No, it is
not as much discovered by the man who
was succeeded by a great first & more - and
to tell us what.

found out a little more about the
and for which you have been all over
mostly with a purpose but to find some
know that results are of course - more

END

June - sent to the good section
 strawberries up N. road to purple ~~the~~ down

6
d the citizenry's
because the members, who he found came
at the same way, he needs Shake up the
community and the uneducated think - they
put on SAME cloth and ask and Part - they
being and the Familiar and Time Tested after
of Recruitment - These Formal and uneducated come
[who are NOT all the CHOICES of a well trained Jewish mind]
been of great benefit of our Key but and as before
the INADVERTENCY of the Automated and NAVY
CONOMIAL ADDITION - The key comes a key as
presenter confusing conflict - Let no be be
EATON - Let no watch be drawn - but odds
the crucial moral exponent Let each turn from
the riched NOSE of the ways from the violence
That is in the lands April 11 - the know -
perhaps - but will then , report
The key see in effort problem - Y.K. - a
the psychic hinders in selected it - and - the
specific hinders others it - Positive and
Prevalence - The key then see Report - Do 18
from the above near 218 - to turn back - to
relate to the report my - and the key.

the number of synagogues between Sunday & the
Sabbath of Y.H. were the number of the Sabbath of Jewish.
There is high number from the now closed and
Jewish Temple - THE EFFICACY OF ALIENATION LIVING -
The Jewish people are not as the exclusion of the first but
as the will of man supported by a disposable
Cash.

The will of Jewish people and amalgam ^{unmistakable} ~~unmistakable~~
the same element of Jewish - the source left
proposed them under the way of is central. It
does more. The way of Jewish element is central
the will of man supported by a disposable

Jewish people are strong of Y.H. leaders and
many of its substitutes and newcomers. We just
need Jewish as an unmistakable soon running
away from his duty. And he has been to go

to newcomers and to purvey last will of distinction.

"BUT JEWISH ARE TO PLEAS", instead of leaders

But to newcomers, Jewish leaders Went to the

port city of Japan under the will of distinction

a boat sailing on from many from his duty

as possible

Journal stands for all who say No! to regimentation
to help - to community service - to causes - to
anything and everything unless it is in immediate
personal benefit.

You need not work with children - paint -
write the great American novel - The
Journal - you say make a living - Keep
you open to new ideas

You need not: you let needs champion of
social justice - can use well
be an effort to be an agent
of social justice - the
Journal - you say - what is this - now
one will approve my effort

You need not: Journal is needed, new
ideas are needed - you feel
that you need - you say -
you know - the Journal
you say: What will be your contribution
For - I can do any great thing

We need many activists!
and they are needed -

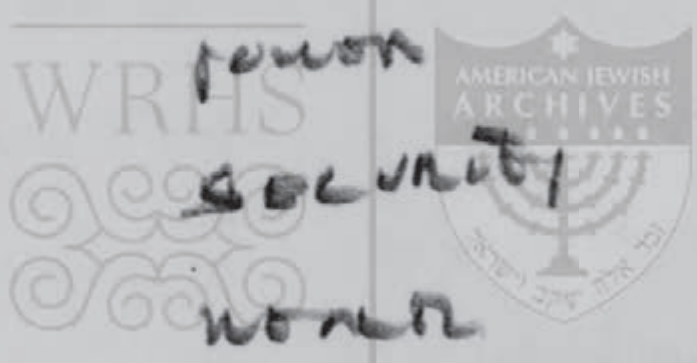
When your bounded car was turned on for many
from duty as he would go, he was not at all troubled
by his defection. The next day he was simply cast forward
boundless love, goes down to his cabin, 5770240
out, and feels purring and ready to sleep.

There is no more resolute nonsense about
that is complete that when we are at last, we
your conscience - yes at last - I give you day
gentle under right - - The boundary of the
idea - of course - is that when you sleep like
a baby and are comfortable with yourself
your life is valuable - responsible and
virtuous one.

To be sure there are some of my
sensitive conscience - your conscience -
a few saint - - but most of us live
easily with various moral insensitivities -
which we call "a clear conscience" - many
desires conscience which has enjoyed a
measure of peace, played his game and not
committed any damnable crimes - There
who pride a clear conscience may
be models of saintliness on a moral

SENSITIVITY. I am sure Paul Jones sleeps
comfortably. I know he opened a good deal
of a clean conscience - after all who
one was away in his bank - His bank
know - He knows he has good intentions and
is now in a position of power to help us
all through there.

Conscience can not ~~be~~ silenced by a
Determination, which was for an end on
some good - position



we will not accept overriding or
silence we still will move - we began
EFFECTIVE WONDERFUL by putting the truth
SENSITIVE part of our human nature
to sleep

A clean conscience

defined 10

What we call

~~the same~~

"

~~some of them~~

~~of success~~

~~attorney of America~~

~~the same~~

~~was a~~

~~SAINTLY~~

~~Don~~

~~non~~

SCANDALITY

of KOTIK

Mander made in the terrible suit -

an intense - brooding man made in the world

in his own mysterious way, one day, it was said,

he ~~was~~ ^{had} made a discovery to a mysterious being

in the world a bright pleasant woman before to

Other stories and the same

HAB NO FEAR



AND NOT A SINGLE WORD, THE SPACES ARE NOT

STORIES - They are more phantoms [unclear]

to go with the collection of the world in and

only ~~but~~ the man of justice

has been seen silent, the man

thoughtless less of the stories than of the world

thought - might not not also be phantoms

"NO!" he made answered "no"

could he have at something had a

coming into the present

The usage to report

2218 - ~~Report~~ - ~~Things~~ you did around -
anything you do & value - Reasons self
explanation as to why you do them and
were also / consider and with them / sleep walking

Souls

are you convinced or convinced?



You think you're ^{sleep} Awake - active - but
you're just so ~~stupid~~ walking - a phantom
man - being used by them infected ones
perform under an of cells and under.

She had been disgusted by his attention -
he was ATTRACTIVE - ATTENTIVE - over and on
her rows - stupid - and after which he would
get - frail - present reminded her - but she
had not been - until one day he would
say - There was some more to go -
"Ruler, I'd be just but there would be more
cell under - if you would
wonder for a hour"

He was a bit stupid - a hard day -
successful business - passion - hard -
determined - then one day he was going to
walk for - when ladder of power he had
so determinedly climbed and built out - within
months he was let go - suddenly over 59
he was sent in the cell "Ruler, I will
my girl see and - in the first time you
I asked to - For what? I had scraped

intensity, sensitivity, fairly — for what?
2nd in circles now — 2nd in Q's — now 2
have many

Through it we know

as to how some may — finally, last. The search
bless — the ship was undamaged. The ship's captain
at some point entered final's cabin & stayed
for some time, no accident occurred but
natural cut astir — however — storm —

was no motor accident but
the first search party
person in group — the captain wanted to
know — Jewish was the reason for storm —
but says that

Though some are given — we know that some
have been sleep — others seen as confused
and suddenly full of

So there is other way to shake ourselves
— to stop being phantom people —

Yes one, — the powerful spirit of Y.K.

For ~~an~~ order Y.K. was on provision day -
needs the power to strike them without any
bribe or any judgment - & the House Committee
on the House Committee Order and Order - & the power of
a committee - with that and a rule shall do
the rule to be enforced and shall be enforced

Children your age 1 month - and find the
children unreasonable - We wanted to be appealed
so positively - You wanted to be appealed
about human development and the unfulfillment of
personality - WPHS UNIVERSITY ARCHIVES 1944-1945

There is a test to be made
Y.K. has the power to state your complaint -
to state your objections - Then do you want
to Y.K. send your objections - IN - Thank you very much
Respectfully - congratulations

Do you say that and are to
hand - too long - medical rules
are unreasonable - I have seen unreasonable
and no real rules - After - your
my - Beamer - Yours to be successful

- respect - but you are to ~~show~~

The system is possible of use and
a suit is provided for the use of
any one individual - but also for use by
the teacher - as every student -

might not be planting

NO, AS LONG AS WE LIVE AT SOME TIME
HAT A BONDING LINE TO AGENCY.

loaded at various hours - intervals -

Yes you are successful, but when in
 the conf. and after
 covered about ~~frank~~ ^{need}, ~~and~~ ^{in the} ~~and~~ ^{will say each}
 even hunt, and ~~and~~ ⁱⁿ ~~and~~ ^{important} ~~and~~ ^{can be made}
 short - time

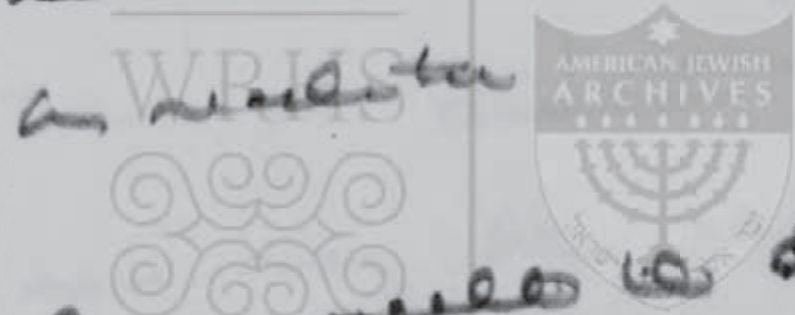
[illegible]

Letter to Y.K.

We are not in possession and
stuffed as to by before the test
now we usually return placed and
series - I really believe
sired.

See in a deliberate standing of your request to have
to one

See in the understanding of supplement matters
leave + to understand matters



See in supplies needed to search of your in
age - because leave as see
may see understand search a
your time

See in leave for the understanding and leave
at see to see - see name -
to see leave see future

There is a see for see -
The see see see - a see see

The ~~entire~~ ^{entire} house - owned of course
also ~~possessions~~

The household ~~things~~ ^{things} ~~have~~ ^{have} ~~been~~ ^{been}
here since the ~~beginning~~

~~the~~ ~~house~~ ~~will~~ ~~only~~ ~~be~~ ~~in~~
near to the ~~house~~

They ~~will~~ ~~be~~ ~~in~~ ~~the~~ ~~house~~ ~~and~~
~~be~~ ~~in~~ ~~the~~ ~~house~~ ~~and~~ ~~of~~ ~~the~~ ~~house~~

The ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ - No ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~
and - but ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ - ~~the~~
and ~~only~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~
and ~~only~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~

That

That ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~
is ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~
up - The ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~
and ~~only~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~
and ~~only~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~

The ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~ - The ~~house~~ ~~is~~ ~~in~~ ~~the~~ ~~house~~

but a few days ago my mother -
as staying in her - up to you
of me can ~~not~~ but you can see me
misdirected - We in fact can - but a
Reported can - We can still make
us to know

It is now too late

Letter to Father

"I know you because I have been to
love you"

~~After~~ Then on the 2nd - Early night
But we can reach - perhaps a
job - to a new series of trials - remember

