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Rosh Hashanah, 1980.

The Rabbi's High Holiday Sermons

Rosh Hashanah
Daniel Jeremy Silver
September 10, 1980

Rosh Hashanah is known in the Torah by a number of names. Perhaps the best known of these is Yom ha-din, the Day of Judgment. Originally, the idea seems to have been that God ~~annually~~ judges His Creation on the anniversary of Creation. The ancients believed that this world had been made, would be destroyed and a new world would be ordered into being. Each anniversary of the first day was a day of fear and trembling to know whether this creation matched up to God's expectations and would be allowed to continue.

Over the centuries our people elaborated a folk myth based on this concept of Yom ha-din, the Day of Judgment. In it we were asked to conjure up an image of the Heavenly Court. God sat as the presiding Judge. In turn each mortal was brought before the bar. A ministering angel read out from a ledger in which was inscribed the record of each life in order that a sentence might be pronounced which would determine each person's fate for the next year.

Sentence was not immediately pronounced. Judaism is not a fatalistic tradition. The purpose of this parable was not to convince us that our fate was sealed; but to encourage us to develop strict ethical disciplines. We were asked to use our imagination and conjure up the image of what it would be if we stood in that court before God and someone actually read out an unvarnished chronicle of our lives, free of the excuses, rationalizations and justifications with which we normally embroider our diary. Presumably, we would recognize clearly the gap between how we had lived and how we ought to have lived; and, moved by remorse and contrite, we would resolve to strengthen the moral discipline of our lives. God's purpose in the U'netaneh Tokef judgment drama was not our punishment but our reform. These themes are beautifully summed up in one of the grand hymns sung during the High Holidays: "On Rosh Hashanah it is written. On the fast of Yom Kippur it is sealed; who shall live and who shall die. Who shall be brought low and who shall be exalted. But repentance, prayer and righteous living can avert a harsh sentence."

The rabbis illustrated these classic themes in many ways. A favorite story of mine tells of an otherwise little known Hasidic rebbe, Mordecai of Nadvorna. The story goes that on the day before Rosh Hashanah Mordecai saw his cantor hastening to his study. "Why are you hurrying?" "I must set my prayers in order. Rosh Hashanah is tomorrow." To which the rabbi replied: "The prayer book this year is the same as it was last year. Better look into your deeds and set your life into right order."

Mordecai of Nadvorna lived in the shtetl, which is to say that he lived in a coherent cultural world. The Torah was the sole curriculum of its schools and the halacha regulated the pattern of people's lives. When the rabbi told his cantor: "Set your life in right order", the cantor knew exactly what the rabbi meant. Community standards were clear. Each knew what the other meant. But the times have changed. If by some miracle I were to find one of you hurrying home on the day before Rosh Hashanah to set your prayers in order and we had this same colloquy, you might well say to me: "Set my life in order? Order. What order? What is the precise right order by which I should govern my life?" Our culture is fragmented. There is the religious school and there is the public school. There is the home and there is the street. You can turn on the media and hear in a few hours a whole range of conflicting attitudes justified. There is no longer a clear understanding of what constitutes the proper way.

In large measure we have grown used to the prevailing confusion. We were born into a fragmented culture and have lived among changing styles of life and changing relationships since birth. Generally, we manage to cope with our children and grandchildren when they adopt styles of life which are unfamiliar to us and even with our occasional urge to break out of long-familiar and conventional patterns.

Last year, as you know, I went on a sabbatical. I was away from our familiar world for about half a year. When I came back I was struck rather sharply by a sense that the prevailing confusion had deepened and had led to a paralysis of will. America seemed no longer to be able to act. A lethargy was abroad in the land that

I had not been conscious of before.

I came back during the primaries. No one seemed excited about any of the major candidates. None of them seemed able to lift up a vision of the country that could give us pride or purpose, or to describe a realizable program which would allow us to resolve the many problems which face the nation. I came back to a grumbling and complaining community. People were putting down the candidates and the political process.

I had heard it before but now I was struck that so many had resigned themselves to the role of a spectator. People seemed to be treating the campaign as a game. It was as if they were watching a baseball game or football game on television and enjoying the clash of the two teams. It didn't bother them that the words that were being spoken by the candidate had been written by somebody else to entice our vote not to affirm the candidate's position. Many seemed intrigued by the technical skill of the professionals who prepared sixty or ninety-minute spots for television. Their game plans were evaluated and graded and points were given on technical proficiency. What I did not find was any sense of outrage at the patent hypocrisy of the process and little sense that the consequence of this contest would affect all our lives. We watched one primary until the vote was taken and then went about our business until we could watch the next contest several weeks later. It was like Monday night football. Every week another game. Our question was which team would score the most points, who would garner the most votes. There was no sense, really, that what was happening was of utmost consequence to our future. We were spectators. If nobody could tell us exactly what was the right order for the country we would watch but not participate. "I'll show them. I won't vote."

This lethargy, this paralysis of the will, seems to be America's dominant key mood. Our embassy was taken in Teheran together with fifty-three hostages. What was our response? Nobody had a satisfactory plan, so we satisfied ourselves by listening to someone intoning nightly on the news: "This is the 312th day of captivity", and went on to other things. We had become a spectator.

When Mr. Castro opened his doors and dumped on our shores some whom we were delighted to welcome and others whom we did not want, no one had a plan. So we watched the news. We did nothing. We were spectators.

When the Russians invaded Afghanistan our response again was a spectator's response, a negative response. We would not send our athletes to the Olympics.

When Iranian students rioted in our streets no one had a plan so we watched critically the riots and the police restraints. We were spectators. Passive. Lethargic.

Passivity is a strange mood for a country that prided itself once on being a can-do nation, and for a people who delighted to call themselves pragmatic - 'present us a problem, we'll find a solution. We're up and coming, on the way.' Not this year. We watched inflation. We watched unemployment. There was no 'New Deal.'

One symbol of the year for me was the man I met this summer who told me that he was playing golf every day because there was no point of going to his factory. There was no business. He had resources. He also had laid off half of his employees. But he was not out there pounding the streets, looking for business. He had accepted passively the recession.

When lethargy and disorientation are abroad you can be sure that the country is going through a difficult passage. In this mood people cry out for a strong hand at the helm. They want someone whose energy and confidence will make them feel that he will bring them through. Better a false hope than none at all. In a strange way it is fortunate that the man who occupies the White House is a man who would look awkward seated on a white horse.

But America seemed not to be searching for a leader. We did not seem to have even that much active energy. Indeed, such movement as there has been these past months has been inward, a turning away, a search for the immediacy of religious experience. This is the aim of Christian evangelism. The born-again are abroad in the land. An immediate experience of God can be transforming. At the least such an experience can make you feel that your tradition is the right one and that its

decencies will help keep your balance through confusing times.

Traditional evangelism put its emphasis on experience rather than on action and was politically passive; but this year the ranks of the born-again spawned, a right-wing Christian Evangelical Movement of some power whose professed aim is to reestablish a national sense of moral order. They are determined to staunch the confusion, what they call the permissiveness, of our society, and to return our communities to older and stabler values. Unfortunately, the most politically active branch of this revival-oriented community which calls itself the New Majority, tends in its activities to be relatively indifferent to traditional constitutional safeguards and guarantees of personal freedom. Their plan is to overcome the eroticism, the materialism and the permissiveness of American society by imposing an older order drawn largely, it appears, from a rather romantic nostalgia for the order which existed in small-town America at the turn of the century. This movement seeks to defeat the Equal Rights Amendment. Why? So that women will know the nation encourages them to take their rightful places as wives and as mother. It demands that all homosexuals be removed from the public schools and from government office. Why? That children shall have only acceptable role models. It demands that prayer and Genesis be taught again in the public schools as symbols that the schools will teach Christian values rather than secularist ones. They want to Christianize the public school curriculum, though they use the word more in a cultural than in a religious sense. They are for marriage, parental responsibility, honesty, discipline and the word ethic, and they want to make sure that library shelves are full of books full of good standards and moral uplift.

In many ways I sympathize with those who cry out against the indecencies of modern life. Modern life is vulgar and discordant. The city is violent. All of us have felt in our souls the temptations of self-indulgence and the lure of a life free of restraints; and most of us have known or loved someone who was swept away by one of the permissive tides of our times.

But Puritanism is not the way. Watch and ward societies will not work in our pluralistic society. Nineteenth-century, small-town American life does not provide the noble model it is held out to be. There was the right side of the track. All blacks and the poor were on the wrong side of the track. Christians controlled the town and Jews knew their place. There were a few of great wealth but most were without social welfare or there was no support besides alms for those who were thrown out of work. Some of the formal ties of family were stronger, but many believed that morality involved the double standard. In any case, we cannot turn back the clock.

We should have learned from Prohibition, if from nothing else, that you can't impose moral order from above even when moral order is needed, at least not if you prize your freedoms.

I spent part of last spring in a well-ordered society. I assure you that if a member of the Communist Party of the People's Republic of China were to say to any citizen of China, 'set your life in order', that citizen would know exactly what the Party member meant. Everybody has a place and everybody is in his place. He is indoctrinated in the right order at school. He is reminded constantly of the right order by the media. If he steps out of line the Party cadre in his commune reeducates him forcefully. I was in China during a time which the press described as a period of liberalization. If by liberalization the press meant no more than that millions of people were no longer being forced from the city to the countryside by the forces of the Cultural Revolution, they were right. But if the press meant that the Chinese people were free in the slightest degree, they were dead wrong. The poster walls were no longer. Some poor fellow who had been running a small mimeograph in a basement in Peking and had published a broadside or two of minor complaint against the government was sentenced in a televised trial to life at hard labor. There was little freedom in this society, indeed, new rules were being promulgated to keep Chinese away from foreigners and foreign ideas.

Shall our response to the confusions of our time and the consequent lethargy

and loss of will be an enforced moral order? I hope not. Such an order can be imposed only at the price of certain freedoms. Another way to escape from lethargy is to accept a degree of disorder, of freedom, as part of God's will. We little think about it, but God built disorder, freedom, into Creation. Rosh Hashanah celebrates creation. At Creation God made each species according to its kind. A lion is a lion is a lion. A lion is a creature of instinct. There are tall lions and small lions. There are brown lions and tawny lions, but a lion always will act in a certain way. He can't do otherwise. Adam and Eve were created singly. Each of us is created with a unique gene pool, unique talents, and with the ability to master our instincts. We have judgment and we have will. God would not have created this area of freedom for man, I firmly believe, if He had not been satisfied that we could handle a large degree of disorder, if He had not known that out of freedom and disorder civilization would develop. Color Russia gray; color China blue; color the West every hue of the rainbow. Here we have the clash of ideas, the clash of costumes and the clash of customs; and out of the mixing and mingling comes the new ideas and perspectives out of which we build civilization.

Disorder is part of life, but obviously there have to be limits. Freedom and license are not synonymous. If God created man in a condition of freedom and disorder, He also gave us the instruction, the Torah, which would enable us to live successfully and peacefully together. The Torah does not present a blueprint of utopia. The Torah does not say: these are the kinds of schools you must have; these are the kinds of political structures you must organize; this is the kind of culture that must be developed. What the Torah presents are Commandments, mitzvot, the obligations of human life, the standards by which we can take our freedom and use it constructively. It is a rule for a people on the way. As a matter of fact, the Torah stops with the death of Moses on the far side of the Jordan and describes Jewish history only up to the point when Jews began to settle in the Holy Land. The Commandments govern human relationships. They do not prescribe fixed and immutable goals.

The American Academy of Arts and Sciences produces a quarterly magazine which they call Daedalus. Each issue is devoted to a given theme. This summer quarter the theme was 'The End of Concensus', which was their way of describing the end of the sense of coherence in American life. The editor, Stephen Graubart, wrote in his introductory essay: 'We find ourselves overwhelmed by problems. We seem suddenly deprived of the capacity to imagine or construct vital new institutions or to revitalize those already in existence.' Graubart attributes this lack of will and the inability to imagine new institutions to what he called "our moral disarray." I respectfully disagree. With the exception of a few who have been carried away by radical ideologies most of us know exactly what are the correct and proper standards of human behavior. We know what the Torah teaches. We know what the Ten Commandments are. We know that we must respect ourselves and show equal respect for others. We know that we must be stewards of the gift of life, careful stewards of our talents, and careful stewards of the gift of the good earth. We know that we must fulfill ourselves and at the same time be useful to our community. We know that our word must be good and our work must be sound. We know that we need to be generous, empathetic and sympathetic. We know what is morally right. It's not a failure of knowledge that we suffer from but a failure of will. We are waiting for somebody to come along to tell us exactly what we must do. If a rabbi says to us: 'Set your life in order'; we tell him: 'I don't know what the order is and my ignorance excuses me from doing anything. I don't know the right political solutions for these times, so I won't vote. I don't know what America should do about its international affairs, so I won't read the newspapers. I'm no economist so I'll play golf.'

When we were twelve or thirteen few of us knew what our lives would be like. At that age I wanted to be a fireman. I could not have laid out for you a blueprint of my life. Life is an unfolding. You begin. You go to school. Ideas strike you. Talents suddenly develop. You begin to discipline your talents. You meet certain people who encourage you along certain lines. Opportunities present themselves and

suddenly you're in life; but you have to begin.

What is true of the individual is true of the society. There is no solution to the energy crisis, but the country must make a beginning. We can turn down our thermostats and buy smaller cars. We can encourage government expenditure for research into new energy sources. There are a number of things which can be done and, somehow, once we begin, once we are in motion, solutions present themselves. But you must be in motion. Nothing happens if you stand still.

If I were to offer any motto for the new year it would be the first words that God spoke to the first Jew, Abraham. He told Abraham: Lech lecha, get going." Don't sit around grumbling and complaining. It's not the candidates' fault. Get going. Unconsciously Abraham must have said to God: 'where should I go?' Show me a blueprint. Give me precise directions. God does not. He told Abraham only: El-ha aretz asher ar'echa, "get going and somehow along the way you'll find out where I'm leading you." We have to begin without knowing our final destination or even many of the way stations.

So far this sounds almost as if there were a Vince Lombardy's locker room lecture: "when the going gets tough, the tough must get going." But God did not leave it there. The sentence continues: "get going, somehow along the way you'll discover where you're going, and whatever you do, every day of your life, He-yeh veracha, "be a blessing." I'm not advocating pushing people aside or plunging headlong into life. Not at all. I'm talking about serious concerns with the serious problems of your life and of national life and about sensitivity to the consequences of your decisions.

You are not a blessing when you get going and push others aside. You are not a blessing when you manipulate others out of an urgent desire to be successful. You are not a blessing if you're so eager for profit or pleasure that you forget your children or your spouse. You are not a blessing when you twist truth and go back on your word because it is to your advantage. You are not a blessing when you complain about our elective system and do not involve yourself in the civic life.

You are not a blessing when you manipulate others to your personal advantage and assume that your needs are paramount. Get going. Be a blessing. Be a blessing the whole day. Many who are useful public citizens have home lives which are disasters. Many whose home lives are full of love and decency are disasters as public citizens. The demand is for a full engagement of your energies.

Get going. Set out on the way without knowing everything about the way and be a blessing.

Let me add a word as a rabbi. I am struck by the fact that we have learned about the importance of reenforcement in almost every area of our lives except the most important. No one would dare to play the piano public^{ly} without having practiced and perfected the program. No athlete would attempt to win a race without having practiced for days before the meet. Even a competent professional organizes his time so that he can read all that is new and relevant to his work. We have to keep abreast. When we try to break bad habits we value the reenforcement of those who, like us, are trying to control an unwanted addiction. But when it comes to the spirit and conscience we think that the lessons of childhood are all we need and that we can live effectively and sensitively without reenforcement.

I am quite convinced that one of the reasons so many seem to be paralyzed, lethargic, is that they have run out of steam. Yes, we went to Sunday School, but that was a long time ago. Now we find ourselves out in the world and, more often than not, confused. A hundred voices have come at us with a hundred different ideas. We have found ourselves in unexpected situations. Yet, we walked on believing that the few moralisms we learned as children and an occasional coming to High Holiday services would carry us through. No one gave us a road map and many gave us conflicting directions. We were misled, seduced, and simply confused until we lost our way.

One of the reasons we have become lethargic is that we have simply run down. When we were children we learned all the lessons about good and bad, about right and wrong, about the Ten Commandments, about what we must do. Then we went out into the world where we were bruised, confused, enticed and seduced. Out in the world

any number of conflicting messages came our way. We tried many values. One thing we did not do, most of us, was to develop a routine of worship, home observance, and Torah study which would allow us to touch base from time to time and to remind ourselves of the basic standards Torah teaches and represents. The religious life, worship, home observance, Torah study, were not invented by rabbis or priests or ministers to keep themselves employed. These disciplines exist because we require moments when we can touch base, remind ourselves of the right and the good, and think over how to be right in a particular situation.

In every synagogue there is an ark. In every ark there is a Torah. In every Torah there are the Commandments. Right and wrong do not have to be spelled out for you. You know what they are. You know what the Torah represents. Just being here reminds you of it. But how many minutes a year do we spend in disciplines such as this which remind us of the moral and spiritual foundations of our lives, and which allow us to pull back from the world which is pulling us apart by returning into a coherent world where we can pull ourselves together again and become whole?

We need from time to time to come home again. Most of us live in the world of future shock all but two days a year. In on Rosh Hashanah, out on Yom Kippur, is an old story among Jews. We almost take perverse pride in our lack of piety. Let's forget the word piety. Let's talk about character. Let's talk about our ability to act responsibly. Let me say it simply. If you want to be more active, more responsible, more sensitive, more generous and more aware of your possibility as a human being, then come back from time to time and touch base with the tradition's teachings. Keep yourself together. In university courses we define religion as that cluster of ideas, institutions, hopes, rituals and myth which allow the human being to pull his or her life together and give it a sense of meaning. That's what religion does for you. It allows you to pull together the fragmented parts of your life. It gives you a sense that you're standing on solid ground. You learn again that what is right is right; that it is important to speak the truth; to love; to live up to

your marriage vows; to be careful in the upbringing of your children. These are the critical virtues. That is what worship, Torah study, home observance, can do for you.

Life is not a spectator sport. Life is always difficult, but it is particularly demanding in an age like ours when so many options and opportunities exist and so many moral decisions must be made because all the structures by which we organize human relationships are in flux. But there is absolutely no reason to feel sorry for ourselves. Most people on earth would gladly exchange places with us. We are citizens of the freest country on earth. We are citizens of the most prosperous and powerful country on earth. Every opportunity is there and freedom is ours. The one thing that I discovered, as I said to you when I first came home, was that I did not find a single person out there who would not willingly have exchanged their passport for mine.

Yes, there is future shock. Yes, there is confusion. Yes, our children say things we do not quite understand and we are not sure that we approve of. Yes, we feel the blandishments of prosperity and of indolence, but you know what to do about it. You have known the rules all your life. Take your life in hand. Discipline yourself to be active and committed. God never promised you leisure. God has provided you a worthwhile challenge. Take it. Don't complain. Get going. Don't ask me where you are going, I don't know. Get going. And whatever you do, every day of your life think of others, add to the sum total of human happiness. Be a blessing.

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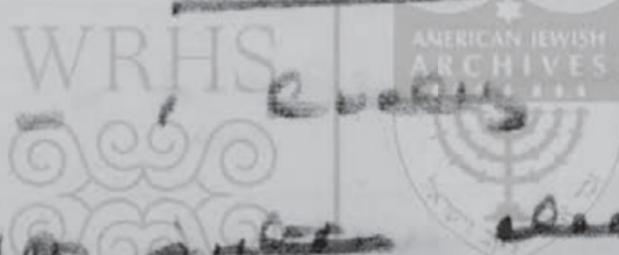
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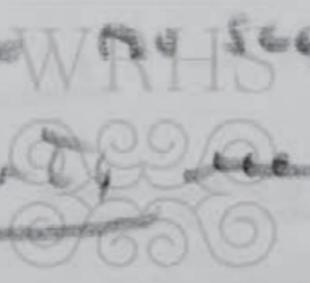
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