



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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Untitled sermons (at Temple Beth Torah), 1952-1954.

One of the charges that has been repeatedly hurled against religion is that it subverts men's attention from very real economic and social problems by promising ~~me~~ in return for political submissiveness a larger share of the beatitudes of the hereafter. This was the substance of Karl Marx's contention that religion was one of the major factors which retarded the ultimate and final revolt of the masses serving as it did as an opiate which dulled the senses of the oppressed to the evils which surround them and which could be corrected only by coordinated self interested action.

It can not be denied that various faiths have at times played such a social role. Hinduism provided until quite recently a sanctified explanation for the horrible inequalities of the caste system by maintaining that man was born into his class because of his sins or good deeds in some previous existence and that by living well-even the most lowly could expect in their next incarnation to rise in the social scale. Christianity has in this area been ambivalent. It has what I would term a Paulinian aspect which emphasizes 'render unto Caesar the things which are due unto Caesar' and which has always concentrated on salvationism and theology at the expense of any real interest in the problems of the political arena and the market place. But Christianity has in it also a prophetic Judaic strand which emulated Jesus taking the whip to the money changers in the Temple at Jerusalem and which has always seen to it that a wide and civilisationally all important channel of social protest has flowed side by side if not commingled with the mainstream. We need only think of Bishop Oxnan and Bishop Shields to realise how the church today tolerates alongside its tendency to conformity voices of genuine prophetic stature.

Judaism too has had its moments of unexalted failure of nerve when it denied reality in favor of Messianic pipe dreams. We are only human. Privilege and fear play the same role with us as in the makeup of all other men. But for the most part Judaism does not lend itself easily to class propaganda. Our central drama is not theological-a saving God dying for our sins- but

an historical account of quite ordinary human beings struggling to achieve physical and spiritual well being -which are after all common denominators in the lives of all men. Abraham needed the courage of a free man to wrench himself from the comforts of his father's home when his new ideas made life there intolerable. The Exodus is the great drama-the first such drama in history- of a people seeking to escape serfdom that they might establish a state which promised both definite civil rights and spiritual discipline. Judaism was given form by men -the prophets- who were moved to social protest not only by a love of God but also by a love of men ; and by men-the rabbis, the Pharisees, who first among all the people on this globe understood that faith in universal and not the preserve of a priest class. The school free and public-the synagogue open to all and in which all may take an equal part stand as the institutional reminders of this actionistic, this worldly, democratic orientation of our faith.

Our Jewish heritage is steeped in non conformity. Jewish history comes out of the uncertainties of myth with an act of rebellion and social protest. Passover commemorated that rebellion and escape. Its presence as a major holiday in our religious calendar is a purposeful reminder that wherever we may be in time and space we must as Jews ever and again pause to consider the implications of this imperative of freedom loving and freedom living. For with us freedom is an article of faith.

What does freedom mean to us? Merely the prisoner leaving his cell? Israel breaking the fetters with which Egyptian taskmasters bound him to his work? Surely this is one possible meaning. But many people find that liberty is a more terrifying state than the assuring regularity and the comforting lack of responsibility of servitude. Israel was freed from Pharonic tyranny but how often during the hard desert wanderings when food was scarce and water unavailable did they grumble against their leaders who brought them from the warm fleshpots of Egypt into this trying and terrible wilderness.

The slaves life is regulated and has a measure of security. The

freemen must accept responsibility for his actions and travel ^{and his courage as his staff} an uncharted road with his mind as his guide. Is it any wonder that though all slaves dream of freedom as the prisoner does of escape-and though they all must feel a heady sense of exultation when they first walk about at liberty-as Israel did when lead by Miriam they sang hymns of praise to God on the far bank of the Red Sea--nevertheless reality comes to the newly freed man as something of a shock. He realises that there is never complete freedom and irresponsibility- that would be anarchy. There is a harshness to reality even ^{thus} for the free man ^{can not escape}. Man needs society and its laws, Paradoxically we can be free only when we accept certain restraints.

Freedom is then a matter of degree and of mental predisposition. It needs to be both a physical and a psychological reality. The free man has internalised certain attitudes towards life- he is self reliant, spiritual courageous, willing to accept responsibility, eager to do more in this life than just live. Freedom demands a psychological predisposition towards self trust and social ^{PROTEST} ~~justice~~. Men have maintained their spiritual freedom even under adverse conditions. But you need to have at least a modicum of political liberty or at least some experience with free living before men are capable of such decision and altruism. There is a popular truism that man's mind is inviolate-that misery and oppression can break a man's body but not his spirit. This belief is I am afraid a fancy of men who have never experienced the brutalising and bestialising affects of torture. Our age is far advanced in the sadistic arts. No one who has had the stomach to read some of the personal accounts of life in the concentration camps or in the Prisoner of War compounds in Korea should doubt that even the most integrated and mature person can be reduced to animality in which he will with jungle cunning scheme for weeks to get an extra bit of food or warmth.

Servitude deprives men of their humanity. The generation of slaves which fled Egypt was unprepared for building a decent home in a new land. The constant murmurings against Moses and Aron, the Golden Calf, the

rebellion of the sons of Korach, the fearful report of the spies convinced God of that. They were doomed to wander forty meaningless years in a trackless ~~wasteland~~ wilderness until a new generation whose spirits were unbroken and whose spiritual reservoirs were unjaded would arise who would attempt the crossing. How many millions of men exist still today who have only the most rudimentary claim to anything besides the right to be born- to produce and reproduce- and to die. Men who have not even reached the first rung of the long ladder which leads from political freedom to spiritual freedom ^{from} ~~xx~~ self awareness ~~xxxxxxx~~ to unselfish ~~xxxxxxx~~. social concern. xxx

There must be a measure of political self esteem, of hope, a minimum of encouraging cultural stimuli before we can begin to think at all of a free mind.--if Passover ^{is} means anything to us- it must mean this--that all men, Jew and non Jew, White and black and yellow and mulatto have a right to walk on this earth as men and not as beasts. That where this is not yet the case, we who are more fortunate must bestir ourselves in their behalf. In this area there can be no compromise. As descendants of slaves we can have no truck with tyranny either of the left or of the right. As descendants of slaves we can not permit ourselves the luxury of smug indifference. Tyranny is ~~isxxxx~~ wrong whether it threatens ~~of~~ our families or is a living reality to a small yellow skinned native in ~~either~~ ^{China} ~~Cina~~ Proper or Formosa. Apartheid is an abomination whether we are on the right or the wrong side of the tracks and is equally to be condemned when it is practised by escape as in Hyde Park or by repressive legislation and ruthless exploitation as in South Africa. The spiritual evil does not recede because of a difference in degree in practice.

When we work to achieve political freedom we must begin with the problems of our own nations. ⁱⁿ These we have the greatest stake ~~in~~ and can do the most about. We must protect the civil liberties of all men-even those with whom we disagree most ^{completely} ~~fully~~. We must continue the drive towards desegregation not only by pious words but by active participation in civic

groups dedicated to a stronger organic community. We must prove our words by our deeds and not tremble to send our children to desegregated schools nor pride ourselves on our racial tolerance while we still live in a segregated residential area. We must act in all matters as educated intelligent voting citizens of our land who take time away from our other interests to improve it political, educational, athletic, social service, and economic tone.

Our help even in matters of national and international policy must be direct and tangible. It is fashionable today to decry apartheid, the caste system, Arab feudalism, French imperialism--but such talk is mostly self pleasing on our parts unless we are of those who contribute to Jewish, Quaker, Unitarian, and other charitable overseas ventures, unless we are among those who are educating ourselves and our neighbors to the human values involved in UNESCO, the WHO, Point Four and other such programs, and unless we are among those who have learnt to consider the problems of our foreign policy in terms of basic human needs and not simply in terms of how cheaply we can persuade inferior peoples to lay down their inferior souls in battle for the defense of our superior way of life.

To escape from slavery, the Jews of 3,000 years ago had to bestir themselves physically and spiritually. It requires courage and grit to leave familiar ways and espouse often misunderstood cause--but if Passover is to have any meaning beside affording an occasion for family festivities--it is that it sounds each year this toxin call that in the battle for the right we must be up and doing 'proclaim ye freedom unto the land unto all the inhabitants thereof.

To preach freedom and teach its ways and meaning to others we must believe in it ourselves. We in America pride ourselves in being a land of free men. We have national sovereignty and a long history of civil rights. Recently however, some of our own citizens have been moved by certain tendencies in our national life to ask the question; "Are Americans still approaching their problems both domestic and international, with the

psychological responses which we would expect of free men? MR Archibald Mac Leish, poet and scholar, former Librarian of Congress and currently Professor of American Literature at Harvard College phrased this question in this way:

What is in question in this country is the survival of the "American confidence that men can shape the future...that history is made by men and not men by history...that a free people if it possess the virility and the inventiveness and the daring, can choose for itself the kind of world it wishes to live in and then create that world.

Mr. MacLeish spoke these words in connection with one of the recurring outbreaks of preventive war jingoism which is so despicable in a country based on the essential dignity of all ~~even~~^{men} ~~of our enemies~~. He feels that such outbursts show a failure of nerve on our parts- a loss of faith in ourselves-the substitution of the slave's concern with the present for the freeman's concern with the future.

It is not simply a rhetorical device this question as to whether America is living up to its heritage of freedom. There are unfortunately many signs that we are deserting the actionistic, idealistic, pragmatic, trustful, courageous, loving ~~and~~^{STANDARDS} ~~and~~ of a free nation for policies which are based solely on fear and for a national character which is distrustful and self tormented.

Are we today Israel in the desert grumbling about the difficulties of the present ~~not about the future but~~ asking for a return to inadequate ways left far behind? Certainly fear plays an inordinate role in our psychology. Fear of Russia and of atomic power which we to our everlasting shame ~~showed~~^{showed} ~~showed~~^{could be used in war} to the world even "civilized" men ~~were not above using in warfare~~. Fear is a concomitant of all life. The free man accepts it, makes his decisions and move on. We have to a degree become paralysed and fixated by it. In international policy we have masked our fear as bipartisanship by which we mean that we are so unsure of ourselves that we can not risk even honest criticism-certainly in the name of bipartisanship we have allied ourselves with every known non Communist dictator and tyrant in the world, we have rearmed an unrepentant Germany and Japan, and

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have allowed all our wonderful dreams of the immediate postwar period for reeducation, denazification, wholehearted cooperation with the UN, economic aid to the peoples of backward areas ~~(rather than to their feudalistic governments)~~ to go by the boards.

Domestically we have made our decisions in an atmosphere charged with fear and mistrust. We have allowed the big stick of guilt by association and guilt by allegation to silence many who were uncertain of our present policies. We have allowed groups to define loyalty on their own terms and publically and without fear of reprisal attack and defame all those who did not meet these qualifications. We have allowed the name bearer and the turncoat and the informer to become public heroes (at least until Henry Matusow showed us dramatically what unprincipled liars the whole tribe consisted of). We have permitted citizens to inflict the indignity of loyalty oaths on their fellow citizens. Communities have allowed self appointed protectors of the public minds to drive books ~~from~~ its library shelves, teachers ~~from~~ of its school courses ~~out~~ of its curriculum--even Little Red Riding Hood, Robin Hood, and the Girl Scout Handbook have been subject to such attack.

You could make an interesting psychological study of this jingoism. How it grew out of the tensions of war and of a war that was no war where the citizens needed an emotional outlet for their tensions--needed active participation and a feeling of sacrifice--This was denied them and they became filled with feelings of guilt and inadequacy. You could explain the special appeal of this attack to certain groups ~~trained~~ ^{by training to react} either in a parochial concept of authority or simply ~~not trained at all~~ ^{did not react} a recrudescence of the native Know-Nothingism ~~which~~ ^{which} inferior school systems have allowed ^{to} to grow unabated, in America.

There is much more to it of course, but I am sure that you recognize the symptoms:

parochially in a particular concept of authority or simply not trained at all by that native American Know Nothingism which we have allowed inferior schools systems in many parts of the US to perpetuate.

Whatever the cause ~~is~~ I am sure ~~it~~ recognize the phenomena:
~~unpopularity~~, the current popularity of official religion, loyalty oaths, Lattimore, Ladijinsky, Ammie Moss, Peress, the Smith Act, the McCarran Immigration Act, the Attorney General's ~~illegal~~ subversive lists, the American Legion Americanisation committees, the Broyles Bill, Security Clearances, Passport withholdings, political anti-Communism, the unwillingness of many Americans to join committees for whatever purpose, our present apathy on political issues, the attack on the various foundations, the resurgence of an American First party - and as the King in Anna would say 'etcetera etcetera' and so forth.

The question we must ask is this - Has this recrudescence of the bondsman's fears irremediably put to flight the freeman's heritage and courage. Passover tells us that whatever answer we give to this question we must at least throw ourselves in the breach. Common sense I think tells us that if we and our fellow citizens will only bestir ourselves a bit more the pendulum can swing again in more healthy ways

In the last few months only

- 1) The discrediting of MCC * less than 2,000,000 signatures
- 2) The Lattimore acquittal and the Ladijinsky transfer
- 3) The Discrediting of the Foundation's probe
- 4) The Bar Association Study with fund of the Fund for the Republic
- 5) The Clearing of Col Vrhess and the issue of censorship
- 6) A grant of $\frac{1}{2}$ million dollars from the Fund for the Republic for a study by Professor Rossiter of Cornell on the real effects of Communism on American life.
- 7) The statement of the Chicago Bar Association on the Broyles Bill
- 8) The increasing concern of even conservatives like ex Senator Harry P. Cain of Washington once a MCC supporter on the Permanent Investigations Subcommittee with the guilt by association the necessity of proof by the person challenged that his employment is consistent with the best interests of the US.

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9) General toughing of position on all fronts by those concerned with civil rights and orderly procedures.

What can we do-

- ✓ 1) If we hear slander or guilt by accusation-unsubstantiated demand proof
- ✓ 2) Keep our schools free of such pressures
- ✓ 3) Keep informed
- ✓ 4) Keep distinction in mind that freedom demands courage and in not si

Try to make it better / 11/11



Penitential Season

Dear Friends: This Sabbath, the Sabbath of return or Sabbath Shuvah was one of the two occasions during the year on which the rabbis of old were accustomed to address their congregations. (The theme for this discourse was fairly well established. It must deal with sin and repentance, atonement and amendment - that range of ideas particularly appropriate to this season.)

How these rabbis must have cherished such a moment. Here was their opportunity to point up to the people what they had observed to be their failings and faults - wherein they had not served God properly - and for which they must now make amends. It must have been tempting to devote these few minutes to a cataloguing of errors and to castigation. Certainly no rabbi was leader of a faultless generation about whom he could feel as the Bible does of Job, *that they were whole-hearted and upright, men who feared God and performed no evil*, and so, subject matter was never lacking.

Yet, it is interesting to note that our sages expressly warned the preacher against being overly critical. They advised him, *not to act as a prosecuting attorney against Israel, determined only to prove that they were guilty. On the contrary, he must always be temperate in his judgments. He must never forget the many fine things men do; that most lives are not basically evil, but good; and that as God does not hold lightly all the fine and noble acts men perform, so, too, he, the preacher, must not be tempted to dismiss these without mention.*

Psychologically this is sound advice. You will know this to be true if you have ever tried to argue with a person who is violently opposed to your point of view. He has an emotional reaction against all you say which prevents him from being influenced in the slightest by any arguments you may produce. ^{He} ~~Does~~ call this a mental set or an emotional block. ~~Say-~~ If you criticize and up-raid a person, he will raise his mental defenses against you, and except for being angry with you for your criticism, it will have no other effect upon him,

however sound your logic. In fact, he may even react negatively; that is, by becoming even more recalcitrant, like a much-punished child who derives some perverse joy from flaunting the commands of his parents. / Indeed, if such a scolding produces any results, they are most likely to be unhealthy ones. For it has a demoralizing and shaming effect on a person. It makes people feel that they are somehow inferior beings, that they have shown themselves to be particularly weak. We say that people who suffer from such emotions have an inferiority complex. This means that they feel they must go through life apologizing for themselves. They feel insecure and so, are often afraid to make decisions, and they are so self-effacing that they sometimes are unable to realize to the fullest their capacities and talents.

It is well, then, ^{for their sakes - yours} when you are taking stock of people, to be sure to see the whole picture. It is well not to be ^{overly} ~~only~~ critical and to remember that we are all human beings, fallible, certainly, even weak at times; but that most of our impulses are good ones and that if we sin, it is seldom with malicious intent. In fact, whatever others may tell us of our faults, our conscience has usually let us know long before. / This does not mean that where barbarism and brutality and meanness show themselves among men, it should not be pilloried. Indeed, as James Russel Lowell once put it, "The capacity for indignation makes an essential part of the outfit of every honest man." I merely mean to say that with the average person - the normal person - you and I - the only way we can be convinced is through calm, undogmatic reasoning. And a man to be able to counsel and advise a person wisely and with any effect, must have ^a full view of life - one in which neither the white nor the black are out of proportion. / For who of us is so wise and perfect that he will refuse sound advice if it is tendered in the proper spirit? That is why we came here ^{Today} ~~tonight~~ - for advice on how we could lead ~~healthier and better lives~~. All of us need counsel. All of us need to have charted for us the ultimate goals of life so that we can make our own decisions

in light of this knowledge. All of us will listen to that advice on the art of living which our forefathers, ^{766 ad. write} in their wisdom, drew from life, if it is ^{and if we are tempted} but presented to us in the right way. ^{Even God did not unmercifully upraid Samuel.} Indeed, the Bible tells us ^{and he} even God was wont to begin his admonitions ~~to Israel~~ with the words, ^{507 2 11 14 15 16}
Come now and let us reason together.

It is important not only in the art of persuasion, but in all life that we not be predisposed to find fault and indisposed to seeing the better points in everybody and everything. Consider, if you will, how it can affect your work. If, from the first day, you complain about the hours, the drudgery, the routine, you will never derive any satisfaction from it and will go through life surily — working, only because you must, supremely unhappy. While if you withhold judgment until you have experienced the satisfaction of doing or of creating or of putting across a successful idea, the tedium will soon be forgotten and your work, instead of being an unavoidable bore, will become a continuous challenge and a source of real pleasure.

What is true of your work is true also of your associations with men. The ideal way to live is to throw open your world and invite people of many and varied interests into it. You can then delight in exchanging with others ideas and in making new contacts. You will derive ~~the~~ pleasure in doing things for others and having them do favors for you. Through companions you can enjoy a real enthusiasm for living and have life's horizons broaden immeasurably. But a man who can see nothing but the weakness and faults of people, who never takes pains to cultivate ^{NO ONE} ~~them because they make an unfavorable first impression~~ ^{CRITIC FOR HIS MEASURE UPTO HIS HIGHEST STANDARD}, will never know these joys. He repels people and they are repelled by him, because his dissatisfaction with life communicates itself to others and no one likes a companion who destroys the enjoyment of whatever is being done.

How can you overcome this tendency to hyper-criticism? The philosopher who wrote: "Never criticize until you have complimented a person," offered good advice. ^{ALWAYS} Look for something nice to say; it is surprising how easily it will be

found. Then not only will you not hurt others' feelings, ^{AND NOT} ~~you will~~ be what is commonly called a "kill-joy", but you will be surprised how much your own enjoyment ^{OF LIFE} ~~will be~~ increased. I might suggest also that if you lack friends because you can find no one who lives up to your standards, it would not be a waste of time to set yourself before a long mirror, and pretending that you are meeting yourself for the first time, ask yourself, "Do I possess all those qualities I demand of others? If I were a stranger, would I cultivate my own friendship?" I think it might have the desired ^{resulting} effect.

What is true of your life and your work is true also of your relation to Judaism. If you think of membership in our faith only in terms of the disabilities it imposes on you, the minority status with its attendant lack of security, the minor discriminations which hurt sometimes our dignity and self-respect, the extra duties and responsibilities which membership in the Jewish group entails - if you see only the darker side of the picture, you will be predisposed against finding the many values it has to offer. It will but be a constant source of aggravation and dissatisfaction, one from which you ^{CAN NOT} ~~desire~~ above all else to escape.

But if you follow the rabbis' advice and get a more complete picture, you will find Judaism a source of great blessing and comfort. You will take pride in being a member of a fine upright, vital people, one as vibrant and creative today as they were thousands of years ago, one which gave the world its God vision, its prophesy and its morality and today sets a noble example of how men should live and by what standards they should govern their lives. It is a source of deep satisfaction to be a member of a people which espouses and bases its existence on the highest values in life, those which deal with personal integrity, personal morality, learning, cultural achievement, family solidarity, communal responsibility. We are part of a people who have enthroned the ideal of tolerance and abide

by a creed of spiritual and intellectual wholesomeness. Those ideals become through our Jewishness, our creed and our way of life. Through them, we are made the proud and joyous living exponents of a confident and creative life. All these blessings await us if ~~only we can perceive the benefits that await us despite apparent difficulties.~~ ^{and are not pre-occupied against finding them}

^{Under} ~~Like~~ those who can only criticize and see the disabilities ^{usually come to} suffer from a disease which we call "Jewish self-hate", it means that they have somehow become ashamed of their Judaism. They feel it is restricting, ^{only} demanding - and because it sets them apart - debasing. Such people are plagued and made miserable by chronic feelings of inferiority, which manifests itself in the extreme cases in sycophancy and toadiness, and in all, in an overwhelming desire to escape, to assimilate, to lose their differentness. Whatever the particular road takes, self-hate cannot help but have a disastrous effect on the mental health and well-being of the person.

^{The same} So with your faith as ~~well as~~ with your work and in your relations ^{with others} to other people, it is well to take pains to find the many valuable and fine things they have to offer.

^{During this potential season} On this Sabbath of Return we are then reminded of the joy ~~which can be found~~ if we look to find the best in everything, in others as well as in ourselves.

If we do this, we shall find our world colored in the brightest hues, and we shall be able to sing exaltedly with the psalmist of old; ^{וְהָיָה כִּי נִשְׁמַח וְנִשְׂמְחִים}

^{וְהָיָה כִּי נִשְׁמַח וְנִשְׂמְחִים} . How happy we are, how good is our lot, how pleasant our fate.

I was taken the other day to visit the Lincoln Park zoo. As we were walking about the grounds I remember one little shaver plucking on his mother's sleeve and begging, 'Take me to see the Klukas' she showed him raccoons, badgers, and opossums-but none met his specifications as a Kluka. He kept nagging until the mother turned and said, 'Look Johnny there just ain't no such animal!

So to I am afraid that we must in part answer to our questions of ~~the~~ ^{the} night 'Who is the Ideal rabbi and what is the ideal congregation?' ~~there is no such animal as a Kluka.~~ ^{there is no such animal as a Kluka.} Oh we all have had our favorite im-
aginations. ~~Some of us with white~~ ^{Toward our} ~~we~~ ^{with white} ~~many~~ ^{many} happy childhood or young adult memories. We all have known ~~certain~~ ^{certain} rabbis whom we admired or re-
sented more-than-any-others. But rabbis are human and congregations people and perfection is a divine not human quality.

Yet I do not think that our topic is wholly specious. If we think over its implications ^{will} ~~or a moment we realize~~ ^{that} before we can even begin to consider the merits of ~~either~~ ^{either} congregations or rabbis we must have some fixed standard of judgment. By what should a congregation be judged? ^{By} ~~The~~ ^{the} ~~significance~~ ^{significance} of its building? ~~The~~ ^{the} ~~quality~~ ^{quality} of its Sunday school? ~~The~~ ^{the} ~~number~~ ^{number} of its social functions? ~~Attendance~~ ^{Attendance} at its services? ~~The~~ ^{the} ~~cost~~ ^{cost} of belonging? ~~The~~ ^{the} ~~warmth~~ ^{warmth} of its surroundings? ~~One could~~ ^{One could} ~~enumerate~~ ^{enumerate} ~~other~~ ^{other} standards. And what about the rabbi? ^{By} ~~By~~ ~~his~~ ^{his} ~~merit~~ ^{merit} ~~marked~~ ^{marked} by the ~~billions~~ ^{billions} of his preaching? ~~By~~ ^{By} ~~his~~ ^{his} ~~good~~ ^{good} ~~looks~~ ^{looks} ~~and~~ ^{and} ~~hearing~~ ^{hearing}? ~~By~~ ^{By} ~~his~~ ^{his} ~~scholarship~~ ^{scholarship} ~~and~~ ^{and} ~~teaching~~ ^{teaching} ~~abilities~~ ^{abilities}? ~~By~~ ^{By} ~~his~~ ^{his} ~~social~~ ^{social} ~~and~~ ^{and} ~~civic~~ ^{civic} ~~influence~~ ^{influence}? ~~By~~ ^{By} ~~his~~ ^{his} ~~pastoral~~ ^{pastoral} ~~visitations~~ ^{visitations} ~~and~~ ^{and} ~~personal~~ ^{personal} ~~counseling~~ ^{counseling}? ~~By~~ ^{By} ~~his~~ ^{his} ~~test~~ ^{test}? ~~By~~ ^{By} ~~his~~ ^{his} ~~will~~ ^{will} ~~to~~ ^{to} ~~refuse~~ ^{refuse} ~~our~~ ^{our} ~~acquiescence~~ ^{acquiescence} ~~nor~~ ^{nor} ~~disturb~~ ^{disturb} ~~our~~ ^{our} ~~self~~ ^{self} ~~conceit~~ ^{conceit}?

Which of these standards ~~which we apply to our decisions about a~~ ^{are} ~~congregations and a rabbi's effectiveness~~ ^{are} ~~valid~~ ^{valid} and which superficial? ~~By what can we measure the value of a year by year~~ ^{By what can we measure the value of a year by year} ~~as we build this congregation and have should be kept in the~~ ^{as we build this congregation and have should be kept in the} ~~success of this soul. We are building?~~ ^{success of this soul. We are building?} ~~should we ask?~~ ^{should we ask?} ~~What should you expect from our congregation and what~~ ^{What should you expect from our congregation and what}

Its truths are self evident only to the concerned who have ^{WICKED LOVE & HOPE} ~~sweet-blood~~
~~and-breath~~ to search them out..

That is why the synagogue has from its inception been a participative organization. ^{was needed in opposition to} ~~It historically reject the traditional pattern of a~~
^{private club} service channeled through a ~~single priest~~. All Israel are equal before God. Anyone can lead the service and take part in it. There are no qualifications of birth or wealth. Everyone in the synagogue wrestles with the services ^{and is} religious truths-What was true of the synagogue of old is equally true for us today. Little is gained spiritually if only the rabbi grapples with religious problems and dispenses as best he can Judaism's wisdom. This is each of our tasks-a task we of beth Torah ^{are} ~~accepted~~-by the nature of the program we have adopted.

^{IN doing so we will have to}
~~It will be our duty to~~

overcome an obstacle our fathers did not have to face. They could approach Judaism's ^{weights} ~~treasures~~ from within-sure of the language in which they were couched-trained in the ritual cycle which made them so meaningful. We are not so fortunate-All of us-rabbi and laymen alike - are a bit uncertain of what disciplines are expected of us. Because of the spiritual turmoil of the last few generations we are approaching Jud. from without not within. Moreover we are not simply going back to a past our parents discarded. Rather we are consciously re-evaluating that past-discarding the chaff, keeping the kernel-creating new

^{EXPERIMENTING WITH WRITING OF ORIGINAL SERVICES - PARTICIPATING IN THE REINTEGRATED}
rituals to express our deepest feelings. We are pioneering in faith and

we suffer ^{also} the doubts and uncertainties of ~~the~~ frontiersmen. For it is hard to reintroduce a ceremony into a home which has ^{never made a place for Ritual} ~~had no ritual whatsoever~~ even without ^{it seems} ~~its feeling~~ for a while forced and out of place. ~~We find it~~

difficult to express ^{oneself} ~~ourselves~~ in original prayer when the language of our prayer service is ^{still very shallow} ~~only beginning to become~~ familiar to us. It is also

^{as hard as} ~~most embarrassing~~ to participate in a service when the Hebrew is still unfamiliar to our ^{PHRASE} ~~speech~~. We find ourselves hard put to even to ask the

intelligent questions at discussion since we often have so little background on which to draw. These are some of the challenges and opportunities which face us in the months which lie ahead-as each of us ind, works to deepen his understanding of his faith and its practice--such is the ^{however} activity that will make our cong strong. By such activity ^{shall} ~~will~~ we be judged.

And as we work together along these lines we will ^{have} ~~be~~ obliterated ~~the~~ ^{all} indifference and ignorance with which many cong. are plagued. No longer will the rabbi alone be concerned with Jud. spiritual mandates, while the congregation thinks only of how every sermon and pronouncement ^{might} ~~will~~ affect the non Jewish ear. No longer will the enthusiasms for Jud, ceremonial beauty which our children are taught in school be met with parental ^{apathy} ~~indifference~~. The service will cease to be a monologue with God ~~and~~ and will become truly ^{a communion of prayer and song} Jewish cong. joined in prayer and linked in common effort. The beauty of the service will no longer ^{be} ~~the~~ the external appeal of brick and stone and ^{of} the melodic cadences of music, but will become the ^{inner} radiance which makes a cong. at prayer something ^{almost} ~~more than~~ ^{divine} human.

Everyone ^{so is measured} ~~measures~~ the rabbi by different standards. To some he stands or falls by his eloquence. Other judge his appearance ^{and modesty} ~~and appearance~~. Others respect organizational ability. Finally, a few still prize intellectual attainment and scholarship. I am always reminded of a letter one of my professors at the college ~~claim~~ ^{to have} received from a small mid western town. It read in part we are looking for a rabbi and I have ~~been~~ ^{been} made head of the place-mo committee. I wonder if you could recommend someone with these qualifications :) eloquent preacher

- 2) capable organizer
- 3) qualified school supervisor
- 4) presentable representative of our community
- 5) proven fund raiser
- 6) a cantor who can sing his own accompaniment until we can afford a choir
- 7) a youth leader
- 8) a mimeograph machine operator
- and (0) a good poker player

He used to chuckle at this point and say-- you know we did have a good poker player and he just cut the bill.

Seriously, this story only serves to illustrate the variety of skills which modern Jewish life demands of a rabbi. As rabbis we often bewail this fact--but it is really not ~~stranger~~ surprising--For our job is to deepen and buttress our congregations' awareness of Judaism's spiritual values. The classroom and the pulpit only begin the lesson--life presents many other opportunities to ~~point up J. meaning~~ ~~be of service and to show how J. may be used-constructively.~~ Our job is then as varied as life itself--a taxing experience you must admit and one which demands a large measure of understanding on the part of both the rabbi and the congregation.

Probably the most significant feature of the rabbi's functions are those which surround his traditional role as Morenu Harav- as preacher and teacher. It was for this task of more or less formally imparting Jewish knowledge and stimulating Jewish awareness that our seminaries ~~primarily~~ concerned themselves in our preparation. In the course of these duties we normally preach about 100 times a year in addition to the innumerable bible classes, study groups, and informal get togethers ~~which all use our resources.~~ No easy task this alone and one which can quickly sap a man's energies and cause him emotionally and intellectually to run dry. A cong. which expects to draw some measure of insight and wisdom year in and year

out from its rabbi must in return free him of many time consuming trivial matters and thus give him an opportunity to recharge his intellectual and spiritual batteries in private study and meditation.

But our duties do not stop at the door of the synagogue building itself. We are prepared to help people understand ^{more} fully the meaning of life's challenging moments-birth, manhood, marriage, death. Often we are asked to listen to ~~some~~ more personal problems and help someone through a difficult ^{situation} ~~time with some moral guidance and increased courage~~. We gladly spend whatever time is necessary with you. But you should expect wisdom and sympathy from us not sympathy. We may not always be prepared to say Yes you were right and the other party wrong. ^{WE ARE NOT} ~~We may not~~ always be able to help ^{IF YOU} ~~if we~~ ^{people} ~~people~~ are not psychiatrist ^{PROBLEM REQUIRES A} ~~not~~ qualified social workers but rabbis who ^{WE MUST REFER YOU TO THESE QUALIFIED} ~~can~~ ^{are} trained in their disciplines ^{AS WE ARE IN OURS} ~~bring you the insights of your religion which you will then have to~~ ~~work into the framework of your lives~~

You ask us further to help raise your children into the full ^{advancement} ~~meaningfulness~~ of ~~their faith~~ ¹ ~~that they may grow to appreciate its~~ value and be able, because of their faith, to lead ~~fuller and~~ richer lives. You can expect us to know how a school should be organized and run. ^{proper} ~~but~~ courses should be offered. But you must be willing to buttress and back up what we begin. Your house must be as full of the Jewish spirit as the school will lead the child to expect. You must not expect education to be completed at bar mitzva or even confirmation ^{and} ~~but~~ must help us encourage the young adult to take part in youth activities, conclaves, Hillel, and ultimately ⁱⁿ the young peoples act. of the congregation. Only when such a cycle has been completed can we even have made a real start towards Jewish self realization.

The rabbi also busies himself as a rep. of Jud. in many ^{as a rep. of Jud. to the non Jewish world he can be expected to work with non Jewish} civic organizations and interfaith affairs. In ~~such work~~ ^{his work} he speaks not as a rep. of any one faction or belief but as a spokesman of a

faith and a way of life which has a rich prophetic tradition of social justice. He has never equated spirituality with otherworldliness. Matters of ethical principles are not unrelated to

what is going about us day by day. he rabbi will and must take a stand when basic moral decisions seemed called for- he should be criticised for making these judgements only if it can be shown that he has erred in terms of moral values--not because some might feel that it was undiplomatic to take the stand he did.

In short if you look for spiritual leadership on all levels and do not find it forthcoming then judge the man severely-but if you are seeking superficial things turn your judgement on yourself and ask the basic question have I a right to judge what that man is doing seeing the aims he has set are not mine.

In this spirit of unceasing dedication to the ideals of our
 fathers -Beth Torah true ever to its name has amost glorious future
 and can make itself meaningful in each and ever life of its members
 (When Sol dedicated the Temple-in order that myname shall be there-
 Yiheyeh shemi sham -in the spirit of God's word law etc.

Last Wednesday was Simchat Torah-the rejoicing of the law-when the scrolls which contain the 5 Books of Moses were carried in joyous procession around ~~our traditional~~ ^{the} synagogues-to symbolize the great happiness which is ours because we have been made the inheritors of the exalted document, ~~and ^{to which our attention is} ~~and~~ ^{to search} ~~our~~ ^{unceasingly} its meaningfulness and ~~it~~ application to our ~~very~~ ^{daily} lives~~

On Simchat Torah Deuteronomy's last ~~chapter is~~ ^{was} read and the first few verses of Genesis are ~~also declared~~ ^{are}, On the Sabbath ~~xxxxxxxxxx~~ ^{succeeding} ST-tonight-we read from the first full section of Genesis-the parasha known as bereshith-which includes the account of creation, the ~~story~~ ^{story} of Adam and Eve and ^ytheir expulsion from the Garden of Eden, and the tragedy of ~~the~~ ~~enmity between Cain and Abel and the subsequent murder~~ ^{the murder}

These stories are among the best known of any in the Bible-they are also among the most difficult to understand. They force us immediately to decide whether we shall look on the Bible as containing myth as well as history or whether we shall attempt to defend it all as a quite literal exposition of the word of God. Did creation actually take place on six days or do these days refer to ~~ages~~ ^{long periods of time} and reflect simply the musings of some Jewish teacher on what probably happened. Is Adam an actual historical figure or is he what Jewish tradition labels him the adam harishon-the prototype of the first man-created out of the whole cloth of men's imagination to explain such matters as how sin and mortality came into the world.?

Of the three stories in this section the myth of Adam and Eve and the forbidden fruit in the garden of Eden is perhaps the most important in our western civilisation because it was this story which early Christianity seized upon ^{a Biblical proof for} ~~to maintain~~ its contention that man was born in sin, laden from birth with the insurmountable burden of Adam and Eve's original sin, and permitted to look forward to salvation ~~in this life and more surely in the next~~ ^{only because of the crucifixion of Jesus and the vicarious}

atonement which is man's by virtue of that act. It was to the orthodox Xian church inconceivable that man could achieve his own salvation by the perfection of his own behavior and of the institutions of his society. As the old New England Primer read 'In Adam's fall we sinned all' and to this day for the orthodox churches salvation depends either on the miraculous efficacy of ritual sacraments as in Catholicism or on the justification through faith in the vicarious atonement as in Protestantism..

As a result the church has not been sanguine about the ability of man to develop ^{in this world} ~~here~~ a better life. It has concerned itself ^{primarily} with men's inner spiritual needs even ^{to the extent of} ~~in the case of~~ monasticism ^{while} ~~to~~ telling man that perfect religiosity consists in separating oneself wholly from this world of the ~~physical and insufficient~~ ^{and by} ~~and looking within through~~ prayer and ascetic practice ^{a brief} ~~towards~~ a life wholly of the spirit. Nor did this attitude of the churches cease with the Middle Ages. Just this summer recently ^{you will recall} that the World Council of Churches met at Evanston and took as its mottoe 'Christ the Hope of the World.' The whole tone of these meetings was that the second coming of Jesus alone could bring about this-worldly salvation that man himself has in the last century shown himself too weak to achieve

these ends. Personal spiritual redemption precedes social necessity.

If we attempt to ~~investigate~~ ^{to investigate} the meaning of the 2nd of Genesis, we are not just filling out another sermon. ~~Christianity~~ ^{Christianity} ~~is~~ ^{is} ~~not~~ ^{not} ~~just~~ ^{just} ~~filling~~ ^{filling} out another sermon. ~~Christianity~~ ^{Christianity} ~~is~~ ^{is} ~~not~~ ^{not} ~~just~~ ^{just} ~~filling~~ ^{filling} out another sermon. We are not dealing here with idle theological hair splitting ~~when~~ ^{when} ~~we~~ ^{we} ~~investigate~~ ^{investigate} the interpretation that the synagogue and the church put of a ~~relig.~~ ^{relig.} ~~belief~~ ^{belief} ~~that~~ ^{that} ~~was~~ ^{was} ~~made~~ ^{made} ~~as~~ ^{as} ~~a~~ ^a ~~uniquely~~ ^{uniquely} ~~human~~ ^{human} ~~reaction~~ ^{reaction} ~~to~~ ^{to} ~~the~~ ^{the} ~~Eden~~ ^{Eden} ~~story.~~ ^{story.} We are dealing with these two great bodies reactions to the basic problems of man's weakness and his mentality. Shall we live the ~~active~~ ^{active} ~~hopeful~~ ^{hopeful} ~~life~~ ^{life} ~~or~~ ^{or} ~~the~~ ^{the} ~~life~~ ^{life} ~~of~~ ^{of} ~~retreat~~ ^{retreat} ~~and~~ ^{and} ~~homelessness.~~ ^{homelessness.} Does life ~~its~~ ^{its} ~~a~~ ^a ~~better~~ ^{better} ~~life~~ ^{life} ~~for~~ ^{for} ~~all~~ ^{all} ~~can~~ ^{can} ~~be~~ ^{be} ~~achieved.~~ ^{achieved.} ~~Does~~ ^{Does} ~~the~~ ^{the} ~~Eden~~ ^{Eden} ~~Story~~ ^{Story} ~~give~~ ^{give} ~~any~~ ^{any} ~~reason~~ ^{reason} ~~to~~ ^{to} ~~accept~~ ^{accept} ~~either~~ ^{either} ~~of~~ ^{of} ~~these~~ ^{these} ~~beliefs?~~ ^{beliefs?} Does the Eden Story

prove that the Biblical author wanted to prove the modern Xian contention or the older more hopeful, more optimistic, this-worldly Jewish view.

Before we begin to analyse the author's intentions, it would be helpful if we reminded ourselves of what the text actually tells. Adam is created during the sixth day of creation out of earthly dust infused with the breath of God. As a home for Adam God singles out an area known as Eden surrounded ^{by} ~~xxxx~~ four life giving rivers (notice the importance of water to a nomadic people) and containing all manner of foliage-fruit, grain, leafy trees. The ideal oasis. Adam is asked to watch over this garden and care for it as is told that there is only one restriction that he must observe: there is in the middle of the garden a tree of knowledge and a tree of everlasting life-these Adam must not eat.

At this point God decides that it is not right that Adam alone of all created creatures should live alone-he should have a helpmate and so when all the animals prove inadequate God causes a deep sleep to fall over Adam and takes from him a rib, which he clothes with skin and flesh-beautifies and gives to Adam as his wife. Now both Adam and Eve were naked but knew no shame for as yet men were not troubled with evil thoughts, but this paradisiacal bliss was not ~~xxxx~~ last for long for the villain now enters-the N Nahash-the serpent- at this time still a beast that walked on two feet and could converse with humans. He picks on Eve as the weaker of the pair and entices her craftily to touch and then to eat of the fruit of the tree of knowledge and to give of its fruit to Adam--for the Nahash insinuates that it is only God's jealousy- his desire to retain supreme majesty and power for himself that has caused God to make the original prohibition. Punishment must, of course, follow, and God descends to the garden and seeing that Adam and Eve have become aware of their nakedness-that is have had their minds awakened to the promptings of the flesh-God knows that they have disobeyed him. There follows a series of blaming the other fellow. Adam puts the onus on Eve -eve of the serpent-and as with all such feeble excuses everyone involved gets punished. The serpent loses his ability to walk and is made the most contemptible and despised of all creatures, Eve is to suffer the

pairs of childbrith and she shall be ever subservient in the home to the husband(Oh hopeful male), while ^{Adam} must begin to seek ways and means of making a livelihood-there will be no more luxuriating in Paradise-rather by the sweat of his brow he will till the land and make the articles necessary for life. All are driven from Eden and its gates are then shut from all men.

Such is the Biblical account. It is an attempt to give some explanation in parable form of how life came into being, how we came to be living in this world of struggle and how it came to be that men's life are limited to a brief span of years. All primitive peoples had such stories. Possibly the one with which you would be most familiar are the Greek legends of the battle of the Gods with one group being cast down upon earth and limited in size and power.

Two incontestable facts of human experience led the author of the Adam and Eve story to create that Biblical myth-the fact of man's frailty and weakness and the fact of his mortality. We need not accept this story-most of us would be content to leave the questions simply unanswered-as beyond human competence-but we can see how primitive man would be consoled and enlightened by these stories.

He was not attempting however to give a basis for any concept of original sin. Judaism knows little of any such doctrine. We are a much more optimistic, thisworldly actionistic people. The punishment of Adam and Eve is not so much damnation as it is explanation. It explains why reptiles alone of all animals depend on the movement of their bodies for locomotion. It explains why women have more difficulty in childbearing than do the lower animals. It explains the fact of man's being in this world of struggle and promise-destined to succeed or fail according to his willingness to expend the sweat of his brow.

We might liken this fable to childhood-the protection and love our parents lavish on us during our first months and years--but there comes a

moment when we must assert ourselves-accept life- eat of the tree of know-
ledge-there will be many failures before we succeed-if indeed we do-but u
inless we make the attempt there can be only insufficiency and immaturity
XX

Judfurthur balanced Eden with the promise of Sinai* -we spoke in terms
of hopefulness and possibility as the only means to true salvation-To deny
this world is self delusion(Despite bleatings of current crop of theologi-
ans)

Eden not quite as sweet to us as to Xians*Yet rabbis found many hints
for telling sermons in it.



No happenstance that it begins Bible-shows discrimination and understanding
necessary to read Bible and life,

Santayana published a few years back a little book of essays which he entitled Three Philosophical poets. He treated Lucretius, Dante, and Goethe as men of exceptional genius who had been able to perform the difficult task of wedding philosophic speculation to exalted poetry. Job in my humble opinion rates a place with this trio. For Job is a moving poetic experience as well as a profound analysis of one of the basic problems of life and faith.

I should like to introduce Job in a somewhat round about way. I have recently been reading Lucien Price's Boswellian record of the private conversations of the famous British mathematician and philosopher Alfred North Whitehead. During these informal discussions the thinker was often asked about his impressions of America and for the most part he is filled with admiration for our accomplishments and for what he calls our national characteristic of kindness. One of our thought habits does, however, bother him and he returns to it again and again. Let me use his own words:

One of the great fallacies of American thinking is that human worth is constituted by a particular set of aptitudes which lead to economic advancement. This is not at all true. Two thirds of the people who make money are mediocre; and at least one third of them are morally at a low level. As a whole, they are vastly inferior to other types who are not animated by the economic motives: I mean the artists and teachers and professional people who do work which they love for its own sake and earn about enough to get along... The mischief of elevating the type that has aptitude for economic advancement is that it denies the superior forms of aptitude which exist in quite humble people. Who shall say that to live kindly and graciously and meet one's problems bravely from day to day is not great art, or that those who can do it are not great artists.

I read this to you---not only because it exposes a type of unconscious judgement of which we are all at times guilty--but, primarily, because it illustrates the fact that all cultures--especially democratic ones--tend to assume that those who succeed have done so principally because of superior mental and physical equipment and that those who do not must evidence some lack in these respects. We don't like to admit what we perceive about his degree in the "Paul-Paul" story.

All societies have tended to be unduly severe in their judgements on those elements of their group who do not measure up to the current criteria of success. Now let us go back to 5th and 4th century BCE Israel where we shall find the same unwarranted severity of judgement but with a slight twist. The prophets had during the preceding centuries taught and history had seemed to confirm that when a society failed to live up to its responsibilities, God brought about its destruction. Only a morally upright Israel could hope to survive. They had held that a rude form of reward and punishment exists in the life cycle of the nations. Later preachers had embellished this idea by adding that this held true for individuals also. Successful living could be achieved only by abiding by God's law. Now for the most part the teachers who developed this theme did so in a most sophisticated manner--thinking of reward in terms of spiritual satisfactions and of punishment as shallowness and mental unease. They always added that in the final analysis God's ways remain beyond full human comprehension--that we should look for vindication of their affirmations in bold outline and not in minute detail. But every religion has its literalists. There were some who taught that God quite tangibly rewarded the good during their lifetime and quite visibly brought about the frustration of the plans of the wicked. Thus for instance we find a particularly fervent psalmist declaring:

I have been young and now I am old, yet I have not seen the
righteous forsaken nor their seed begging for bread,

To doubt the truth of this affirmation, was to such people rank heresy. This was doubly true since the alternative of having a righting of all wrongs postponed until some other life had not as yet been borrowed from surrounding cultures and Judaism still wrestled wholly with problems in and of this life. This assumption that God's retributive justice was visible to the naked eye was by the way the assumption which led men to try court cases by ordeal. If a man had committed the crime of which he was accused God would take advantage of this opportunity to repay him in

full--if he was innocent it was inconceivable that God should punish him and he would escape the fire or the water unharmed.

This sort of reasoning lasted in Europe down to medieval times. In Israel it was picked up in the very century in which it became current by the courageous author of the book of Job and once and for all examined and refuted--so that Jewish law is singularly free of such miscarriages of justice.

To prove his point our author gains our attention by spinning a story. Please remember this about Job. It was never considered as anything but a fable. Its locale and time are impossibly vague. The author makes his hero a citizen of the mythical state of Uz and strips him even of religion. He is not a Jew--the only Biblical hero of such stature who is not--Nor can we place him in any other fold. He is simply a universalized man of spiritual courage and good will.

I emphasize this point because the antropomorphic God introduced and his court of angels were never considered real. They were literary devices nothing more. The author means for us to meet a man who will affirm 'I know that I am guiltless, who dare gainsay me' despite terrible affliction and against all the usual arguments which can be raised against him. God and his hosts are merely the device which makes this possible.

We are first introduced in our little fable into a heavenly reception chamber. God sits there surrounded by his hosts which include the angel Satan who has charge of supervising the affairs on men (and who is not here or anywhere else in normative Jewish thought the cosmic spirit of evil which he becomes in other theologies). God personifies faith in human nature and human kindness and he is preening himself about the accomplishments of some of his mortals at the expense of his arch cynic Satan who personifies those who believe that people never act in disinterested goodness. This particular day God is particularly proud of one mortal--Job--and chides Satan by asking:

Hast thou considered my servant Job that there is none like him on earth, a whole hearted and upright man, one who revereth God and shunneth evil.

The challenge is not ignored. Satan points out that Job has richly profited from his goodness and has been blessed with riches, family, and many friends. 'Do you think that Job worships you for naught' Before you are so proud of his accomplishments let us test his faith under slightly less idyllic conditions. A pact is made to test the point and Job's fate is sealed --without reference to his deeds and moral character-- Satan may test him by destroying his wealth, killing his children, breaking his health, only God stipulates his life must be spared.

The plagues and misfortunes proscribe occur speedily-handled by one or two strokes of the author's pen for they are really incidental to his purpose. Job's cattle are stolen, his vineyards burnt, his home pulled down, and his children slaughtered. Finally, he himself is afflicted by the most dreaded of Near Eastern plagues-leprosy. Then in capsule form we get an interchange between Job and his wife which presages all that will follow. Job's poor wife is besides herself. Bereft of children and home, mourning, her husband an outcast who has not to live in a special compound outside the village. She loses her faith in him. She has no other explanation to offer save that he somehow must have sinned grievously and brought about all this misfortune. In her pain she cries out:

Do you still hold fast to your integrity?
Rather Curse God and die.

To which Job answers, as he will answer all his comforters.

You speak as one of the foolish women would speak.
Should we indeed receive good from God and should we not
receive evil?

He has not lost faith in God nor does he ever- It is a faith deep and moving expressed many times though perhaps never better than in those words with which we are all familiar because they have become a part of the funeral service of our people:

Naked I came forth from my mother's womb
 Naked I will return there
 The Lord has given, The Lord has taken away
 Blessed be the name of the Lord.

But there is much more than unswerving faith indicated in Job's answer to his wife. There is self confidence. Though the world questions his innocence he never doubts his rightness. You will notice that he does not assume that what has happened to him and his family is part of some readily apparent all good purpose of God's- rather he calls it bluntly 'evil' unwarranted. Job challenges here what ~~xxxxxxxxxxxx~~ his age believed to be the method by which God brings moral order into his universe. ~~xx~~ He goes even further in his attack on the commonly held assumptions enlarging from his own case.

Why do the wicked live, grow old and amass wealth? them
 Their houses are safe from terror and the rod of God is not upon
 They complete their days in prosperity
 How often is it actually that the lamp of the wicked is put out or that calamity come upon them?

Such assertions of course clash radically with the generally held views of his time and when to his friends amazement Job expressed them before they have even had a chance to offer their words of comfort-for which they originally came-they feel called upon to take him to task. Thus begins the great debate which takes up most of the forty chapters of our book.

Perhaps a word is in order about how we should approach these poetic debates. All too many interpreters make, what appears to me, the mistake that Job has all the better of it. That his views and elutions are immeasurably superior to those of Eliphaz, Bildad, Zophar, and Elihu. This is emphatically not the case, Job is the strongest and most insight-filled protagonist yet there is right and weakness of argument on both sides. When I reread Job I am always reminded of some of the finer dialogues of Plato. He too has several men discuss an issue. He has the right questions asked and sees to it that ill considered presumptions

are punctured. Yet he never leaves you with the feeling that one man alone has the right wholly on his side. You sense the direction of his thinking-true- but Plato knew that in basic questions about life there is ~~no~~ no single satisfactory solution. We have basic answers, yet we know that we never can compromise all of reality in any pat answer. So too here in Job the dialogue searches out the question 'How can you account for human suffering in the world ruled by a just God?' Many answers are offered on many different levels and there is some truth in each point of view. You put the book of Job down with the feeling that we understand better some of the problems raised-not with the feeling we now have a satisfactory answer-for even Job's affirmations are as incapable of logical proof as are the views of his friends.

Job's three friends offer us much practical wisdom but little real vision. They are right when they emphasize that men tend to forget God's great gifts--life, understanding, love, sympathy, selfhood--which remain ours even in the darkest hours.

Because of many deeds of oppression men cry out
They call for help, because of the strength of the mighty.
And nobody has said, 'Where is God my Maker,
Who gives songs in the night,
Who teaches us more than the beast of the field,
And makes us wiser than the fowl of heaven?'

They are psychologically correct when they emphasize the educative and maturative function of sorrow. (we talked of that last week) How it teaches us to separate the meaningful in life-love, service, spiritual integrity--from the ephemeral; power, position, self. They speak often well of the self defeating and personality wise denigrating scramble of many for wealth and fame at the expense of basic things for 'Let man not trust in emptiness, being misled, His reward shall be emptiness.' It is true is it not that peace of mind will be found not on summits labelled success and fortunes but deep within after the voyage of a spiritually satisfying life.

But these friends are also overly concerned with defending the postulate that the righting of the balance of men's lives in this life can be seen by all. It is just not so apparent to anyone who does not lead his life circumscribed by theological blinders. They are wrong when they assume that to deny this postulate means to deny the moral ordering of the universe. We could forgive them if it was only a matter of misjudging Job-no mortal can be so wholly guiltless as he. All men have their weaknesses. But there are many men who lead magnificent lives-dedicated lives-who yet suffer greatly. It is incredible that their suffering is commensurate with their sins. --so much has to do with the accidents of birth and family-nationality and generation-health and physical strength. This fact the friends never adequately answer-though they add much to our knowledge of suffering.

Job on his part dares to storm the heavens. He challenges God and man convinced as he is of his rightness. We thrill to the dignity of his spirit which is itself a form of truth:

"s God liveth, who has robbed me of my right,
The Almighty who has robbed my soul.
As long as the spirit is within me,
The breath of God in my nostrils,
Verily, my lips shall not speak untruth,
Nor my tongue utter falsehood.
My righteousness, I hold fast.
And will not let it go
My heart need not blame any of my days.

Job's is the appeal of character and the fundamental dignity of the human spirit. He wrestles with his existence. His answer to the riddle of human suffering brings us closer perhaps to a final answer, but is again merely an affirmation.

I know that my redeemer liveth
And that at last he will appear upon earth
That I may see him a champion in my behalf
That mine eyes may see Him and not as an enemy.

Job casts aside any belief in the immediacy of God's retributive powers.

There is ~~just as much~~ proof for it.

A bit too dogmatically, I might add, to be completely true. Yet despite his wrestling and bellowings and cursings of the day he was born he sense that life is not futile and God's power while a MYSTERY tremendous not wholly arbitrary,

What has happened is that his faith permits him to affirm God despite lack of complete proof as to his justice. In his despair he experiences God and affirms him—because he is known and because he is unknowable.

Where is wisdom to be found
And where is the home of knowledge
Man doth not know the way of it,
It is not found in the land of mortals
God alone understandeth the way to it
He knoweth its home
For he sees the ends of the earth
He beholdeth the vastness of the heavens.

So we end Job as we began with an affirmation of faith—deepened and broadened ~~then when we began~~ yet no less secure and personal. That is the purpose of the four chapters of conclusion—perhaps the greatest poetry of the book, in which God is made to describe his greatness and power in simple strokes to show Job that the categories of His thought and plans are in part beyond the grasp of man's woefully limited reason. This is the faith and the reasonableness with which the book closes and which makes for its appeal. It reveals to us fully that our theological presuppositions are of limited value—they are finite and can not grasp the infinite yet in searching out their meaning we arrive at their deeper meaning and in our searching they become wedded to faith and thus of an immeasurably higher order.

What is the answer to the problem raised by our limitation not
That it is a human problem raised by our limitation not
a divine one—That ultimate reality is beyond our comprehension
Here then is Job's message. Beware of overly simple bald assumptions

about man. Real faith does not need to wear rose coloured glasses when it faces reality. It needs only to remember that what it affirms it must humbly affirm without bigotry, intolerance, certainly not in the spirit that this alone is true

There is always a borderline where reason leaves off and faith begins-our job is to push this borderline as far back as it will go- but then to remember that faith must take over for the longer journey,

Practically moreover Job has meant no Hell fire and brimstone in Judaism- Job matured us beyond that point BE not as servants who serve your master for the sake of reward.'Do so lishemah out of faith and good will-that is the higher truth



Chamushah means simply 'dedication'. What we would call a house
warming is in Hebrew simply אֲדִישׁ הַבַּיִת - a dedication of the house.

As its name implies Chamushah commemorates the dedication of a house - in
this case the re-dedication of the House of the Lord - The Temple in
Jerusalem.

Chamushah fell on a day on the 25th of the Hebrew month of Kislev, on
about 2120 years ago a band of free brothers - all sons of a priest
of the city of Modin - on Mattathias - invited the Temple from defiling
hands, and cleansed its vessels, & re-consecrated its precinct to the service
of the one God.

It had not been easy to win this opportunity. Palestine in those days, as
to-day, was a small nation surrounded by more powerful neighbors. The
near East was not then the Arab World, but the Hellenistic. A Greek
ruler, it was all governed by the command of the generals of the Roman
emperor. He had given what is to-day Syria, Lebanon and
Turkey to one of his favorites Seleucus and the descendants of that worthy
ruled in great pomp & power.

Lord Acton has told us that power corrupts and absolute power corrupts
absolutely. The Hellenistic Kings of Syria were all successful in their
monarchy and they were prone to illusion of grandeur - some even
felt themselves to be sons of the gods. One of these Kings Antiochus
who came to the throne in 175 B.C.E. took the name upon himself
of Epiphanes - which is simply the Greek for God manifested. Something
of his nature can be guessed from the fact that his subjects quickly changed
one letter of his title & referred to him bitterly as Antiochus Epimane,
Antiochus the mad one.

Antiochus had desire for religious historians to the East & to the South.
Palestine was already his. The more real business he wanted. But
much like a host-solicited of guests, he felt that first he had to secure
himself of the loyalty & the ideological conformity of all his subjects. Every
subject would have to sign a legally oath and have his file scanned &
~~the fearful of to-day~~ he made the logical full-
of assuming that a scrutiny of the pen - a signature - was a safeguard
to the national defense.

And to-day it was not the delight on the traitors who were caught in the process. The Jews had lived quietly, peacefully under Syrian lords for over a hundred years. Until Antiochus enforced loyalty, they had no thought to being delayed.

But Antiochus chose a 'loyalty oath' they could not in all good conscience accept. Let every citizen be removed sacrificed to Zeus Olympian, by pagan god, unless his priest son or son-in-law, or wife accept his sacrifice - proof of good faith.

The pagan, the polytheist could accept. At least only adding another god to the others. The religious Jew could not. At Antiochus the king wanted one of his gods. Did not the Ten Commandments forbid? "Thou shalt have no other gods before me. Thou shalt not bow down to them or serve them." All Jewish history was a denial of what Antiochus sought to enforce.

There were, of course, Cohen & their in charge to men who put personal advantage over security. But most of the people were alarmed & when Antiochus proved unrelenting - the opening with was cut off when a king offered came to the city of Judah (Samaria) to enforce this decree. He thought to have the priest of Modin Mattathias not be a simple, nervous Jew if he did so the others would soon comply. Let me read to you from the Apocryphal Book of the Maccabees a roughly contemporary account of what ensued.

IN THE MEANWHILE THE KING'S OFFICERS CAME INTO THE CITY OF MODIN TO MAKE THEM SACRIFICE. THEN SAID THIS OFFICER TO MATTATHIAS: "THOU ART A RULER AND AN HONORABLE AND GREAT MAN IN THIS CITY. NOW THEREFORE COME THOU FIRST AND FULFILL THE KING'S COMMAND. YOU SHALL BE AMPLY REWARDED." THEN MATTATHIAS ANSWERED: "THOUGH ALL THE NATIONS THAT ARE UNDER THE KING'S DOMINION OBEY HIM AND FALL AWAY EVERYONE FROM THE RELIGION OF THEIR FATHERS, AND GIVE CONSENT TO HIS COMMANDMENTS; YET WILL I AND MY SONS AND BRETHREN WALK IN THE COVENANT OF OUR FATHERS. WE WILL NOT OBEY THE KING TO GO FROM OUR RELIGION, EITHER ON THE RIGHT HAND OR THE LEFT."

NOW WHEN HE HAD STOPPED SPEAKING THERE CAME ONE JEW
IN THE SIGHT OF ALL TO SACRIFICE ON THAT ALTAR. WHICH
THING WHEN MATTHIAS SAW ANGERED HIM GREATLY WHEREFOR
HE RAN AND SLEW THIS MAN UPON THE ALTAR. ALSO THE
KING'S OFFICIAL, HE KILLED AT THAT TIME, AND THE ALTAR
HE PULLED DOWN. THEN HE CRIED THROUGHOUT THE CITY:
'WHO SOEVER IS ZEALOUS OF THE LAW AND WISHES TO MAINTAIN
THE COVENANT, LET HIM FOLLOW ME.' SO HE AND HIS SONS
FLED UNTO THE MTS. AND LEFT ALL THAT THEY HAD IN THE
CITY.

at least three years of bitter fighting to recapture Jerusalem. The Jews
were favoured by external political events which forced Antiochus
to turn his attention elsewhere. Yet had it not been for events
compelling by army & canvas matters would have been more. Still
to-day we think to the fact of Judas's guerrilla bands, to the
play of the eldest brother Elizer, might hardly attach, a degree
displeased corner, to the years of defeat & discouragement which
preceded the 25th of Kislev 165.

How do we commemorate this day?

With the memorial and its light. Simply yet suggestively. There
is joy in our hands, as there was joy in the Maccabean hands - but
there was and is what a higher purpose. Not only had victory to
be won but the Temple must be cleansed of defilement. The Greeks had
set up near the High of Heli's a statue of Zeus Olympian. The
Temple of the One God had become a pagan shrine. So v.s. of
165 was one of continued joy. People were not pushing madly
to get before the Hellenistic cameras in their ignorance, but quietly
busy dismounting the idol, getting the sanctuary ready for renewed
worship of God.

The fact of purity & Hellenism were to supplant the fact of
paganism and depravity.

We need not believe in the miracle of the sacred oil sufficient
only for one day but lasting for eight weeks now oil could

has proved to appreciate the appropriateness of the symbol of light.

1) Light stand for the hope & happiness that have always come after the darkest period of him in history. The witness for the light kept the witness of an inviolable — of the 18th cent. Ideal rev. vs. absolute non-existence — of David in the 20th cent after the darkness of Hitler.

Good counsel as of the truth of Samuel's optimistic hope. A house
of confidence that man will do a work for the right and win for
themselves a place in the Light.

2) Right remains in of the least of both + reason which we have tried to be direct & get broadly accepted. The least of a belief is one that makes plus no fanaticism & is open to every man who is seeking the good. The least of a belief is in human dignity and capacity which reject all systems of evil. & other which hold man cheap and ready to be ruled. The least of an ethics satisfied only with good enough - reasonable, to settle for understanding - Demanding of no real justice - Promising much if not in love. To teach these things and not hold to go & be a light into the nation

2) Islet is the equivalent of copier - The place where one reproduces
personally - usually if we work nothing, based on group -
it is impossible we will find the group of the molecules.

Light is the symbol of our mission - our courage - The
 just empire must not always be in our hands, Lord,
 when it is the symbol of our service and
 men.

At → a fully exposed - in mint. symbol in an elegant under.
On this point then see Knill in first Channel Tape.

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1-1258

363-25

Let me close with a beautiful passage by the American James Emerson
Luzerne which mentions the statue of Liberty and which has
here ~~some~~ ^{beautifully} placed well it alone has saying the world,



Hôhr filled with magical potency, It is not important as a propitious moment for wishing but as a propitious moment for stock taking and the redirecting of our lives. The First of January marks neither an end nor a beginning-only another twenty four hours in the continuation we call life. If it is at all ~~xxxxxxx~~ distinct from all other twenty four hour periods, that distinction is man-made not innate, and men must apply themselves seriously ~~AN UNDERSTANDING OF~~ to its meaning before it becomes evident. Certainly in history many peoples have called other days besides 1 January New Years. As late as the 18th century even our western world following the Gregorian calendar -was celebrating the New Years in late March. In the Orient it will not come for several weeks yet. We are already a third of the way through out New Year.

Of what significance then is the New Year's Day? I am afraid that in our American civilization the answer must be that it is still not too seriously celebrated. It marks the end of certain business and fiscal years. It serves as a landmark which tells all students that suitcases will soon again have to be packed and the round of party going transferred to the campus. It marks the terminus as quoniam-the end- of the old Twelve Nights winter holiday ~~period~~ when despite winter cold society flowers and liquor dealers and night spot owners make up deficits. It is only recently-within the last five years that the churches in America have been at all successful in injecting a serious note or two into an evening given over hitherto almost entirely to the pagan gods of the dance and love-Bacchus and Dionysius. For it is only in this decade that the Watch Night service has become at all popular- a service at which the spiritual seriousness of passing time is emphasized and the fundamentals (familiar to us from our "osh "ashonah liturgy) of prayer, self evaluation, stock taking, and atonement ~~are~~ stressed.

God, I am afraid was in some ways too good to us. Surrounded by his blessings, as no other people has ever been in all of history, all too many of us lived out our lives selfishly and heedlessly. We passed from one adventure to another, from one excitement to another, and often for no special merit

on our parts from one success to another. ^{only} In recent years world tensions and ^{have} the increasing difficulty of leading wholly self sufficient lives ~~has~~ somewhat sobered us and many are now ready to listen as never before to the voices of the church and the synagogue which have always emphasized that self satisfying and adequate living requires serious planning, constant supervision, and periodic reevaluation. Time is too precious to be squandered. We have only the proverbial three score years and ten with perhaps a decade or two more of life-if it is to be full and happy and useful then it must be lead intelligently and there is no better reminder of this truth than the New Years which forces us to think of time-past and future-and which asks us to pause for a moment and in complete honesty think out the implications for our own lives of the single line ^{of} prayer spoken by one of Israel's sweet singer's and preserved for is in the Book of Psalms: 'O Lord teach us to number our days that we may gain a heart of wisdom!'

This lesson is as old as civilization itself. It has come down to us in many forms. In the Psalms just quoted. It is contained in Jesus's teaching: 'The eye is the lamp of the body. If then your eye is sound your whole body will be light, but if your eye is unsound, your whole body will be dark. If therefore your very light is darkness, how deep the darkness will be.' It is perhaps most striking but in that famous ^{FABLE} tale of La Fontaine called 'La Cigale et Le Fourmi', the Grasshopper and the ant. You recall it I am sure. How all one summer the grasshopper sang its songs, played its tunes, danced its joy while the ant assiduously built its nest, prepared for the winter by storing sufficient food against the cold unprovident days, Once or twice the ant remonstrated with the grasshopper-(revelation speaking to an unheeding generation) but always it was told 'Mind your own business. There is yet time'. Change of scene, enter the winter winds, the cold, there is no longer any vegetation from which the grasshopper can support itself; he must turn to the ant and beg from him food and shelter-and he I am afraid receives a morality lecture in return more valuable to La Fontaine's readers than to the poor grasshoppers.

Truly, it is not an idle nor a meaningless wish when we ask God to teach us to number our days that we may get us a heart of wisdom, ^{We must} ~~we~~ be prepared emotionally and spiritually as well as financially for the inevitable diminution of our strength and equally inevitable falling into disfavor with Dame Fortune.

regularly
Navigators aboard all ships use instruments and charts to be sure that their vessel is on course and ~~that it will reach the desired port.~~ ^{which is used} Men have both instruments and charts ~~which are used~~ ^{which is used} with similar regularity ~~if the ship will also use them~~ will help bring the ship of the soul safely home. The navigator fixes his position through sextants which tell him his position in relation to certain fixed stars. We can not gain much from looking into the heavens-the macrocosm-but we can look with the delicate instrument of our mind within-at the microcosm-and by using its ~~delicate~~ ^{delicate} yet highly accurate calibrations see whether we are truly fulfilling our ~~real~~ ^{real} needs and desires-our need to love and be loved, ^{we need} to develop our talents and to achieve a measure of security, ^{in peace} to be helpful to those who aided us to grow ^{after all} which includes all mankind--or whether we are off course and sailing after illusory goals power, fame, success, acclaim goals which others have told us are important but which even if achieved would give little satisfaction. The mind is the sextant of the soul and its use in this connection (which we call for want of a better word) stocktaking should be a regular routine in our lives.

The navigator has ~~however~~ ^{moreover} charts as well as instruments. He can fix not only a relative but a fixed position showing how far he ~~is~~ ^{has gone and where} he has yet to go, whether he is sailing in dangerous waters filled with reefs or on the clear ocean highways. We do not lack such charts. They are the accumulated understanding of the generations that have come before and sailed more or less successfully the same sea of life. We remarked earlier how little the basic needs of personality had changed since Eve's day to ours-this same uniformity of spiritual needs has characterized ~~man~~ ^{man} since he

became man. Our Bible is such a chart. Probably the most valuable of all - for
 hundred generations -
 it reflects the accumulated wisdom of not one man but of a ~~xxxxxxx~~

ions of men all concerned with the derech behavim - the way of life. Our tradit-
 ion is another, biography a third, philosophy a fourth - there are many others -
 No, we are not without charts ^{which} ~~to~~ tell us of the reefs and shallows - ^{where} ~~to~~ warn us
 of where others have run aground ~~on~~ of those areas of ~~the seas~~ in which the
 weather - ambition - is unpredictable and liable to violent storm. The prophet

Jermiah understood centuries ago the usefulness of these charts: when he
 wrote ~~centuries ago~~: Stand ye in the ways and see, which is the good way,
 it is a much traveled way, ^{and well traveled} and therein shalt thou find peace of mind."

This then is the task which the New Years imposes on us. It is simple in its
 outline but rigorous and demanding in its application. Religion, Judaism, can only
 point to the basics of the human dimension - you must make the decisions, perform

the calibrations, prepare yourself by as full as knowledge as possible ^{for life}
^{I deeply believe} This is the spirit of the new Years ~~the spirit of the spiritual ser~~ on
~~of me in and hearts have learnt the value of numbers and days usually bear~~
~~ness of passing time. If our hearts are filled with such thoughts surely~~

not unavailing will be our prayer - Rabia's prayer - the prayer of the whole house-
 hold of man for the year 1955

May it be thy will, O Lord our God and God of our Fathers to renew unto
 us this coming year for good and for blessing. O grant unto us long li-
 fe, ~~and~~ a life of peace and good, a life of blessing and health, a life
 marked by reverence for thee and the fear of sin, a life free from
 shame and reproach, a life of prosperity and honor, a life in which the
 love of our ancestral faith and a reverence for the God of all men shall
 be a central part of our very being. A life in which the desire of our
 heart shall be fulfilled for good.

Amen

the

he could.

Tonight a year ends, its course has been run. Its waters have passed down-stream and can never be recalled. The seasons have again completed their cycle. What they held for us of gain and of loss, of good fortune and of bad, has all been revealed. The old year holds no secrets; only the bitter sweet memories of fulfilled desires and frustrated hopes - of life and of all the emotions of living.

Tonight a new year begins. Its course is yet unmarked. How we shall fare, where we shall be when next this season returns - only a prophet might foretell. Yet the future stretches before us bright and hopeful - as yet untried, as yet unreal.

Rosh Hashonah bridges these two feelings. It partakes of both the spirit of recollection and of the spirit of expectant hope. It is both human and natural to wish that this coming year might be constructed of the rich material of our ambitions and desires - I wish, I hope, I pray - are all very human expressions.

Yet our Rosh Hashonah is also a *יוֹם זִכְרוֹן* *pi'* a day of Remembrance, a day of recollection - when the past passes, as it were, in review. Not to aid us ~~to~~ ^{to} idly spend a quiet hour but to help us judge and criticize ourselves. For this is also a *יוֹם דִּין* *pi'* a Day of Judgment and resolution, of stock-taking, and forming for ourselves a new outlook on life.

The old year may hold for us but memories; yet our experience makes us wiser - mistakes will not be repeated - what was futile and unavailing will be eschewed. Instructed in this manner, can we not look on the coming year more confidently, can we not do more than piously hope that it will bring seasons of gladness. Idle dreams avail little. Though they touch our life briefly with a bit of romantic color, they disappear quickly. They are basically unreal, ephemeral. Rosh Hashonah would be of little lasting worth if it permitted the worshipper merely to dream of the brave new world that he would live in if he could.

What do we remember? Has not each life followed its own unique course? No two of us, however close, have experienced the same emotions. Each of us has led his own life. Yet, though we have roamed far and experienced much or remained quietly at home, this day marks a milestone. A year has past and can never be reclaimed. Each of us has that much less time to live - for fulfilling our ambitions and our desires. A harsh, sobering fact - yet death awaits us all. Our lives are terribly short. Three score years and ten, or perhaps a decade more. Ceaselessly time changes the days into years, the years into a lifetime. Before we know it, the certain end overwhelms us. Its call none can delay. What is yet undone must be left undone.

Is it not right then that at least this once a year we should be reminded that so much time has passed. This realization makes life more precious. A sense of urgency motivates us to fill our every hour to overflowing with meaning and purpose and worth. Else we would be spendthrift with our most valued possession and sit idly by while the hours unheedingly raced past.

We speak of duty, of ambition, of self-fulfillment, of work done for the common good. Our Rosh Hashonah reminds us that the time is here and now. That ~~idleness~~ and procrastination must be put aside, and that we should cultivate an acquaintanceship with industry and perseverance. There is much work to do, taught our rabbis, and the hours are few, and unfortunately the workers addicted to idleness. The work, if it is to be done, must be started now. But we must work for a purpose - all work must be directed, it must aim at filling some need, at producing some value. I'm afraid we all toil a great deal after goals which, even if attained, would be of little real good. How many of us think that we must achieve what we regard as social success, or that we must have clothes as fine or finer than our neighbors - regardless of how fruitless these pursuits are in themselves. What really is it that we have ~~when~~ ^{when} we are accepted? Are we any happier? Has any tangible good been brought into our lives? Seeking public approval, we often find that we have so changed that we can no longer approve of ourselves.

There are other ways of working aimlessly. Often we become absorbed by some all-controlling passion or ambition. We must become successful; we must make a lot of money; we must become famous. To achieve these ends we subordinate all else in life. We become ruthless, unfeeling, very self-centered. Love and friendship no longer seem important. Our lives become unbalanced. And even if we were to become as rich as Croesus or as mighty as Caesar, what have we gained? Are we any happier? Can we go to sleep at night any easier?

There is labor that is fruitless, but there is also toil that is productive and lasting. The labor of love and the labor of service. We look at the happy homes we have built for ourselves and decide how much more meaningful this is to us than the most resplendent palace which lacks the comradeship and warmth of ours. We look at our loving mates and our children and see how much more these mean to us than all the world's gold. Friends, comradeship - these we have. How truly wealthy we are.

And we remember what caused us to choose such a life. It was a conviction, a faith that life holds more in store for us than appearance; that happiness and contentment and a better world for all men can be achieved. This was our faith. Faith that freedom could be achieved under God's sovereignty, justice under the mandate of His law, and dignity and happiness in kinship with Him.

It was a faith that did not minimize life's harshness and severity; which told us that ⁱⁿ this world the rich may become impoverished, the strong weakened, the joyous saddened. That each year claims its toll. But it also told us that we were given life for a purpose; that in the building of homes and the striving for a better world there was to be found true success and satisfaction. That if each man truly lived by his faith, ~~how much better a place~~ ^{A BETTER PLACE} the world would be in which to live.

Sometimes we are called upon to make supreme sacrifices, ~~and~~ these are made possible only through faith. ~~But~~ you remember how, during the last war, before each battle, our generals would compute a probable loss percentage? This many boys would never return - this many would be carried back on stretchers. Such was victory's price. Our soldiers knew this, often that this was their ^{TORN} ~~time~~. Yet they obeyed and marched out to the lines, and the victory was won. Marched out because they felt it was for the right - it was their duty - because they had faith that even this highest of all sacrifices was not too great a price to pay for freedom and human dignity, and for God.

Do you remember this great poem of Heinrich Heine?

I am the Sword, I am the Flame,
I have lit you through darkness
And when the battle began
I fought in the first rank and led you on.....

Round about me lie the bodies of my friends, but we have triumphed.
We have triumphed but round about me lie the bodies of my friends.
Amid the jubilant songs of victory, the dirge of the funeral is heard. But we have neither time for rejoicing nor for sorrow.
The trumpets are sounding again - there shall be new and holier battles.

I am the Sword, I am the Flame.

What is this sword which guides and inspires men to greater deed of courage in the unceasing struggle for the right? Is it not the bright flame kindled in a human breast of a faith transcendent and majestic - a faith in God and in the God in man? A faith which makes all ~~their~~ sufferings and sacrifices endurable, a faith which makes order and sure design out of what would otherwise be chaotic, aimless living.

There is a faith for which we bear life's outrageous fortune - a faith in the power of truth and beauty and goodness; a trust that there is a higher meaning to our existence; that the struggle for the right and the just is rewarding - nay, bears its own reward.

We remember tonight that man had faith in himself; that out of this faith he conquered nature, built cities, crossed uncharted oceans, tunneled down into the bowels of the earth, even learned to fly high above the land. One by one nature's secrets were unveiled. Because men had the faith and were never daunted. Setbacks, defeats were temporary. A new attack was soon launched. There were casualties, many fell victim, many struggled a lifetime and never succeeded; but today we are nature's masters as never before. Today we are confident that few of her secrets will long elude us. The casualty list is long of broken and discouraged men; but the struggle was ever renewed and the wounds born unprotestingly. There was success because men had faith and were willing to sacrifice to achieve their aims - to prove their trust.

We remember tonight that men had faith in a just and beneficent God who had a plan for ^{the} creation; that out of the faith were fashioned the lofty doctrines of right living, of social justice, of enduring peace, of human brotherhood, of the dignity of the human being and his need to be free, which Israel's great prophets formulated for man ~~out of their belief in God.~~

Such was their faith; such was the trust great men and great nations ^{ever} have lived by. We remember tonight that when men and nations fought for these ideals, when they were willing to sacrifice to see them achieved, miracles became realities. Out of such faith was our own democracy born. Fashioned out of a vast wilderness, freed from oppression because men had an unshaken trust in the self-evident truths "that all men are equal and that they are endowed by their Creator with certain inalienable rights, that among these are life,

liberty, and the pursuit of happiness". Theirs was a faith in man and in the providence of God which took defeat and disappointment in its stride and emerged victorious. It was called a miracle by men of those days - it was merely the triumph of a glorious faith.

In our own times we have witnessed another such miracle. Here, too, there were prophets of doom and moments when the prophecy seemed to be true. The odds were tremendous. How could a few hundred thousand Jews build a state against such odds? Yet Israel is today reborn and proudly takes her place among the nations of the world. A miracle, say the observers. No, ^{only} ~~but~~ the slow, yet sure triumph of men firm in their trust in God.

No phase of mankind's struggle to fashion a better world did not demand faith and sacrifice. Whatever exists today of peace and freedom and justice exists because of the nobility of great men's souls.

Though faith, as a prophet once said, can master mountains, it is also simple and direct - speaking to the individual soul, about its individual cares and worries. For faith shows us that "though in life there is sadness and sorrow, there can also be joy and charm and beauty and smiling children and happy homes and hopes that do come true". Of such a faith we ask not miracles, but that life take on a warmth and color and meaning which will cause us to begrudge every passing hour and to see that it is filled with purposeful living.

The Shophar sounds, we are summoned to face the future. Sure in our faith, rejoicing in life's great blessings; what a glorious vista lies before us.

Amen

A book came to my attention last week which suggested the second figure with whom we are going to deal in this quartette of Jewish personalities. It was a modest monograph but it spoke with the voice of great scholarship and answered for once and for all one of the intriguing problems of Jewish history.

Around the year 1125 Jehudah ha Levi, Jewish scholar and poet of Toledo Spain wrote a book of philosophy in defense of his faith which was to win him immortality. He entitled it with the Arabic words Kitab al Khazari or The writing concerning the Khazars. In it he portrayed a debate before the ^{LOLER} ~~king~~ of ^{THE} ~~an unidentified~~ South Russian ^{KHAZAR KINGDOM} ~~group~~ between representatives of the three great western religions on the respective merits of their faith. In it the Haver the rabbi beats his opponents and the kingdom becomes converted to Judaism.

Everyone agreed that H^{av} Levi had put his own thoughts into the mouths of the participants-but most ~~non-Jewish~~ scholars were loathe to ascribe any historical reality to the incident ~~at all~~. There was no other record of Jewish missionary activity. ^{IF THIS ADED} ~~Arrian and Gnostic~~ Christianity had won over all the other barbaric tribes. It was all a pleasant phantasy of the author-another of his many attempts to make his people more self confident and proud of their faith.

Now Professor Dobson of Princeton University tells us in this volume-A History of the Jewish Kingdom of the Khazars that there is an uncontroversial wealth of Russian, slavie, and Byzantine sources ^{MATTHEW L.} which ~~proves~~ the existence of such a Jewish kingdom (one not unimportant in the Near East for some five centuries) and of such a conversion from slavie barbarism to Judaism. It all makes an interesting addition to medieval Jewish history-an added refutation to those who say that Judaism never had a missionary movement-and a reason to take another look at the man who immortalized the Khazars, ~~as all times~~.

By way of introduction I should add that I am not engaging in any religious chauvenism ^{NON} ~~in~~ inflating a Jewish thinker beyond his real worth. We are dealing tonight with one of history's figures of genius-in two fields-

poetry and philosophy. And if you ask, why then do I know so little about this man-then I must answer that this is a product of the self contained nature of our ~~public~~ ^{EXTEN} educational which opens to our minds so little of the great ^{ACHIEVEMENTS} of human intellectual and artistic ~~efforts~~ ^{GENIUS BEYOND THE NARROW CONFINES} of our ~~own western civilization~~ ^{OF OUR OWN WESTERN CIVILIZATION} and ~~India and in the Near East Jewish and Islam.~~ We all can recite list of American vice presidents and British kings but we know so little about Confucious, Lao Tse, Buddha, Zoroaster among the ancients and of Avicbroron and Al Ghazali, Maimonides and Ha Levi among the medieval giants of thought.

Our subject was born in Toledo Spain in the year 1085. This happened to be the exact date on which Alphoson the Sixth lead his ^{Xth} army ~~of the cross~~ back into this cita del of central Spain. He Levi wa then raised partially in three cultures. The government was Christian. There was a chance to see the religion of Jesus at first hand and to learn of its ways-but perhaps of all influences this was the least noteworthy. The culture on the other hand was deeply imprinted in an Arabic mold. Though the central mosque of Toledo became a Cathedral run by monks from Cluny, the market place, the philosophy, the language of the streets and of political discussion, ~~the form of letter and poetic writing~~ ^{literary form and artistic style} all were Arabic -testimony of the richness of that culture and of its relative tolerance--It was not to be til later in Ha Levi life that the fanatical Berber would invade Spain in the name of the Prophet and the Crescent and by their brutality and stupidity bring about the death of ^a that great culture. So Ha Levi has an Arabic name, Abu'l Hassan ibn Allawi, he wore arab dress, he was deeply grounded in Arab thought, he wrote many poems along Arab modes-and he felt a kinship to these men he could never feel towards the Christian lords. Ha Levi lived under a Christian government in an Arab culture and he was raised in an intensely Jewish home. Here he was taught Hebrew and the rich Midrashic lore--here he learnt the art of prayer. Here he was Judah the Levite whose poetry was to win him an immortal place in the synagogue and whose philosophy was to make him beloved in the synagogue schools.

Three cultures daily passed before his eyes and he was to contrast these cultures finally in his magnum opus, the Kuzari, but philosophy is a product of reading and experience and Ha Levi-young, eager, alive to all about him drank a ~~decent~~ ^{full} of life. He earned his living as a physician. He was apparently talented and successful but he never allowed himself to be overwhelmed by a sense of his own importance-in fact he has left us a physician's prayer which in its humility is quite moving:

My medicine are of thee, whether good
Or evil, whether strong or weak.
It is Thou who shalt choose, not I:
Of thy decision is the evil and the fair.
Not upon ~~Thy power~~ my power of healing I rely
Only for thy healing do I watch.

Probably it was his all pervading sense of humor which made him see medicine in its true perspective. Once he tells us he was called to the home of the sultan to prescribe for his sultana. By oriental custom he was not allowed to enter the harem but had to sit on the other side of a silk curtain from his patient while a eunuch supervised the consultation's propriety. On this whole arrangement he has left us these perfectly delightful lines;

They asked me to visit but not to see
To find without search, where the sickness might be;
They wanted my skill, but they didn't want me.

The poet in Ha Levi matured before the philosopher. We are the fortunate inheritors of over a thousand poems of his on life and love, ~~wisdom~~ ^{wisdom} and God, on sorrow and disappointment-Poems collected in a Divan (the Arabic word for anthology) a first rate collection which awaits only the art of a poet scholar to be opened through translation to the non Hebrew speaking world. For Ha Levi was a first rate poet-consider the magnificence ^{even in translation} of these lines from a love lyric-~~lines~~ of which even a Browning might be proud:

Wilt thou yet grant no word, O cruel fair,
To him whose breast, thy beauty fills with pain;
Who hath of God or fate, one only prayer--
To hear love's greetings from thy lips again.

Or if it be decreed that we must part,
Tarry in pity for mine eyes, that strain
To see thy face once more; I wot mine heart
Hath fled my breast to follow in thy train

Now by love's life, bethink thee, how delight
In me once filled thy day; as I shall keep
The memory of thy kisses in the night,
Brings to my longing gaze thy beauteous seeming--
Ah, would that I might enter in thy dreaming.

In the Divan we see a Ha Levi delighted with life and laughing with it. In a light vein he has left us these lines on his first grey hair:

I sought a white hair lurking in my beard
I straightway plucked it thence. 'Thou art brave,' it sneered
Against a lone scout-quite brave. But wilt thou be
As lucky when my troop comes, seeking me?

Nor was ~~he~~^{his pen} incapable of romantic flights of fancy on the glories of nature - an emotion wrongly thought to be alien to the Jewish soul: Listen to these lines of grandeur on the calm after a storm:

The sun descends, and high in heaven,
The golden circled moon doth stand.
Within the sea, the stars are straying,
Like wanderers in an unknown land.
The lights celestial in the waters
Are flaming clearly as above,
As though the very heavens descended,
To deal a covenant of love.
Perchance both sea and sky, twin oceans
From the same source of grace are sprung.
Twixt these my heart, a third sea surges,
With songs resounding, clearly sung.

To complete our sampling from the Divan these few lines of psychological insight which show Ha Levi to be more than a lyric romanticist.

Love came, I took him on my knee.
He stood tip-toe, mine eyes to see;
He kissed mine eyes-Could falser be?
His mirrored self he kissed-not me.

Youth, love, life all stream into the stanzas of this gifted talent. In the youth there was precocity, there was also a deeply serious vein. He loved life, because he loved God, and God had said of life 'behold it is good'. He brought his

art to bear on the creation of hymn and prayer-the siddur-the traditional prayer book is immensely the richer because of his contributions ^{perhaps more than} any man since the last of the Biblical psalmist; Ha Levi added to the movi-

~~song of our service~~: You remember, I am sure

O Lord, where shall I find Thee?
Hid is thy lofty place;
And where shall I not find Thee
Whose glory fills all space.

Oh how shall mortals praise Thee
When angels strive in vain
Or build for Thee a dwelling
Whom worlds can not contain

Yet when they bow in worship
Before Thy throne most high
Closer than flesh or spirit
They feel Thy presence nigh

Dare mortal think such wonder?
And yet, believe, I must,
That God, the uncreated,
Dwells in this frame of dust.

That Thou transcendent, holy,
Joyest in Thy creature's praise,
And comest where men are gathered
To glorify Th ways.

Beautiful poetry, meaningful, good theology all these characterize Ha Levi's
hymns. Is it any wonder that another poet of the first rank, Heinrich Heine
devoted four cantos of his Romancero to a tribute to Judah, ~~in which he writes~~

And Jehudah ben Halevi
Was not only scribe and scholar
But of poetry a master
Was himself a famous poet

Yes a great and famous poet
Star and torch to guide his
time
Light and beacon of his nation;
Was a wonderful and mighty

Fiery pillar of sweet song
Moving on in front of Israel's
Caravan's of woe and mourning
In the wilderness of exile.

And truly this fiery pillar of sweet song led Israel through the wilderness
of the Dark Ages-as God's pillar had centuries before lead Israel through
the unfriendly wilderness ~~when Egypt~~-His sweet song gave hope and breathed
confidence and pride of faith-It knew Israel's sorrow but also his greatness-
past and future:

The sun and moon, that ceaselessly obey
The unchanging ordinance of night and day-
For you, O Jacob's sons, these signs on high
Nations eternal, ye shall not decay.

If with his left hand, He hath thrust away,
 Still with his right, doth he draw you night.
 Say not: 'We languish, We are near to die!
 But know your strength immortal. So shall ye
 Endure till day and night shall cease to be.

Heady wine this during the long unfriendly centuries ~~but~~ in such lines he captures all the vague-before him unexpressed- longings of the ghettos heart. Even his philosophy exhudes confidence and hope. There is no apology in its subtitle 'A Book of Argument and Demonstration in Vindication of a Despised Faith.' In the Books incidental drama the rabbi defeats his opponents and ^{convince} ~~wins~~ over the king-a denouement which must have especially appealed to those Jews of France and Spain who shortly would see their leaders overpowered in religious debates of the relative merits of Christianity and Judaism before judges who were ^{always} Christian prelates.

The Kuzari from opening to close breathes a love of Judaism and a faith in its meaningfulness and its future. And despite its avowedly pro Jewish bias and purpose (one certainly no more pronounced than Augustine's or Aquinas's) it contains some surprisingly good philosophy. For Ha Levi was one of a small group of medieval thinkers who were unimpressed by Platonic idealism. They felt that there were levels of man's awareness of ^{REALLY} ~~nature~~ which Platonic logic could not circumscribe and for which it was untrue. These were the thinkers who first pointed out what is becoming increasingly clear in our day-that science and religion deal with different levels of truth-ask different questions of life-and ~~what~~ ^{are judged} hence ~~be~~ ^{are} governed by different ^{criteria of truth} ~~forms of logic~~.

It was Ha Levi among the Jews and Al Gazahli among the Arabs who first

~~freed science of the death grip of medieval platonism and their philosophy was considered basic by the humanists who reconstructed western civilization during the Renaissance. Ha Levi came to this position of attack on idealism and all it represented because he felt that there was simply no relation between the God of the philosopher-arrived at after long and tortuous reasoning and the God of Abraham whom one could know intimately and personally and not simply the mere hypothesis of a syllogism as men can only give to the First Cause because even men must have had a first cause.~~

Ha Levi was disappointed in the philosopher's God: he was a First cause-a logical necessity-a final link arbitrarily chosen to begin and complete the ~~endless~~ otherwise ~~xxxxxxxx~~ chain of potentiality and actuality. Such a God left Ha Levi emotionally and philosophically unsatisfied-cold-How could you love and obey such a God ^{with reason and faith} as Moses and the prophets had loved the God of their fathers? Such a God was adequate perhaps for the classroom, but not for the synagogue. Prayer and commitment to such an abstraction lose their meaning. Here we can offer proof that Ha Levi was right-we have trouble praying because again in our day God is a word used in our reasoning process not a living reality.

Ha Levi then gives the philosophic basis for a belief in a personal God-To do so he was one of the first to show the limits of both inductive and deductive logic-To do so he became an important figure in the field of general phil. and vis a vis his people gave to the seeker reason not to lightly toss over his belief in the God of his fathers. You will find in the Kuzari ideas which are outdated, others with which we can not agree. But you will also find there the right questions posed-and an attempt made at the fusion -the blending- of reason and faith--which has always characterized ^{Jewish} our thinking. Here there is no glorification of reason such as would deny subjective truth-nor is there a glorification of ^{understanding} mysticism and anti-rationalism such as the church has had to wrestle with. For Chrysostom's believe because it is absurd' to modern existentialism. For ^{for} people reason and insight must blend into something which is both intellectually acceptable and religiously meaningful. Ha Levi has given us one answer. Here are others. But we benefit from each attempt.

The poet and philosopher left us another legacy-his life. It was as we have seen not enough for him simply to believe-you must be filled with that belief and ^{be} willing to act ^{as it commands} on its behalf. Ha Levi believed that in the Holy Land one could be closest to Israel's God-there among the ruins of the past and the ravages of the present, lay the hope of the future. So in 1132 at the

all Israel's hope f r such a reunion.

Such are the philosophers of our people-the second of the four string on the violin which plays Israel's sweet music-Like the rabbis men of action and compassion-men of vision and great gifts,men who championed reasonableness and held few illusions,men of faith and great love of people- Truly is it any wonder that this violin plays such sweet music.

