MS-4850: Daniel Jeremy Silver Papers, 1972-1993.
Series 3: The Temple Tifereth-Israel, 1946-1993, undated.
Sub-series B: Sermons, 1950-1989, undated.

Reel	Box	Folder
66	21	1352

Untitled sermons, 1950-1960.

[Book burning 1]

Book burning and other forms of censorship ~~in the field of ideas or information has~~ have a long and time honored history. No age has really been free of it---which, by the way, is a trubite to the power of ideas and powerful testimony to the fear status quoists have always felt when faced by bold new plans for a more equitable ordering of society.

~~We read together to nite one of the first recorded instances of book-burning. How Jehoiakim, King of Judah, had the preachments of Jeremiah burnt because they disagreed with his jingoistic plans for a new alliance against Assyria.~~

There have been overt and covert pressures brought in every age against the innovators and the critics . Our own country has not been free of such pressures. During a ppyscare in 1798 ~~[illegible]~~ the Congress of the United States actually ~~[illegible]~~ passed a law, the Alien and Sedition Act, which placed heavy penalties on anyone who published material "false, scandelous or malicious " against any official of the government or member of Congress. In effect, a criticism of the Federalist party was not to appear in the press. You can well imagine how Copperheadism during the civil war ~~and pro-German feeling before and during World War I~~ was welcomed and what social and economic pressures were used to bring the recalcitrtants into line. In 1917, the Government passed an Espionage Act which imposed penalties on "anyone who used abusive language against the government or The institutions of the country" The results? Stikingly similar to ~~[illegible]~~ to-day:

> ~~Individual critics of the war and Wilson's program were rounded up by the government, often without warrant of arrest, hustled to jail, held incommunicado without bail, tried in courts where the atmosphere was heavily charged with passion, lectured by irate judges, and sent to prison for long terms- in one case an adolescent girl of twenty years...~~
>
> ~~The enforcement of the Espionage and Sedition Acts by the department of Justice was unnecessarily harsh to say the least. Alledged seditious meetings were broken up and the headquarters of suspected organizations raided, generally without warrant. Newspapers which printed news unfriendly~~

[Book burning 2]

In periods of hysteria, history has a way of repeating itself-- ~~and much of us learn from the past~~; WILL NOT THE JUDGEMENT OF OUR GENERATION BE WRITTEN IN SIMILAR TERMS

America then has not been free of conformistic pressures, Watch and Ward Societies, Indexes, social presuures, Legions of Decencies, Know nothing parties, and even men who would burn pages of the Bible ~~when~~ A TRANSLATION WITH WHICH they disagree ~~with a more literal translation~~.

But for the most part American democracy both in spirit and inlaw has been based on another and diametrically opposed concept--that the free interchange of ideas is one of the strongest forces for progress ~~[illegible]~~ -that through the ~~interchange~~ WITH ALLEY of different views ~~[illegible]~~ republic grows and is strengthened-that all ideas have a right to be heard in the public area~~s because~~ ~~as~~ democrats we trust the good sense of our fellow citizens to shift the practical from the impossible, the desireable from the sham, the meaningful from the disloyal. Mr. Justice Holmes phrased it this way back in 1918:

> When men have realized that time has upset many fighting faiths, they may come to believe even more then they believe the very foundation of their own conduct that the ultimate good desired is better reached by free trade in ideas--that the best test of truth is the power of thought to get itself accepted in the competition of the market, and that truth is the only ground upon which their wishes can be safely carried out.

Such is our faith-and such fortunately is NOW our law. It is based on the GUARANTEES OF THE first amendment and the subsequent wrestlings of court after court to find a balance between this blanket right and the ~~demands of public~~ REALITIES OF THE DAY. There have been many decisions on this matter but generally we have guided our ~~thinking~~ ~~[illegible]~~ on a quantum of free speech clear and present danger ~~[illegible]~~ LOCK " MARTIN JUSTICES of ~~Hughes~~, Brandeis and Holmes. ~~which Holmes again explained thus:~~ [illegible]

> I think that we should be eternally vigilant against attempts to check the expression of opinions that we loathe and believe to be fraught with death, unless, they so imminently threaten immediate interference with the lawful and pressing purposes of the law that an immediate check is required to save the country.

It was only in holding the Smith Act Constitutional during the last two years

[book burning 3]

that the high court circimscribed the rights of free speech somewhat more sharply--- ruling as they did that conspiring to advocate the violent overthrwo of the government was sufficient grounds for indictment, But even with this new limitation, it has been true in our century and is becomming increasingly apparent again now that free men find the ultimate repository of their rights in the law and before the tribunals. The demagogue is,therefore, always impatient with the law's due process --he would convict men before the more volatile bar of public opinion.

It behooves us,therefore, not to be impatiente with the wheels of justice.They may move slowly,yet they move in our country fairly--which is much more then can be said for the emotional judgements and social penalties of public opini on. Furthur,we must avoid tampering with the judicial process. Where it can be improved remedial action should carefully be taken--but reckless change endangers ultimately the basic rights of each of us.The courts is many ways protect the average citizen from himself.

A renewed Faith in the reasonableness of our fellow men and in their ability to arrive at an honest andfair minded solution of whatever problem confronts them--- These two ideas which are basic to honest democrat thinking and a renewed respect for justice and due process------ would be valuable guides I believe in analysing the problems which the various local and national committees and his numerous lesser copies present.

To come down to the present. We are to-day in the midst of another round in the battle between those who dare and those who fear, between those who would be loyal to a principle called democracy and those who are loyal to a status quo.

It is not hard to understand the elements of discouragement, frustration, aimlessness, fear,disillusionment which give to the preacher of conformity a much wider appeal then he would normally enjoy. --an unpopular seemingly purposeless war--a rude awakening from a post war complacency for which we were

[Book burning 4]

not psychologically prepared-the belated awareness of Soviet strength and of the appeal of its thesis could have especially among those disillusioned with capitalism or imperialism--the fear of an all out war especially an atomic war--lack of reliable information as to our aims and strengths---gradually weakening faith in an administration--the presence of actual spies in our midst-the need for internal security---during such a period emotion takes precedence over reason ~~psychologically,above all else the need~~ for ~~scapegoats~~.

Psychologically, America needed some-one to blame and it was not hard for the self willed and the unscrupulous to make use of this emotional need. American leaders, they said, had not made honest errors in judgement and tactics--as all fallible humans will-- they had been intentionally mislead by a large group of men and women who had infiltrated the government, all levels of communications, the schools and the churches, and who on orders from abroad intentionally lead America from error to error.

It followed that these men and women must be weeded out and eliminated from positions of public trust. So the parade to the committee stands began. It mattered not that not a single new spy was uncovered who was not under indictment or surveillance by the FBI or the CIA. It mattered little that most of the men and women who were supoenaed joined the party or its front organizations in the twenties of thirties or even when Russia was a war time ally--that many had been stupid dupes of Communist propaganda by -that most had never performed a disloyal act vis a vis the United States, They served the Committee's queer logic.

> So and so was a member of the C.P. or of certain front organization (his motives are unimportant)
> So and so is a teacher or an actor
> Therefore, there is an active disloyal anti-american threar in the schools or in the theaters.

The best that can be said of these committees was that they dramatized the realities and dangers of living in a divided world--but would not the Unions and the government have weeded out the week and the misguided and the disloyal of its own.

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Security checks and the emergence of strcnly anti-communist labor leaders long antedates Mr. McCarthy. Indeed, at times these congressional investigations actually hindered the operations of the FBI which is specifically charged with surveillance and apprehension of all who are dangerous to our national security. At election time cases would be broken in committee long before the FBI was willing or able to successfully prosecute. Moreover, by loading these agencies with the added surveillance of so calledfrontists or pinks or eggheads or intellectuals--however you would label that element of the population which joins organizations and seeks to right specifiv wrongs--- it to Mr. Hoover's own editorial limited the manpower which could be devoted to actual files and investigations.

As the committess went about their investigations two ideas became apparent. One was that they were showing an alarming disrespect for the principle that a man is innocent until proven guilty and that guilt by association is the most tendencious of proofs. Secondly, they were showing an amzing respect for scare headlines and the power of the press and seemed to be searching for personal glory rather then working systematically on legislation to improve our internal security--which was their original reason for being called into being

This last reason was driving more and more men into the opposite camp. Men who were becoming increasingly aware of the ineptitude of these committees in terms of actual accomplishments. Men who had no patience with appeals made without the law. Men honestly saddened by the sight of the parade of the foolish and the misguided--men eager to rid government of the simple minded and unrealistic--but men unwilling to be brow beated into conformity, Men who realized that forevery scare headline at home-for everyattempt to limit freedom of belief or of speech-for every book burnt or professor discharged-we were loosing friends and prestige abroad. Men who had more trust in the judgements of our courts then in the pronouncements of Mr. Mrcarthy

[book burning 6]

The Activities of the Department of Justice. The enforcement of the Espionage and Sedition Acts by the Department of Justice was unnecessarily harsh, to say the least. Alleged seditious meetings were broken up and the headquarters of suspected organizations raided, generally without proper warrants. Furniture was destroyed, papers were seized, and often the members of the organization who happened to be in the rooms were seized and marched off to jail without any formal complaint being lodged against them. Even "innocent bystanders" were sometimes beaten by the police. One of the worst features of this campaign of suspicion was the encouragement it gave to busybodies to spy upon their neighbors. The Department of Justice is said to have enlisted two hundred ~~mmbbx~~ thousand private citzens ~~xx~~ in this work of voluntary information and denunciation. Huge card catalogues were complied of the names of citizens whom their spying neighbors suspected of not agreeing with the policies of the administration, which was equivalent in their eyes to being "pacifists," "pro-Germans," and "trators." Our country had a bad case of the "jitters," which was probably caused less by the actual fear of the Kaiser's conquest of America than by the behavoir of the Russians Bolshevists, who had ousted the moderate government of Kerensky, in November, 1917, and set up the "dictatorship of the proletariat" under Lenin and Trotsky - a communist regime which confiscated private property, exiled the capitalists of the old order, and put to death the Czar and his family, the members of the nobility, and the "counterrevolutionists" and conservatives generally. The "Reds, " or the sympathizers with the communistic revolutions in Russia, though they were few in this country, were magnified by the fearful into a great host who were plotting to overthrow our government; ~~xxx~~ and the attitude of suspicion which had originally been roused against the German spies and emissaries in America was easily transferred to the "tools of Moscow."

Mistaken Zeal. It is not easy to determine the limit to which the government of a liberty loving people in a republic should go in repressing freedom of speech and writing in a great national emergency. Obviously it will depend upon the degree of danger apprehended; and on that point there will always be a wide difference of opinion. As we look back from the post war days it is not difficult to see that the government was overzealous in repression and persecution. The great mass of our people were loyal to the cause for which we were fighting, and even to most of the policies of the Wilson administration. Though the majority of the Socialists condemned the war, there was no organized attempt of the party to hinder its prosecution. Labor was solidly behind the President. "Traitors" were as rare as white crows. "When all the immense inquistorial activities (of the Department of Justice) were sifted down to the bottom," says Beard again, "... not a single first class German spy or revolutionary workingman was caught and convicted of an overt act designed to give direct aid or comfort to the enemy." It would have been enough for the government to punish actual unlawful acts or deeds of violence, letting opposition to the war or the government in speech or writing play itself out. That there were some Americans who put loyalty to the idea of peace above loyalty to their country. some even who worked for the defeat of the cause for which their country was fighting, was true. But they were after all comparatively few; and the most effective answer to them was not an overzealous campaign of suspicion and persecution, which invariably tends to confound the innocent with the guilty, but the spectacle of the millions of Ammericans who rallied to the support of the government's war policies and the call to the colors.

[bookburning 1]

Men were coming to realize that not only was Mr. McCarthy playing fast and loose with due process, not only did he distort, not only did he have little respect for time honored principles of basic rights----but he was accomplishing little or nothing.--except bad publicity abroad for our democratic crusade and a "black silence of fear" at home wherein men eschewed joining worthwhile causes or fighting unpopular battles or speaking openly their views.

This was true in the famous furor over loyalty oaths (which any spy could willingly sign); IT WAS TRUE IN --the investigation of the universities wherein Mr. McCarthy tried to limit severely the time honored pinciple of academic freedom--IT WAS TRUE IN THE the movie and Radio INDUSTRIES investigation (wherein Mr. McCarthy silenced unkind criticism) --and in the latest MILITARY move in his battle for conformity and power. His facile assumption that he is judge of what America ought to read--His assertion that there were some 30,000 title which ought not to appear in overseas libraries on school shelves. He bullied beat and he pressured and he gained only bad publicity for America and the derision of the free world.

The State department was vulnerable -so seeking to avoid an open clash they ordered removed from the libraries of overseas information agencies some 300 titles--- apparently on two grounds

1) that foreign nationals ought not to read books written by men who have been supenoed before the McCarthy committee
2) that they ought not to read books which differ with present foreign policy especially is Asia.

Some overzealous subordinates in Singapore and Sydney actually burnt the volumes in their libraries--such dangerous books as the Thin Man mysteries, Pearl Buck's Nobel prize winning Good Earth, Thomas Paine's Common Sense and others--

Eurpoe was aghast--and so fortunately was America--an America which could still remember Hitler's bondfires and Stalins censorship-An America which took its cue from these fine words of our Presidemt.

> A democracy smugly disdainful of new ideas would be a sick democracy, A democracy fearful of new ideas would be a dying democracy. For all thesereasons we must in these times be intelligently alert not only tothe fanatic cunning of Communism but also to the grave dangers in meeting fanaticism with ignorance.

[book burning 8]

For in order to fight totalitarians who exploit the ways of freedom to serve their own ends, there are some zealots, who-- with more wrathm then wisdom-- would adopt a strangely unintelligent course. They would try to defend freedom by denying freedom'd friends the opportunity of studying communism in its entierty...

The libraries of Amer ica are and must ever remain the homes of free inquiring minds. To them our citizens--of all ages and races, of all creeds and political persuasions must ever be able to turn with clear confidence that there they can freely seek the whole truth, unwarped by fashion and uncompromised by expediency. For, in such whole and healthy knowledge alone, are to be found and understood those majestic truth's of man's nature and destiny that prove to each succeeding generation the validity of freedom.

Ah America ~~which had~~ gained nothing but shame because of Mr. Mc CarthY's latest attempt to improve our internal security.

Not only have we gained little by McCarthY's and Velde and Jenners fulminations and xeal but we have lost--friends--prestigep-- self respect--the free air of discussion ~~which helps nature~~ INSPIRES new ideas ~~and progress~~

What we need to-day is reasonableness not emotion. If our security needs to be itightened let this be done but within the framework of the law. If men are risks let them be removed but only after a free and open trial.

But the fault is not all Mc CarthY's--the fault for this constrivtion of inquiry and fee speech which we are all feeling--it is ours--yours and mine. Everyone of us who has been impatient with legal processes. Everone of us who has made the facile jump from liberal to radiacal to pink to Communist. Everyone of us who has been scared and has allowed emotion to rule reason and has said-at least he is doing something about it all.

Let us see Mc Carthy and company for what they are. Self willed men who would subvert the demo ratic process for their own ends. But let us see also the larger problem of mainta ng freedom in a dangerous world and let us realistically begin to safguard both out rights and our safety. Let us convince our superstition that speaking out against McCarthy's superstition will not be a Thing our children will see again -

Let us realize immediately — all humbleness to be in principle - let us remember that safety is to be found only by the laws - only in freedom - only when we stand the free minded men of free fellow citizens -

[book burning 9]

The ideal of freedom began humbly many centuries ago in the dreams of a slave people huddled besides Egyptian bondfires. Since that day it has grown slowly. Poverty of means, a period of wilderness wandering, inner strife and adjustment of power were present wherever freedom tried to grow. Yet the world has moved a significant DISTANCE in the direction of the realization of this dream.

We have tried during the past week to analyse the spiritual bases of the free life. We found that it was no easy self evident task. Freedom demands maturity of thought. I should like to tie together what we affirmed by formulating what I believe has been the creed by which the untired and undaunted free man has lived at all times:

A Belief in man, in his slow ascendent progress, in the autonomy if his spirit and the primacy of his claims over the claims of all forms of human organization.

A belief in authority when it is sanctioned by reason and consent and the recognition that the fullest expression of the free life requires the fullest acceptance of the responsibilities of community living.

A belief that the only legitimate tools of social progress are education experimentation and copperation.

A belief that to be well governed is not as important as to be self-governed that values bestowed are not as desireable as values achieved. A rejection of all milleniums proferred at the spear point of dictatorship.

A belief that all truth is made manifest through the contact and clash of diverse opinions and that the very motive power of progress is the free exchange of ideas and the exercised priviledge of non-conformity.

A belief in non-conformity but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation, in conflict but not in hate.

Such must, I believe, be the ~~basic presuppositions of~~ GUIDING PRINCIPLES OF the free man. They

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not negligible or easily achieved yet in them lies our hope of a better tomorrow. We can not afford to let them go unheeded. Surely if we are faithful to this code the vision of Isaiah will yet become reality:

> For the work of righteousness shall be peace
> The effect of righteousness quietness and confidence forever
> My people shall abide in a peaceful habitation
> In secure dwellings and in quiet resting places.

(Progress!)

O Thou Eternal One
We know the hand that
guides our lives
Who shall all around

Gradually history unfolds, generation follows generation; civilization succeeds civilization. Man rises slowly from the beast and changes into a sophisticated human being. He builds for himself a culture which allows him a certain freedom from the forces of nature. He has developed, but had he progressed?

What can we answer? One concept is a scientific fact, none can deny; while the other is an open question whose validity bitter and disillusioned thinkers of our age sincerely doubt. No intelligent man to-day questions evolution, but many doubt progress. For just as man has become a more complex being, so have wars become more destructive, economic exploitation more dangerous, intellectual freedom more curtailed. Man developed over a period of tens of thousands of years from an ape, so too in this time did fighting change from single hand to hand combat, to the global war of this atomic age.

Progress might be defined as an increase in the general happiness of the human race--o f its well-being and security. Can the generation which witnessed the rape of Lidice, the battle of Stalingrad, the bombing of Hiroshima say that advance in this sense has taken place?

How have we failed, but more important how can we bring about an increase in human happiness? How can we become co-workers with God? For evolution is God's work; self-development the creation of a better world needs the help of man.

Centuries ago, Abraham, our father, wrestled with this complex problem. Together with right-minded men of all

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generations he did a great deal of hard thinking as to how he could do his share in making of this planet a better place in which to live. Yet as he pondered, the very magnitude of this issue put him at a loss. He felt unsure of himself; many paths lay before him, which then was the best? Which would permit him to be of real service to the world and which would end only in Phyrric victories? Uncertain, he appealed to God for counsel, and as always from the Almighty he received good advice:

לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃ ... וְהְיֵה בְּרָכָה׃

Get thee out of thy land, from thy birthplace, and from thy father's house unto the land that I will show you and be ye as a blessing.

Abraham was advised to exert himself so that through him goodness and blessing might be brought into this world, This, he was told, could be accomplished only by the getting out and the doing, by the working and the laboring, by a separation from the luxuries of an easy existence and by an embarkation on a life of struggle and experimentation, of sweat and tears, of purposful thought and deed--all aimed at bringing into the lives of as many as possible a larger measure of satisfaction and security. The rules were simple ones: "Do good, in all places and on all occassions," "The job is for you to do, do not trust that others will do it for you," "Work for a better world and you cannot help but be as a blessing."

Go and do your share of the task, then both you and society cannot help but be benefitted. Certainly a confident, optimistic outlook on life. One which Abraham in the beauty of his faith found acceptable, nay desireable.

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But mankind to-day is neither so confident nor so hopeful. Mankind looks cynically and doubtingly on any such advice, because we have misapplied these simple rules blocked out for Abraham.

Man toiled and labored and exerted himself but the general happiness level, if we can speak of some such indicator, seemed never to rise. For man worked, but forgot to work for a purpose. We never learned how to use wisely the great mass of scientific and technical and religious knowledge at our disposal. In our search for truth we tried to divorce progress from the ethical and religious values. We felt that these were not necessary. Only to find that we had become much like the mythical Sysiphus doomed to an everlasting life of fruitless labor.

We see around us a world whose outlook is pessimistic, a society so demoralized that the philosophies of nihilism and otherworldliness have become the prevalent beliefs of our times. Our first task then must be to understand why mankind has become so discouraged and has rejected any hope of making of this a better world.

A century ago man lived confidently assured by scholars like Herbert Spenser that progress was "inevitable." Science, was the long awaited messiah bringing in its golden train untold treasures, healing drugs, power harnessing formulae, labor saving devices, poured out labratory and workrooms. Change, invention, discovery were words that charged the air; the names of Fulton, Watt, and Morse were on every tongue; the

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expositions of Paris, Berlin, and London showed man in resplendent panorama a preview of the brave-new world. The march of Dame Science was so rapid that man had no leisure to doubt that all this could but lead to a general advance.

The thinkers of the ninteenth century seldom questioned the notion that progress was inevitable. This was the age when men argued not whether there could be a better world, but disputed as to what form this world would take. Utopian socialists, and laissez-faire capitalists, all painted the future in brilliant colors. Bacon and More were read again. Men like August Comte taught that the age of positivism, the highest and finest period of world cuturre was just beginning. Even Karl Marx spoke dazzlingly of the future when the dictatorship of the proletariat would finally win out.

Few doubted progress in the nineteenth century. How could they in the face pf Darwin's discovery of evolution and the inventions of men like LaPlace, Hemholtz, and Lord Kelvin which seemed to hold forth the promise that there was no field in which man would not become nature's master.

Few doubted progress until the twentieth century. Until it became painfully evident that the wonders of science and technology created as much unemployment, pyramiding of wealth, and ruthless exploitation as they added to the material welfare of the world, until the marvels of the laboratory had proven their tremendous potentialities on the battlefields the world over.

Only then did the magnificent illusion burst. Again man

[progress]

began to doubt, again they raised the cry of Koheleth, uttered so many years previously: The world goes 'round and round and round, but does it get any where? Hope, shattered men looked at the broken pieces of their faith; and could not help but doubt. Despair and disillusion set in. Men began to affect existential and nihilistic systems of thought which eased their consciences by assuring them that the great disaster was not their fault, not of their doing. The calamities of the twentieth century were merely object lessons which showed what man should always have known; that he was powerless against the forces of nature and destiny.

Mankind suffered not only the agony of physical disaster but the pain of mental disenchantment. It had paid too little heed to the advice of God given through Abraham centuries before:

לֶךְ-לְךָ .... מֵאַרְצְךָ וּמֵמֹלַדְתְּךָ

Get thee out of thy home, do all that must be done, and <u>be ye</u> as a blessing. The world forgot that a job done is of small worth unless it has been carried through with the intent that someone might benefit through it or because of it--unless it added to the sum total of happiness and prosperity in the world.

Scientists had worked long hours. They had labored courageously sometimes against tremendous odds, but they had served an unrewarding mistress whom they called disinterested truth. Can we of this Atomic age afford such a mistress? One who delights to hold her assignations on the street corners of ruined cities, and to woo her suitors to the cries of the maimed and the oppressed. Certainly science must continue to search

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for the truth, but the scientist must learn to apply what he has found 'For the good of all and the hurt of none.' He must become accustomed to moderation, not speed; careful planning not heedless plunging. We would not today be so concerned about atomic control, if a century ago ethical controls had been applied by inventors and technicians. If mankind had heeded the advice given by Abraham; Go and be ye a blessing. How much agony and anxiety it might have spared itself.

In truth, our society is suffering from more than a temporary discouragement and disappointment at the course of recent events.

Ours is an age which can no longer accept the theory that there is some certain goal towards which the world is moving. There was once a time when man could confidently speak of absolute goals and could describe in great detail their very nature. The Greek spoke of a return of the Golden Age when there would again be under the beneficent rule of the father of all gods, Chronus. The Orthodox Christian knew the very streets of the heavenly City of God. Even modern socialism described to its members the wonderful world that would be theirs once they became masters of the tools of production.

But our generation would think of utopia in its original Greek meaning ou topos that is "no where" or "no place". For accustomed to considering as we are all concepts as being in relative not absolute relations one to another, We hold that all events arise out of temporary and transient conditions and

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are as they develop ever changed and modified, never static. We picture the world as continually in flux much like the ever changing designs seen in the bits of glass at the base of a kaleidoscope.

Absolute ideas are to our age tref posul, a completely unacceptable. # The men who believed in progress pictured history as the slow movement of the world towards a final goal. When this end was achieved a period of perfection would set in; time would cease to matter and since life was ideal, change could no longer take place. ~~For how could life be anything better?~~ A beautiful picture, but how is it possible? How can 'ever changing history' suddenly become static? How can the restlessness of life suddenly pause and become immobile? Only a miracle could accomplish all this, and our age is not one to be troubled with such thoughts.

We began to consider progress, the idea of progress, as merely another of our carefully built-up and cared-for self delusions, which help us to live out our lives on this unkind planet with some sense of balance. Progress had given man a sense of purpose, fulfilment, an optimistic outlook on life. Now all these were gone. Life became aimless and living listless. The color, the joy of living, were drained away and what was left was a sense of despair, and of fatigue.

Once again mankind was suffering because it had not understood God's advice to Abraham. לך לך מארצך וגו' Go, to the land that I will show you. The emphasis here is not on the promise of achieving a definite goal, but is on the doing, the striving for a better world.

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The calm oriental mind of Abraham understood the meaning of this advice. He understood fully that only petty goals can be achieved. We can satisfy our hunger drives or our aquisitive instincts, but that which is fine and noble, the higher endse of life can be concluded only in the sense that they enrich our lives and give them proportion and meaningfulness. As we work in their service, our lives fall under their subtle influence and take on a new and finer spirit.

Judaism understood long ago the nature of relativism and accepted it. However, the rabbis made out of it's philosophy something useful and desireable, they did not permit it to strip life of its color and meaning. Judaism as always waxed optimistic and saw life in its highest terms. It told men quite frankly that the goal would elude him לא עליך המלאכה לגמור It is not for you to complete the work, but our rabbis always added ולא אתה בן חורין להבטל ממנה Neither are you free to withdraw from it; understand fully what is be expected from life, but never leave off working for a better world. Thus it brought back peace of mind to men and combined it with an unfailing desire to become co-workers with God in the making of a better world.

Nineteenth century thought mistook development for progress on one more major issue. These were the years when the individual disappeared into the larger social group. When man became merely a number on a production line, a figure in a census column; a lost soul searching vainly for some outlet through which to make his influence felt. He was one of sixty million

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voters, what power did he really have? He was one of an army of five m llion soldiers, what difference did his courage make? He was one of some three hundred m llion souls on the face of the earth, how could his actions or beliefs affect the world in the least?

Progress was an express train which hurtled dowwthe tracks; man had only to board her at his leisure; he would then ride first class into paradise. His own efforts did not count; he was not the engineer; he was merely a passenger who had but to lean back and enjoy the view.

But the express was somehow derailed, and when man had recovered from the shock, he found himsefl suddenly thrown on his own resources. There was no conveyance ready to carry him to his destination, his own two feet would have to do, but shocked and bruised and out of practice man found it much easier to sit and wait for help to come, To effect 'Do-nothing' systems of thought which told him that it made not an iota of difference whether he accepted defeat, or whether he set out along the tracks towards his destination. In neither casewould he reach his station, so why should he bother?

Yet even this soporific failed to comfort him for long, his conscience and inner sense of fineness screamed that he was being untrue to himself. His was a troubled soul, which felt weak and innefectual, and yet compelled to do something constructive.

Mankind found that it had to relearn what God had made clear to Abraham: That the emphasis must be always on the individual deed. It is his actions which count. It is the sum total of his deeds which make for advance.

[Progress 10]

לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ .. אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ

You get out and do--The whole tenor of God's advice is subjective, directed towards one person. Judaism told man that he was more than a number, more than a figure on a chart. To the questions, "What is man, that thou art mindful of him?" The answer was always, "Yet thou hast made him but little lower than the angels." Man is a curious mixture of the Temporary and the Secular combined with the eternal and the divine. Though man is born in the morning and withereth in the afternoon, religion always emphasized that DIGNITY which we each possess.

Judaism taught that we need not be ashamed of our insignificance. Each of us has a job to do, a goal to achieve. A few, the exceptional, can set for themselves tremendous tasks and can dedicate their days to a bettering of the living conditions of all mankind. Most of us not so endowed can, however, spend our lives profitably in God's service. We need not let the g group override us; but should become influences for good in the community in which we live and the circle in which we move. We can help bring joy and happiness into the livesof others and a corresponding sense of fulfillment into our own if we would but heed the advice given Abraham

get out and do. It is up to YOU to begin working as a partner with God in the creation of a better world.

The nineteenth century promised progress, but could not produce the Golden Age it prophesied. It was an age which trusted in its might alone, and fought not in God's service, but in the ranks of mortal leaders. It made its own timetable

(Sulekot 17)

Dear friends, the successful completion of the harvest has always lead man to offer thanks to his God or gods. ~~Since man~~ man depends for his sustenance ~~on the soil~~ produce grown from the soil, the successful ingathering of the crop has always been an excellent occassion to rejoice, and make merry and engage in festivities of all types- to express man's gratitude and relief that the many disaters which could have blighted the crop did not occur -and that enoughfood is now available for the coming year.

We who live in more advanced cultures have freed ourselves somewhat from our absolute reliance on the soil and so the harvest season has been relegated to a position of less central importance, nevertheless we too take ad antage of this customary period of thanksgiving to express our g atitude for the many material blessings which have graciously been made our portion- For ~~whatever~~ God's measure of security we have attained, for the high standard of living ~~for~~ which we can afford to ~~have~~. For those luxuries with which we have surrounded ourselves. For the plans and ambitin we have been allowed to complete . These our the harrests of our lives ~~today~~ whose successful completion leads us today to re joice and give thanks.

~~As~~ it ~~can~~ is true ~~which~~ the crop, ~~so do we sense that in our lives~~ we have been allowed to accomplish and possess ~~was not made~~ ours ~~through our own high~~ virtue and merit ~~alone~~ - ~~They are God granted~~ and so we take advantage of such holidays as this such festival to pay humble tribute to the god who made all this possible. ~~And as we think~~ Thinking of our many blessings and of our unexceptional merit, a sense of humility overwhelms us- we become less self-conscious proud of our petty achievements and more willing to use whatever we possess wisely and for the betterment and welfare of others as well as of ourselves. This is the eternal message of every Thanksgiving season: M n, you have built well, but not through your own power alone- Think of all you owe to the ~~help of~~ others, who aided you to grow and develop, ~~to give~~ and gave you your start in the world- think of all you owe to God who has kept complete misfortune from crippling you and depriving you of all you have and prize.

to this Succoth season- For this festival of tabernacles was originally just such an autumnal agricultural festival of thanksgiving. These were the days just after the harvest had been finished- days when such thoughts must have been and were particularly appropriate.

We give thanks then on this festival, as did our ancestors, for successful harvestings which we have gleaned during our lives- for all the many blessings which we have been accorded for the graciousness of living which God has in his bounty let be our lot. But there are other things for which we give thanks- Les intrinsic and less material-yet none the less real. We are grateful that in life there is rest as well as work. For if our bodies had to exert themselves the whole year round with heavy labor, and burden and overtax our minds without letup with cares and worries we should soon have reached the physically exhausted stage, the state of nervous distraughtness - which would strip life of all its relish and make of our lives a very drab existence indeed- and one dangeous to our physical and mental health. Judaism was never averse to the meriment, the singing, and socializing, the feasting which characterized this festival- Unlike many present day evanfelical Shrisitan sects and unlike the whole outlook of Buddism- Jusdaism has never preached abstinence, or celibacy, or asceticism- nor has it demanded a solemn sombre view of life. Instincitively our sages must have felt that the need to relax, to unbend, tolet oneself go every once in a while was a necessary condition of every healthy person. A certain zest for life must accompany life's tedium and drudgery. The great and blessed gift of life was not given man solely that he dedicate himself to self sacrifice and labor for others. Man must think of his own welfare as well as that of others- for only if he is a completely rounded and healthy individual can he be of fullest use and benefit to his fellow men. Our fathers then were not averse to getting a little 'shiker' of succoths or enjoying themselves by spending a day 'Bottling' time away. It was only if these are carried to excess that they are censured. For then they

[Sukkot 3]

cease to beiether healthy or satisfying, bur rather work to undermine one's physical condition and sap one's mental health and vitality. Our teachers were ~~not interested in~~ OPPOSED TO either extreme- self abnegation or self indulgence; ~~but rather~~ The preached INSTEAD DOCTRINE OF THE the golden mean ~~about~~ moderation and the necessity of maintaining a balance in all that one does. ~~We give tha ks then on this festival not only for the material possessions which we are fortunate enough to possess, but do the mental well-being and the physical health which permits us to derive enjoyment and pleasure from all these as well as from all else in life~~. Thanksgiving then is more than an enumeration of bounties received and a mumbled 'thank you God'. It is an appreciation of the nature of the possessions which have been made ours through God's bounty, a resolve to use them wisely for the benefit of others as well as for ourselves, and it contains a summons to live a healthy normal balanced life- which will permit us the luxury of enjoying those gifts god has showered on us which might otherwise be wasted- For the man who has over taxed himself and developed ulcers can no longer enjoy the food and drink which his hard labor has secured and the man so over rought that he can no longer put his head down on the pillow and sleep peacefully at night- will find the nightime a period of torture and will find little pleasing or gratifying even in the day time.

For these things then we give thanks, We give thanks also for another insight into life which the attainment of our goals has afforded us. What have we when we have harvested the crop? It can still be destroyed in the silo by fire- It is impermanent- so something we can not counter. We give thanks not so much for the actual attainment of the physical prize- as for the joy we experienced in striving for our goals and the challenge IT RAISES ~~which having succeeded partially- throws up to create and~~ ~~recreate~~ to do again and to do more ~~and therefore~~ better. For what is the traditional symbol of our Sukkoth festival? it was not ~~to~~ our fathers offer the richest sacrifice of the year, or ~~the~~ pledging ~~of~~ the costliest gifts

[Sullot 4]

to the sanctuary- but thatour ancestors should during this period of wealth and rejoicing- when the harvest's price had filled every pocket to over-flowing- they should live during this period not in richly bedecked taverns in the frail and humble sukka booth- in an impermanent abode of leaves- open to the seasons- This was not done in a carnival spirit but to point up a new and deeper meaning of the Sukkoth festical It is too neat to be accidental. and the Mashal, the moral is this: "When you are happily situated and dwell safely and at ease in your land, forget not that all you have and possess can be taken from you that it is yours for your benefit and use- but not for your selfish exploitation- That you are merely the stewards of whatever you possess and that your task is to pass it on richer and fuller to the coming generation. Man'sresponsibility to his fellow man- this again is emphasized- But there is even more here than this. The Sukka was the symbol which remarked of the hardships and the wanderings of our fore fathers in the desert- of the hardships they underwent to make the heritage of liberty and freedom which the Israelites enjoyed. . The booth is the symbol of the pioneer, the discoverer, the man who pioneered the path of progress. The call of Sukkoth then is not merely to enjoy and delight in ones possessions, to feel that all ones ambitions have now been fulfilled, and that no more need be done. It is the ever-present challenge to create and do more, It is the perpetual reminder that though we live in the land of riches and plently, which the Bible would have delighted to describe as a land flowing with milk and honey, though we are fortunate enough to enjoy liberty and freedom and equal rigts and a rather fair standard of equality of opportunity- we must never allow ourselves to become satisfied, complacent, wanting only to preserve and conserve at all costs those benefits we enjoy- We must never be Croesus who spends his time counting up his money- we must be always willing to improve and make better- for their is nothing perfect in our world.

[Sukkot 5]

This is a lesson particularily important to-day- for we seem to have lost the initiative, the pioneering spirit, the audacity to adventure, to strike out along new paths and seek greater amount of good for a greater number of people. Our society stands opposed to-day to a system which we despise and fear- Every night when we lie down we give thanks that we life in this land of freedom and equality and peace- Yet we seem to eel that merely signing freedom pledges and embarking on crusades during which we thrill when our flag is waved is sufficient to insure our continued good fortune- It is not. A democracy such as ours can exist only as long as it brings freedom to all- as long as there is racial discrimiation, men deprived of their civil liberties, policies of government tend to protect particular economic pressure groups at the expense of other elements of the population- we have not made democracy work, we have weakened our defenses- and no amount of thanksgiving , of pledge signing- One hundred percent A,ericanism- will fill this breach. One hundred percent Americanism means to often- the policies of an American first group - anti Negro, anti-Catholic- Anti-semitic anti foreigner -intolerant of methods of economic legislationwhich keep them in power, aiming only at maintaining their power and economic position and not at broadening the base of democracy, at making civil liberties work, at abolishing the poll tax, at preventing pressure lobies of any group when they work against the general welfare, at maintaing the traditional standards of freedom of assembly and speech in the confident belief that those dedicated to undemocratic ways of life will in public forum discredit themselves.

This is the danger we must avoid in America today

the danger of ~~trusting~~ depending too much ~~in what bounty~~ on the material wealth we already have- the danger of forgetting ~~in our wealth that~~ that our task of 'proclaiming freedom and equality of opportu nity to all the world' has not yet been completed- the danger of feeling that our righte and priviled es will be jeopradized if we continue the pioneering spirit of our forefathers who were willing to experiement, to follow the road towards liberalism because it was for the benefit of all men. - the danger of being complacent

Our troubles abroad should not make us callous or indifferent to the vast programs for social reform still necessary here at home. Just because the Soviet Union has ~~falsely~~ allied itself with economic freedom for all and ~~a stems of economic equilibrium~~ an equal economic opportunity for all the dream sm- is no reason why these ends should have been discredited. They are as valid to-day as ever. Until we have cleaned our slums, offered equal job opportunities to all, prevented racial bigotry from being mani ested in legislation or custom, offered educational opportunities for all who need them- our job at home is not done and the thanks we will owe our ancestors not fully rightly tendered- For we can thank them only in measure as furture generation willbless us for the work we are doing- for the advances and progress we have made beyond the birthright left us. This then is our task: To never forget our duty never to cease working for human betterment, for all the wonderful goals of a world united in peaceful and prosperous britherhood- a world which can never say- You hoarded your wealth and did not use it for the good of all- we owe you nothing; we have n thing to be thankful for.

From the first Sukkot [illegible] -The true [illegible] of thanksgiving is offered in sincerity of heart and leal [illegible] It is the resolve never to be frightened down by our material [illegible] never to be thinking only of how it concerns all we have [illegible] It is - after the [illegible] of our resources which [illegible] and for the betterment of [illegible] - to even enhance programs aimed at higher [illegible] of [illegible] goods [illegible] one after [illegible]

[Bible 1]

Rabbi, do you believe the Bible? The first time I heard this question it rather startled me. It was late one Saturday night. Several of us had been down town to see a movie. Furthest from my mind at the moment were questions of such a nature. To me the whole scene seemed inappropriate — wrong. Of course, I believe the Bible- Who doesn't? It has been a constant source of guidance and inspiration to me. It is the epitome, the finest expression of that Weltanschauung, that world philosophy, that view about life and the duties and obligations which we owe to ourselves and our fellow men which I am convinced. The grandeur of God, the potentiality for gretness in man. These are the conditions of my belief. The Bible is both the source of these ideas and their finest expressions. Certainly, Ibelieve the Bible-

Then I began to analyze what had brought on this question. What forced my companion late on a Saturday night to ask this question. At last — a clue from the question we had just attended when I had asked. He had been caught unawares by a scene in the picture, which perhaps had an 18th century American pioneer family making an important decisin on whether or not to pull up stakes and settle in a new locality by taking their large leather bound Bible-balancing it on its backing, and letting it open at random. They had then read a few lines from the place and on the basis of what they read into these lines had felt that God had decided what they were to do. Was not everything contained in the Holy writ? Rabbi, is this the Bible you believe in. A book which by some sort of magic can reveal to us the [illegible] if we only scorch it out in detail has the magical potency of revealing to us everything that we should do in life. All you have to do is to consult it whenever a problem vexes you, the answer will be revealed, Did not God promise to show man the right way?

Thinking back, I could not help but feel that the eighteenth century family had not advanced far from the days when the

Greeks would not make any major decisions without consulting the Oracle at Delphi of the Egyptians without [illegible] the sacred lots in the Temple of Isis. Nor have we advanced completely beyond that stage. Are their not millenarian sects of all types in our own country-The Seventh Day Adventists, the Followers of the Watchtower, The Holy Rollers- who claim to find in sacred writ accurate prophecies of the coming of the end of the world, and who periodically, on the basis of certain calculations [redacted] betake themselves to some out of the way place in order tp escape the wrath of God which is about to strike [redacted].

Rabbi, my friend was asking, do you believe that the Bible contains actual prophecies about what will or should happen in our personal lives. Have the phrases, words, or letters of the Biblical text some strange potency-[redacted] words of God, which makes them capable of fortelling -of prophecy. ~~Is the right way, which the Bible promises to reveal to man, one for which every decision he must take is foreshadowed directly or by illusion in the text itself?~~

Certainly men have believed that the Bible is primarily a book of prophecy. [redacted] we have had mystics and Kabbalists who claimed to be able to [redacted] predict the coming of the Messiah-the end to all our misery and persecution-by the sum of certain letters or a new interpretation to certain phrases. Nor does the fact that [redacted] deter future thinkers. For such apocalyptic speculation there is usually to be found an escape from the cares and oppressions of the realworld. Thus the whole millenarian movement which resulted in the popularity of Jesus and his confusion with the Messiah was a result of the persecutions under the [redacted]. Thus the great [redacted] of Sabbatti Zevi during the middle of the 17th century when the Jewish world almost to a man was convinced that the golden age was at hand-can be traced to the increased persecutions of the Poles and Russians and the disastrous Cossak uprising of 1648. [redacted]

[Bible 3]

It brought into their lives-then ~~that we should have a semi-magical work-which contains a vague promise o~~ some future bliss and which ~~ca n be used to divine and decide certain minor problems which affect out lives.~~

We have had too many sadening experiences in our ~~age~~ lifetime with men and women, overwhelmed and ~~discouraged~~ broken by the multituce of problems and issues which surround them, turing to various symbols of authority, (what the psycholigists would call father ~~symbols~~ images) and transfering all their tsoros (about money & illnesses) to these figures in exchange for the ~~one vague~~ hope-that somehow someway this all powerful person ~~dictator~~, ~~or~~ this fuhrer will make ~~all~~ things turn out for the best. It is ~~would be~~ shameful when ~~were~~ the holiest and most exalted of books is used for just such a purpose ~~we contain were to~~ [illegible] ~~purpose~~. Yet the cry "Come and be saved, see the glorious promises which await the believer-it is all promised in the Holy Boook" is ~~one~~ being heard again throughout ~~in~~ the land.

The danger for us is ~~Particularly~~, as Jews not so much that we [illegible] fall under the spell of some hell fire and damnation preacher and come to believing in ~~look at the~~ Bible in this simple, naive, unquestioning way. But that we become idsgusted by this use of the Bible, that ~~our/sense of what is right and wrong be affected~~ critical -That we come to feel that this book which can be so misused- [illegible] which ~~is used~~ employed as other to justify obscurantism, [illegible] and to build up vain hopes and ~~of the worse types~~ is not fit for our study-That ~~is~~ it is ~~the~~ after all a relic of the past when men still believed in magic, [illegible] ~~and~~ the like, and that it has no meaning and worth for us to-day. [illegible] Here we would be making one of the most [illegible] tragic errors ~~of our lives~~. For we would be closing to ourselves the finest source of ~~sources~~ guidance and inspiration-the most effective key to the [illegible] ~~some of the greatest insights into~~ riddle of life [illegible] ~~the meaning of all this stress and aggravation we call life~~ [illegible]

Almost everything man owns can be used well or misued. Food can be a necessary source of strength and vitality or can give way to gluttony, and [illegible] the arts can be expressive of men's highest and finest ~~emotions~~ feelings or ~~meaning-less~~ meaningless displays of emotion-, love can be the noblest emotional experience

[Bible 4]

sects today. Fundamentalist religion is gaining tremendous popularity. men are saying that every jot and tittle of the Bible is true. That the salvation it promises is near at hand-come then, and be saved before it is too late.-

All this is understandable in such a bleak and uninvitig world as ours. We seem to be able to do so little real good-To be so little meesters of our destinies-That it is inviting, enticing to take all our doubts and uncertainties and fears and put them on God's shoulders and say-I have faith-All will turn out for the best? It is a sign of weakness? I am afraid. We can not solve our problems- escape from the field, borrow a term from the psychologists, to delude ourselves that there is no problem, that soon God will right all the wrong, make the crooked straight, and all will be for the best.

We call a man who will not face up to the problems of life, who always seeks to find within himself some secure refuge from the struggle and the sterne demands which life places on each and every one of us- we call such a man immature. So I am afraid that these utopia promising sects are immature- meanigless perversions of real religious thought and beliefs. In the Bible promises man salvation. It speaks of the glorious peace filled days when every man shall sit under his vine and his fig tree and none shall be afraid. But the salvation it promises must be attained, wom-It will come in time, it is a way of life men can adopt and live by if they have the vision and the willingness to sacrifice. It is not a utopia at the end of days, ushered in by the sound of the shophar and the coming of the Messiah, when every man will live surfeited and glutted in his self-satisfaction overly content.

The Bible is a book by men about life-about a particular type of life- a life dedicated to realizing the highest and finest potentialities of men. It is a series of books, a book of books, a library of authors. It is an inspiring record of dedication and self sacrifice. Of endeavor and of success-and of failure.

[Bibles]

It ~~presents~~ reveals ~~[redacted]~~ the ~~glorious~~ panaorama of a people, cedica ed to the ideals of a finer and better life, lifting themselves by their ~~[redacted]~~ own efforts from the ~~[redacted]~~ low level of ~~low morality~~ pagan morality, from the idolatry and coarseness which surrounded them, ~~and by~~ preserverance and determined effort, by which they slowly, haltingly, yet surely evolv~~ed~~ ~~from~~ for themselves a way of life, a philosophy of life, a religion-which expresses and brings out the highest ~~and~~ the noblest and the finest in man. All ~~we~~ that we prize and hold dear: God, human brotherhood, the ~~ideals of~~ righteousness ~~and~~ justice, democracy and our fondest dreams freedom, social living, peace- all these we owe to ~~[redacted]~~ the insight of such men- and to the religious urge, the sense of divine compulsion which forced them to continue to develop and refine and purify, ~~and~~ To counter ~~the~~ vested interests, to denouce wrong and injustice fearlessly such as Rosa Bonheur in.

The records these men left us of their lives-the very doctrines they preached emphasized not man's escaping, ~~the~~ trust~~ing~~ in God' providence, but ~~the~~ working, ~~the~~ and becomming a partner with God in the creation of a better world, ~~and then trusting~~ working as complete trust "ould we have it otherwise? ~~to divine providence.~~ ~~XXXXXXXXXXXXXXXXXXXXXXX~~ Much better to ~~live~~ live life'. ~~sorrows and disappointments and steadily~~ problems confident that what we are doing is helpig to fulfill a divine purpose, to ~~bring about a better day;~~ then to suffer the constant disquietude, the unrest, the frustrations which comes from sitting idly by, felling we can do nothing, while the days which are after all the sum total of ~~our complete health~~ all our power pass swiftly and unrecoverably by

Far holier and more womderful is it ~~not~~ to be the possesors of a book which can explain the ~~breath~~ depth and the mesnig of life-which can help us, with ease and comfort as we wrestle with the ultimate questions ~~expressed in our prayer~~ we are our own answer for us: "hat shall I do with my life? What is the purpose of my existence? what duties have I to my fellow men and what responsibilities do I have to myself? ~~much more important that we have faith in the answers to these questions-that we understand how men came to believe what they did, how they expressed themselves, and what sense of direction, what real blessing~~ On the answers we formulate to these questions depend our own personal happiness and ultimately the well and the worst what guide faith can Bibles could we ask of a Holy Book

or coarse debauchery, Physical possessions may the the sourceof comfort and pleasure for ourselves or others or mearely the objects of good and evil. Misuse does not preclude, others from enjoying and being elevated by the same things. The Bible can be a real comfort, a patient and trusty companion, a sure guide if we will be sear h out its deepest and fullest meanings- If we will learn as in all things to search out the hidden pearl were which are couched deep within the shell

A rabbi who was also probably a vinegrower, expressed in parable form much of these same ideas. He said that there were two ways of extracting the juice from the grape for wine. Some men squeeze the grape without force merely with the r finger tips and get only the watery juice which lies nearest the skin and is useless for wine as it will not ferment and has little taste-"hile other men squeeze the whole grape extracting from it its full flavor and body-making wine that is both delightful and tasty. So there are men who but scan superificially the text, who ever go deeply into its fuller meaning and a lesser or do not pred deeply into the problems and solutions which life affords- While there are others more prudent and wise who desire the fullest delight from the whole text from its fullest and finest meaning

ABible so interpreted is the Book in which I whole heatedly believe and from which I drink the w ne of inspiration and sustenance.

[Lack of initiative!]

The fact that their faith is in many ways an evil perversion of the great propositions that once made the blood course in our Western veins does not alter the fact that their tempo is dynamic and ours sluggish, even, I think, to ourselves.

The reason cannot be that we American have lost our vision of truth and brotherhood. No country on earth owes the sense of community more explicitly to the fact that it is united not by race or nationality but by fidelity to an idea. We were born dedicated to a proposition and our greatest leaders — the Jeffersons, the Lincolns, the Woodrow Wilsons — were not great because they achieved purely American purposes, but because they were able to speak for humanity at large and extend their vision to the whole family of man.

Nor, I believe, can we find fault with the American dream. Its truths are still self-evident. The possession of liberty and the pursuit of happiness — rightly understood — have not been overthrown as the highest goods of human society. Indeed, the ferment of our freedom works inexorably and dangerously in the Communist world. No one can have visited Poland without seeing how little the Polish people accept their servitude and how they look beyond their neighbors to the free world as the reservoir of power and hope.

But, alas, on the basis of the record, one would hardly suspect that the Western World possessed so powerful a weapon! All our talk — in diplomacy, in strategy, in aid and trade, in all the intricacies of our worldwide relations — has been to a depressing degree purely defensive. We have offered aid not to help others but to shield ourselves. We have reacted to countless Soviet initiatives; acted on our own initiative barely at all. We watch the skies for other people's sputniks and listen to the telegraph wires for other people's moves. Yet we are the free men of this universe, the children of liberty, the beneficiaries of unequalled abundance, and heirs of the highest, proudest political tradition ever known to man.

[Lack of initiative 2]

Why this lack of initiative? Why this paralysis of will? What have we done to our truth and our brotherhood, the supreme truth of freedom, the Christian truth of brotherly love? Have they failed? Or have we?

There is no more urgent duty than to discover why we have failed and to get back into the arena, aspiring, striving, fighting once more for what we believe. An examination of what you might call our collective conscience is to my mind far more important than particular projects or programs. You can have a perfect assembly of pieces for your watch, but they are worthless if the mainspring is broken. I am not basically worried about our various pieces -- our technology, our science, our machines, our resources. But I am concerned, desperately concerned, about our mainspring. That it has run down, we know. But is it broken beyond repair? In the last analysis, no question is worth more consideration in America today.

And I would like to suggest some of the ways in which it seems to me we have enfeebled the great central pulse of our freedom, the great truth of liberty, which, more than any other nation, we first set working in the modern world.

The great German poet, Goethe, who also lived through a crisis of freedom, said to his generation: "What you have inherited from your fathers, earn over again for yourselves or it will not be yours." We inherited freedom. We seem unaware that it has to be remade and rearned in each generation of man. One reason for this failure is, I believe, passing at last. In recent years we were stifled with complacent self-confidence. We believed ourselves dominant in every field. We talked of the American century. We forgot the ardors and efforts that had given us a measure of preeminence. Complacency made us impervious to ideas, even the obvious idea that we are in danger. So we assumed that all we needed was to sit still and enjoy the peace and prosperity that was our right.

I believe that phase is passing. Our foolish languor has been shaken, if not shattered. We are more ready to examine ourselves and our record. And it is a privilege of our society that every citizen should make his own inquiry. If I stress one or other aspect of our problem, this is simply my angle of vision. You

[lack of initiative 3]

have yours. The urgent thing is to feel the need for rethinking and to set to work the ultimate energies of free society, which cannot be done by the fiat of government but only by the troubled conscience of responsible men and women.

It is simply as a citizen as concerned as you are that I want to suggest what seems to me to be the obstacles to a full understanding of our great mission in this time of testing.

I believe — as I have said before — that we have confused the free with the free and easy. If freedom had been the happy, simple, relaxed state of ordinary humanity, man would have everywhere been free — whereas through most of time and space he has been in chains. Do not let us make any mistake about this. The natural government of man is servitude. Tyranny is the normal pattern of government. It is only by intense thought, by great effort, by burning idealism and unlimited unlimited sacrifice that freedom has prevailed as a system of government. And the efforts which were first necessary to create it are fully as necessary to sustain it in our own day.

He who offers this thing we call freedom as the soft option is a deceiver or himself deceived. He who sells it cheap or offers it as the byproduct of this or that economic system is knave or fool. For freedom demands infinitely more care and devotion than any other political system. It puts consent and personal initiative in the place of command and obedience. By relying upon the devotion and intiative of ordinary citizens, it gives up the harsh but effective disciplines that underpin all the tyrannies which over the millennia have stunted the full stature of men.

But of what use is escape from external restraint if, given the opportunity, men simply stunt themselves? If freedom means ease alone, if it means shirking the hard disciplines of learning, if it means evading the rigors and rewards of creative activity, if it means more expenditure on advertising than education, if it means bachelor cooking and life adjustment courses in the schools, and the steady cult of the trivial and the mediocre, if it means — worst of all —

[lack of initiative 4]

indifference or even contempt for all but athletic excellence, we may keep for a time the forms of free society, but its spirit will be dead.

I believe we have had enough of adjustment, conformity, easy options and the least common denominator in our system. We need instead to see the pursuit of happiness in terms which are historically proven and psychologically correct. The dreary failure in history of all classes committed to pleasure and profit alone, the vacuity and misery accompanying the sole pursuit of ease — the collapse of the French aristocracy, the corruption of imperial Rome, the decline and fall of the resplendent Manchus — all these facts of history do not lose their point because the pleasures of today are mass pleasures and no longer the enjoyments of an elite. If we become a nation of Bourbons, numbers won't save us. We shall go their way. Vacuity and indifference are not redeemed by the fact that everyone can share in them. They merely restrict the circle from which regeneration can come.

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Dr. Freirich

How different was God's worship as practiced in the Mishkan of old from what it is to-day. Gone are the sacraficial paraphenalia, the instruments of divination, the rich vestments of the priesthood. Of all the ritual commandments connected with worship in the tabernacle - of all these, there is but one which we still observe in our present sanctuaries.

Only the commandment:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually

has any meaning for us to-day. For while all the other rituals have in the course of the years lost their significance - light has remained the universal symbol of God and of Israel's faith in Him. In light, to paraphrase a great poet, God and Israel meet. Light symbolizes the realities of our faith - those basic ideas which are neither old nor new, but permanent. Israel's watchword has always been

The Lord is my light. The unquenchable flame burning in the synagogue and in the hearts of our people has continued and remains a constant reminder of the basic and dominant ideas of our faith.

The rabbis early sensed that this light was the central motif of supreme significance in the construction of the Mishkan. It expressed the totality of the meaning and purpose of the sanctuary:

Just as the oil gives off light, so must the Temple shed light upon the whole world.

~~The light reminded and informed and remained a visible symbol of God in the midst of the people~~ - so must every religious institution, so must the synagogue and the people of Israel embody and reflect a basic understanding of God and of his truth. Only in so far as any institution brings to the minds and the spirits of the people the recognition of man's divine nature and of his capacity to fulfill that nature in the doing of good, the knowledge of the right and the ought, the consciousness of a higher duty, the assurance that deepest

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satisfaction can be achieved only in service of Him who is both stern Judge and loving father - only in so far as and as long as an institution serves these ends is it meaningful and of value to religious life.

The world to-day is certainly sorely in need of that hopefullness and that faith which light symbolizes. A century which trusted in its own powers of building and planning has plunged the world into ever more tragic cycles of war and economic exploitation and curtailed individual freedom. Somehow man was never able to master the great mass of scientific and technical and social knowledge at his disposal. For in his confidence and self-sufficiency he had tried to divorce progress from ethical and religious values with results which need hardly be enlarged upon.

Yet man has always had at his disposal certain truths, magnificent by their very simplicity; truths concerning God and His relation to man, truths concerning the possibility of moral regeneration and the duties of self sacrifice and self denial which this task imposes. Man has always been the possessor of a faith sufficient. It remained only for man to show that he had the moral courage to live by and for his faith. It remained religion's task to remind him of these simple truths, to speak words of guidance and inspiration which might aid in the attainment of these ends.

But just as mankind has paid too little heed to the advice of religion, so organized religion has neglected the needs of man. In an age of urgent and pressing world problems, the religions have unfortunately allowed themselves to be occupied with inconsequential matters. The organized religions in the face of this imperative need, instead of minimizing ritual differences and combining for the aid of man, contributed to their own enfeeblement by continuing the endless and fruitless and meaningless stream of sectarian litterature AND ARGUMENT

Judaism, too, all too often showed itself willing to engage in these "I am nearer to God than thou" quarrels. In our own day certain

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rabbis are still accusing others of moral bankruptcy and intellectual incompetence because they differ with them on matters of ritual. Our own allumni find it necessary to devote one complete essay in their latest volumne on Reform Judaism to an attack on the practices and attitudes of other groups of Jewish worshippers. Indeed in this year of crises and grave world problems it would seem that the great issue is not making Judaism meaningful or effective, but is an all engrossing concern in the mechanics and physical accouterments of religion. The chief concern of all too many seems to be how to attract those who have drifted away out of disinterest by furbishing the service with all kinds of allurements and with a variety of entertainment features extraneous to worship, as if bringing people UNDER THE ROOF OF the synagogue was TANTAMOUNT TO inspiring them through the synagogue.

It is no wonder that thinking men and women, often profoundly religious, have turned elsewhere for the wine and the bread of the spirit. They are disillusioned by this constant unavailing bickering and meaningless showmanship. For rituals and instituions and customs are all relative and transitory by their very nature. Any ritual or mode of worship is sufficient which leads to a better understanding of the eternally constant light of faith. No ritual is sacred which fails in this purpose. Indeed after thinking about our parasha of this morning, how can we consider any customs or practices as sacrodanct or eternally binding. Only the ever-burning light of faith LINKS IN THE WILDERNESS the Israelit to the Jew of to-day, IF OLD. All customs develop and change under the pressure of the times. All depend on local practice and personal predilection. All have merit only in so far as they make for a stronger faith, as they succeed in making Judaism more meaningful and more understandable.

The strength of true religion does not lie in the numbers which espouse a particular method of worship. Indeed the further a given

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practice is from the central flame, the more likely is it to be popular. Those religionists who would achieve a unity of practice or belief are engaged in an unimportant and RELATIVELY trivial task. Indeed to attack any practive or custom, unless it runs expressly counter to Judaism's spirit and character, is hardly fitting for men who preach about the need for toleration and mutual understanding. We have accepted the doctrine of cultural pluralism, why can we not learn also to accept its corrolary, ritual pluralism?(If I may use this TERM). Ask not what guides a man in his preference for one ritual pattern or another. Tell him not that he can not be inspired in this way, but rejoice that whatever his practice he can fulfill God's mandates provided he uses these RITUALS to tend the eternal light.

Nor will the reintroduction of discarded and outmoded ceremonies make Judiamm more attractive and appealing. You can not arbitrarily introduce customs and practices. They arise out of the common experience of a group searching for their God. They are of value only as long as they aid in that search. Making Judaism a dynamic force can not be done by adding or subtracting externals. Rituals and practices are not the heart of religion and should not be confounded with it. They are its accouterment, the holy vestments, the physical paraphenalia of the Mishkan. When the High Priest of Israel's holiest of days stood before the Lord in the Holy of Holies he did so not in his rich raiment but in the white garment of utter humility and simplicity.

We have found from sad experience that our laymen CAN loose interest in Judaism quite as easily after Bar Mitzveh as after Confirmation. If we want to retain their loyalty, then our one hope is that of rekindling the flame of real conviction and sincere belief. The methods are the old and tried techniques of education , of spiritual guidance and inspiration in the home, of consecrated leadership in the past [illegible] of the Rabbi, and of continuing contact with the life of the Jewish community. This is a long and difficult task, but it is the only way of dealing with this

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problem of faith.

The interest of religious leaders must be directed towards the inner life of the Jew. Modernization and refinementonly serve to make religion more easily understood by a new generation, they add nothing to its substance. It is the techniques of attitude transference and of rational-emotional appeal- the techniques which will permit effective propoaganda on religiond part - which ought to be studied and cultivated to-day, rather than any continued emphasis on those issues which are peripheral by their very nature.

To-day people are generally pretty well confudéd as to the real meaning of religion. Oh yes, as an emtional outlet, as an adjunct of the psychiatrist's office, they recognize that it has a certain valve for the EMOTIONALLY unstable. But most people, especially young men and women, feel self-sufficient. They do not SENSE, or at least will not admit any need of support. They do not know how much they really REQUIRE this underpinning and religion does not seem to be concerning itself with the problem of making them face up to this fact.

Men and women to-day need to be told that above and beyond its psychological value religion is VITALLY interested in morality, in right and wrong. Religions task is still to chart the way of God for the modern world. It is no longer enough to repeat phrases which have become platitudes. Religion must define and make explicit, We need a new Socrates for this new age. This is religions legitimate province, let us make it our field of most vital concern.

Early Reform Judaism re-emphasized the idea of Israel's mission. Reform undertook to teach mankind how to combine time homored prophetic ideals with man's newly won scientific knowledge. Riding the crest of nineteenth century optimism reform was confident the new day would dawn speedily in which Israel's mission would be fulfilled.

When liberalism's magnificent illusion burst, Refrom was faced

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with the saddening realization that Israel's burden could not be so easily shed. They had somehow mis-read the Messianic time-table. Disillusioned our leaders turned away their attention from refection upon Israel's world mission and began to occupy themselves with other matters. The idea of mission, of service to mankind, was conveniently forgotten, especially when the triumph of modern Zionism seemed to point to the fact that these early leaders had basically misunderstood the nature of the service which God's people was to render.

Though grounded on a misplaced sense of optimism, the mission idea yet represented a formulation of thespecific mandates of Judaism in regards to the outside world. It gave meaning and substance to what otherwise might be meaningless biblical utterances. It spoke to men of the urgent problems of life and challenged men to undertake to solve these in the spirit of consecration and self-sacrifice. In so doing Reform had vindicated the role of religion in the modern world.

A ~~sense of inadequacy and of insufficiency caused our leaders~~ to ~~turn their attentions away from the mission idea. But~~ the exigencies of self-defense and the development of a program aiming towards group preservation does not minimize or do away with the necessity and the urgency of concerning ourselves with the problems and purposes of our existence.

Our leaders have as yet not made sufficiently clear what might be called the specific implications in terms of personal commitments which a Jewish ~~belief in~~ concept of God entails.- those basic attitudes towards the rights and duties of man, towards the dignity of labor, and towards the role of the state, The have not emphasized those social mandates which are rooted in and derived from this eternal light of faith.

Our people and the world, need to know that Judaism is more than an historic phenomenon or a religion which serves merely as a psychological escape ~~outlet~~. They need to be told thatbeing a true Jew entails particular

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attitudes towards the problems of the world and makes mandatory not only worship but action and many forms of dedicated service. A re-definition of what might be truly called a Jewish way of life is imperative in our generation. Religion needs to hold up clearly before its adherents the social inspiration and the challenge to spiritual self-perfection which are basic to its very nature, even if this envolves a measure of unpopularity. Religions true strength lies not in a masterly organization chart or in a program designed to keep the congregations contented and complacent. Its task is to lift man on to a plane from which he can view the world with the ideas of an idealist and then step out into the world to take up his appointed task as a co-worker with God in the unceasing labor of creating a better world.

The commandment to tend faith's eteral flame is a at fa lls upon each generation to provide that fuel of selfless devotion which will permit it to continue burning. Let us not be careless in our service. Let us not polish the other holy vessels, and neglect the most important vessel of all, yet leave alone the light fearing to ~~be scorched by its flames. Its service is the most important task~~ we can fulfill. that would contain the eternal light. For without the light all is darkness in the tabernacle and would be even the "midst eternal day"

AMEN

The language of religion must be vital,suggestive,simple. It must speak directly to the soul of man,offering advice on the basic problems of existence in terms which can easily be grasped and understood. This is why the illustration of a truth may be more effective then its generalization. Thus the lives of a few high minded men have probably influenced mankind more than all the legal systems and morality catechisms put together. For such codes of conduct no matter how nobly conceived remain detached,something abstracted from the essence of life- a bit too rigid,too demanding, too vague to be effective.

A life well lived, on the other hand, expresses its moral in more animated terms. Its appeal is an intuitive one- in fact it may be difficult to verbalize what we have learnt. However, it is none the less meaningful and instructive even though its message concerns intangibles: hope, the grandeur which is possible in life, the direction and purpose which must be given to life. Carlyle understood what such lives mean when he wrote in his essay on Schiller," great men are the fire pillars in the dark pilgrammage of mankind, they stand as the revealed embodied possibilities of human nature." There you have it. These men were of flesh like we are;troubled by similar frailties, yet they overcame their weaknesses and achieved an enviable spiritual victory which transformed their whole personality for the better. We envy what they achieved, and envying seek to emulate,for we have been made to feel that we too are capable of such self-improvement.

Thus the Bible takes great pains to describe the struggles of men to achieve a measure of self-mastery,precisely since these histories illustrate so clearly what religion means to such lives as ours. Indeed Judaism has always depended upon the dynamic rather then the static. Thus it has emphasized intention rather than form, spiritual dedication rather then ceremonial punctiliousness,fixed goals rather then fixed methods.

The importance attached to the dynamics of faith becomes even more pronounced when we analyse our text of this morning. What,for example, does Scripture mean to imply when it appraises Jacob as איש תם יושב אהלים , as a perfect man who

dwells in tents? Certainly, the sharp trading and trickery with which Jacob deprived Esau of birthright and blessing are not the actions we normally associate with a faultless man. Moreover the Bible itself maintains: כי אין אדם that there is no man who has not sinned. Perfection is a quality reserved for the gods not to be found among mere mortals. Jacob, born of man, whom we have seen to be possessed by many of our more human failings was never wholly perfect and Scripture did not consider him as such. He is then praised not for being blameless, but because he resolutely and consecratedly strove to improve himself, and in large measure succeeded. Indeed, no finer summation of Jacob's character could have been arrived at then ויקרא איש תם the statement that he was a man who dedicated his life to the search for wholeness and perfection.

Certainly this search for self fulfillment, this conviction that we can transcend our normal weaknesses and create for ourselves a wholly new and finer character is the basic element in every religious philosophy worthy of the name. It is the conviction that we are lead by our faith in God as a living power who created in us the potentiality for self improvement and desires only that we show ourselves worthy of his blessing.

Unfortunately, we can not comprehend this questing for self-perfection within any single final formulation adherence to which would automatically guarantee us success. The path we follow will vary with each of us according to our talents and our particular situation. This is not to say that this search for self expression has neither direction nor form. It has both. Basic to it are what might be called changeless principles in mutable form. For though each of our lives is unique and defies description, yet underneath these external differences, we are all confronted by the same basic problems - problems which envolve fundamental human dimensions: The struggle between spiritual courage and physical self-indulgence, between self reliance and dependence upon the approbation of others, between determined perserverence and natural laziness. We of to-day have no new

solutions. The question remains for us what it has been throughout all ages: How much is man willing to sacrifice and exert himself to possess those virtues he claims to desire? How much energy and will power is he willling to spend on self improvement? It is as simple as that. All based on the fact that if man really desires to acquire the nobler virtues, he must win them through strength of will and determined effort. There is no other way.

Unlike wealth or rank, virtues and qualities of character cannot be inherited. If a man has learnt a great deal about the art of living and desires to pass on his understanding to future generations, he will have to content himself with epitomizing in aphorisms or proverbs his outlook, in the hope that others may benefit by reading and studying these observations. He can do no more. He cannot transplant his spirit into another. The thoughts such a man leaves behind may help clarify or direct our thinking, but the faith that is a burning fire within must be rekindled by each and every man, else morality becomes convention and faith a mouthing of platitudes. Each of us faces the difficult task of making religion, my religion; of transforming the beliefs of our ancestors into our own personal convictions.

A sixteenth century exegete, Obadiah of Soforno, felt that our text of this morning contained this very idea. Why, he asked, does the verse continue its description of Jacob by saying [illegible] that he was a man who sought wholeness while dwelling in tents? These two ideas seem unrelated. Not so, according to the sage of Soforno. It was precisely because Jacob dwelt in a shepherd's tent apart from other men that he was able to formulate such incisive answers to the riddles of life and struggle so valiantly to bring into being his newly formed faith. Faith, as we have seen, demands the ability to evaluate oneself clearly, and the courage to follow unhesitatingly the dictates of our conscience. For such a program the desert affords an ideal setting. The nomad lives alone, his life moves at a slow pace, one which affords the necessary opportunity for meditation and self judgment. Desert life is elemental. It will tolerate neither sham nor counterfeit. A weak, pusillanimous faith cannot long survive, for life

is severe and demanding and man badly needs a faith to live by. Here it is a question of either/or. Either a vital living creed or no creed at all, that conventional morality which often masquerades in advanced culture for faith is here out of place. What better location could there be for a man seeking to understand what life expects of him and he from life?Indeed, it would appear nature itself conspires to make our task easier. For the demanding self reliant way of the desert is also the way towards a meaningful faith.

The demanding self reliant way of faith. How few are willing to meet its terms! Men at ease in cities of plenty seldom can find a compelling reason to forsake their security to pioneer a dangerous uncharted course. It seems the heighth of folly to willingly turn ones back on a life of comfort for a quest that can promise only added burdens and responsibilities. Men are naturally cautious, conservative, their pioneering natures quickly corrupted by their first taste of civilization's luxuries. We, who are devoting ourselves to the religious calling, must beware lest pursuing the aims of the many we permit ourselves to be satisfied with less than full measure. Any religion which does not concentrate on developing in its adherents a living, positive faith remains always an empty shell -- though it have its full complement of ceremonial customs, morality codes, philantropic organizations, and protective activities. For it is a religion cerned with what I S and not with what S H O U L D B E. It is a religion which merely perpetuates but does not make better. Thus, a religion which countenances war and glorifies armistice days is from the standpoint of a dynamic faith a religion which temporizes and compromises. For it has not yet transformed its belief in peace to a positive program for achieving peace. Unless religion becomes what it is, a radical force, a force which goes to the roots of things and abolishes war from the minds and hearts of men, it cannot really serve any constructive purpose. The same is true as regards religion's relationship to all the other evils abroad in the world. A religion which does not exhort men to do away with poverty and misery and suffering wherever they

exist, whatever be the cost, shows itself to be weak-livered, a religion for men but not for mankind. For though it may appear a kindness not to disturb a man content in his lot --- concentrating only on providing him a measure of emotional comfort during the crises of his life, and a modicum of ethical idealism to soothe his social consciousness --- actually society cannot afford this luxury. Woe unto them who are at ease in Zion while others are in need. Such self indulgence is a criminal extravagance, while other men suffer from want. Religion cannot tolerate or tacitly give sanction to such self-centeredness. Its task must not be to make man more satisfied with his lot, but more demanding of himself and of society. Its pulpit must ever raise men's eyes beyond the narrow restricting confines of their lives to show them that range of services which God expects them to perform.

This then must be the message of religion. Man, bestir yourself! There is so much that needs to be done. If you would live as a free man in a peace -filled world, you must win that privilege through service to your fellow man. You must be willing to sacrifice and give freely of your time and effort in their behalf. It is up to you to determine whether Israel's Messianic aspirations are a realizeable dream or a vain self delusion.

Gird yourself then; be strong and of good courage, and walk in the way of Faith, for thereby you will be fulfilled your destiny; and like Jacob of old you will attain the titleof אישראל a man perpetually on his way to perfection. Cast off your d ubts and your uncertainties, and enroll yourselves confidently under God's banner with those men who search diligently after Justice, Freedom, and Peace.

AMEN.

(Thanksgiving 1)

Thanksgiving-if we deal with it at all seriously and thoughtfully- can be one of our life's most valuable spiritual lessons. It reminds us of the important truth that God does not recognize the claims of any group to his special favor. Last year-He caused the sun to shine, the earth to yield its produce, life to be created and love to be enjoyed by men in all parts of the world regardless of their pigmentation, their political loyalties or their religious beliefs. What inequalities there are in the distribution of God's bounty are artificial, man made, not God ordained-they arise from man's rapacity not from any desire on God's part to reward the specially chosen.

Thanksgiving reminds us then that though we have allowed men and nations to lay claim to large sections of this world in the name of competing sovereignties or political creeds or religious bodies--and that though men have even tried at times to extend their extraterritorial preferential rights into the world of the spirit--God simply does not acknowledge these claims. To him all men are equal and equally entitled to the earth's bounties and life's beauties.. Can those who hoard the earth's riches at the expense of the many, whatever their formal religious beliefs, be in any sense truly serving God? Does it not follow that all religious and moral codes must emphasize man's obligations to serve his brother and to be concerned with his welfare.

Thanksgiving reminds us that whatever religious convictions we may affirm--we share life and its experiences and its obligations--and that we have thus much more in common than in distinction. It is then both fitting and meaningful that we should share as we ponder the night the spiritual experience of thanksgiving and the conviction ~~which we get be born of any true thanksgiving~~ that mankind can and must act in common effort to improve the lot of everyone. If we can without violating our consciences come together in gratitude we can certainly without violating our beliefs join together in the tasks of good citizenship-herein, of course, lies both the deeper meaning and the glorious hope of such a service as ours.

[Thanksgiving]

Mankind did not learn easily the imperative of cooperation. Our world has unfortunately seen more of religious war than religious spirit. Men drawing on their experience with the political world tried to arrogate to themselves the keys to the kingdom and to promise to their followers as the knight Roland did his liege Charlemagne 'Il ne passeras pas' No one but those of our own kind will be admitted.

Men had to see life in a truer, less egocentric perspective, before wholehearted cooperation was possible. They had to grow from immaturity to maturity, from uncertainty to honest belief before they could learn how to be helpful people. Individuals also must mature before he learns to be thankful successfully. You know it to be true that the insecure person feels his inferiority most keenly when he must accept a favor from another. Such a person will exhaust his imagination inventing rationalizations for every act of kindness. I had this simple truth driven home a few weeks ago when I heard two children arguing loudly in the halls between sunday school classes. I came out to break them apart and as I hurried up overhead this bit of conversation: 'Johnny, I don't know what you have against me, I never did you a favor.' Do you remember the amazement when we gained only puzzled suspicion in many quarters when we poured billions of dollars of aide into Europe for the purposes of rehabilitation after the last war. It takes the exceptional man the mature man-to be able to accept a kindness without suspicion. It takes the exceptional faith--and I think the faiths we represent here tonight all are of the religious maturity-to be able to see how wholeheartedly it can be grateful to God even if He has not seen fit to give it exclusive title to the world of the spirit.

Thanksgiving - see common dependence of God - remind us of our common humanity.

Thanksgiving, as we are trying to celebrate it, emphasizes our common blessings and common burdens within a diversity of religious convictions. It reminds us that as God causes his sun to shine without discrimination, so men of every creed and color and caste and class have contributed much to what we call our civilization-all that makes life for us comfortable and meaningful. Our culture depends on a multitude

of insights and inventions contributed by men of every conceivable belief and station. To the orient we owe a debt of gratitude for the first speculations on the meaning of life and for the wheel. Mathematics was refined by indo european pagans, philosophy developed by myth believing Greeks, monotheisms was discovered by semitic prophets. science owes its modern knowledge to Caucasian Europeans. Advanced civilizing and inspiring religions were developed in all parts of the world by the Chinese Confucious, the Indian Buddha, the Persian Zoroaster, the Palestinian Jesus, the Arab Mohammed. The stream of modern civilization has many tributaries. Men of every age and culture have sought to repay a bounteous God by improving their lot and the lot of all those with whom they came into contact. In our modern interdependent world our hope lies in moving forward in team-cooperatively- towards the better tomorrow making use of the insights and inventions the courage and thepoints of view of many peoples-making use of theimperative of cooperation which I feel is basic to the Thanksgiving spirit.

When on Thanksgiving we pause to count our blessings There is no one among us, I am sure, who is not overwhelmed by how much he owes tothe labor of others. The idea of a 'self made man' who never received help from anyone is a myth which we ought to relegate to the scrap heap of insufficient ideas. We are what we are today not only becauseof our Talents and our luck but because parents nurtured and watched over us and gave us encouragement when we could not have survived without it. Because partners in marriage, Our families and friends have given us love and companionship and loyalty-Because schools and churches and all the institutions of society gave us many opportunities to learn and experience, to grow sound in mind and body. How much we owe to the labor of others-at this very moment-men are sitting huddled in black Korean WINTER-men of all colors and beliefs-that we may be secure Men of all races and nationalities worked to provide the food and the heat with which our bodies and our spirits are warm this night. Men of all backgrounds are wrestling at this very moment on the frontiers of human know-

ledge that we may lead the better life. Without the help of our fellow men we would be as nothing. Can we then leave a service such as this without a renewed awareness of our responsibility for doing more and still more for others.

The lesson of thanksgiving is the lesson of the dignity and value which is in every man-without which civilization, such as we know it, would be impossible. To point up this fact an rabbi of many generations ago told this story about the patriarch Abraham. It seems that this day Abraham was sitting after his evening meal at the front of his tent when he noticed an old man passing by, bent with age, leaning on a cane for support. Abraham, as we know from the Bible, was a most hospitable soul and he arose quickly from his seat and went out to meet the stranger and to invite him to come in and rest his weariness and refresh himself with food and sleep. The man at first demurred but Abraham pressed him and finally he came in cleansed himself and sat down at Abraham's table. Abraham began the meal by saying grace but noticed while he was so doing that the stanger did not join in with him in this prayer and asked the man 'Why do you not worship God, the most High, Creator of Heaven and Earth? To which the man answered, 'I do not worship God, the most High, neither do I not call upon his name, for I have made to myself a god, which abides in my house and provides me with all things. Abraham was angered at this idol worshipper and drove him out of his tent. He would have nothing to do with a man hardened in sin. Then the story goes God called to Abraham! Abraham, my son, where is the stranger?' And Abraham answered and said, 'Lord, he would not worship Thee, neither would he call upon thy name, therefore did I drive him out of my house.' God thereupon answered 'Have I borne with him these many years, nourished him and clothed him, notwithstanding his unwillingness to worship me, couldst thou not have nourished him and clothed him a single night?

Here again the lesson of our common humanity-the lesson that men in this difficult enough world must pull together and not compound their

[Thanksgiving]

also oversufficient inevitable problems with man made confusion. Let us maintain our varying points of view and the insitutions which support them,but let us learn and learn well the mandate for cooperative activity-the lesson that all of us dream the same dream,hope the same hopes, give thanks for the same blessings, that hence each can trust the other to work honestly and selflessly for the good of our community,nation, and world. That even if we differ among ourselves on proposed solutions to the myriad problems which confront us-our differences are born of honest doubt and not out of ulterior motives-and that each of us stands to learn much from the attitude of the other.

teaches the interdependence of the well being of all men, ~~and teaches us~~

Thanksgiving then becomes obligation. If a man does you a favor you would like to be able to repay him in kind.If a family invites you to dinner, you reciprocate. If God grants ~~us~~ to us life and health,beauty and blessing ~~we~~ we certainly owe him ~~our~~ the allegiance-which means not only prayer and service attendance but attention to the better ordering of this confused planet of ours.

God has given us life-the richest of blessings the deepest of mysteries. We cooperate with him in this task.Whether we meet our ~~task~~ opportunity as parents with any degree of success is determined by the amount of love and intelligence and selfless concern which we are willing to expend on our children.It is inconvenient for us at times.It demands a great deal of energy.It is a drain on our emotions. Yet therein lies not only life's highest reward but also the answer to the problem of juvenile delinquincy which today threatens the whole fabric of our society.Nor can concern for our children stop at the door of our homes. It must be our duty to see that the community facilieites, the schools,recreational insitutions, churches, cultural attractions ,all are maintained at the finest level possible.It is a task without end-yet if we do not accept more than perhaps our share of the responsibility there will be none to do it for us.

[Thanksgiving]

God has given us health.-He as apportioned to us a measure of strength. If we misuse these powers-indulge in excess--physically,emotionally,yes even spiritually we are not being properly thankful for this great gift. Should we not bring to the conduct of our own lives the same care and attention we demand of our children.Yet how many men today are heedlessly,recklessly spending their last reserves of strength in a search for a financial security they possibly already ~~have~~ possess and certainly will not be able to enjoy in the grave

God has given us the ability to experience beauty and enjoy love.He has decreed that no man shall go through life alone and unsupported.Yet how many of us are willing to give our marriages that constant care and attention they need.How many of us draw from our marriages the last measure of strength, denude it of meaning,and spendour lives among its used up ashes.

God has given us many material possessions. He has not been niggardly in this respect.How many of us reward him simply by frenetically asking for more. Yet if we have captured the true spirit of this thanksgiving day must we not realise that the job now is as much one of conservation and extension ~~as~~ as of aggrandizement. We live in a small world. Wewere last spring almost plunged into a flaming hell of atomic war becase manymen and women in a little country seven thousand miles from home lacked sufficient food and shelter and hope. Must our real thanksgiving this day not be one of heedlessness but one on which we pledge to ~~our~~ be our full measure towards bringing about here on earth Godts kingdom-Towards righting wrong, correcting inequality,combatting prejudice, extending charity wherever such is needed-whether it be in our own city, in our own country, or anywhereas else on this earths face. And less this task seem too much for us. Let us be reassured that we are not attempting it alone-but thatmen of good will every where be our intellectual, religious, spiritual etc are enrolled in this crusade with us- and that though it will not be our privilledge todo all that will be done,we will when we have finished have moved this world of ours somewhat nearer that day when to the greatest forever veryman may sit under his vine and under his

fig tree and none shall be afraid, ~~for the mouth of the Lord shall have spo-~~ ~~ken.~~

Thanksgiving reminds us that this can indeed be a good life as God intended it to be. If we learn the lesson of cooperation and the mandate of enlightened concern. There is a legend that when God created Adam, he took him to a ventagepoint from which Adam could see all the magnificent natural beauty of this world. After he had given Adam some time to appreciate this view with its loveliness, God then is supposed to have told Adam "You see now my work, how fine and excellent it is. Now all that I have created I have created for you. Think this fact over for a while and see to it that you do not corrupt or deface my world-for it is now yours and if you corrupt, there is none to set it right after you.'

Thanksgiving reminds us of the goodness of Gods world. It evokes from us the prayer that we may not be unmindful of the obligations which these manifold blessing impose upon us. Be with us, and our dear ones, O Lord during the coming year. Give us the strength and the vision necessary to do our share of thy work. ~~Help us in this thy vineyard and our hope~~ to enroll ourselves with the noble and strong of who marshal under godly auspices under the banner of thy service!

Is:

This people draw nea with their mouth and t eir lips to honor me,but have removed their hearts far from me and their reverence of me is a practice of men learned by rote.

To what purpose is the multitude of your sacrifices unto me,saith the Lord. I am full of the burnt offerings of rams and of the fat of fed beasts. I take not pleasure in the blood of bullocks or of lambs or of he goats, When ye come before me who has required this at your hands to trample my courts? Bring no more vain oblations; It is an offering of abomination unto Me; New Moon and sabbath and holding of convocation.I can not i ndure iniquity along with solemn assembly

Before he was old enough
To know what G d meant,
He began pestering Him.
On the first day
He asked for omething praying,
Dear God,
I'll never ask for anything again
If only this once..
He was a child then,
"enting a bicycle or Christmas
On the second day,
He prayed saying
Dear God
Never again will I ask...
But this time...
Please...
He was a student
Asking for a passing grde
In higher mathematics.
On the third day
He prayed the prayer again
But without realising what he said,
Because he was thinking of her/
'All I'll ever ask of you
Is her,'
He begged
So G d sent her to him.
On the fourth day
He became a father and
God was once more requested
To guarantee the results.

e..Though never again a favor,'
He prom sed.
But God was a little skeptical
ny now
On t e fifth day
It was at a b siness conference
When he felt another moment of
inadequacy
And called upon God
To carry him throug h the crises
IS this the last time?
Asked God
Oh yes, was the answer.
Very well, said God,
nd performed another miracle.
On the sixth day
He was an old man
Very old and very senile,
But he still clung to life.
And was afriad of death
And he began
Dear God
I'll never ask for any t ing ag
again
As lo ng as I live..
That's true, said God
And he died
And on the seventh day
God rested.

Compare only the wonderful o [illegible] of Daisie.

No, what was meant when we spoke of <u>God in World Evolution</u> is that personal meaningfulness, a sense of participation in the ongoing development of man, feeling that he unitive & hope that can be realized, a growing sense of self-awareness & substantially come to the man who realistic humility to be a partner with God in the work of Creation

And that we can hold out such offer would be the messianic-Prophetic vision

~~and all will come to pass in that day~~
~~That the mts. of the Lord house shall be established on the top of the mts.~~
~~& people shall flow unto it & say~~
~~T all nations shall flow unto it & say~~

And nations shall beat their swords into plowshares
" they spears into pruning hooks
" there shall be war no more

We have now [illegible] these past few weeks to an analysis of the bad roots - the ultimate foundations of the Jewish outlook on life. It is not without significance that only to write in our land lectures do we deal at all with those conditions which are only quite inadequately labeled religious.

Judaism is more concerned with the relations of its members of man and of society than it is with formulating an imposing superstructure of theology over its insights into the moral ordering of the universe. I remember a famous non-Jewish theologian who came down to the H.U.C. for a series of lectures and who began by telling us that as a young man he had wondered to discover what Jud was taught. By force of habit he went to that shelf in his seminary's library labelled Jewish Theology and found to his amazement only three or four books standing there in merely splendid isolation. These he read and found quite inadequate and he confessed to us that it was not till much later in life when he had a chance to contact in person Jewish scholars and teachers that he learned of the ancient wisdom and truth of our tradition. Judaism as we have seen makes definite assertions about life but in quite a startling contrast to any other religion it is concerned not so much with bringing these affirmations into a consistent whole which but with stimulating the possible means of these insights for the myriad everyday problems of life. If the professor had gone to shelves dealing with ethics, morals, psychology, homiletics, social welfare he would have found there the wealth of depth of understanding which makes Judaism one of the great moral faiths.

That life is worth living, that right is worth doing, that man is worth knowing are often ~~[illegible]~~ assumptions shared by secular humanist and religious liberal. It is well to keep this in mind in our day and age when those who are not officially religious are again held suspect. It is especially important to remember this fact during the present attack on the secular public school when the protagonists of religionized public education tend to equate secular with amoral, godless and sometimes even with people who are not officially within the religious fold. A secularist may be an moral or immoral as a religionist. That our schools are presently secular does not mean that they do not teach morals; and that our schools might become centers of religious training does not mean that they will be any more or less successful at so doing.

Judaism and the humanist amicably part company when we come to our last affirmation: That God is World Ground. Judaism feels quite simply that in denying God and the meaningfulness of religious practice the humanist assumes an incomplete and inadequate view of life. As we see it affirming or denying God is not merely a matter of intellectual choice but of fundamental cosmological and psychological significance. To deny God is to deny an important - the important - aspect of reality and to consign our life to an incomplete stereotype.

We do not assert that the reality of God is a matter of indisputable proof. It has always been and remains a matter of personal faith. We know God and the purposefulness of life not as we know the theorems of advanced physics through experimentation and deduction; but as facts - indelible facts - of our emotional and personal lives. God is seen in the moral personality behind Reality. We sense His presence when we face — and do the beautiful and the mysterious of personality and of nature — of creativity and of human history. From the subjective almost universal affirmation of God we infer the existence of that Power beyond themselves which makes for Righteousness.

Our sense, our very being, the very fact of life and of consciousness and of reason tell us emotionally and impressionistically of the existence of a power and personality and purpose in the world which we can understand only by believing in a Power Beyond Ourselves which makes for Righteousness. We might see symbols various personalities which to Hindu stimuli somewhat differently and the pattern of our separate cultures conditions in some measure the form and intensity of our response. In the West we have tended to emphasize the mysterious appeal and power of nature, the analytic mind might be awed by natural fearful power and wonderful order. The man who has a fine capacity for love will be stirred by man's creativity and be amazed by the capacity of men to work together for common ends. Another person will feel the sense of humility and awe before genius or great beauty. The man of quiet faith will revel in the miracle of consciousness and reason. Each man reacts to life! Totality in his own way and is struck in his mood sensitive nature by the meaning, power and purpose and personality which lies in and behind the swirling substance and life.

To some it comes as a moment of mystical revelation or prophetic revelation. For some it is a sudden illumination; to others a gradually deepened sense of understanding. There are many different paths to lead us thus one-ness. What is striking - and a fact which we have only been able to verify in our last generation - is that now the world over, whatever the cultural level, experience an awareness of a Power Beyond. Description which is often like Caprioan. Primitive men may be able to express this awareness only in stories dance or talismatic rite. That he can not rationalize the experience does not guarantee it. On the contrary, it appears that it is ~~especially~~ only with advanced critical-thought that man can for some part of their days isolate themselves from a sense of the awesomeness and purposefulness of reality and have lived as if religious affirmation and spiritual growth were matters of little import. ~~[illegible]~~ Advanced technological civilization has contributed in some measure to an atrophy of our spiritual disciplines. I have often felt that we middle Americans and our children overly much from the stress and hurdles side of life. We have lost touch. We feel honestly to touch gaps ~~[illegible]~~ with the reality of death and dying. It may be not ~~[illegible]~~ characteristic of our age that I had never attended a funeral until I had to conduct my friend's and I've never seen man real agony until I found myself in battle. In overly hygienic and overly protected life can easily dispense with religious disciplines and honest spiritual encounter until that inevitable moment of renewal - until the inevitable occurrence of the inescapable. We feel sundered ~~[illegible]~~ the unprepared and the road up to the longest curve we have failed the function.

Jahwism affirms God - or Reality - more specifically the moral personality of the Universe. We do not affirm that any definition of God is final and correct. Nor do we affirm that God can be spoken of definitively as ever having taken on human form. We recognize that all too often our projects into God have strongly reflected our weaknesses. Thus when we are strong and self-sufficient, we see God as omnipotent, victor, dominant. When we are weak, he is a shield and our present source of help. When we are lonely he is love. When we are sinners, he is omniscient. When we are destroyed, he is our gracious peace. Professor Gilpatrick of Harvard Divinity's Dept.

of Psychology were only interesting a little more than 2,000 years ago by Maimonides and 2,000 years ago by Philo when he wrote "Divine Attributes Clearly Conform to the Panorama of Reason". It is human to seek in God what we most need. It is the task of judaism to show always that God is a Perfect Whole. To remind man that what they wish may not be to their final good. To remind man that God challenges as well as comforts — that he demands of us that we abide certain standards even though he will be more to us of our faith somewhat shy of the God. That God is One — ultimately inclusive to definition preserves the full meaning of God as a symbol of a spiritual reality which we can strive to realize in ourselves — the symbol of the purposive meaningfulness of our lives.

Such is a vision of God prevents idolatry. As soon the Hebrew Bible what first comes to his idolatry not as the evil of worshipping another people's God but as the sin of contentedly accepting with an inadequate God — with a God who is not the father of all men but the protector of a chosen few — with a God who would not save all men but only a chosen few — with a God made and satisfied with the conventional idea of his chosen people group who did not also demand a positive program for the social betterment of all men. Man has idolatry carried even in our day. Man no longer worships wealth. But they worship many modiquets. Such — success, fame, fortune, the God of War. Mankind are even in our enlightened country doubt what should be inculcating them to all — that God is a concept with the worthiness of a [illegible] or of a [illegible]; of a [illegible] Christian soldier or of an American soldier, of a Russian or of a Chinese of the Free World. A nation which can pride itself on a foreign policy based on the hope of others dying down their lives for our has not yet come to a realization of what monotheism — the Belief in One God implies. Mankind has a nation which has suddenly officially espoused religion and identified [illegible] and God as on our side because the other group does not believe in them. Such protestations are strongly unworthy but they do emerge to more basic conditions and needs. All of us might take to heart ca

few words from a speech by the courageous and religious Senator from Vermont Mr. Ralph Flanders when in Aug of 1950 had the courage to remind the government of the United States that a proposed National Day of Prayer failed to come to grips with the basic problem

IT HAS BEEN SUGGESTED THAT BOMBARDING THE THRONE OF GRACE WITH 50,000,000, 150,000,000, or even 500,000,000 prayers would solve the world problem. This assumes THAT WITH ENOUGH PRAYERS GOD COULD BE PERSUADED TO WORK A MIRACLE. WITH REGARDS TO THIS MR. PRESIDENT, MAY I MAKE A SUGGESTIONS? THE FIRST IS THAT NO MIRACLE IS NECESSARY FOR GOD IN HIS LAW HAS ALREADY PROVIDED THE MEANS. THE SECOND SUGGESTION IS THAT THESE PRAYERS WOULD BE BETTER ADDRESSED TO THE OPENING OF THE BLIND EYES AND CLOSED MINDS OF THE PETITIONERS THEMSELVES, WHO HAVE NEITHER UNDERSTOOD THE LAW OF GOD NOR WORKED IN ACCORDANCE WITH IT.

Buber & Lord. The moral personality of Reality - Reality stirring as worth dreaming. Judaism is based on the assumption - that with unremitting effort and sufficient understanding a better life can be had for all men. While most other faiths Judaism looks on life not as a descent from a one glorious point on a straight line to a divinely intended future, or as a temporary escape from wicked men in a wicked world only with divine help - but as an ascending line - man's right to do effort of - which is seen God with understanding & dedication - the work and General prayer -

It should be obvious that Judaism does not mean that God is worth seeing - the most magic sense of that phrase that special favors within the workings (Key to Yom Kippur) and we will benefits are granted him. Salvation is not limited. Membership in Human is not influence only has who in this during in my time already what is but for me. Outside after which into the sentiment behind the wonderful little nightly:

[Akiba 1]

I propose to begin tonight a series of four sermons dealing with a quattette of the most important figure in Jewish history--men who not only made significant contributions to Jewish life but who also in their own lives typified and exemplified the values that they were preaching and teaching.

~~Unfortunately~~ any person who undertakes such a task discovers that biography until comparatively recent times was not much used as a literary form by our people. I do not know of a single work before the 19th century in which a rabbi or teacher set out consciously to edit his memoirs. You can search all Jewish litterature and you will find no paralell to St Augustine's Confessions. In a sense we are the loosers for this practice. Less of the warm blood of living experience courses through Jewish history. It often seems overly dry for the modern mind. Yet there was a good and valid religious reason for this avoidance of biography. It was an attempt to keep Judaism's concept of the unity and oneness of God pure by not giving material what is called in the history of religions a 'cult of saints! Almost all of the great world monotheistic religions have been plagued by the desire of the masses to have something more tangible to see and adore than an imageless indescribable unity. It is also natural for the less educated among men and women to ascribe supernatural powers to specially gifted-charismatic- religious leaders who can move them or cure them in this life. These saints, people come to feel can intercede with God for the petitioner-and their graves or the places where their relics are kept become objects of pilgrammages, special veneration, and superstitious practice. Buddhism and Catholic Cristianity might be sighted as religions which have tolerated this cult of the saints even though it is often difficult to see how such practices differ in any major respect from idolatry and polytheism.

In any case Judaism was especially concerned with preventing the deification and adoration of anyone save God-alone. Thus the rabbis

[Akiba]

taught that God took special pains to lead Moses away from the camp of the Israelites to ~~an unknown~~ a secret grave in the wilderness that the ~~grave~~ sepulcher of this ~~our~~ the most important of Jewish leaders might not become a ~~second sanctuary where~~ center of superstition ~~unworthy prayers would be offered to Moses and not God~~. There have been of course times-especially during periods of messianic turmoil-when this injunction was not wholly adhered to;but in the main, Judaism avoided hero worship and kept its God's concept undefiled.Indeed ~~that~~ we shall find that our spiritual hero of this evening-Akiba-greatest and most revered of the early rabbis, darling of the masses.~~He~~ also-lies in an unknown grave to which he was carried ~~by legend~~ beyond Elijah that none might do his memory dishonor ~~by forgetting what he stood for as a man~~ by seeking to invest him with powers he never claimed in this life.

But there is no spiritual victory without a price-and the price is that we lack when we seek to understand the teachings of many of the rabbis a vision of a man and of the events of his life which would make his teachings more meaningful and pointed to us. Separate say the moralistic teachings of the New Testament from the life of Jesus and it would make dry reading such as would have appealed to few men. Yet our Mishnah and often even the Talmud do just that so that as a result they are seldom read save by the experts though their doctrine and teachings are everybit as timely and quite a bit more inclusive and reasonable.So tonight-since none of us will rush out and offer intercessory prayers to Akiba I propose to try to put flesh and heart onto his teachings and present you with the portrait of one of the rabbis-~~whose teachings I am time and again prone to refer to from this pulpit,~~--whose lives and thought are worthy of our respect and admiration ~~and whose answers to human problems are so filled with insight and understanding that many still have meaning and application in our own day.~~ That we may better understand the role a religious leader plays in a given community.

To do so we must go back just 1900 years to Palestine restless under

Roman hands.Roman rule is harsh and taxes are heavy. here is much grumbling and much talk that the Messianic age is at hand. There have been incidents and Rome has had to crucify troublmakers.Some have been driven so far that they have banded together as guerilla bands-named sicarii after the short swords that they sport-and travel is unhealthy for any but armed band The upper classes too can not help but think back to more glorious days when Hasmonean rulers headed an autonomous Jewish state.Rome is in trouble at home consequent to the follies of Nero and the power struggle which followshis death. Finally, in the year 66 a great revolt breaks out. It last four years.It makes the fame of the new Roman emperors Vespasian-Titus Trajan in. The Jews fight bravely but finally Jerusalem is reduced and Vespasian can proudly announce on his new coins Judea Capta "Judea is reconquered.Later Trajan will build a magnificent truimphal arch near the Forum that all future generations may see in bas relief how among his other booty he brought m ch of the treasurre of the Jew's Temple to Rome and made many of their priests and nobles walk in chains behind his chariots.

This was the Judea into which Akiba was born. Theg were not propitious times nor was Akiba well born. He was the son of poor proselytes from a village near Lydda in SW Palestine.He received but a scanty formal education which did not even prepare him to read and write.Until he was fairly well up in year,certainly in his thirties,he lived by a menial trade probably sheepherding, and made no pretense at self improvement. Like all down-trodden and oppressed men he hated his oppressors and had contempt for learning, ~~which was the one avenue by which a young peasant could hope in those days to rise. Later in his life one traditionteals us that he himself admitted of these days that he used to wish that he could have a self made scholar in his hands,for he would rend him to pieces.~~

This was the backg ound of the man who was to become the most learned and saintly rabbis of his day. Indeed, he might have stayed a/shepherd had he not married a vigorous determined woman -Rachel- who was not

satisfied that her husband should ~~not try to improve himself~~. She sent him to school to learn to read and write making him sit in the same classroo, as their six year old son. Later, looking, back on those days Akiba used to shake his head and with a smile say 'You know, the true wealth of a man is the right wife. Never underestimate the power of a woman.'

These were not easy days. It isnot easy for a man in his late thirties to discipline himself to study, especially when he has had to put in a full day's manuel labor to support his family before going to class. But Rachel, his own determination, and a stone kept him at it. The stone lay under a little water falls near their home. It had been worn through by the steady dropping of the water from above. If the insignificant drops of water could in time wear through the strong rock, determination could clean the cobwebs of disuse from ~~Akiba's~~ his brain and train it intelectually.

Finally, Akiba graduated from primery school and went on to the acedemies. To do this he had to leave home and family. Rachel took in washing to support herself but never flinched in hr determination. ~~She~~ legend tells us, she at one time had to sell the locks of her hair for food- a story which both O Henry and de Maupassant picked up and popularized during thelast century. Gradually, application and grit payed off and after some dozen or so years of study Akiba felt sufficiently qualified tolend his voice to those that were making rabbinic decisions and open a school from which he could support himself by teaching others.

Legend embroidered this stroy of the self made scholar ~~lovingly~~ and until our own day it was one of the favorite success stories which mothers would read to their children ~~and~~ try to spur their ~~children~~ on to greater ~~things~~. Rachel became the daughter of Jeru salem's richest merchant, she is disinherited for marrying Akiba, yet she suffers silently, until finally after many years of privation, the father in law relents and a moving reconciliation is affected. This was one of the most chrished romances of the medieval Jewish world. Indeed, it can still be moving today. Mr Gershom

[Akiba]

Sholem is Professor of Mysticism and Caballah at the Hebrew Universoty in Jerusalem. This means that he has mastery of the most difficult field of Jewish scholarship, one in which few Rabbis have mastered. I remember hearing him tell an audience ~~once~~ one summer that until he was thirty he could not speak a word of Hebrew.It was at this point that he became interested in thi gs Jewish,but he doubted that he could ,aster sufficiently the material for it all to be worthwhile.His mother one day while talking over the problem toldhim the story of ~~Kikkai~~ Akiba and that helped him d cide..

We now enter on the history of Akiba-the teacher and civic figure. The years are roughly 100-135CE. Judea is slowly building itself up again after theravages of the war but there is much poverty.Akiba becomes the great champion of the rights and needsof the poor..He knew at first hand their plight.He is appointed administra'or for the poor and goes up and dow the Roman empire collecting funds.When some teachers would have claimed sartain rights in the synagogue and in respect to taxes for the rich and th ~~teachers~~ advisory,Akiba countered with th principle which is basic to the whole ~~principle of the synagogue~~ ~~spirit of democracy in the synagogue~~! All I rael are to be considered as of the hobility.' He voided many practices which worked in favor of special classes or groups.He was ~~specia~~lly conserned with the status of women and did everything he could within the unequal Jewish law to ha e them considered more fairly.

To a defeated Judea he preached honefulness. One of his favorite mottoes was that even evil can be put to good use. All things are for the best, Pverty becomes Israel as red reins a white horse, e worked to reduce the barriers between the Jews and their neighbors. He held that anyone Jew or n n Je- co ld make contribut ion to and sacrifice at the Temple, He abrogated the century o'd phibitions agenst marriage with the descendents of the ammonites and Moabites who a millenia before had hampe ed Moses's march He held that official court ~~recognis~~ of Roman courts especially those which deal with divorce and the manumission of slaves have a binding effect o n

[Akiba]

Jewish religious courts. An enlightened view which you may have noticed the conservative rabbinate in the country is trying to revive to ~~prevent~~ combat certain abuses. Above all other laws -he held that 'Thou shalt love thy neighbor as th selfe ~~was~~ is to be considered as thefundamental principle of the Torah. Ritual to him,yes even study, wasnot an end ~~in itself~~ but a means to a fuller understanding of life and a better insight into the social needs of all men.

He was a saintly person ~~in his daily life~~. He valued highly cleanliness and decorum and etiquette because ~~both~~ these helped men treat others and themselves with ~~the dignity which being a creature of God requires~~ dignity. He has left us much good advice.

> Always take a lower place than you deserve, and wait till you are asked to take a higher place, for it is better to be told to come up than to be asked to go down.
>
> Laughter protect's ones honor.
>
> He who broadcasts his knowledge is like a carcass on the road. which makes everyone notice it,but also makes everyone hold its nose.
>
> It is not he who answers most glibly who deserves praise but he whox can support his views.
>
> Do not live in a city whose rulers are university professors,for they will be so busy with their theories, that they will forsake the needs of the city.
>
> If you hang yourself, do so on a high tree.'(If you depend on another views at least make sure he is worth depending on)

He was a scholar whose views were ~~universally~~ generally accepted. Indeed, one contemprorsy complains in a debate,'Jonathan,my opinion is the same as yours, but what can we do since Akiba thinks otherwise.'His views are quotd more often in the Mishna than any other man's and many of his ~~thoughts~~ teachings in the philosophic realm are still quoted today as basic to Jewish thought.Thus on free will he maintained 'everything is conditioned but not determined'He ~~developed the subject division of the law which became the accepted form~~ [illegible] adopted by [illegible] subject matter in a way which was later [illegible] and [illegible] one of the first rabbis to champion the Jewish position against the new Christian teaching emphasizing [illegible] and expected a human not a divine miracle and that all men were [illegible] should not one man alone. [illegible] punishment of [illegible] was [illegible] by 12 months not [illegible] [illegible]

the compilers of the Mishnah
was finally used in the Mishna.

Finally, Akiba was in amny ways a reformer. As in our day, so in his, basic changes had ruptured the fabric of Jewish life and ridaical changes were necessary to modernize its practice. The position that Akiba took has always remanded me of the position that the great liberals of the Supreme Court in this country took during the 1930's-when theymaintained that the constitution should not be interpreted so strictly and literally as to prevent any radical social experimentation after an event like the depression had obviously made it necessary. The Bible was Israel's constitution and Akiba against the more conservative opinion of many of his colleagues argued that even if its literal meaning had at time to be damaged means had to be found to manipulate in such a way as to keep its spirit alive that needed change. He had many opponents on this score. One of them has left us a lampoon in which he in fact lampooned him by imagining Moses coming down and sitting in one of Akiba's class rooms and listening to the discussion for a while in complete bewilderment and finally leaving shaking his head unable to find any similarity between this law of Moses and the law he hasonce proclaimed to Israel. But all greatreligious leaders have been willing to tamper with words and traditions what we mean to safeguard the spirit, Among these we can number Akiba.

Such in brief, very brief, is the story of the middle years of Akiba's life. They were quiet fruitful years during which his influence spread, his teachings gained ever winder circulation to the point of being the policies of his day, and his pupils came gradually to assume positions of leadership in all areas of religious and social life. But Akiba was not to die quietly at home, surrounded by friends and relatives. Israel again fell on troubled times. the spark of the revolt of 70 had never been fully put out. Messianism was again rampant. Rome blundered by making a series of general laws for her empire whichstruck particularily harshly at Jewish religious convictions. A dynamic leader one simon of Cozeba rose among the Jews and in 132 CE Judea was again in flames. Apparently Akiba also centered the messian-

istic hopes.He lent his prestige to the revolt much against the common sense of many of the other rabbis one of whom told Akiba that grass would be growing from his bones before any new Jewish kingdom was successful.So it was. Extremely harsh restrictions were placed on teaching, ordination, circumcision, and ritual slaughtering and the rabbis had to chose between obedience and religious decay. Some held their peace,but most went on quietly teaching til the law caught up with them and they were imprisoned or martyred. Akiba refused to stop teaching and so saintly and elderly though he was he was put by the Romans under protective custody at Casarea where he remained for three yearsstill teaching until he bither died quietly in prison or was burnt at the stake whatever tradition you prefer.

But hircourage never waned. Even in prison he continued to judge and teach and when one of his guards asked him why he continually courted danger he replied with this fable: A fox went near a river and saw the fish scurrying about obviously in great fear. He asked then:'What do you fear and from whom are you fleeing? They replied 'we flee the nets which the fishermen are spreading. The fox,sensing a dinner, replied'Would it not be better if you cameout on dry land.We could live together as our forefathers once lived together. But the fish were not to be fooled 'Are you he who is reputed to be wisest of all the animals? If we are afraid of being caught here in the water,which permits us alone to live, how much more should we be afraid on the dry land where we would surely die.' The same, my guard, applies to our teaching. If we are in danger of being caught when we are teaching,how could we even hope to live if we ceased and lived entirely out of our element?

The revolt was put down with great violence and at great cost to the Romans. In his victory message to the Roman senate the general Severus for the first time in the monarchies history did not include the phrase 'I and my legions are well' So badly had they been decimated. Judea again went i-

[Akiba]

nto eclipse,but so well had Akiba had his fellow teachers reoriented the w-
hole of Jewish life that both in Israel and i the Diaspora it was able to
continually replenish its spiritual strength and be as meaningful to its
adherents as ever.

Such is the portrait of one of Israel's many teachers.It is owrthy,
ashis teachings are worthy, of our respect. Spiritual leader, teacher,
practical man of affairs-concerned with individual spiritual growth and
the cont inuance of the Jewish people,honest,courageous, helpful-in many
ways Akiba can truly be said to be the prototype, the model, of the many
rabbis who followed him through the long centuries.Men of this world.feet
planted squarely in life,scholars and teachers who felt that all their
teaching was meaningful only if it lead them to be of greater use to others
more espeically to the poor and the needy-such were the rabbis.

Aaron & Moses 1]

We heard read to-day one of the moving tragic dramas of all litterature. There is consternation- a crises- in the camp of the Israelites. Moses has failed to return promptly from his mission on Mt. Sinai. Up til this moment the fears of the children of Israel had been dispelled by the security which they felt in this man who had lead them across impassable waters and through so many dangers. But now they are leaderless--stranded somewhere in a trackless desert. They are on edge,distraught. Thoughtlessly,hastily they resolve to make for themselves a new God, a new protector, a new symbol of security.Frantically, they present such a demand to Aaron.

If Aaron had met their protestations with strength and had patiently pointed out the unreasonability of their fears and the folly into which they were being driven there is noreason to assume that the night could not have passed without incident and the people been saved from the most grievious of sins by the tardy arrival of Moses on the morrow. The danger wasnot so imminent that the people wouldd have inevitably rejected all good counsel. The situation potentially offered Aaron a gloriousopportunity to prove his mettle and his courage. But Aaron capitualtes without so much as a word of protest. His weakness compounds that of the people. The evil is sanctioned, no sooner said then done--irremediably- a whole generation is doomed for their part in this black night.

Now Aaron did not consciously play the villain. He acted in what he believed was good faith. He sought only good for this people whom he loved so well.Certainly, he never intended to mislead them or to violate the trust which his brother had placed in him. More then any other man in the camp he was an [illegible] a saintly figure who sought early and late for opportunities to be of service. No we can not accuse Aaron of conscious evil;yet Moses was quite right when after investigation he fixed the blame squarely upon Aaron. For had Aaron not assented to their proposal,Israel might have been disuaded.His will, was the last flood gate which held back the nations pent up emotions-to remove this last barrier was to unleash the furious flood waters of cayastrophe. His is the eternal tragedy of well-intentioned but too ready adaptibility.Israel's tragedy was to be lead in a moment

of crises by such a man. Of Aaron it must be said, as Isaiah characterized the misleaders of another age,"They that lead this people cause them to err, and they that are lead of them are destroyed."

At its most climactic moment indecision destroyed the effectiveness of Israel's leadership and unloosed chaos and confusion. The people had been brough t to Sinai. A new covenant had been made. They had payed allegience to their God and determined on a new way of life. A chapter of hope was opening for Israel and for the world. Moses was even then receiving instruction of God about the establishment of the people in the promised land. The people seemed well on their way towards shedding the mental garments of slavery and rising, as on the wings of eagles, to a purer and more sanctified outlook on life. Moses had built slowly towards this moment when his return with the tables of God's law would confirm Israel's faith. He had begged and cajoled a nation of slaves to find sufficient courage to dare to seek liberation. He had faced and faced down Pharoah, He had rallied the weak and inspired the strong til at the place of decision- the Red Sea- they willingly committed themselves to the cause of freedom. He had taught them of God, of his law, and of the responsibilities of freedom--they had listened and eventually assented. All this Aaron undid. The covenant was broken. Israel had dishonored its pledges. A kingdom of priests had become an orgiastic horde dancing around a golden calf.

Our people- no people- can survive,certainly not progress,when dedicated and effective leadership is supplanted by insufficient men who are overly eager to accomodate all the impulses of mass emotion. It might be well, therefore, if we were to consider-we who are dedicating our lives to religious leadership- what are the essential requirements for effectiveness in this our mission? Why must an Aaron fail despite all his good intentions? Why can an Aaron only sanction the impulsive will of the people--while a Moses,for instance, can lead with firmness and ABILITY.

Some might suggest that Moses was successful because he ruled forceably, tyranically- making no attempt to appreciate or accomodate-as did Aaron- the desires, and the needs and the will of the people. Was Moses successful because he had mastered as a youth the art of Pharonic despotism in the palaces of his foster mother? Is tyranny

[Aaron + Moses 3]

leadership, and was Moses successful because he was such a tyrant? Everything points to the contrary. There is nothing in the narrative to suggest that Moses ruled with an iron hand. His whole life history belies any trace of that self importance which is the inevitable rationale of despotism. The rabbis called Moses the רעה נאמן faithful shepherd. Like the shepherd his first thought was for the welfare of the flock. He tried at all times to shield Israel from danger- even offering his life as surrogate for theirs. For 40 weary and trying years he served Israel with undimished love despite their persistent restlessness and rebelliousness. He had none of the irrascibility, and seldom the impatience, of the condescending humanitarian who believes himself superior to the common lot and can not tolerate the disinterest which the more benighted elements of society display towards obviously sound advice. Moses could lead because he recognized that he shared Israel's fate. He was always one among equals. Indeed, the Bible tells us that he considered himself the most humble among them. Moses served because he could not deny the divine summons--not because he felt that he alone knew what was right and necessary- that he alone could guide Israel to the Promised Land. HE WHO WOULD LEAD ISRAEL MUST FIRST LOVE ISRAEL--deeply- selflessly- with respect-as a man should love his wife-his equal- who is to share with him the experiences of life. Aloofness, condescension are the marks of insufficient love- of love that is selfish- of love which sets apart- of love which is impatient, easily piqued, ego envolved- of love which will be unmasked and ultimately unrequited. You can not fully love he whom you do notrespect. To love fully you must be willing-nay eager- to identify yourself in common suffering and common effort. The unfeeling theoretician, secure in his own generalizations and unrelated or unwilling to relate himself to a common life struggle- shows a lack of love. The social philosopher who is above and not of- yes, though he be a rabbi, has a love which is shallow and superficial. He will advise and none will follow--for none will trust even though he speak truth.

(Aaron + Moses 4)

But love and patirnce alone- as aarons misfortune so devastatingly makes clear- do not guarantee effective leadership. The problem then still remains- Why must an Aaron fail and a Moses succeed? The answer, I believe, is to be found in their respective understanding of the needs of man and the moral imperatives of living. Aaron was agenuine humanitarian. He loved hisbrothers and sought with kindness and understadding to ease life's burdens. Moses never denied of disparaged this type of service-yet he was perhaps the first among our people to recognize that charity alone is insufficient; that the human equation can not be solved without considering the requirements of the divine axions; that real peace of mind, permanent happiness can not be attained by limiting oneself to the unprâductive task of adjusting man to an unjust society; but only by abiding the mandates of the prophetic imperative- by adhering to the will of God-that is to act justly and to promote righteousness- only in such a program could progress, salvation, and personal happiness- the peace that comes from meaningfulness be attained-----and furthur that if these moral imperatives are denied charity, compassion, and counsel are not only insufficient tecgniques with which to ptomote the better life but may be distinctly harmful- perpetuating the very inequalities and injustices which make them necessary.

In our ministeries we shall be faced at every turn with the need to transform institutions and educational techniques and human relations into living realities- mighty channels for life and inspiration. If we affirm the possibility of social better ment we can not remain simply comforting pastors who teaching the punctillio of religious form and who preaching a gospel of accomodation and charity. Such a ministry may be sufficient either in a perfect world or within a system of religious thought which denies the possibility or the reality of progress. It is incompatible with Judaism. At least, as long as we hold central the belief that religious faith and service can bring about a substantially better society.

Moses could lead effectively because for him there was a definite goal to attain and a definite program of action to be followed. In order to gain these aims- certain programs had to be promoted, certain disciplines had to be observed, certain denials had to be practiced, certain sacrifices had to be made. Moses could lead because

[Aaron + Moses 5]

unlike Aaron , he had somewhere to go. How simple,yet how difficult.

For even were we as fortunate as Moses and have had revealed to us a large part of life's ultimate design, we should still be faced with the difficult task of applying these truths to our particular life situation. Moses met this hurdle with understanding and determination. He spoke always to the point and avoided the multiplication of vague moral truisms. Soo too our religious message must always be specific and timely--it is not sufficient merely to denounce oppression and exploitation in general terms. We must relate our social ideals to life'S problems helpf lly and constructively. Todo less- merely to rehearse moral platitudes-merely to denounce unintellegently and indiscriminately without giving specific and sufficient correctives and pointing to concrete programs of action is toresort to demagoguery-to make of oneself and ineffective and possibly mischievious nuisance-certainly to discredit the whole religious message.

But to be specific and concrete reuqires courage-the courage of one's convictions. We must be sure -at all times- in whose name we speak and whom we serve and what God demands of us. For we preach not as advocates of some favorite social theory or prevel nt ism--but as the spokesmen of God,the source of all values. We must be intelligent and honest in testing our faith. We must be sure that we are in the right before we preach. For only the conviction-the faith that we speak in the name of God and for the cause of the right can give us sufficient courage to ~~be~~ undeterred ~~by~~ the attacks of the vested.

Certainly without courage there is not leadership. Without courage you can not venture far from the shelter of convention. The price of an untroubled rabbinate is that you do not trouble others. Yet Moses when wrong was real and cried for correction--though secure in his Egyptian palace-rose and slew the Egyptian. When Israel sinned, he did not hesitate, though alone and unprotected, to denounce them and to inflict punishment upon them. He faced unpopularity with equanimity and was undeterred by the persistent rumblings against this man who has brought us out of the flesh pots of Egypt only to have us perish in the wilderness. Never for the sake of popularity did Mooses compromise or temporize with Israel and demand of them less then full adherence

to the mandates of the moral law.

Without personal courage there is no leadership-without leadership Israel is lost. For though our people may engage in a multitude of activities and of organizations-all of it will signify nothing ~~[illegible]~~

But courage itself is not enough. There is foolish courage and foolhearrty courage. One must be intellegently courageous. Simply to decry and to berate-to challenge and to dare-to court disapproval- may point only to ill temper or cantankerousness- there is no leadership in that. Interestingly, our rabbis were not beyond criticising even the great prophets when they were unrestrained in their condemnation of the people So while they never questioned the essential truth which these prophets preached-they recognized that their unrestrained and untempered criticism leveled without sympathy or compassion was not only unjustified but in fact precluded ~~thax~~ any rapport with the people whom they sought to lead. An able and understanding leaders always adds ~~truth~~ love to truth-he speaks the truth always-but always with love--which is perhaps the greatest single secret of leadership/

WE HAVE CHOSEN AN OCCUPATION WHERE WE WILL BE AFFORDED THE OPPORTUNITY AND THE PRIVILEDGE OF LEADERSHIP.IT IS WELL THEREFORE THAT WE SHOULD REMIND OURSELVES OF THE VERY HIGH ORDER OF RESPONSIBILITY WHICH IT PLACES UPON US.FOR THIS IS NOT A CHILD'S GAME WE ARE PLAYING WHERE FIRST PRIZE IS A TRINKET AND A MOMENTS SATISFACTION. IF WE ARE WANTING- IF WE LACK SUFFICIENT LOVE AND SUFFICIENT FAITH AND SUFFICIENT COURAGE AND SUFFICIENT UNDERSTANDING- ISRAEL MAY AGAINE BEGIN TO DANCE ATTENDENCE ON GODS THAT ARE NOT GODS AND DOOM ITSELF TO DESTRUCTION IN A WILDERNESS OF FUTILITY.

~~[illegible]~~

IF WE ARE UNPREPARED ~~TO PAY THE HIGH OF LEADERSHIP-WE SHOULD NOT~~ ASSUME THE MANTLE ~~[illegible]~~

~~FOR WE SHALL BE FOUND WANTING , AS AARON WAS FOUND WANTING IN THE HOUR OF CRISES~~

We pray then to God for strength sufficient to our task, that unlike Aaron we shall not be found wanting in the hour of decision.

[New 1]

Long ago a sage of Israel proclaimed that "there is nothing new under the sun." Yet if a single phrase were to characterize our age it would have to be the 'heedless pursuit of the new'. We have become worshippers at the shrine of the new. Each year there must be newer and more modern cars and ships and planes. Each Spring brings new styles. We often discard the useful simply because it is out of ~~date~~ Fashion.

We have become an arrogant generation. We will have nothing to do with old ideas or old ways of doing things. In the arts we have tried to create new approaches and new techniques, sometimes I OFTEN FEEL merely for the sake of being different. Our media of expression are bizarre, often grotesque, most of the time meaningless to the uninitiated: ~~not~~ ~~they are good because we have disparaged the old and have [illegible] new.~~ THAT MADE WHAT THE

Conceited, arrogant, all too proud of ourselves for what appeared lasting conquests over nature: we came to feel that we had solved the riddle of existence and that our fathers, who had not, were hopelessly outdated and naive in their ideas. ~~Did not man's mind grow from age to age according to evolutionary processes? Ours was the victory.~~ Their Philosophy AND THEIR CULTURE WE FELT MUST BE AS OUT OF DATE AS THEIR SCIENCE SO WE DISCARDED EVERYTHING It remained but to clear out ~~all the old dead wood~~ all the valueless ideas which our fathers held ~~about science and~~ art and litterature and morals and life. ~~Science would be our guide, reason our architect.~~

Yet all this OUR 'NEW THOUGHT' ~~newness of change~~ has not brought us INCREASED security or happiness. ~~Quite to the contrary we are a generation of disquited and dispirited men.~~ A FEW Though times have changed rapidly, far more remains unchanged. ~~Despite all our frenetic search for the new, despite all our discoveries and inventions, despite all change, we must honestly admit~~ that SCIENTIFIC ~~increased knowledge does not necessarily mean increased peace of mind. Facts are~~ not ~~in themselves blessings. Kaleidoscopic change~~ does not assure progress. ~~Else we should be most blessed of all men who have ever trod this earth.~~

~~It was~~ AS Jeremiah ~~who~~ long ago understood ~~that~~ unraveling life's meaning is a matter of deep insight and profound soul searching independent of age or place.

> Stand ye in the ways and see, and ask for the old paths,
> Where is the good way, and walk therein,
> And ye shall find peace of mind for your souls

Faced by the ~~same~~ IDENTICAL PROBLEMS OF GOOD AND EVIL WE SHOULD NOT LET OUR ~~as we today complain of our fathers lacked a basic understanding of life's essential demands. We can not improve on the prophet's faith in the~~ CONFUSION BLIND US TO THE ANSWERS WHICH OUR FATHERS ENJOYED.

[New 2]

~~DESPITE OUR NEW KNOWLEDGE - I AM AFRAID WE HAVE FOUND WHICH WE CAN~~

AND TO RAISE FOR THIS PURPOSE

perfectibility of human life or ~~with~~ his impatience with all that retarded such progress. We can add little to the vision of the generations of scholars and teachers who labored to translate these ideals into terms meaningful to man. These men understood life's basic imperatives. The failure of their idea lies not in ~~death~~ of perception, but in the unwillingness of men ~~of their age~~ to make the necessary sacrifices that would make possible the translation of this vision into reality. (WHICH IS TOTALLY OUR FAILURE [TOPIC] AND THE MODERN NEEDS MORE THAN OLD.)

WE NEED MEN NOT A NEW FAITH.

That is my message for this morning

We of this uneasy generation need, not new answers, but the courage to "ask for the old way which is the good way, and walk therein." It is faith, it is resolutness, it is firmness which our age needs, not new messiahs.

We pride ourselves on our originality, yet ACTUALLY EVEN THE PHILOSOPHIES ~~in truth, neither the problems which~~ we face nor ~~the answers we evolve are~~ WE BELIEVE ARE NOT unique to our age.

Currently, PESSIMISTIC ~~despair~~ philosophies are in vogue. Life is a meaningless struggle with the grave as the only sure end. (NEO ORTHODOXY CALVINISTIC) Yet EVEN this pessimism of ours is not new, the creation of thinkers of the twentieth century. Over five centuries ago Macbeth cried out "life is a tale told by fools, full of sound and fury, signifying nothing" and more than a thousand years BEFORE THAT ~~previously~~ Kohelethhad TAUGHT, VANITY OF VANITIES ~~come to the conclusion~~ that "all is vanity." There have been fatalists in all ages. For fatalism is escapism. It is a throwing up of the hands. It appeals to the weak willed of each generation. [CURRENTLY ANTI-RATIONALISTIC PHILOSOPHY ARE IN VOGUE. EXISTENTIALISM WHAT CAN MAN KNOW OF LIFE? ULTIMATE? — SATISFACTION "CREDO QUIA ABSURDUM EST"]

Our age has been let DISILLUSIONED ~~down~~. Science and reason have proven insufficient messiahs. But there have been other such moments in history. They signify not so much the DANGER OF ROBOT MAN USING AND TAKE complete breakdown of civilization as the mis-use or over use of a particular concept. Science has become an object of dread. The more technology advances, the more the forces of reaction triumph. Each new major discovery places more control over thought and action in the hands of the state and the technician and the military. Man instead of mastering nature has created A ROBOT ~~a Golem~~ which, though created for his service, no longer heeds his bidding, and, in fact, threatens his very existence. Yet science is certainly not an evil in itself. It holds out great hope for man.

It is not the fault of science but of man that conditions are what they are. With proper foresight and vision and courage, science could have showered mankind with a

wealth of gifts.

That men have shown themselves short-sighted and greedy and weak does not mean that life is meaningless or that this is the worst of all possible worlds. REASON AND FAITH ARE INSUFFICIENT GUIDES. A MODERN FELLOW DUTY rabbis taught that "this world was created for man." It is a good world. God create many worlds before he was finally satisfied with this one. The prophets did not cast longing glances at a once glorious Olympia which could never be regained, but spoke of the "end of days" which will be made out of the rich fabric of our fondest dreams and desires— if only man would be strong enough. If only man would have the moral vision and the courage.

Frustration and futility are signs of man's weaknesses not God's. The combined experience of mankind tells us that the condition of the world to-day is due to man's insufficiencies. It is man, not God, who engages in economic exploitation. Man, not God, who creates war with its implements of destruction; and since man is responsible, he is capable of righting matters. There can come a day when "every man shall sit under his vine and under his fig tree and none shall make him afraid"- if there is the desire and the will AND THE COMMON SENSE. If mankind has arrived at a faith sufficient and has acquired the moral courage to walk in the old way which is the good way- THE NEED OF OUR AGE IS FOR A NEW MAN, NOT FOR NEW PHILOSOPHIES

We pride ourselves that we are original, yet, in truth, neither the problems which we face nor the answers we arrive at are unique with us.

Organized religion disappointed us, so it is popular to-day to affect skepticism and religious cynicism. Religion is hoplessly reactionary. Its ritualism and ceremonialism meaningless sacraments- relics of a long gone age. Yet such attacks are not new. It was not Sartre or Marx or Voltaire who first cried out "bring no more vain oblations", but the prophet Isaiah. WHO HAS ASKED THESE SACRIFICES OF YOU

Our age has been disillusioned WITH RELIGION. In the centuries when religion was a potent political force, it discredited itself. It preached God's law, but acted according to the most common law of the jungle. Organized and powerful religion brought the inquisition and the crusade and bitter SECTARIAN WARFARE into the world, and not peace and blessing.

Yet religion is not an evil in itself. It holds out great promise to man.

That men are greedy for power, coarse minded, hypocritical and morbid religious hypocrites does not mean that the spiritual heritage of the world are but meaningless platitudes. Religion's message is carved out of everlasting rock."Its truths are true for all men. Its God is the God of all men." Our prophets spoke of the one moral God, who is both stern Judge and loving Father, and who demands that man "keep justice and do righteousness." Faith in such a God can alone sanctify life and fill it with that confidence which makes for serene living,- if only man will be understanding enough to discern the eternally valid from among the sham. If man will only have the moral courage to be true to himself. and seek the blueprint for God.

Prophetic vision is that bright beacon which alone can guide man down the torturous path of life, but prophetic religion is not enough. It needs to be made meaningful to man. It needs to be translated from its invisible spiritual existence into symbol and ceremony and ritual which bring these great verities down from the heights of heaven into daily life.

Cynicism shows disappointment, not with religion per se but with man's failure to use religious truth to great advantage. Men have found and can find in reasoned faith great amount of inspiration and comfort and guidance- and will help guide him along the way if man will have the nerve to be true to God's mandate and not man's desires. If mankind is willing to stand steadfast and uncompromisingly by its decision to walk in the old way which is the good way. Then there can come a day when mankind will rejoice and be glad in its faith. - WHAT THE WORLD NEEDS NOT A NEW RELIGION BUT A NEW MAN..

Thinkest thou, asked Koheleth,"there is a thing whereof it is said:'see this is new'?- it hath not been already in the ages which were before us."

Our age is engaged in a frantic search for peace of mind. In psychiatry and psecho-analysis we seek to find a drug which will soothe our troubled minds and give us a few undisturbed moments of quiet in this topsy-turvy world. Distraut and disquieted we would solve the riddle of happiness and win for ourselves that rest and security we all so fondly desire.

Yet this search is not a new one. The Greeks longed for the elixir of the Gods which brought perfect peace to the drinker. "Seek ye joy where it is to be found" has been the unceasing cry of those who have pursued this so elusive quality- happiness.

AGAIN SEEKING THE TRUTH

Our age has been disappointed. Psychiatry has helped curemany mental ailments, but it could not give us a blanket formula for peace of mind. It could heal and releive, but it could not brew a magic potion. Yet that we have been unable to find a medicinal formula for happiness does not mean that contentment is not to be found and that all men are doomed to a life of recurring anxiety and insecurity feelings.

Our impatience and our self confidence made us forget that we needed no new s ecret. Since Job's epic struggle with himself mankind has understood how security was to be achieved- through faith, AND SELF RESPIRATION ~~faith in God~~. Trust that even the sorrows of life are part of some all wise and beneficent purpose. We can not comprehend God's ways. Faith requires great patience and moral courage for at times life appears most m sterious to all of us. Yet there is meaning and purpose to existence. There are hopes that do come true and joys that can be realized. If man will only be strong enough in his faith, his faith will strengthen him. Through his faith thought and action become meaningful. Faith, though it is not identical with happiness, yet brings with it that peace of mind and soul which is the only true contentment.

Unhappiness and despondency are signs of man's weakness. It does not follow, however, thougha whole generation ~~of men~~ exhibit such traits, that there can be no peace of mind. For with confidence and faith in the beneficent God, happiness is within the reach of everyone. It is a by-product of that life which has attained balance and proportion, which can take sorrow and suffering in its stride, and yet remain confident that what it is doing is for the right. Peace of mind ~~is~~ within the reach of every man who will walk the old way which ~~is~~ the good way.

The key to the future lies not in machines still to be discovered nor in philosphic systems yet to be developed, but with man. To man all is possible. If he has the determination and ~~the~~ resolutness and the faith in the possibility of doing good, then there is no problem personal or national which can not be solved. There is no moment of despair which can not be turned into joy. "Be strong and of good courage". Trust in yourselves, in the possibility of doing good, in the simple ~~yet~~ profound wisdom of our forefathers. This is the old way which is the good way wherein can be found peace of mind for the soul

Amen

I was reading through the other night one of the most pleasant and relevant books of the Bible – 1 Pen – The Book of Proverbs – that acquisitive collection of the practical wisdom of civilization – wise sayings – age old – sound observation – when I came across a text and its mechanical explanation which sounded almost prophetic in its application to today and age. The text:

"By knowledge was the chambers of a man have filled with all precious and pleasant riches"

The comment by a later writer

"All men who have a fund of information will in time and be rich."

My mind' wing – the fantastic progress which some of our contemporaries have made in the amazing giant program by virtue of the accuracy and catholicity of the facts and figures which they have to draw upon in their minds.

I must admit that my ego has not been cut down to size whenever I meet a Uncle Van Doren or Teddy Muller or Richard Stern and another of the difficult questions on almost any field. Sometimes they proved themselves knowledgeable in fields I have found a profound and the most superficial acquaintance – Most personally damaging was the detailed accuracy with which they answered questions in fields in which I prided myself. – once in which I have some competence – answered the question while I was still fumbling in the hazy misty memory for a forgotten reference or fact. I would never admit publicly how I would have fared had I been on the opposite end of the battle – but probably I had to admit that I would scarcely have been defeated. ~~many total impossible~~

There is a certain fascination to these programs. At first a decided thrill to these fantastic giant memories but on reflection photographic rather than in that area of the mind which is given over to thought and study & learning.

I acknowledge my own mistake — that I once knew but now forgotten — by saying that there might were unique and now human micro-film mind — which could photograph, store away, and recall at a moment's notice all that the prophet's eye had ever read. It could not have been ~~[illegible]~~ Why compare my memory to those few memories which are so ~~[illegible]~~ technically superior to high mind.

There are well authenticated records of men and women who possessed a photographic mind. Elijah, the famous Gaon — or religious leader — of Vilna in the 18th cent. was reputed to have read 20,000 vols. and to be able to quote ~~[illegible]~~ any chapter or footnote from all that he had read. We have heard of orthodox and Jewish rabbis who astonished the contemporaries and students by their ability to recall and quote any of the myriad of cases and studies which they had ~~[illegible]~~ seen in the course of their reading. The records of many a rabbinical Jewish community record the epithets of an ~~illiu~~ — an especially gifted student — who would challenge his contemporaries to stand up per Talmud any of the many volumes of the Talmud — and when someone then quote for an astonished onlooker any word which the per had passed on it passed from cover to cover. ~~[illegible]~~ Emile, in ~~[illegible]~~ making day ~~[illegible]~~ difficult ~~[illegible]~~ Jewish specially rabbinical minds to ~~[illegible]~~ — ~~[illegible]~~ when books were scarce & the prohibition against writing down the oral law still at least partially enforced — the memory — and scholars would have especially retentive minds to ~~[illegible]~~ sit in on their sessions and act as living ~~[illegible]~~ but books prepared to aid memory quotation from any source that some scholar needed for his discussion at hand. Some of these men knew the whole of Jewish Law by heart — knew it in such a way that not a proposition or a comma was changed from the original text — ~~[illegible]~~ an ancient spoke of one mind of one such memory genius as "being a cemented cistern — water tight — which would not leave a single drop of what it has learnt."

There can be no doubt — then — that giant or extraordinary minds are especially talented numerically or literally or dimensionally or linguistically — so certain minds have unique ~~memory capacity~~ — and are able almost to memorize all that their eyes have read or heard.

But unfortunately – for us lazy – for you – not all – and perhaps not any of these quiz champions – enjoy such a photographic mind. As we grow old we must accept the listening of Charles Van Doren and my Richard Strom. Lord they can not remember all or even a major part of what they have read.

On what then lies the secret of the amazing and the range and the detail of the information which they can direct in their heads? How is it that they remember so much of what we have forgotten?

Their secret is I think a simple one. They have been ~~They are~~ practiced in the secret for knowledge which we have been lazy on have read widely for a few weeks and then read nothing for weeks or even months. These quiz champions have perpetuated in their secret for learning while most of us ~~have stopped trying for knowledge~~ – ~~once we left school or college for the last step into the world~~ –

But our general reading stop when we received our college diplomas or at least we felt randomly and without purpose from school to interest. As a result our mind crate a lazy rutted over from disuse. When the mind of these quiz champions is well oiled and smoothly running and fully efficient – because it has never been left idle or untended.

We have only to think of our professional interest to realize the truth of what I am saying. No doctor or lawyer or engineer or ~~[illegible]~~ would his wife allow his professional journals or papers and ~~[illegible]~~ to gather of particular interest to pass by unnoticed. We could not lay aside the facts and figures which we need in our daily business we have at our fingertips. ~~[illegible]~~ We should be willing to challenge any quiz champion in our own professional field.

What we have not done ~~[illegible]~~ always is to keep sparingly interested of those areas in life which we know – but related one subject our minds specifically. This the Van Dorens have done. They have kept reading broadly. When we have read previously in specialties, the fields of many branches of knowledge are familiar to them because they finally in the wonder of ideas and have come across facts and figures reference to these facts – facts which we may

have seen only once so we studied for some field college examination.

There is something more than ~~learning~~ exclusive in the persistent application of those men and women to the learning more and more of the world of ideas. I am astounded by the repeated visits of a Teddy Noble to the St. Louis Public Library where he read systematically through the best in world thought & letters — promoted himself — at the cost only of an occasional fine — of an education as broad and yet pitched — and though he finished only on the grade, he can defend College Professors in their own specialties. I am impressed by a Van Doren staying through year upon year the page of the Catalogue of Columbia University and actually in some class unrelated to his specialties just for the joy of learning and of being exposed to new disciplines & ideas.

To say the intellectual adventuring of these men is the exception is an old Hebraic bit of wisdom for the man who wants this has fundamental day in judgy as he signed. I am rabbinic commended in to devote at least part of every day to תורה לשמה. What is תורה לשמה? You all know what is תורה לא מן השם = study-education. We still call the parochial day school תורה לשמה — which תורה לשמה — is also study and education — but it is the study & the learning that take place outside the classroom — after hours — in the period of a lifetime — during the long years after school days are over. It is study when there are no homework to be done or degrees to be attained. It is studying which is curiously, and from the simple joy of adventuring with them, if is keeping yourself aware of the continual symphonic which surround us — as we live but of which we are unaware unless knowledge opens our eyes to them.

It is to study but not for a degree — to study because the more you know is a thrilling subject and well worth our understanding. It matters not really what you study — but that every day — every month — year — you devote a fixed period of time from the routine

Dutiful perseverance for reading great poetry, or learning to some new or certain discipline, or learning a language, or challenging the ideas of some stimulating philosophy. How much more complete and satisfying will your day feel – if such day your eye become more aware of the order – the beauty which surrounds us.

I spoke before of the world about us as a symphony. The metaphor was not idly chosen. The simple peasant had appreciation the beauty of a clear sunlit day and the fragrance of a pine tree. The untrained ear respects and responds to the church of a great master – But the trained ear hears so much more than the morning – a symphony to it is not only a tune – but a philosophy and a personality and a revelation. To unite our world with the artist's eye and the historian's eye is to see more than its superficial aspect – it is also to see it in philosophy, & personality & revelation – Our life experience in our lifetime, experience is a heightened one – We can truly say we have gotten more out of life – and such a deepening eye will contain application to the business of teaching.

I have so far provided all reading and listening material must keep our mind active and alert. I think it important that we learn and ~~use~~ develop capacities. That ~~and~~ we are unable to their capacity. I am afraid that we are ~~overintellectual~~ and lazy with another. We want to avoid exertion our minds. We are homebird and do not want to add to our burdens. ~~Yet~~ Intellectual discussions come from thought and strain and may ~~for~~ emotional causes not from intellectual curiosity in the mystery with new ideas. Indeed, the disciplines of challenging minds to master a new area of knowledge can do wonders for our emotional balance. It will help take our mind from our worries. It will increase the ~~mysteries~~ our alarms from pitfalls also. It will add to our self esteem — In every way it will contribute to our mental health.

~~Will serious reading make us learned or wise? Can we ever become really wise & learned?~~

~~My answer is yes. Entering another learning will demand much more of a person than the stockpiling of facts & ideas and proposition in mind like using a squirrel stores up his nuts for the winter. We have all known "learned fools" well versed in a learned body yet ill versed in the art & science of living.~~

~~Real wisdom it seems to me is the capacity of a person to apply his intellectual problem solving~~

~~Real wisdom it seems to me born within man. It is the capacity to understand what it is that we are and to funnel & direct energy need in order to live happily & creatively. There are multiple almost distinctive wisdoms — The wisdom of a mother with a new child. The wisdom of an elderly child facing problems, troubles & conflicts of adulthood, young brother & sister. The wisdom that leads man to believe that a good life can be given for family and his fellows.~~

~~Wisdom is that which makes us human. It is something more.~~

In every way the discipline and pleasure of adventuring into areas of human knowledge will add to our mental health & our happiness.

But will it guarantee us wisdom?
Does the mastery of a new language or a new set of mathematical principles actually make us wise?
Are the gurus champions in understanding and wisdom why are knowledgeable?

No, one can say. Some may blend a happy combination of learning & understanding - & even insight. They may know any number of facts but be totally helpless in assessing the implication of their learning. We all know men and women who stockpile facts & figures & masses of information as an squirrel stores nuts for the winter - but who do not begin to appreciate the implication of what they know. There are often the "learned fools" "beautiful minds - bodies with learned bombs - well versed in a learned theme but completely ignorant in the art & science of living.

Being up on the fads of the world doesn't make us wise. Our [illegible] machines can store away today in its "memory banks" practically the whole knowledge in a given science. It can not suggest a single new theory or apply its knowledge in any other area but that of our fads which have been fed into it. Only the human mind has the capacity of insight - which is after all what we generally mean by wisdom "the ability to digest the material given & to see and to intelligently and imaginatively apply - relate what we have learned.

The wise mind is a step beyond the "parrot" mind. A parrot can be taught 20 or a hundred sentences. It might not understand a single word it repeats - however, profound the sentence may be. Parrot minds repeat but do not comprehend. The wise mind repeats but at the same time evaluates relates

Jewish law [illegible] definition of [illegible]. Zone searched through the many roll of Jewish law & found that an 3 phrases [illegible] asked the question פמה דברים אומרים – Who is the wise man? Each zone offered an answer which suggests more perceptive rather than simple memory.

These three answers are not without interest. The first appears to be an early midrash. It tends to be distinctly פמה דברים אומרים – Who is the wise man? offers to his class the answer חכם הרואה את הנולד "the seminal mind" – the creative person – the man who always has something unique or informative and valuable to contribute to the discussion. Wisdom here becomes the capacity applied and also of the original thinker."

A second rabbi – the child-like problem. His class one day called him to describe the wise man פמה דברים אומרים – the answer differs slightly from the first. חכם הרואה את הנולד – the "insightful mind" – the man who can see beyond the surface of a question into its basic argument and who would understand all the implications of a point of view. Wisdom becomes here the clinically equivalent of the thinker who can be distinct from the heart of a problem and separate the relevant from the tangential –

Conclusion

פמה דברים אומרים – A third class teacher tackled the problem – with the precision perhaps but with no deep insight – this answer חכם הרואה את הנולד "the open minded person" – the human being who is always willing to be proven wrong and whose mind is never closed to new knowledge. The wise man is the man who rises above his preconceptions to act on hidden hints from his mind all ideas & just which diminish or challenge his basic assumptions.

Each of these answers contains a segment of the truth. I doubt whether an authentically satisfactory definition would be proffered. But we have learned enough to realize that wisdom is knowledge ± – It is the ability not only to know certain answers but to be able to relate the facts that we know to life.

Long shown do not test this ability? We have really no way of knowing if this performance alone – when the chemistry is there or not. It would be foolish to claim that total. It would be equally foolish to say that offhand the table.

Antang, their intellectual pursuit have provided them with the wisdom's first necessity – the facts, information, the acquaintance with the basic problems + blueprint for world order in Torah. דעת דברי תורה – The beginning of wisdom is knowledge. A mind which is already for intellectual fare cannot have difficulty operating – for it may have nothing, more which to think. Ideas + facts are the bricks + mortar of thought. There can be no thought without them – nor is the wisdom which all facts available to account. Conversion will not help you understand life, however, had you concentrate upon it. Without facts, your answers to life's challenges will be motivated rather than remarkable – + by definition anything but wise.

All the facts need not be in the mind. But many need to be – for when confronted in a by which question of politics, ethics, humanism, or religion – you come up + need decision. You can not begin to ~~[illegible]~~ Britannica each time a new subject is introduced. ~~[illegible]~~

Think of the last decision of personal or social importance in which you engaged. How pressed you felt for facts + lists. How you promised yourself to read up on the matter. The mass of the quiz needs more is the opportunity which he rather up on those areas of knowledge which he assumed to have current but does not.

So you see all, I believe, can go hand in hand to make them by knowledge as a nation in its own right. This teaching begins in our public schools. More so still, the church has comprehended the teaching of mental skills instead of religious truth — though these two features were separable. We have been told that facts & figures (everything from the alphabet to the rules of English grammar & the multiplication table) only eligible child's mind which must be taught to think rather than to know.

Time we must never demand that a child accept on nothing on thinking. But what an immense of all that is reasonable to believe that any truth can be taught without the child! [illegible] Telling his mind with the facts & figures & rules which are the basis & height of all thought.

A great poet does not hand full blown. He must have the gift — he must also [illegible] to the rules of meter and rime & express himself to the end that others have loved. Rules he does this — he will produce that which is [illegible] meaning & higher rather than beautiful & elevating.

There is law of art — sculpture — music — architecture — art just of every discipline — each has its connection. You may not point years on finally upon them — but you must be aware of them — ignorance of them should only to failure.

I would emphasize again for ourselves & for our children the interdependence of our mind & our morals — not to be so afraid of clothing our mind with facts.

Be done with the rule — Be devoted great minds of a Masonic Temple — filled with peace & religious plenty — ruled by a King who combines — as they must be combined the two truth which we have been discussing

דת ומדע

Let us each then hold out in searches —

[Decalogue 1]

The scriptural section which we read together this evening is probably the most familiar chapter of our Bible. The Ten commandments have come to symbolize and ~~epitomize~~ man's spiritual ~~religious~~ responsibilities. Increasingly Judaism has come to be symbolically ~~identified~~ in the minds of our western civilization by the two tablets of stone on which these prescriptions are said to have first been ~~first~~ written. Synagogue decoration is usually centered around an ark topped by two rectangular tablets ~~with rounded tops~~ on which the key words of each of the ten commandments are inscribed or represented by a number ~~or symbol~~. In our armed services the Jewish chaplains wear similar tablets on their sleeves because the United states government felt that this symbol would most readily identify them and their duties. Many Jewish organizations, ~~including the Jewish Community centers and the National Jewish welfare board~~ have adopted these tablets and feature them on their ~~emblematic representations~~ letterheads and stationery.

For these reasons among others our generation tends to equate in its mind the Decalogue-the ten commandments-with the core truths of the Bible and the essential truths of our faith. We live in an age which has no patience with detail or scholarly qualification. We want our news digested, our philosophy abstracted, our books precised. There is a multi million dollar ~~business~~ industry in America which does nothing else but ~~reduce~~ condense current thought, litterature, and news, ~~into capsule form~~. Similarly we want our religious beliefs summarized ~~and condensed~~ and since the Ten Commandments is a well known, universally acknowledged text, we tend to feel that therein ~~can~~ be found the essential elements ~~of our faith~~ and cardinal principles of Judaic Judaism.

I am afraid that in so doing we gain a wholly unsatisfactory appraisal of our tradition. Read over for yourselves once again the decalogue ~~with that passion for speed which our age has so glamorized at the expense of memory and understanding~~) and ~~you can not help but~~ feel that if this represents the fundamental-the best-that Judaism has to offer we can no longer maintain our claim as one of the world's most penetrating and insight filled faiths. The regulations against murder, theft, adultery and perjury are little more than societal necessities

[Decalogue]

without which communal life is impossible- They are regulations which can be found in the law codes of almost every primitive group. Certainly, it is worthwhile to be reminded of the importance of honoring one's parents and of learning to be happy even though we can not afford every one of life's luxuries but these regulations seem barely to touch the surface of that mutifaceted ethic of interpersonal relationships which we require in our everyday lives. The fourth commandment we honor in the breach-how many of us observe the full Sabbath day?, the second seems to have lost much of its timeliness as the world has increasingly grown out of the superstition faith in idols, images and angels. We are left then with only the first principle 'I am the Lord thy God who brought thee out of the land of Egypt' and this seems to be more an historical sidelight than a positive first principle of faith. (more like more to say "well should have been more relevant")

In these last few minutes I have not been wholly fair with the Decalogue When you read it with understanding and against the background of the whole development of Judaism ,you realize that it says much more then a surface reading might indicate. I wanted only to pointup the fallacy of describing Judaism to the outside world-or to ourselves- as the sum total of Jewish religious thought or as a faith sufficient of itself sufficient. These 12 verses, by themselves, are only a beginning. They are the cornerstone set with great ceremony and pride- yet it took and takes many more bricks and beams befpointed to with affection- ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ ore the house which we call Judaism could really become a faith sufficient.

A first century rabbi named Hannanah understood this full well. He compared the Ten commandments to the great breakers which mannotices on the ~~west~~ sea's surface. They are magnificent and powerful but could not exist without the boundless deep which lies beneath. You notice these waves more then the still waters-in a sense represent the ocean- but they are only a part-meaningless except in larger context. So our first principles-given dramatically at Sinai-symbolize our religious search and moral concern-but without the religious discipline and practice, the idealism and thought of the sea of Judaism ~~which lies beneath and surrounds them~~-except in context-they

[Decalogue]

can not be satisfactorily understood.

We might illustrate this thought in another manner. In the book stores which surround the universities of our land, you will find racks of paper bound course outlines which purport to give the basic facts of a particular study. These outlines are especially popular with those students who want to pass with a minimum of effort and for these young people they represent often the sum total of knowledge that they willtake into the end of sememster examination. ~~That is why so many exam papers today are filled with the sketchiest generalizations.~~ There are however students who use these outlines in quite a different fashion. They have done their assigned work and perhaps more. To them these outlines represent not a few stray statements which have to be hastily memorized but highly suggestive schematizations which draw together all that they have learnt and help them to keep clear the salient features of their topic. Such students know how to use these outlines with discrimination-rejecting the inadequate ~~generalization~~, buttressing the substantial with those nuances and facts without which they are meaningless,

Similarily,I believe, we approach the Ten Commandments.Some of us as representing all that we know and indeed need to know about Judaism-others more satisfactorily as a wonderfully fruitful outline which reminds us of basic features and helps us to arrange more clearly in our minds all that we have learnt and felt about our faith

Our own religious history indicates a persistent effort on the part of the rabbis to emphasize ~~this fact~~ that the Ten Commandments are not so much an epitome of Judaism as a prefiguration and adumbration of what was to come. Despite its importance in the Biblical narrative the Ten Commandments did not find their way into the prayer ritual where there was the danger of ~~this~~ their seeming to be a catechism ~~or sufficient statement of doctrine~~, Indeed, the ~~Jerusalem~~ Palestinian Talmud tells us that in Temple days such a procedure of reading the Decalogue during the morning service was once tried--only to be speedily discarded when it was found that many began to feel that these regultions represented the totality of

[Decalogue]

the revealed law-and that all other regulations were legislated by men not God and hence were not binding. The Jude-Christians especially used this argument in their second and third century polemics in which they claimed that God revealed the only Ten Commandments ~~only~~ to Moses on Sinai and that Israel rejected this law when they debased themselves before the golden calf and caused Moses to shatter in anger the two tablets of the law. All subsequent Biblical legislation they claimed was Mosiac not divine and hence not adequat e or binding ~~and~~ It ~~had~~ remained for Jesus to remind the world of this discarded covenant which he was now placing beforethe eyes of men.

Indeed the Christian world has always made much more of the special merit of the ten commandments then our own. Augustine in his monumental City of God calls it the cor**e** legis -the heart of the law, its supreme formulation . Luthur representing another tradition ~~not~~ still found reason to include the Decalogue in his catechism-his declaration of belief that all true followers must affirm and claimed that 'Outside the Ten Commandments there is no good and God pleasing work thinkable; Abominable is athe attitude of those who presume to have found a higher norm of life then that which the Decalgue teaches.Never will there be found a precept comparable or preferable to these commandments,for they are so sublime that no man could attain to them by his own power!

You will not find similar claims in rabbinic sources. For therabbis not only the Ten Commandments but all Biblical and yes even Talmudic law was revealed by Goddirectly to Israel.All was equally sacrosanct.None supersedes or excells any other. Judaism is a total life discipline and ethic, not a faith whose creed can be reduced to a few basic formulations. So we have found that they madeit a point not to include the Decalogue in the prayer service. It was not even given a special place of honor in the cycle of scriptural reading. It is worth mentioning that this sabbath on which the Decalogue is read is not known as Sabbath Asereth hadibrot-the sabbath of the Ten commandments but Sabbath Jethro-after the father in law of Moses whose advice on an entirely different matter is recorded in the earlier verses of this section. It is also

surprising but true that the great collection of sermonic and homiletic materia l-the known as Midrash Rabbah-which comments so fully on the Biblical text contains not a single sermon on any of the commandments save the first and that its section on this chapter is the shortest in all of its many volumnes. Medieval poets seldom used its verses as themes for synagogue hymns and medieval philosophers adopted other outlines of first principles when they attempted to deal systematically with our faith.

All this is not to say that the ten commandments was not important to these teachers. Quite the contrary the fact of revelation, the manner of revelation, and the content of revelation-at sinai-areof supreme importance. It was only that it all must be treated as part of a larger whole-the sum total of Jewish thought and practice--and not abstracted from it. The scene on Sinai's slope is dramatically and forcefully drawn. The emotional tension of the times is emphasized. The philosophic problems which surround revelation are coped with. The whole drama is centered not on the words of the text, but on the acceptance by the people of the obligations-religious, ethical and spiritual, which the word imply. The climax is not only the fact of revelation but the the final acceptance by all Israel of its world mission. Loyalty to the ongiong responsibilities of religious obligation-the unending character of Israel's covenant, these are the ever recurring themes of this spiritual symphony

When we see then the tablets symbolic of this revelation-let us see in them more than a principle of limitation-more than tablets which say this thou shalt believe all else is secondary-unnecessary. Let us think of these tablets as representing the unending spiritual ascent-of ourfaith and of our own selves towards the fullest possible recognition of these responsibilities which belief in the one ethical God who brought us out of the land of Egypt out of the house of bondage-~~for this purpose~~-implies. Perhaps it is well that these tablets are written in a language we do not readily understand-we are not limited then by the text-It can mean to us the more. I accept the living God. I will attempt to avoid any ~~type of~~ action which is unworthy of a worshipper of a

[Decalogue]

God who is the God of all men and wants each man's needs to be considered. I will be serious always about this business of life and not spend my days in heedless unconcern til time has caught up with me. I will discipline myself spiritually so that I may develop my fullest inner capacities and talents for the betterment of this world. I will have respect for all others and will try to think of their needs as often as I do of my own. I will deal honestly with all men and will seek to overcome evil when it walks abroad even at personal risk. Finally, I shall try not to use others but work with them in common concern. These principle I accept as our ancestors once accepted the Ten Commandments-knowing that the road ahead will not be easy nor necessarily successful--but because believing in the reality of the one God I can act in no other way.

This is our answer to the challenge of the Decalogue

men

In 1902 the Central Conference of American Rabbis, the professional association of all liberal rab, met in the sticky early summer heat of New Orleans. Usually, a southern June conference would be sparsely attended. In 1902 this however was not the case for a matter was to be discussed which was of interest to all---Should the Sabbath be changed here in the United states to Sunday.

It seems almost a preposterous suggestion. The Sabbath has begun at sun down Friday and lasted til sundown Saturday since the begining of Jewish history. It is our observance of the Sabbath which has distinguished us religiously from most other groups in the western world.

But in 1902 these rabbis asked themselves whether the conditions under which our people were then living had not so denuded the traditional Sabbath of meaningful that a Sunday observance offered the only means of even making it possible for some to observe any form of rest, relaxation and an intellectual refreshment. As the rabbis looked around them in 1902 they found that the Saturday morning services were attended almost exclusively by women and children. The father was necessarily busy at his work. Almost no one observed the period of twenty four hours in peace and quiet-it was economic suicide to do so in an America whose Sunday laws in most communities meant that the Jew would have to observe a five day week while his competitors were open for sale. Even here a standard. Almost all that was left was a Friday evening service-and even here great changes had been made. It was no longer held at sundown before the evening meal-thus permitting the family to spend at least that one night a week --but late in the evening at a time when the people tired from the day's work and pleasantly full with the evening repast could hardly keep their eyes opened.

Perhaps these facts being true it was time for a bold experiment. "hy not move the services to Sunday morning when all are free? The families could spend the rest of the day together in leisure pursuits and thus at least one day a week would be spent in the sabbath manner. Would this not be better than maintaining dead bones which could never be revived?

Rabbi Hyman G Enelow then at the apex of his brilliant career as rabbi of Temple Emmanu-El in New York City summed up the feelings of manyat the conference when he stated:

> I make confession this afternoon that I never feel more like a hypocrite then when I stand up Friday night and Saturday morning and pray t'us:' Grant,O Lord, that our reston this Sabbath be accept ble to Thee! Our rest. What rest? This Sabbath.What Sabbath?

These men were plagued with honest doubts about the value of continuing a traditional form merely because it was time honored.Reform Judaism,moreover, implies just such a concern with vitalizing and ~~[illegible]~~ our religious life and with making meaningful Judis ever valid moral and spiritual insights so often unfortunately couched in prayers and practices which are no longer understood ~~which no longer hold meaning~~.

We living a half century later can still appreciate many of the religious ad social considerations envolved. How many of us close bus'nesseson the Sabbah or make any pretense of setting aside a day wholly for leisure and study; and relaxation and self improvement? True we come to services more regularilyxth then did that generation---but the concept of a sabbath wholly different in flavor and essence and marked off from the work week with a distinctive discipline and ritual-such a sbbbath is not yet ours.As in 1902 we are still looking for ways of adapting this ancient practice to modern religious life.

It was fortunate that the CCAR did not make any attempt after these deliberations to change the sabbath to Sunday and when ~~and used this delibrate to turn the resolutions with attitude or to the degree of~~ making Sabbath synagogue services more attractive and meaningful to the 20th century Jew. Rabbi Harry Cohen-the wonderful and colourful man who came to Texas and stayed to preach for fifty years correctly understood that any other decision would have meant a reduction ~~mean that~~ Judaism forever abdicates discipline and standards for accomodation and acceptance.

> How,he wrote, are we to explain to our children that, because it was not convenient for the large majority of the people to hallowthe Sabbath, we have abrogated it,without weakening their sense of religious responsibility altogether?'

The meaning of the Sabbath touches the heart stone of our religious beliefs-

to compromise with that meaning-nay to declare it not vital is to reduce Judaism to easily digestible babulum-food unfit, unsatisfying for grown up men and women.

The Sabbath was too central for any serious consideration being given to actually moving its observance to another day. Such a move would have taken reform wholly out of Israel's camp and we would today be a small heretic sect rather than a growing and to a large measure determinative part of the expanding household of Israel. So the rabbis in 1902 adopted a compromise whose outlines can still be seen in the practices of many of the older and larger Temples. Sabbath services-both Friday evening and Saturday morning were to be retained at all cost--but where it was deemed practical many relaxing developed a Sunday service also. This service was not to include the rich Sabbath liturgy or ritual-it featured the lecture and the daily prayers. ~~It was merely patterned after the daily service of the prayer book~~ and featured the lecture, ~~rather than the ritual~~. And please bear in mind that there was nothing untraditional about such a service. Public worship was held every day thrice a day and it satisfied many who otherwise would have had no means of keeping up their religious identity of Israelites and a sense of participation in a band of fellowship. ~~This with our faith~~.

The rabbis then have been deeply disturbed for quite a while by this question of how a modern Jew should observe the Sabbath. Reform is troubled by an observance which has tended to emphasize a single period of worship over the concept of a day of rest set aside wholly for leisure time pursuits. Traditional Judaism is bother by the anomolous situation which arises when the strict discipline required for the Sabbath observance makes it impossible for men and women who would be truly observant live so far from the synagogue that service attendance is precluded on this most important of religious occasions. While conservative Judaism which as usual heals feet planted firmly in both camps is saddled with a long traditional service which its members do not understand and which raises pangs of conscience about how far from Temple the car should be parked. No group has solved this Sabbath problem satisfactorily.

How is the Sabbath best observed? As in all such questions it seems

to me advisable tolook back and see what the sages and scholars of our people intended the S abbath to be. ~~We often forget the the beliefs~~ and ~~practices past on to us by our grandfather's may be no older than they themselves and that during the long centuries the original intention of Sabbath or Talmudically ordained observance S could have been warped and changed. That our grandfathers worship ed a certain way does not mean that such has always been be cause an that we must either accept their way or no other.~~

What does the Bible tell us about the Sabbath? First that it is the most important of religious observances. Think back for a moment to the Ten Commandments. Is not Sabbath observance the only religious practice included among these ten prescriptions? Think back for a moment to the account of the creation of the world which we read together two weeks ago- Is not Sabbath rest made the climax-more the reason-for creation itself? God labored for six days, you will recall, and rested on the seventh-so must we.

The Sabbath is unique among our religious practices in another respect. All our other holidays go back to primitive agricultural ~~-~~ pagan practices transformed by Jewish religius thought. The Sabbath ~~is~~ a unique Jewish creation. No other people developed a calendar ~~whose every seventh~~ which included a regular day ~~was~~ set aside ~~as a day of joy and~~ for pleasure leisure and refreshment of body and soul-when all week-day work must be set aside and the fuller life lead. Certain people's it is true had taboo days on which it was unprofitious ~~to work for the gods~~ to work for us we get into a ~~were afraid to anger and thus it on those days be wanted but~~ However ISrael alone ~~made~~ made - day, not of fear but of joy, part of its calendar- ~~an every recurring twenty-four hour session of pleasure.~~

What prompted ourforefathers to develop such a ~~calendar~~ cycle? Here we are on somewhat in doubt. The creation story is obviously a very late attempt to give added weight to ~~the~~ a practice which already existed. Perhaps the best

[Sabbath]

indication of the reason for Sabbath observance is contained inthe second text of ten commandments in the 5th # of Deut

Remember the Sabbath Day to sanctify it as the Lord your God hast commanded you. You shall work for six days and the 7th shall be a rest day dedicated to the Lord your God...wheron you will remember that you were slaves in the land of Egypt from wherethe Lord redeemd you.

It seems to be indicated here that the value of a day of rest we do not learn while we are suffering Egyptian enslavement. What did our forefathers learn there?

Could we not guess that it was this: That man is not meant to live out his life as a pack animal or a machine. He was created for some fuller and better lot. Can you not see the newly redeemed people promising one another, that never again would they allow their lives to be so debased and brutalized. From then on one day each period will be dedicated to life's enjoyment-set apart from work-a day for the complete enjoyment of life-a day of joyful rest-Hence the Sabbath whose very root means rest-rest and relaxation in the bosom of one's family, friends, and community.

Interestingly, relaxation rather than worship is the key to the Sabbath. Worship and study are only means of enriching the experience of leisure and preventing it from being debased into which do not increase the strength of the body but further debilitate it. That this is so is attested by the endless succession of Jewish and philosophers. Let us take only two. The first century CE Alexandrain thinker and Biblical commentator Philo and the greatest of medieval thinkers Maimonides. We find Philo commenting in his De Specialibus Legibus:

> On this day we are commanded to abstain from all work, not because the law inculcates sloekness...Its object is rather to give man relaxation from continuous and unending toil and by refreshing their bodies send them out renewed to their old activities For a breathing spell enables not merely ordinary people but athletes also to collect their strength and with a stronger force behind them to undertake promptly and patiently each of the tasks set before them.

While Maimonides dealt with the Sabbath with two succinct lines:

> The object of the Sabbath is obvious and requires no explanation. The rest it affords to man is known;one seventh of the life of every man,whether great or small thus passes in comfort, and in rest from touble and exertion.

Jewish law tried to protect and enhance this day of joyful leisure. Nothing must interfere with its happiness. Funerals and interments were not permitted on the Sabbath. There would be no of cohes allowed Three full meals to be eaten of the Sabbath day and care should be taken to see that they are finer then weekday repasts. The day was begun with a Kiddush-for wine causes the heart of man to rejoice.At the evening meal songs of Israel's ancient glories were happily sung. Clean clothes are to be worn-new clothes if this were possible. There was a holiday atmosphere all about. After services, the afternoons were often given over to hearing the witty discourses of the maggidim-the popular preachers who spiced their tales with gossip and adventure stories and provided the Sat afternoon matinee double feature for the whole community. The young set would often schedule a dance or a social.Families went visiting and when sundown came it was with genuine regret that the fragrence of the Sabbath was extinguised during the beautiful Havdolah service.

There were times too for more serious affairs.The men studied their Law and discussed community affairs-but for the most part the holiday spirit prevailed and was encouraged.Now it was unfortunately true that there were religious zealots who were concerned with preventing the wasting of time and who felt that the areas of prhibited activities need always been enlarged in their concern for the inviolability of the sabbath. They could not see the forest from the trees and as one Talmudic wit commented concocted a series of restrictive measures which have no real base intredition and seem to be like a mountain of restrictions suspended by a hair!

As long as the Jews lived in the close knit ancient and medieval communities ~~less [illegible] and self sufficient~~ these laws seldom impinged harshly on the community-no more so then do our blue laws today. The travel restrictions were not onerous, Distance was then a matter of metre not mile ~~in cities were distances were measured in~~

~~[illegible]~~ and besides there were always certain legal ~~means for conniving~~ subterfuges which I [illegible] the [illegible] of [illegible] + [illegible] ~~[illegible]~~ as long as [illegible] was kept within practice ~~to subvert the law as long as the sociality was kept within~~ bonds. The~~xxsxxz~~ or running a thread symbollically around the wall of a city thus making it all one court and permitting travel anyplace within that area reminds me always of the Boston ruse of turing restaurants into private clubs in order not to be controlled by the midnight curfew on Saturday.

Ithwas only with modern times and the rapid changes which it has mad in the standards and manner of living of the western world that the restrictiveness of the Sabbath regulations has been most felt. Distances have assumed undreamt of proportitions. Modern household implements have raised a score of difficult questions about [illegible] work. ~~Relaxationxxisxstxxxxxfxrxlixiaxs~~ therapidity of the changes have precludedeven ~~xxxxxxxxxxxxxxxxxxxxxx~~ the development of a series of ingenious subterfuges ~~Furthermore~~ the development of sports as an accepted means of relaxation has raised a question of whether these too must be banned under a puritanic Sabbath.

To attempt any answer to observance of the Sabbath without taking in the new presuppositions of modern living is in my opinion to miss the point What then can we use as a guidestone for Sabbath observance?

~~First and above all else the realisation that we need so todisciplin our lives so as to make room for constructive leisureSabbath services help direct our thoughts along the lines of making ourselves fullerand better people. Perhaps a five day week may even permit us to redevelop~~

First and above all elsewe should attempt where possible to separate the Sabbath or at least a few hours of the Sabbath from the work week and concern ourselves during those hours with spiritual growth and intellectual pursuits, with refreshing our beings-with washing away the tenseness of the work week and recapturing that loving wonderment with which weonce looked on life. It may be that America will develop the five day week and this will be possible for the whole twenty four hour period. Now certainly we should dedicate Friday night to this end. During the Sabbath meal our families should be with us. The festive spirit should predominate. A Kiddush service should be practiced. Services form a part of our evening together. We have helped by the moving words and music of the synagogue our souls have an opportunity to think for a moment on basic things, be grateful for a moment for all our blessings, and develop new hopes and new goals. Where possible the Sabbath should be spent together in recreation and relaxation, renewing the body-giving the youth and the adult free rein for constructive amusements.

"Let the Sabbath be a day of delight to you" admonished the prophet whom we know as the second Isaiah-That shoud be for us the key. Provided that there is also a period of serious self concern and a period of prayer and the family unit is together, no pleasure which is not degenerate or debasing violates the spirit of the Sabbath.

Part of our problem in thinking about the Sabbath is that we in America are only slowly learning to use our leisure to lead the better life. We have had too much of the emphasis on the moral duty of continuous industry. The number of early heart attacks and nervous breakdowns should be proof enough of that fact. We need to learn to slow down and relax, enjoy Sabbaths and days of rest. Fortunately the new economic prosperity with its fourty day week and its two day weekends with its three week vacations and early retirements is making all this possible--we need to learn how to use all that free time constructively and in so doing

make better and more rounded and life satisfied people of ourselves. We are learning that leisure does not mean a long trip or a night club or a horrible expense, but puttering around the house doing it ourselves, reading catching up on current events, watching entertainment in our own homes, quiet evenings wit friends, developing our talents and so on.

This is a lesson which the Sabbath has always tried to make basic in Jewish life-~~the need for a full life of constructive leisure~~-So indeed ~~has our western tradition~~ on ~~the English~~ word school ~~comes from a Greek~~ word schole which means leisure ~~and indeed~~ Aristotle deemed the educated man's use of leisure to be man's highest attianment and goal.

Let us then observe the Sabbath as best we can as a day of regulat rest and which we turn from the economic needs of our lives to the individual and emotional needs of our souls and the familial needs of our loved ones. Let us not be concerned with outworn restrictions but with meaningful disciplines which include study and service, relaxation and exercise, quiet and family peace. Heed moder man the purpose of the Sabbath. Israel's most impt religious observance and I believe you shall find that what the 19th century Russian Jewish author Achad ha Am wrote is true for you

> More than the Jews have ~~observed~~ kept & preserved the Sabbath, the Sabbath has preserved Israel.

For it has given Israel a continuing awareness of life's freshness and beauty and prevented Israel from overtaxing it's energies-thus preserving it healthfully and whole until this day. Because of the Sabbath with its Rest, Relaxation, & refreshment of mind ~~we can~~ we can be more rounded & happier people - Observe the Sabbath & keep it made holy for your & sake of Rest & balance.

The Lincoln's, the Byron's, the Goethe's of history have always been steeped in Biblical lore. The ideal of freedom became with them, as it should with us, part of their very constitutional make-up. It became a motivational force, a compulsive factor. It became what the rabbis asked it to be [illegible] compounded with, comingled with - the same as their very selves.

Many have been the oppressions righted by men so moved, and great is society's debt to such persons who, wherever they saw slavery, oppression, inequality, felt compelled to do their utmost to rectify the wrong. The memory of such men and women, society carries close to its heart for a blessing. Somehow we feel deep within ourselves that their self-sacrificing spirits came close to fulfilling man's highest and most sacred duty, that for which he was created.

We thrill to the spirit of such men and women - , we feel a true kinship between our higher selves and them. Yet, unfortunately, we all too often misunderstand the nature of their deed. We come to think of single personalities, of individual events as all important. We forget that though the Exodus was achieved in one day, it took about 15,000 more before the first Jew was ready to cross over into the Promised Land. We think of slavery as having been done away with by a single stroke of Lincoln's pen, forgetting the eight years of war, the twenty of reconstruction, and the seventy-five of Jim Crow-ism which have not yet seen that ideal realized. Or else we think that a few Bunker Hills made our country into a strong republic, forgetting the fifty years of struggle against Toryism before the democrats came to hold the upper hand.

Fortunately, today we are witnessing an event which can give us a sense of perspective. Lest we feel that November 29th or May 15th or even the Battle of the Jerusalem Road made Israel a free state, we have only to look at the hardships and difficulties which have now to be overcome, the heroism and self-sacrifice and the self-denial that is yet demanded, and will continue to be needed for many years. All this helps to fix indelibly on our minds one cardinal precept: that freedom is not ~~something gained~~ an endowment, but an achievement; ~~not something fixed that can be won, but a state~~

? an endowment ? Contrast inaccurate ?

of ~~being which has ever to~~ be worked for.

Political liberty is part of that achievement which we call freedom. But it is not the whole. Rather, freedom is the acquiring of a free, sure mind. One free of doubts and misgivings that it has failed to live up to the obligations and responsibilities which life itself imposes on each of us. One sure that through a regimen of unceasing labor and self-mastery, or training and education and of self-denial, true value and worth can be brought into the world. One sure that material luxury and comforts are not the summum bonum, but that their very essence is vanity - that true worth lies in a consideration for the welfare of others, a selfless belief in the primacy of the claims of the common good.

Truly, freedom is an achievement, and it is a long road that man must follow before he discovers that self-mastery, that willingness to obey the higher moral law, before he discovers that purposiveness of action without/which freedom is impossible. God knew that our forefathers, when they left Egypt, were not prepared to live by and sacrifice for any ideals higher than their individual wants - that in a very true sense they could never be free until the suffering and the training of the desert wanderings should have left indelibly ingrained upon their natures, if not a firm resolve, at least an understanding of the true nature of freedom. That Only the education TRAINED through hardship and through guidance would make it possible that [illegible] the Torah, the law, the spirit, the obligations imposed by the granting of freedom should be realized and accepted.

The desert wanderings made our people forever conscious of the law, of the moral law, adherence to which is the only true basis of freedom. It awakened for all times the social consciousness of our people. It fixed in our minds the idea of service to God, of teaching by example, of living according to the highest law.

I stress this side of the struggle for freedom, because today political liberty for our people has been pretty widely achieved. Yet, today when we should be most free, we are, paradoxically, the least! Through the years of persecution, of pogrom

and crusade, the lesson of cooperation and common responsibility, the sense of living by a higher law gave our people a freedom of the spirit which made their hardships seem as nothing. But today the spirits of our people are sick. Today we are not enjoying the blessings of freedom, but everywhere living under the fear of its being deprived us. Today the great movements in Jewish life are defensive and protective. We fight for a status quo - we no longer pioneer. At best we can point to some ex-post facto charity - if thatgives any comfort to our souls. Our people are unwell. In the midst of freedom, our attention has become fixed on material comforts, on material pursuits, on material cravings; we have become a slave to comfort, to luxury - and we spend nights as sleepless as did the Jewish slave beside his Egyptian campfire.

There is only one cure for this ill. That is a re-awakening, a revival of the sense of purposiveness in Jewish life. A reorganization of our Jewish life about those few cardinal precepts - the ideals of justice, righteousness, holiness, self-sacrifice, purity of personal life, peace - and a re-dedication to the mission of our people - to preach and teach by example the higher law.

The Rabbis spoke of [illegible] making the Torah, the cardinal principle of our spiritual life. To this thought we must re-dedicate ourselves. So that the freedom of spirit which was once our people's heritage can be regained. We must learn not to seek freedom in material forms, but to find it in the spiritual wisdom which we can gain from our wandering through life. We must learn to state our beliefs and live up to them. Let this, then, be our creed.

We believe that all men, created in God's image and given life by His spirit, have an equal right to partake and enjoy the plentiful bounties of this earth.

We believe that all men ought, by right, to be free - free to develop their own personalities and talents to the fullest - free to realize the [illegible] of their existence — as long as such action does not impinge on the freedom of others.

We believe that freedom is not anarchy, nor the desire of each men to be a Lord and Master unto himself; but that it is granted man so that he can ~~secure~~ further the cause the higher ~~ends of our social existence~~.

We believe that freedom is not static; but dynamic - that it is a state of ceaseless activity and creativity in the service of God.

We believe that true freedom is not to be achieved by a single action or a single victory; ~~but is a state of freedom of the mind, freedom given for service, freedom aimed at creating that society in which every man can live at peace with his neighbors.~~ this freedom is not maintained by sleeping on the peace, but by serving the future

We believe that it is our duty as Jews to be the examplars of that faith, so that through us the whole world may come to realize that peace which we all seek.

Such is the nature of the freedom to which we re-dedicate ourselves on this anniversary of Israel's first great deliverance. We pray God that we may be able to do our share towards making it a reality.

We believe

[Yom Kippur]

These last few years were to have been the ones which saw mankind forge the bonds of a strong, efficient world body to promote everlasting peace. Fresh from the horrors of the Second World War, mankind promised itself never again to let chauvinism, nationalism, or any ~~other~~ imperialistic policy gain enough adherents to plunge ~~again~~ the world into the agonies of self-destruction. The memories of terror and destruction of six years of continuous fighting left in our minds a firm conviction to do everything possible to promote world peace. We were confident that a competent body could be set up to replace power politics with ~~the~~ a policy of arbitration and mediation.

Civilized mankind swore, as it were, with one voice that it would never again permit war or world disorder to become ascendent. But how much has changed in but a little over three years. Under the pressure of selfish interests and as the memories of the war dimmed into the past, we forgot our resolves, and we fashioned during the period, not a World United for Peace, but a globe divided into two armed camps. This brief period of time has seen the establishment not of ~~enduring~~ peace, but of a condition of world tension and uncertainty which threatens to embroil us in a Third World War. We established and supported not a smooth-running, effective United Nations Organization, but an ineffective, debating society which could do nothing to prevent the world from lapsing into the Cold War.

In July ~~of~~ 1945, fresh from the war in Europe, the peoples of the United Nations were determined (and I quote from its Charter) "to save succeeding generations from the scourge of war which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women, and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom".

[Yom Kippur]

In July 1945 that was the stated determination of the nations of the world, in convention assembled. High, lofty ideals whose practice would have been a tremendous boon to all mankind. Yet today, three short years later, in this October of 1948, we find ourselves floundering, inextricably caught in the quicksands of international distrust, in a return to the pre-war system of competition rather than cooperation among nations. We have not even freed this generation from the scourge of war. In Greece India, French Indo-China, Korea, China, The Dutch East Indies, Trieste, AND IN Palestine, the trumpets of war have been sounded and little effective PREVENTIVE action ~~could~~ has been taken ~~to prevent~~ It. In the larger picture, East faces West across a thousand miles of barbed wire; the sound of armies being marshalled has been heard again in practically every corner of the globe, until we are not even sure if this peace which was to be everlasting ONE will even last out the first post-war decade.

Why this great change? Why has mankind lost so quickly that moral firmness which might have assured world peace? When the war ended, many schemes were brought forward as to how an effective World Organization should be founded. The thinking men of all nations considered and proposed plans for world economic and political unions, for a superstate world government, for international trade and service organizations, for a world court. There was much that was good in those plans, and SOME ~~most~~ could have succeeded, and for that matter, still can, if they were given the right chance.

But from the moment that the powers left San Francisco three years ago, it ~~has~~ become increasingly evident that they lacked the right spirit to put these ~~stated~~ ASSURED aims into practice. Selfish interests, short-sighted OBJECTIVES ~~ends again~~ took precedence over the larger ideal of ~~founding a basis for~~ AN effective world peace. The diplomats of the world quickly forgot the tragic lesson which the war had taught - they ~~forgot that war and all that leads up to it never gain much for any country in the long run.~~

They forgot that The Bible commands:

[illegible]

Atom Kipper]

Seek peace and pursue it. ~~But~~ The statesmen did not heed these ancient words of wisdom. ~~and~~ They did not live up to the aims they themselves set forth in the San Francisco Charter.

The blueprint was ready; only the builders were lacking to put the materials together ~~in the right place~~. For no plan, no matter how well conceived, can succeed if the parties signatory to it are unwilling, or ~~even just~~ negligent, in putting its principles into practice. This has been the history of the U.N. up till now. The larger powers either flagrantly disregarded the letter of the Charter, as in the case of Russia which closed the Danube, and England which refused to give up the practice of empire trade preference, or else they proved themselves unwilling to STRENGTHEN its ~~carry out~~ POSITION ~~its avowed interests~~. Thus, the United States, rather than working through and thereby strengthening the U.N., embarked on a policy of unilateral intervention in ~~aid to~~ Greece and Turkey, and finally in all of Western Europe. Russia plunged the world into a race of atom bomb production by refusing to accept U.N. inspection of its atom bomb plants, and England prevented any serious cooperation between the two great world powers by playing off the one against the other in an attempt to regain her lost position as a first-class world power. ~~These are only one or two of the major issues.~~ Even in cases involving SMALLER NATIONS ~~minor points~~ little has been done. The ill treatment of natives ~~slaves~~ in the Union of South Africa could not be prevented, war was not ~~being~~ effectively stopped between India and Hydrebad, Holland and the Javanese, the Greeks and the guerillas, the Nationalists and the Communists in China, the Jews and the Arab League - all this and more because the will was lacking among the great powers to throw over the old systems of power politics, defensive alliances, and armament races in favor of a world order which could control and prevent war. Each country felt that it might lose something of that precious, but intangible quality which is called sovereignty, that its position might suffer at the expense of another nation.

[Yom Kippur]

Self-sacrifice is the only spirit which can make the establishment of a world peace possible, and as yet, the world lacks the necessary moral courage to attempt this solution. Mankind is finding out again that without the religious spirit, which is the spirit of brotherhood, of love and justice, of lovingkindness and self-denial - without this spirit the best laid plans for world order will fail. Those ideas which the Jewish prophets first propounded to the world thousands of years ago are still the only foundation on which any considered attempt at world peace can be based. If the world truly had "sought peace and pursued it", if we had striven after the "Eternal God of peace" and caused "the work of the righteous to be peace", if the nations of the world ~~could find and~~ had practiced moral firmness and courage, then we would not today be ~~fighting~~ involved in a Cold War.

On this Yom Kippur Day we read in the Haftorah a story which has great significance in this respect. It is the allegory of Johah, a prophet of Israel, who is commanded by God to go to Ninevah, the capital of the ancient pagan world and proclaim ~~preach~~ its destruction, for "their wickedness had reached even unto God", and God had resolved ~~decided~~ that, "Yet forty days and Ninevah shall be destroyed." But we learn that after Johah had spoken כי הפך ה' . According to the word of God, and the people of this proud city repented of their evil ways and "of the violence that was in their hands" and God saw their sincere repentance and stayed the evil decree He had pronounced against them. ~~For the Bible records:~~

> ~~And God saw their works, that they turned from their evil ways; and God repented of the evil which he said he would do unto them, and he did it not.~~

This story illustrates the great saving power of a sincere religious ~~belief~~ repentance and faith. For it is religion in general and Judaism in particular which has always tried to ~~educate~~ direct humanity towards the all-important concepts of its basic one-ness, of the brotherhood of all men, and of the futility of waging war instead of practicing peace. Nineveh, like the world today, faced destruction from having lost the spirit of God [redacted].

(Yom Kippur)

Yet they heeded Jonah when he spoke כדבר ה' according to the word of God. They recaptured that necessary religious spirit which saved them from the destruction ~~into~~ towards which they had been heading. Then in the words of the Bible, "God repented of the evil which he said he would do unto them, and He did it not."

~~So~~ This, too, can be the case in our world if it recaptures the spirit of religious ~~fervor~~ idealism which would permit organizations dedicated to the establishment of peace to function properly, which would clothe the UN with sufficient power to complete its task. "Where there is a will, there is a way," runs the old adage. If we begin to act again כדבר ה' according to the work of God, we shall have discovered the will that will make possible the establishment of world order.

God, as the Jonah story so forcefully reminds us, is a universal ~~Lord~~ God, the Lord of all men, AS MUCH interested in the welfare of Nineveh as of Jerusalem. All men are equal before him. "Have we not all ~~our faults~~ ONE FATHER? Hath not one God created us all?" God ~~set standards in~~ GAVE His laws to the world so that men should strive after that which is good, just, right, kind, and peace-loving. If men follow ~~the~~ His way, no matter who they are, ~~then~~ they will have attained to that which is fine in the world. Then they will be able to build for themselves ~~the foundations of~~ many beautiful temples to world peace. For ~~greed~~ GREED OF, greed, avarice, intemperance, and selfish desires will have been removed from the world scene, and man will be working to make real the prophetic vision of world peace. This vision which Isaiah painted so beautifully:

> Then the wolf shall dwell with the lamb,
> And the leopard shall lie down with the kid,
> And the calf and the young lion and the FATLING together.
> And a young child lead them.
>
> They shall not hurt nor destroy
> In all my Holy mountains
> For the earth shall be as full of the knowledge of the Lord
> As the waters that cover the sea.

[Yom Kippur]

Tradition describes God on this Day of Judgement, this Yom ha din, as sitting on His throne in the heavenly courtroom, reviewing the life history of each mortal, deciding according to the individual's merits his fate for the coming year. Some He inscribes in the Golden Book of life and blessing; others are immediately consigned to the dark ledger of death; while by far the greater number are listed in the scroll of cases to be continued until the conclusion of this holiday season when, if sincere repentence has been evidenced, they, too, will be accorded the promise of a happy coming year.

These ideas may seem naive to us as do countless other such tales, but they spring up to explain popularly the highest and most profound philosophic and religious principles, and contain within the fabric of their simple exposition the kernel of important ideas, Does not this scene emphasize the significance of the individual, the tole his deeds and actions play in the final sentencing? In this whole drama he is the dynamic agent, God the impartial judge who rules by fixed and eternally unchanging standards. The dignity of man, his responsibility for his own fate, the role repentence and amendment can play in reforming the pattern of his life, and incidentally, in weighing the balance of evidence in his favor-all these ideas and many others find here their expression.

This story is based on many religious affirmations, but basic and fundamental to all the others is that absolute reliance and dependence upon God which every line of the story expresses

~~There have been New Years Days almost since the beginning of our run~~

a Day on which God judged mankind and made His decision for the coming year. But the Jew always felt that honest repentance could help ameliorate the harshness of that decision. For the Rabbis were always sure that "Penitence, Prayer, and good deedican avert the evil decree".

So Rosh Hashonah became first a day of self-evaluation when THE INDIVIDUAL might see how he would stand in the balance of God's judgment - wherein he is lacking and wherein he has erred; and secondly, a day when true repentance was pledged - when the petitioner vowed to act in such a way as not to revert ~~again~~ to ~~serious~~ PREVIOUS lapses of good conduct or strayings from the moral law which is God's way of life.

Basic to the new moral tone which our religious leaders gave to Rosh Hashonah is the fundamental Jewish belief in free will: "Hachaiyim v'ha-moves נתתי לפניך, הברכה והקללה, ובחרת בחיים nosahti l'fonecho, Halorochoh v'haklo'loh, oovochartoh vachaiyim". "I have placed before you this day life and death, the blessing and the curse - choose ye life." ~~Thus~~, We believe that man's actions are not preordained or predetermined, that if he wills to change his pattern of conduct, he can. Ours was never a fatalistic religion which ~~believed~~ HELD that God had ordered the whole course of our lives even before we were born. Rather, Judaism taught that ALTHOUGH ~~God gave man the great gift of choice, and also, a standard of moral conduct, the Torah, by which to regulate that choice.~~ God desires ~~that~~ THAT man should act so as to follow the precepts of his moral law; ~~but~~ as set forth in the Torah ~~in this respect~~ man has free choice as to the path he will follow. THOUGH HE MUST GIVE FINAL ACCOUNT TO GOD, ~~Yet God remains~~ the ultimate judge who, as we are so ~~vividly~~ VIVIDLY reminded on this day of Rosh Hashonah ~~is~~ on this "Yom Hadin", THIS Day of Judgment, sits passing His final decrees for the coming year, basing those judgments on the use ~~which~~ man has made of the power of free will which ~~was~~ HE vouchsafed TO him.

In the light of these considerations Rosh Hashonah is to the worshipper a day when he can mitigate or temper the Divine Justice, provided he practices honest repentance. Yet, before we can repent, we must know wherein we have transgressed or erred; we must evaluate ourselves, picture to ourselves how our case will appear before the Heavenly Court. We must be tireless in tracing down our weaknesses, in revealing to ourselves in what we have been lacking. We must uncover our most hidden flaws. For God knows our innermost thoughts; nothing can be hidden from him. We must, as it were, bare our souls to ourselves, judge ourselves as God would judge us, and then repent us of those transgressions which would tend to weigh against us when our case is presented before the ALLMIGHTY.

As we judge ourselves, as we measure all our acts against the ultimate which is God's perfection, we must not lose confidence because of the number of our lapses from that perfection. Our ancestors on this Rosh Hashonah Day, on this Day of Self-Evaluation, wore white linen GARMENTS symbolizing their perfect confidence in God's merciful justice. For God's is the ultimate perfection and though man CAN never succeed in completely emulating God, WE should realize that God knows THAT man is an imperfect being, THAT THEREFORE He forgives our shortcomings, PROVIDED WE continue, undaunted by OUR failures, to strive after the Divine. Failures and shortcomings can be atoned for; we can be pardonned for them. RATHER it is the failure to attempt to achieve the final perfection that GOD cannot forgive. For the sinner, the man who has stumbled along the climb towards the final, unattainable peak - for that man God is full of compassion; for the slackard who did not even attempt the climb, God is but swift, sure justice.

On this Day of Self-Judgment we must do more than recite confessions or declarations of faith. Our call to repentance is not a call to profess aloud certain ideas, while in reality we practice others, but it is a call to right action. The proof of our allegiance to Judaism is in the acting, in the doing. There can be no such thing as a one-day or -week Jew who recites certain prayers on the Sabbath, but fails to embody their intent and purpose in his conduct during the rest of the week. A true Jew never forgets that he must consecrate every act to God, that every decision he makes should be taken in conformity with God's will. Thus, repentance is not merely confession, but a complete return to God's way. Once we have evaluated ourselves, found wherein we have sinned, we must not only realize our faults, but take positive measures to rectify them. If we have wandered far from the path towards moral perfection, we must return to it and follow it, acting according to its principles. We must prove our repentance. Our return to the way of right action must not be by words alone, but by deeds - concrete proof to God that our intention is again to follow Him. For Good deeds alone will count for us in the balance of God's justice; while words not backed by acts will be found to be of worthless stuff.

The Rabbis used a beautiful legend to illustrate the value of right action, showing how right action outweighed even the two other characteristics which were considered of greatest worth for a Jew - learning and strict observance of the law:

It is told that one day three men appeared before the Heavenly tribunal was petitioned for permission to enter Paradise. The first of these men was an aged Rabbi whose fame for scholarship and wisdom had spread through the length and breadth of the world. He requested the Recording Angel of the Court to grant him permission to enter Heaven, but was asked to wait until the motives for his study had been investigated to find out whether he had applied himself to

LEARNING for its own sake or in order to gain honor or worldly goods.

The second man who approached the Recording Angel for permission to enter Paradise was a Tzadik man renowned for his scrupulous observance of the letter of the law - every jot and tittle of it. Yet, he, too, was told to wait until an investigation had been made.

The last petitioner was a simple unlettered tavern keeper who softly told the Recording Angel: "My door has always been open to the homeless, and I fed whoever was IN WANT." For him, the Rabbis tell us the gates of Paradise were opened wide immediately. For, they said, the performance of righteous acts, of justice, kindness, and mercy are the only values in the world which do not need investigation.

The tavern keeper was not a theologian - probably not even a very learned Jew, but that made no difference. The important consideration was that he fulfilled God's primary law MISAH to practice GOD's precepts - to walk in His way, and to do acts of justice and lovingkindness in the world.

The final process of repentance is then amendment - that is, when the worshipper translates his confessions into right action. This is the end towards which this self-judgment of this Day of Judgment is pointed. God, in the immortal words of Ezekiel "delighteth not in the death of the sinner, but that he shall return from his ways, and live". Repentance is the way of regaining the life which God desires us to have - that is, the life of right conduct, the moral life, the life which can give us the FULLEST MEASURE OF HAPPINESS For in the right kind of action we will find release for our energies which will truly give us the deepest satisfaction and the largest measure of contentment. We will not only bring peace of mind to ourselves, but we will become influences for good in the community in which we live and in the circle in which we move. We will help to build the good society; we will become a co-worker with God in creation; we will have found full achievement for our

talents and WE will be able to face God's court on the Day of Final Judgment, confidently expecting THAT ~~God's~~ mercy WHICH he has held in store for us.

these ends, is it meaningful and of value to our religious life.

The world today is certainly sorely in need of that hopefulness and that faith which light symbolizes. A century which trusted in its own powers of building and planning has plunged the world into ever more tragic cycles of war and economic exploitation and curtailed individual freedom. Somehow man was never able to master the great mass of scientific and technical and social knowledge at his disposal. For in his confidence and self-sufficiency he had tried to divorce progress from ethical and religious values, with results which need hardly be enlarged upon.

Yet man has always had at his disposal certain truths, magnificent by their very simplicity; truths concerning God and His relation to man; truths concerning the possibility of moral regeneration and the duties of self-sacrifice and self-denial which this task imposes. Man has always been the possessor of a faith sufficient. It remained only for man to show that he had the moral courage to live by and for his faith. It remained religion's task to remind him of these simple truths to speak words of guidance and inspiration which might aid in the attainment of these ends.

But just as mankind has paid too little heed to the advantages of religion, so organized religion has neglected the needs of man. In an age of urgent and pressing world problems, the religions have unfortunately allowed themselves to be preoccupied with inconsequential matters. The organized religions in the face of this imperative need, instead of minimizing ritual differences and combining for the aid of man, contributed to their own enfeeblement by continuing the endless and fruitless and meaningless stream of sectarian literature and argument. Even Judaism, too, all too often showed itself willing to engage in these "I am nearer to God than thou" quarrels. In our own day certain rabbis are still accusing others of moral bankruptcy and intellectual incompetence because they differ from them on matters of ritual. Our own alumni find it necessary to devote one complete

essay in their latest volume on Reform Judaism to an attack on the practices and the attitudes of other groups of Jewish worshippers. Indeed, in this year of crises and grave world problems, it would seem that the paramount issue is not making Judaism effective or vital, but is an all-engrossing concern with the mechanics and physical accoutrements of religion. The chief concern of all too many seems to be how to attract those who have drifted away out of disinterest by furbishing the service with all kinds of allurements and with a variety of entertainment features extraneous to worship; as if bringing people under the roof of the synagogue was equivalent to inspiring them through the synagogue.

~~It is no wonder that thinking men and women, often profoundly religious, have turned elsewhere for the wine and the bread of the spirit.~~ Often intelligent men and women have been disillusioned by this constant unavailing bickering and meaningless showmanship. For rituals and institutions and customs are all relative and transitory by their very nature. Any ritual or mode of worship is sufficient which leads to a better understanding of the eternally constant light of faith. No ritual is sacred which fails in this purpose. ~~Indeed, after thinking about our parsha of this morning, how can we consider any~~ custom or ~~practice as sacrosanct or eternally binding.~~ Only the ever-burning light of faith guides the Israelite in the wilderness of old to the Jew of today. All customs develop and change under the pressure of the times. All depend on local practice and personal ~~predilection~~ choice. All have merit only in so far as they make for a stronger faith, as they succeed in making Judaism more meaningful and more understandable.

The strength of true religion does not lie in the numbers who espouse a particular method of worship. Indeed, the further a given practice is from the central flame, the more likely is it to be popular. Those religionists who would achieve a unity of practice or belief are engaged in an unimportand relatively trivial task. Indeed to attack any practice or custom, unless it runs expressly counter to Judaism's spirit and character, is hardly fitting for men who preach about the need for toleration and mutual understanding. We have accepted the doctrine of

cultural pluralism; why can we not learn also to accept its corollary, ritual pluralism? (If I may use this term.) It is not what guides a man in his preference for one ritual pattern or another. Tell him that he cannot be inspired in this way, but rejoice that whatever his practice, he can fulfill God's mandates provided he uses these rituals to tend the eternal light.

Nor with the reintroduction of discarded and outmoded ceremonies make Judaism more attractive and appealing. You cannot arbitrarily introduce customs and practices. They arise out of the common experience of a group searching for their God. They are of value only as long as they aid in that search. Making Judaism a dynamic force cannot be done by adding or subtracting externals. Rituals and practices are not the heart of religion and should not be confounded with it. They are its accoutrements- the holy vestments, the physical paraphernalia of the Mishkan. When the High Priest of Israel's holiest of days stood before the Lord in the Holy of Holies, he did so not in his rich raiment, but in the white garment of utter humility and simplicity.

We have found from sad experience that our laymen can lose interest in Judaism quite as easily after Bar Mitzvah as after Confirmation. If we want to retain their loyalty, then our one hope is that of rekindling the flame of real conviction and sincere belief. The methods are the old and tried techniques of education, of spiritual guidance and inspiration in the home, of consecrated leadership on the part of the Rabbi, and of continuing contact with the life of the Jewish community. This is a long and difficult task, but it is the only way of dealing with this problem of faith.

The interest of religious leaders must be directed towards the inner life of the Jew. Modernization and refinement only serve to make religion more easily understood by a new generation; they add nothing to its substance. It is the techniques of attitude transference and of rational-emotional appeal - the techniques whibh will permit effective propaganda on religion's part - which ought to be studied and cultivated today, rather than any continued emphasis on those issues which are peripheral by their very nature.

Today people are generally pretty well confused as to [redacted] ligion's legitimate role. Oh yes, as an emotional outlet, as an adjunct of the psychiatrist's office, they recognize that it has a certain value for the emotionally unstable. But most people, especially young men and women, feel self-sufficient. They do not sense, or at least will not admit, any need of support. They do not know how much they really require this underpinning of faith, and religion does not seem to be concerning itself with the problem of making them face up to this fact.

But most important of all

Men and women today need to be told that above ~~and beyond its psychological val-~~ ue-religion is vitally interested in morality, with right and wrong. Religion's task is still to chart the 9/21 p 58 way of God for the modern world. It is no longer enough to repeat phrases which have become platitudes. Religion must define and make explicit. ~~We need a new Socrates for this new age.~~ This is religious legitimate province; ~~let us make it our field of most vital concern.~~

Early Reform Judaism re-emphasized the idea of Israel's mission. Reform undertook to teach mankind how to combine time-honored prophetic ideals with man's newly won scientific knowledge. Riding the crest of 19th century optimism, reform was confident the new day would dawn speedily in which Israel's mission would be fulfilled.

When liberalism's magnificent illusion burst, Reform was faced with the saddening realization that Israel's historic burden could not be so easily shed. They had somehow mis-read the Messianic time-table. Disillusioned, our leaders turned their attention from reflection upon Israel's world mission and began to occupy themselves with other matters. The idea of mission, of service to mankind, was conveniently forgotten, (especially when the triumph of modern Zionism seemed to point to the fact that these early leaders had basically misunderstood the nature of that service which God's people was to render.)

Though grounded on a misplaced sense of optimism, the mission idea yet represents formulation of the specific mandates of Judaism in regard to the outside world. It

gave meaning and substance to what otherwise might be ~~meaningless~~ VACUOUS Biblical utterances. It spoke to men of the urgent problems of life and challenged men to undertake to solve these in the spirit of consecration and self-sacrifice. In so doing, it spoke of rel. values and positive ideals — Religion's true province. For Reform had vindicated the role of religion in the modern world. The exigencies of self-defense and the development of a program aiming towards group preservation ~~does~~ may perpetuate an otherwise meaningless aspect of existence ~~not minimize or do away with the necessity and the urgency of concerning ourselves with the problems and purposes of our existence.~~

Our leaders have as yet not made sufficiently clear what might be called the specific implications in terms of personal commitments which a Jewish God concept entails - ~~these~~ basic attitudes towards the rights and duties of man, towards the dignity of labor, and towards the role of the state. They have not emphasized those social mandates which are rooted in and derived from this eternal light of faith. But they are this is the basis of a code of Jewish practice and need authorization for.

Our people and the world need to know that Judaism is more than an historic phenomenon or a religion which serves merely as a psychological ~~escape~~ PALLIATIVE. They need to be told that being a true Jew entails particular attitudes towards the problems of the world, and makes mandatory not only worship, but action and many forms of dedicated service. A re-definition of what might be truly called a ~~Jewish way of life~~ Jewish ethic is imperative in our generation. Religion needs to hold up clearly before its adherents the social inspiration and the challenge to spiritual self-perfection which are basic to its very nature, even if this involves a measure of unpopularity. Religion's true strength lies not in a masterly organization AND chart or in a program designed to keep the congregations contented and complacent. Its task is to lift man on to a plane from which he can view the world with the ~~lens~~ EYES of an idealist and then step down ~~out~~ into the ARENA OF LIFE ~~world~~ to take up his appointed task as a co-worker with God in the unceasing labor of creating a better world.

The commandment to tend faith's eternal flame is a IS ETERNALLY BINDING. It falls upon each generation to provide that fuel of selfless devotion which will ALONE permit it to continue burning. Let us not be careless in our service. Let us not polish the

other holy vessels and neglect the most important vessel of all, that which contains the eternal light. For without the light, all is darkness in the Temple and with it even the "night shineth as the day".

AMEN

SLOVER

dom. Periclean Athens quickly fell under the sway of tyrants and oligarchs. The France of the Revolution swiftly came under the imperial eagle of Napoleon. The democracies of the world fought a war for freedom, but twenty-five years later, sent Czechoslovakia - infant of that great victory - to the guillotine.

The rabbis early realized that freedom is not only the state of becoming free, but the state of remaining free; that the fullest freedom is a combination of political and economic liberty with a spiritual acceptance of the duties and responsibilities of organizing for the exercise of continuing freedom; that so much more important is the freedom of the mind and the spirit to that of the flesh - that a measure of freedom can be achieved even under the worst conditions of servitude - while, conversely, political freedom does not per se assure a free spirit.

The rabbis brilliantly interpreted our Torah portion of this morning to give confirmation to this belief. We read together how Moses began to plan for the future. Looking over his charts, he realized that the Promised Land lay but a mere seven days' journey to the North. Surely, God would have his people follow this, the shortest and most logical of routes. Yet, we read that to Moses' surprise, God advised him not to go by this way:

> And it came to pass, when Pharoah had let the people go, that God led them not by the way of the land of the Philistines, although that was near.

Knowing God to be by His very nature, Merciful and Kind, the Rabbis were sure that it must have been because of some higher motive that the Lord advised his people - nay more, commanded them not to take the shorter route, and in point of fact, condemned them to a long, wearisome desert wandering, which was to last not a single week, but forty long years. God, they felt, must have reasoned somewhat in this manner. If I bring the children of Israel into Canaan immediately, each man will interest himself exclusively with his farm and his vineyard and his family, and will pay scant attention to his social duties and responsibilities. He will heed the demands of his physical being, will seek wealth and comfort and security, forgetting that he was

freed from bondage, not for these, but that he might be true to his higher moral obligations. However, wandering in the desert, the long years of hardship and the experience at Sinai will teach Israel that freedom does not consist in unrestrained pursuance of individual interests, but in a cooperation for the common good and in a spirit of awareness of higher social duties and responsibilities. During these forty years תורה the Torah, the law, the moral obligations imposed on mankind will become a part of Israel's very nature.

True freedom, the rabbis held, can only be achieved through service to mankind, through that kind of service which stems from adherence to the higher moral law, from that service which is based on social gain rather than individual profit. True freedom depends on the acceptance of certain fundamental ideals as the matrix, the center of life, together with a willingness to adhere to and sacrifice in order to realize these ideals. True freedom is a state of spiritual subservience to a higher law, rather than a physical freedom from the laws by which men are governed in this world.

This is not to say that political freedom is undesirable and unavailing. Far from it! Political liberty is often the necessary first step in the achievement of that higher freedom of the mind - in any case, freedom is never complete without liberty. If we had given no other legacy to civilization, we might be satisfied that wherever men speak of freedom and liberty, their words show the influence of the first great deliverance. We can very rightly be proud that the story of the Exodus has echoed and re-echoed in the hearts of freedom-loving men and women of all generations, giving them inspiration, and comfort, and sustenance whenever they go out to take their place in freedom's battle-line.

Wherever barriers of birth or creed or wealth have been breached, it was because men of courage and vision entered the lists of life, inspired by Biblical ideals, confirmed in their belief in God-given self-evident rights, and strengthened by the sure knowledge that they were fighting for the right.

The Lincoln's, the Byron's, the Goethe's of history have always been steeped in Biblical lore. The ideal of freedom became with them, as it should with us, part of their very constitutional make-up. It became a motivational force, a compulsive factor. It became what the rabbis asked it to be [illegible] compounded with, commingled with - the same as their very selves.

Many have been the oppressions righted by men so moved, and great is society's debt to such persons who, wherever they saw slavery, oppression, inequality, felt compelled to do their utmost to rectify the wrong. The memory of such men and women, society carries close to its heart for a blessing. Somehow we feel deep within ourselves that their self-sacrificing spirits came close to fulfilling man's highest and most sacred duty, that for which he was created.

We thrill to the spirit of such men and women - yea, we feel a true kinship between our higher selves and them. Yet, unfortunately, we all too often misunderstand the nature of their deed. We come to think of single personalities, of individual events as all important. We forget that though the Exodus was achieved in one day, it took about 15,000 more before the first Jew was ready to cross over into the Promised Land. We think of slavery as having been done away with by a single stroke of Lincoln's pen, forgetting the eight years of war, the twenty of reconstruction, and the seventy-five of Jim Crow-ism which have not yet seen that ideal realized. Or else we think that a few Bunker Hills made our country into a strong republic, forgetting the fifty years of struggle against Toryism before the democrats came to hold the upper hand.

Fortunately, today we are witnessing an event which can give us a sense of perspective. Lest we feel that November 29th or May 15th or even the Battle of the Jerusalem Road made Israel a free state, we have only to look at the hardships and difficulties which have now to be overcome, the heroism and self-sacrifice and the self-denial that is yet demanded, and will continue to be needed for many years. All this helps to fix indelibly on our minds one cardinal precept; that freedom is not something gained, but an achievement; not something fixed that can be won, but a state

of being which has ever to be worked for.

Political liberty is part of that achievement which we call freedom. But it is not the whole. Rather, freedom is the acquiring of a free, sure mind. One free of doubts and misgivings that it has failed to live up to the obligations and responsibilities which life itself imposes on each of us. One sure that through a regimen of unceasing labor and self-mastery, or training and education and of self-denial, true value and worth can be brought into the world. One sure that material luxury and comforts are not the summum bonum, but that their very essence is vanity - that true worth lies in a consideration for the welfare of others, a selfless belief in the primacy of the claims of the common good.

Truly, freedom is an achievement, and it is a long road that man must follow before he discoveres that self-mastery, that willingness to obey the higher moral law, before he discovers that purposiveness of action without/which freedom is impossible. God knew that our forefathers, when they left Egypt, were not prepared to live by and sacrifice for any ideals higher than their individual wants - that in a very true sense they could never be free until the suffering and the training of the desert wanderings should have left indelibly ingrained upon their natures, if not a firm resolve, at least an understanding of the true nature of freedom. Only the education through hardship and through guidance would make it possible that תורה the Torah, the law, the spirit, the obligations imposed by the granting of freedom should be realized and accepted.

The desert wanderings made our people forever conscious of the law, of the moral law, adherence to which is the only true basis of freedom. It awakened for all times the social consciousness of our people. It fixed in our minds the idea of service to God, of teaching by example, of living according to the highest law.

I stress this side of the struggle for freedom, because today political liberty for our people has been pretty widely achieved. Yet, today when we should be most free, we are paradoxically the least! Through the years of persecution, AND of pogrom

and a crusade, the lesson of cooperation and common responsibility, the sense of living by a higher law gave our people a freedom of the spirit which made their hardships seem as nothing. But today the spirits of our people are sick. Today we are not enjoying the blessings of freedom, but everywhere living under the fear of its being deprived us. Today the great movements in Jewish life are defensive and protective. We fight for a status quo - we no longer pioneer. At best we can point to some ex-post facto charity - if thatgives any comfort to our souls. Our people are unwell. In the midst of freedom, our attention has become fixed on material comforts, on material pursuits, on material cravings, we have become a slave to comfort, to luxury - and we spend nights as sleepless as did the Jewish slave beside his Egyptian campfire.

There is only one cure for this ill. That is a re-awakening, a revival of the sense of purposiveness in Jewish life. A reorganization of our Jewish life about those few cardinal precepts - the ideals of justice, righteousness, holiness, self-sacrifice, purity of personal life, peace - and a re-dedication to the mission of our people - to preach and teach by example the higher law.

The Rabbis spoke of [illegible] making the Torah, the cardinal principle of our spiritual life. To this thought we must re-dedicate ourselves. So that the freedom of spirit which was once our people's heritage can be regained. We must learn not to seek freedom in material forms, but to find it in the spiritual wisdom which we can gain from our wandering through life. We must learn to state our beliefs and live up to them. Let this, then, be our creed.

We believe that all men, created in God's image and given life by His spirit, have an equal right to partake and enjoy the plentiful bounties of this earth.

We believe that all men ought, by right, to be free - free to develop their own personalities and talents to the fullest - free to realize the urgencies of their existence — as long as such action does not impinge on the freedom of others.

Confession and atonement- fuller self understanding and renewed moral resolve these are the basic ideas of the Yom Kippur service. Ideas ever and again brought to our attention by the moving Viddui prayer which like the theme of a great symphony winds and rewindsitself throughout the liturgy calling us back from other thoughts to that which is basic and fundamental. You know the prayer well--it is that catalogue of human failings which reappears in each service beginning always with the refrain "For the sins which wehave sinned against you in such and such a manner" and ending with the declaration " Verily we have sinned, we hav transgressed, wehave done perversely"

It is a beautiful prayer- Onewhose meaning I should like to examine with you to-night/ First of all it is well to note that though it is a detailed confession of many failings it is always worded in the plural. " For the sins which we have sinned against you..."We are all included in each of its many confessions. Its wording excludes none of us. None of us is so pristinely innocent that he will not recognize in this list many of his own failings. And as none of us are completely free of error, no one among us has, therefore, the right to judge others self righteously- from the vantage of a feeling of moral superiority. Look rather, the Viddui tells us, to your own fences and be not overly concerned with what is happening over there in your neighbors yard.

The rabbis took great pains to silence all self appointed protectors pf public morals. They asked them the question. How do you know your selves to be so favored and he whom you are denouncing so dammed? After all God'S understanding is so much deeper than ours. Perhaps his great wisdom has revealed to him facts which makes your minor lapses seem gross an those sins which you are denouncing, unimportant and forgivable. Actually you may be much more in error in the sight of God then he ~~who you~~ ~~are denouncing~~ Take heed therefore to your own souls. For Verily we have all sinned, we have all transgressed, we have done perversely."

Viddui in Hebrew means confession. But unlike confession in other churches and other faiths we are not asked in this prayer to open oursel privately and intimately before another human being, be he layman or priest--We need reveal our personal circumstances only to God and to ourselves. Within those bonds set by the laws of the state you are responsible to no one save your own conscience and your God. When you are weak no other person has made you such and no other person can relieve you of the responsibility. No amount of man ordained penance can obliterate for a moment the fact that you have sinned. Forgiveness our sages taught only when you have mended your ways, put aside the evil, and turned to the good.

The Viddui makes clear this concept. It does not promise man forgiveness..If we have been wicked, it does not relieve us of our guilt. In fact though it mentions in its traditional form over 50 categories of moral failings--none of these deal with such eveils as murder, robbery, or rape.The Viddui is concerned not with manifest human wickedness as such but with human weaknesses. It speaks primarily of such failings as moral cowardice,lack of restraint,want of tact and consideration. It deals with character which can yet be reversed and recreated ratherthen with sins which have already been perpetrated.

The Viddui aims to do more then relieve the conscience and cleanse of the poison of self torment;however, desireable psychologically such confession may be. It aims to help man make of themselves better human beings-which is after all religion's primary concern.Its technique is that of intensified self analysis and honest appraisal in light of religion's requirements. It is asking oneself the question "How can I overcome thos weaknesses which I see in myself? "What can I do to make myself over into a better human being?

The Viddui is the one of religion's many techniques by which it

Yom Kippur is the heart of our religious year. God is the heart of our religion. On this holiest of days I would remind you that it is the belief in GOd-the One-the eternal-the moral personality of the universe-which alonegives meaning and validity to all our prayers-all our protestations of faith-all our Jewish communal activity.

Let us be honest. We speak God's name often. Our prayers invoke his name. Our temples are built to his glory, I wonder if we are not sometimes a bit troubled by it all. Many of us might be described as men and women who stand at the temples doors hearts in and heads out. In a moment of exalted worship such as this evening we forget our misgivings. We are carried away by the spirit of the day. We pray and we pray honestly. But in less exalted moments we have doubts and misgivings. We question God's being. We are ill at ease with prayer. We are happier discussing the demonstarble's of our faith -its this worldly realism, its social ethic, in instituional soundness-then when we are called upon to affirm the existence of the all pervading-ever near yet ever distant being-God.

We need to spend the same energy and interest on our search for God that we do in planning Temple functions or socials. -much more so to be sure. For God is the foundation on which all else rests. He is the source of Jud. vitality and of its moral force. Judaism without God is as a body without a heart lifeless-incapable of growth or sensitivity or effect. In this holiest of days it would certainly not be remiss were we to spend a few moments seeing if we cannot put God into our hearts in a more positive way--as the vital source of all good and all blessing rather than as a shadowy being about whose nature and whose worship we would rather not be questioned.

A word about our doubts. Some of them have to do with moods. Some of us are unsure of our faith because there are moments when we question and even deny. We forget that even a Moses or an Jeremiah had moments when he felt far and estranged of God. God is not always to be found. ~~xxxxxxxxxxxxxxxx~~ We are not always receptive

Moses hardly the same strange. There is no mention, however, felt since he was where he had some moments of estrangement and wilderness. In the

I should like to begin this evening by reminding you of a folk legend IT deals with that community of simpletons which Jewish tradition said peopled the city of Chelm. Chelm is that famous city into which an overzealous stork happened to bring only 'less then bright souls! One day news was brought to Chelm that robbers were infesting the neighboring forests and pillaging the for food since these poor mountain villages had little wealth nearoye villages. A counsel was immediately held. A plan to protect the towns food supply had to be devised. And a scheme was decided upon. Every man woman and child was conscripted for guard duty on the city walls. No one was exempted. The city was emptied of every living soulx that the ramparts might be fully manned. No robbers came but while the people were away the local animals had a field day. Not a bin was left whole and not a cellar remained intact. When the Chelmites returned from their watch the very stores they were protecting had been gutted-they had forgotten a city can be destroyed by enemies within as well as enemies without.

Success won at the price of our health is an empty triumph. Security gained at the cost of a heart attack brings only heartache. Popularity achieve by sacrificing moral standards destroys life's charm by destroying our self respect.

What is true in our personal liv s is true also of our community. A nation which protects its liberties from external foes at t he cost of limiting the very liberties it is protecting can win only a PYrhhic victory. A nation whic seeks a code of international morality must guard against inner rot.

What is true personally and nationally-is especially true in matters religious. A faith may have developed a brilliant apologetic litterature. It may have worked out a wonderful set of co munity service organizations. It may have devised organizations and techniques to protect its rights. It may be able to raise the necessary funds to house its institutions. It may even have a satisfcatory social and cultural life--but unless it looks within-looks to the core of faith around which all these institutions and activities revolve-unless it looks to God-It will loose meaning and finally appeal. The institutions will cease to be meaningful. The fabric will rend and split.

We must again concern ourselves with religious matters.
We must learn again the vital importance of practicing religious standards
We must learn again to take God into our hearts.

This may not be easy for many of us raised in this age which has broken so many comfortable popular religious preconceptions. As moderns we can no longer look on the bible as revealed whole to Moses on Sinai or on any religious theology as containing all that is true. We know that man was not created on the seventh day of creation and that men have often ascribed projected on to the deity their own needs and insufficiencies-and that men and societies have often pictured their God after their own image and inso doing created a divinity who would conveniently justify the most unashamed onscurantism and hte most unjust religious and racial bigotry and intolerance.

Because of these questions,all matters religious have become today to some degree become suspect.Some have even asked if the belief in God is not a cultural relic which can be dispensed with.

I believe this is far from the case. The belief in God and in the moral ordering of the universe has neve been more urgent and far from bringing Judaism's God from the heaven's,I would suggest,that the traditional God of our people-the One eternal power-the God known only through his moral personality-the power beyonf our elves which makes for righteousness-can now be fully understood and appreciated as never before.What does it matter if men can no longer believe in angels and miracles-our God is incapable of representation and we have never claimed that he or his minnions walked among men in human form.What if we now know that many groups and men project their needs unto their Gods and create them after their own image-our God is absolute-one-All God-ind. may misuse his name byt they can not sully his essence. What if the God idea grew slowly and unevenly among men-it is the final formulation alone which the synagogue has chosen and made its own.The God of the synagogue is not ar arbitrary deity of powe and might but a loving father whose service is morality and the right.

You will remember,I am sure how the Bible defines God.

Ask yourself: Is it through any merit of my own that I have prospered and lived comfortably while other suffer and have no security? Ask yourself this and do not begrudge others a share in that which has been made so fortunately yours.

We take the opportunity then afforded by this Festival of Tabernacles to thank God, as did our ancestors, for the many successful harvestings of our lives- To thank God for our homes, our positions, our ambitions realized, for the graciousness of living which ~~God in his bounty has let be~~ is our lot. We utter our prayers of thanks and we resolve to use our ~~possessions~~ [illegible] for the benefit of other men and not solely for selfish ends.

This is the principle - the supposed - the self-evident [illegible] of our success [illegible] - But it is [illegible] the [illegible] -

There have been New Year's Days since the dawn of man. Most primative societies set aside a period during the year, usually coincident with the solstices or the equinoxes, that marked the end of a cycle of nature and the beginning of another. If the harvest or the hunt had been successful the worshipper at this time gave thanks and asked of his gods continuing good favor. If, on the other hand, he had undergone primation or want, his prayers were filled with the expectation of a more sanguine future.

Here, however, the realm of similarity between his observance and ours ends. ~~His lacked spiritual depth~~. Religion to the primative was primarily a matter of forms. He felt that the ritual and observance of his cult if properly maintained would influence the deity's decision as to the future. On the New Years Day he confronted the gods with his claims ~~for a happy future~~ and he based ~~his~~ claims on his faithfulness in observance.

It remained for the genius of our ~~prophets~~ to underscore the spiritual significance of the New Years Day. They, too, felt that man could in some measure control his destiny. To them God's decisions were uncontrollable yet ~~they were not determined indiscriminately. In an real sense they were predicated upon by the moral nature and life pattern of the individual concerned.~~ Thus the rabbis pictured to their people God, on this day of Judgemant, this yom ha din as sitting before three open ledgers in which were inscribed the names of each and every human. In one ledger- one of but a few lines- were inscribed those who had lead so praiseworthy and blameless a life that they had assured themselves of God's sustaining mercy. On another equally short parchment were listed those whose sins were so incarnadine that no amount of resolve or

Judaism is that guide sufficient. At its core lie the belief in the One God whom we recognize as the moral personality of the universe which gives us assurance that our lives are not altogether vanity. Here we find also the moral obligation' to cease to do evil and learn to do good-to seek justice and relieve oppressions' coupled with the recognition of human brotherhood 'For have we notall one father,hath notmOne God created us all' and with the acknowledgement of the essential goodness and dignity which is in every man created as we all a re equally in the image of God. This is quite sufficient. ~~We need, it seems to me, not better set of directions~~ with ~~which to face what lies ahead~~. Instead of explicating new theories, we ought to be spending our time applying these old and well known insights to the problem of our day.

It might be well for us therefore on this holiday which bides us face up to the responsibilities of the present and future to take to heart a few lines spoken some 2½ centuries ago by the prophet Jeremiah to those who sought guidance among life's ever present perplexities:

> Stand by the way and look--he advised
> Ask for t e old and unchanging ways.
> Such is the good way. Walk in it.
> By so doing you will find personal fulfillment.

As in ancient Israel, so today what we need most desperately is not some new formulation--the basic dimensions of human personality and social life do not change- but a reawakened awareness of the truth of the particular combination of spiritual and ethical principles which are central in our faith.

If this is so-before we take the path that leads into the future we must ~~should~~ take the path that leads to God. Above and before all else we need to find the way which leads to an acceptance of the One God who is the Unity behind all life's variety;the beauty behind all life's adversity,the moral personality behind alllife's furstration.

We are exposed in our daily existence to a contant barrage of new experiences and stimuli. If our lives do not have balance we shall find ourselves riding off as did Don Quixote after every momentary enthusiasm

or else breaking down into tears as do children when they can not have every thing that they desire. Faith in God brings order and perspective into the confusing details of our daily lives. It permits us to see the golden tomorrow only party obscured by todays grey mists It cautions us to plan during todays bright sunlight for the lean winter which lies ahead.

Faith in God-in the God who would have men lead a full rich life in this life- is the best guide for a somewhat perplexed and bewildered age. Etymologically the word bewildered and the word wilderness are closely connected. Each denote a situation in which men lack directions and guide posts. The wilderness of Sinai lay between Egypt and the Promised Land. God knew that there was a danger that the tribes would loose their way and wander aimlessly in this trackless and uncharted desert vastness. So the Bible tells us God caused a pillar of cloud by day and a pillar of fire by night to go before the caravens of Israel pointing out the way that they should follow. We no longer have the benefit of this two miraculous pillars, yet God still lights the way for us in the vision he has given us in our Torah and tradition of the pillars of righteousness, justice, and human equality which are ever before our eyes and whose following constitute the true worship of God and the sure way to the promised lands of tomorrow.

We must beware, however, that we do not mistake God for an inferior masquerading by his name. It is easy to do so. Idols long competed in men's minds with the worship of the Only One. The world has seen its full quota of gods who prefer one race to all others- of gods who protect one nation against all others- of gods who shower their love and slavation only on a chosen few.

Israel's God is One. That is his essential Nature, He is the father of all men and none can claim his exclusive protection. We in America today ought especially to keep this fact in mind. We have, I am afraid, in our present state of tension to cloak ourselves in the mantle of self righteousness and begun to worship a God who is somehow only on our side.

By some strange transposition of ideas Gos has to some among us become a symbol not of eternal verities but of the rightness of paticular domestic and foreign policies which we happen at the moment to have adopted.

Faith in Israel's God will help reawaken in our slumbering souls our sensitivity to moral obligation. You can not long worship God without realising that his service in incomplete unless it is wedded to moral activity.

In this area too we need not so much create new ideals as relate one that have already been taught and are of the essence of our rich religious heritage. No modern pen could improve on the priestly 'Love thy neighbor as thyself'or on the prophetic 'justice,justice, shalt thou pursue!

If we believe in God these prophetic imperatives can never be reduced-as men so often try to do-to uninspiring commonplaces. At Sinai God did not seek to popularize a morality of convenience. He spoke with the insistence of command.Thou shalt. Thou shalt not. A less then exalted sense of moral obligation;yes, and a less then empha tic sense of moral indignation- will not effectively come to grips with the decisions between right and wrong with which we will be faced. If America had not come to grips with the moral issues envolved in the integration of the negro into his full privileges as a citizen-if we had listened to those who had special privileges to lose or to those who are timid by nature- we would today be moving towards the open revolution which the Union of South Africa is courting rather then towards a stronger and leathier body politic which is our good fortune. We must face all our problems with equal determination. Moral integrity, we should always bear in mind, is poles away from condescending charity.

Finally, faith in Israel's God will free us to make our decisions in confidence rather then fear. As God led Israel to the promised land,so will he lead to whole family of mankind to the day when war shall be no

everman can pursue his rightful destiny unafraid.Hopefulness and confidence are essential ingredients of faith in Israel's God.

It is good that this is so for men need hope in order to live effectively. Psycholgists who studied the tear stained reports of the behavior of man in the concentration camps of the last war found that these unfortunates were able to maintain integrated personalities only as long as they were able to sustain any hope in eventual liberation. When the winds of daily despair had dissipated the last flicker of any such expectation,it was found that their personalities quickly disintegrated.

Jewish legend illustrates this elemental truth with a beutiful folk tale. It seems that three friends frequented a particularly beautiful park. They met there every day to enjoy the warm air,the magnificent blooming gardens, and the gambolings over their headsof the flocks of doves for which the park was particularilyyfamous. One day they met in a sombre philosophic mood. One of them proposed the question:'Which of us will die first?' He expected no answer-the question had been only a whim- but one among them who prided himsefl on facing facts quickly answered.'Oh it will be I. I have had a bad heart since I was a younster, Doctors tried to help me but they were never able to do much. They tell me that the first time I have a bad shock or over exert myself will be my end! The second friend not to be outdone put in'Oh I don't know. I've lead a very foolish life. I worked by day and wasted my strength at night in quest of dissipation. I've taxed my body so that little strength is left.' The third companion too felt that in his case overwork and a never contented wife would bring about his early death. Probably before that of either of his friends.Finally, one of these men suggested that they put the argument to a test. How can we do that? Well see those doves how they fly closer and closer to us.Shortly one will fly directly over us.The one of us one which her shadow falls will be the one marked for the earliest death. So it was agreed and each

became silent enrapt in watching to see which direction the birds would take. Finally, one of the doves broke off from the flock and went directly towards the men and as she dived down from the blue sky- as the test of early death approached-suddenly the three friends sprang wildly from their seats and fled wildly into the nearby trees.

Unless we have reason to hope, we are no psychologically prepared to face life. One of peculiar features of our modern life is that some of the most sensitive souls of our age sense none of its potential and promise and rejoice to clothe themselves -as the men in the garden tried to do- with stoic resignation. We have a poetic tradition now current which pictures us as hollow men tilling a spiritual wasteland whose supreme and only constructive effort is to die. Resignation and detachment have become again popular philosophic terms especially among those who ask us to rationalize our failure of nerve by making a leap of faith.

Such a tradition is probably an inevitable byproduct of the tensions of the times. But it is not a healthy or manly tradition and must be opposed by all who hav faith in God's gracious promises to men. One of the paradoxes of human history is that we who have had such an over-exposure to misery and persecution-the people whose march through time has been characterized by suffering and oppression should be the most confident bearers in the modern world-as we were in all ages- of this message of the better tomorrow. Can not our past and present teach all men a lesson well worth the learning. Hope and faith alone brought Israel through its tribulations and permitted our people to play a creative role in all ages. More recently we lost one out of every three living Jews to the bestialities of animals in human form and Nazi uniforms. Yet Hatikvah-hope- was even then the melody of our march into the future-and those who survived together with those who could help were able to trun barren land into fertile fields and the experience of oppression into a land rich in liberty and promise.

As on this night innagurating the new year-we think of tomorrow-and in our reveries cloak it with the brightness of fulfilled blessings-let us not forget the old yet ever relevent teachings of our faith--these principles we should bear with us always-they are the guides sufficient for a better tomorrow.If you would help in this work

Stand in the ways and look
Find the old unchanging ways.
That is the good way. Walk in it
In so doing you will find fulfillment and happinesx

Lehshah tovah unetukah-

May this year be one of promised fulfilled-sweat in the living-to each and every one of us-and to each and every man and woman whoshares with us the pledgeof life and the promise of hope.

Amen.

Freedom and human liberty-these are the thought uppermost in our minds during this festival season. For our Passover holiday commemorates the deliverance from the Egyptian House of Bondage and from the taskmasters of the Pharoah'. These days are during which the days we relive the experiences of our fathers as they gropingly, hesitatingly worked for freedom, their hopes and dreams, culminating finally in that exhilirating moment when they drank deeply the heady wine of freedom.

As we re experienced their trials, we appreciated a little more clearly then usually just how fortunate we are to have been granted liberty as our birth-right. Some the brilliancy and luster, the magnificence of this most precious of ideals was regained. We understood that it was for us to guard this rich treasure well. Our duty never to take these rights for granted or dipose of them carelessly and unthinkingly We understood why the wise men of each generation have councilled never to allow fear or hysteria to stampded us into misusing or thinking ill of these rights. Our fundamental doctrines of free speech and assembly must never be abrogated whatever the apparent provocation. All to quickly we may find that we have sold our birthrigth for the proverbial mess of potage and find ourselves without the ennobling rights of free men- spiritually peniless.

Yet, freedom and liberty are so much a part of the air we breathe that I doubt that we would long continue blindly to take such poor care of our rich treasure. Some sane voices are always raised even during the heat of the witch hunt. Most of us soon recognize the meanness of what we have done and become thoroughly ashamed of ourselves. I have confidence that even in these trying times human decency, our sense of right will tiumph.

We are then free men, though we sometimes ill use that priveledge. Or are we?

Are there no social pressures, no conventions, no popularly accepted systems of ~~false~~ values, no preconceptions to which we are as much slaves as if we were building again Pharoah'S store cities?For what is slavery? Is it not forced labor? "ork wring out of us by whip or gun, work done begrudgingly for ends we do not feel worthwhile, Work for others and not for ourselves.

Yes we are slaves. "e are slaves to public opinion.How many of us go through life grubbing for/unwanted levels wealth or position or prominence merely because we think these are ~~the virtues~~ what society admires. How many of us make ourselves miserable because we can not own some gadget which our neighbors can afford? How many of us are willing to espouse an unpopular thought or point of view? No be tactful. Hold your peace. Societydoes not like to be disturbed.

Public opinion then makes slaves of us all. It determines where we shall work and what we shall do. How we shall dress and what we shall eat. Whom we shall consider as our friends.And most dangerous of all what we may think and what we may say. Now, ~~much~~ as with meals of conventions ~~force~~ in order to function properly. ~~for good~~. They ~~It~~ provides the cushioning, the springs which permits society to ~~develop and move smoothly~~ develop. Without too much friction. But when others try to impose their standard of values on you. When they say that this is desireable and this not. This acceptable and this not. Then beware. Do not sacrifice your personal dignity and ~~humanity~~ dignity,your conscious, the still small voice within. Do not lead because of external pressures a life of meaninglessness. When you would create and do,love and build, do good- do not let society stop you. Proclaim your freedom. "in it.

Yes we are slaves. Slaves to a Pharoah named success. Few of us want more from our lives then a sense of purposefulness,the quiet happiness of the family circle and true friends, the feeling of contributing in some small way towards a better,peace filled world. Yet how many of us labor long hours, break our bodies and our minds vainly pushing ourselves along a road ~~we would never have entered~~ leading nowhere - leading toward a goal unfulfilled. Oh, we delude ourselves

our strength. Mansions, skyskrapers, industrial empires, dreams of f ame and fortune and adventure. We become slaves to success. "e take on the slave psychology. Only the fittest will survie. I for myself, guard thyself. We loose the symbols of our humanity and of our divinity and become again the brute.

How many of us could free ourselves from this unrewarding world of grubbing men, of competition and menial servitude had we only the courage and the vision- To strike out on our own-To make our own goal s- meaningful ones- and not those which society sets for us. Indeed freedom would be chief at half the price-How long can we go on paying the price of broken bodies, and disordered minds and megalomonaac personalities which this slavery has reduced us to.

Is success the only ideal to which we are slaves? The only false standard which tuins our lives. What about the feeling that since the Jones's musr have it so must I. What about our selfishness and snobbery. The selfishness which makes up accumulate a lot of articles we neither want of need, because we must keep up with the others. The snobbery which makes us look up at those who have more objects then we and down at those who have less. As though wealth were any criteria of happiness, of that all important sense of personal accomplishment. Yet you and I know of those whose whole lives are dedicated to acceptance in a particular circle or to showing the Jones'S that we too can have a few outward signs of wealth.

Can this slavery to wormgheadness make us happy. Is it not real. As dangerous to mental and physical health as the taskmasters whip. Perhaps more so for it works invidiously, in the recesses of the mind, gnawing away, preventing mental balance, preventing appiness. Now wealth is not an evil of itself, nor is the simple human desire to have security and a modicum of luxuries. But one can behappy though poor- or rich, These are relatively unimportant

What of other slaveries? The slavery which comes from being overly con tended. Overly secure. That slavery which breeds laziness, an unwillingness

to work and plan for the happiness of others. A sense that we can retire within the strong walls we have build and let therest of mankind take care of itself. The crossing of the Red Sea did not win for the new freedpm this was won at the foot of Sinai, during the wanderings of fourty years, during the centruies during which the land was bein conquered and most important of all during the eternall struggle to realize the dictates and demands and obligations which living as free men demands and which the prophets of our people challenged men to adopt. The call of the Passover is not merely..

admirable by reassuring ourselves that it is the way of all flesh for only the fittest to survive. Yet our minds and souls are not fooled. Deep down they know that we are not doing what we would like to do, that we are not acting as human being should towards one another. That cooperation is as much of the life principle as competition. Deep within the mind knows and rebels and breaks.

Now ambition is not wrong. Ability should and must be used for the good of all. But the race of life should be tempered and slowed a bit by the knowledge that happiness, peace of mind do not automatically crown the swiftest or bravest or ablest. One can be happy whatever his lot. If he be but fulfilling himself. Acting in manners which to him seem desireable- and not wasting his energies and sapping his strength chasing the rainbow labelled ultimate success.

Each man then must win for himself freedom and liberty. For we are all to a degree slaves to our common humanity. Yet it is within our grasp Passover assures us that the passage from [illegible] slavery to freedom albeit hard is traversable.

I would speak to you for a moment of another type of slavery in which we, ~~especially today~~, are apt to find ourselves. I refer to that slavery which grows out of being overly-satisfied and contented. That slavery which is born out of a realization of one's own good fortune and the natural human desire to protect and preserve what we already possess. It is that fear which compels us to retire the strong walls of material wealth and position- which destorys our adventuring pioneering spirit-which because of our preoccupation on the preservation og gains already made prevents us from taking any forward concrete measures for the welfare of mankind. Its cry is let us preserve intact, not let us build and create.

This is a very real type of slavery. It makes us blind to the ever-present challenge to build and do-more. It leads to short-sighted material goals- reaction- rather than progress. To counter

its influence we mus always keep before our minds the thought...

This is another area of slavery we face in America to-day.. A slavery bred on an over dependence on the material wealth we already have- An inability to recognize that our task of proclaiming freedom andequaloty of opportunity to all the world has not yet bemn even successfully begun. It is the conservatism, the reaction which we can not transcend once we come to feel that our rights and priveledges will be jeopradized if we were to continue pioneering the paths of progress, if we were to make social experiments aimed at the common weal. The thought that we can not endanger our material conforts by continuing efforts towards the greatest good.

Our Passover liturgy tells us that every worshipper should each year consider himself as if he too had been delivered from the house of bondage, It were well were we to do so. If we were to resolve to escape the building store cities to ideals or values we do not prize- If we were to rise above our own selfish interests and become truly free men in a free land.

During the past weekend and continuing throughout the week Jews the world over are observing the holiday of Pesach-The Passover- THe feast which commemorates the Deliverance from Egypt. These are days during which freedom and personal liberty are doublt precious to us, for we were slaves once the the Pharoah's, and reliving again as we due the moment of exhiliration, the moment of freedom- it becomes that much more precious to us.

We live in a land of freedom. Personal liberty, the dignity of the human personality are such fundamental tenets of our civic faith that we often take them for granted- and ~~xxxxxxxxxxxx~~ fail to realize how truly precious they are. Sometimes we become careless with our freedoms. We allow fears and tensions to stampede us into giving up this our most precious heritage. We allow hysteria to cloud our thinking- we abrigoate for a time the basic freedoms of speech and assembly and thought-only to be throughougly ashamed of ourselves a decade later. Only to realize that we were jousting with windmills.

Yet it is not that freedom ~~with~~ which we sometimes give away to cavalierly, that I am primarily concerned with to-day. These perios of witho hunting pass- Free speech is too much a part of the very air we breathe for Americans long to tolerate thought control. Nevertheless, their ~~xxxxxxxxxxxxxx~~

I would put before you a question. Are we truly free? Are there no social pressures, no conventions, no intellectual inhibitions which force us to build unwilling storehouse and palaces to them? Do we not often build with unwilling hands under the whip of an unfriendly task-master?

Who of us can deny that we are slaves to certain ideals. Take success. Few of us want more of our lives then a sense of meaningfulness, a quiet happiness among family and friends, a feeling of being a partner in the all important task of building a better peace filled world.Yet how many of us labor long hours,break our bodies and our minds building the palace of success we do not want,raising overwhelming edifices which sap

suffering plays a vital role within God's orderly plan, that far from being an unmitigated evil, black without relief, it is a normal part of life and actually does much to make life easier and more wholesome. Certainly, no one willingly invites suffering or pain, but then, our actual experiencing of them never really equals our fears. For without doubt, while we writhe within the shock and the deep hurt of the first blow, we are sorely tempted to denounce the God who exposed us to such trials. But as the first hurt is assuaged by time and as we gain a certain perspective on our experience, we find that the very suffering we cried out against has given us deeper insights and revealed to us wider horizons and larger perspectives. It has made us more sensitive to the sufferings of others.

As yet, we have not analyzed this insight. It is difficult to do so, for as all such feelings, they are hazily formed in the back of our minds and exist more as subconscious sentiments than conscious thoughts. In part, it is an appreciation that, like so much else in the world, opposites complement one another, that serve to point up the true outline like a dark picture against a light background. Night brightens the daylight, and in a very real sense, makes it more brilliant and desirable. Illness makes us appreciate good health and warns us to take precautions to preserve it. Death, reminding us as it does of our few and fleeting years, summons us thereby to fill our lives with meaningful and desirable actions. One does not appreciate a possession fully until it is missing. Thus, much of the color and enjoyment of living comes out of the comparison with and in contrast to our more somber moods. Suffering then points up for us the relish and enjoyment we should gain from life. In truth, were it not for such moments, we would find a great deal less happiness and pleasure in living. But there are more profound lessons than this to be learnt from suffering. Perhaps these can be best explained by two lessons we can draw from nature.

Nature is a wonderfully complex and beautifully coordinated piece of machinery; yet ~~it~~ periodically people shake the globe. Fire can wipe in a single night that forest which nature nurtured for a thousand years; yet, on the very next day

seeks to help make us strongermen and women, more steadfast in our servic to God. It is one of the methods by wich we try to translate ~~religious~~ God's lofty mandates into the every day ~~pattern~~ pattern of our lives. IF YOU WOULD improve yourself, it says simply, you must realize and acknowledge those areas in which you are weak. But such honest introspection is not an easy task. Modern psychology has made us all aware of what elaborate rationalizations the mind is capable of constructing as it seeks toprotect its inner self-the ego- from even the suspicion of weakness.

It is not easy to say: Look how poorly I acted. I might have done this fine deed or helped this man, but I did not because it was easier not to envolve myself. I might have followed my own choice of occupation, but it was easier to agree with the demands of society. I might have freed mysel long before this from a meaningless circle of social duties and have devo ted my free time to more wrthwhile causes- I might have- but the price would have been high- and I didn't.

For such introspection we must find within ourselves sufficient courage. No one can ~~give us that spirit.~~ give us that courage. IT The Viddui can help us in that ~~to~~ IT MAKES CLEAR ~~show us~~ that it is not we alone who have been weak. That there is nothin in such acknowledgement which should cause us any shame. Only the simple person ~~would demand other~~ THINKS that we NOT completely transcend our own mortality and reveal ourselves to be all knowing in judgement and unbending in strength. Life is growth and slow development. Inevitably each of us will have moments of confusion and panic and selfishness-- as well as grand occassions for selfless servvice.Error lies not in having been weak or foolish but in never questi ning our ways and ~~deducing some new under~~ REMAINING UNMOVING ~~standing of life from our experiences~~ IN OUR ERROR. We grow not despite our weaknesses but beacuse of them. ~~Because we have the strength to recognize weakness~~ WHEN WE HAVE SUFFICIENT STRENGTH TO RECOGNIZE and ~~overcome~~ WHERE WE HAVE BEEN WEAK AND DO SOMETHING ABOUT IT. It. The ~~strong person is not afraid of revealing to himself that he has been weak he knows and expects to find that his fear is that he will become so ~~ammoshe~~ in thoughtless folly and bad habits that he may~~

not be able to r cognize these in time for what they are and extricate hi self. Self analysis is for him the discipline of moral growth. The most useful technique in his possession for transforming himself into a more understanding and mature person.

Our common worship here this evening should ~~also~~ emphasize the folly of any such sense of shame. Look about you in the congragation--you will find many here whom you have always lookedup to and respected- men and women whom you have always felt to be outstanding upright people- Yet here they are- analysing themselves as you are doing-saying that they too have been weak and less then perfect.Admitting with you "verily we have sinned we have done perversely,

HONEST SELF ANALYSIS IS THEN THE DISCIPLINE OF MORAL GROWTH. MORE SPECIFICALLY ~~Correctly,~~ what should we look for in ourselves while we recite this confession? OF WHAT SHOULD WE CONFESS OURSELVES? I WOULD LIKE TO SUGGEST ONLY A FEW POSSIBLE LINES OF INQUIRY. IDEAS FOUND IN THE ACTUAL WORDING OF THE VIDDUI ~~What does the confession itself ask of us in this respect? Let us search out in this respect a few general lines.~~ Let us search for "the sins which we have sinned against thee out of stubbornness" Has pride or vanity, the fact that you had previously made up your mind to the contrary,ever made you adamant to good council and sound logic? Are you set in your ways,so sure of yourself.that you will not listen to the advice of others? Are you like the proverbial New Englander,hard to convince, but much harder to unconvince.

Let us seek out also "The sins which wehave sinned against thee out of ignorance" Have we ever delivered ourselves of pronouncements on fields of thought about which weknow nothing because we needed to make ourselves seem wise and understanding in another man's eyes.Were others mislead by us? In morals as in law ignorance is no excuse--have we hurt other unwittingly or caused others unpleasantness and inconvenience because we WERE THOUGHTLESS IN ACT OR SPEECH? ~~did not think out the matter sufficiently? or take heed of their positio~~

Then too let us look for the sins which we have sinned against thee by acknowledging our sins with our mouths only" The sins of hypocrisy and insincerity. Deceit and self deceit - on ~~important as well as trivial issues.~~

Many other ~~sins~~ failings could occupy our attention this night. There are the ~~sins~~ weaknesses of avarice and greed;of selfishness and possessiveness, of self containment and miseliness,of overindulgence and hypocriticism and flattery, of the evil eye and the evil tongue- The list need never end , it is as varied and as comprehensive as the fabric of each of our lives. ~~In some degree we have been guilty~~ ~~[illegible]~~ ~~[illegible]~~ ~~many off these and we can truthfully say to each of the declarations which our repeated in the ritual this night "Yea, verily we have sin ned, we have transgressed, we have done perversely."~~ ~~[illegible]~~ ~~While we are being so honest with ourselves, we should keep one other thought in mind. We must remember to judge ourselves by~~ ~~[illegible]~~ ~~G^d'S standards and not by man's.~~

What do I mean? A man can judge only on the basis of evidence- of what he has seen or what has been reported to him--~~only on the basis of some [illegible]~~ t. The problem of determining motive will always remain one of the imponderables in the dispensing of Justice. But God who knows our innermost parts is not fooled by sham or insincerity or hypocrisy- He knows and judges our innermost thoughts-- and we know them also.

So when we are being honest with ourselves ~~tonight~~ we mustevaluat not only what we have done, but what motivated these actions. Judaism calls this the principal of כוונה ,of intention. It is simply the thought that in religion and in morals the intention ~~is even more~~ as important ~~than~~ as the deed itself.For it is the way of the world that there are many who would do much, but can notand many who do a great deal, but for wrong or insufficient reasons.

Take for example, and only as an example, the financial tycoons of a generation or so ago. Men like Mellon and Rockefeller, and Carnegie, men who endowed with large sums many wonderful welfare andeducational institutions. Men who in this reppect did a great deal for the country

but these same men tolerated abominable and unhealthy working conditions for their employees- conditions which in part necessitated the very institutions they endowed. Men who never allowed the imperative of social responsibility interfere with financial self interest. What shall we say about the wholeness and wholeheartedness of their motives?

To serve God demands that we serve him with our whole personality- hence the demands of intention. It means simply that when we think of social justice and charity we do not measure our service by the amount the government allows us to deduct but by human need. It means that when we seek to be honest with ourselves we must look beyond the insufficient human standard of respectibility and social convention to the only wholly true standard- that of our motives and intentiond and judge ourselves accordingly.

I would like to suggest to you further that much of our national failure of morals at this time is due to a widespread confusion of these two standards. We have all been shocked and saddened by an almost unprecedented chain of scandal at almost every level of government. I [illegible] not rehearse the facts.

What I should like to consider is the reasons why this breakdown occured now? Some say because we have [illegible]ly weak and veanl- group of men in office, Perhaps...Others because of the tension of the times.This too may be partially true. But I should like to suggest that it occured primarly because we ourselves created,what the sociologists would term, a favorable social climate for its development.Interest peddlars and the like need a breakdown of public morale before they can spawn. I would suggest that for some time now we as a people have thought more of satisfying our special interests than of the duties and obligations which free citizenship imposes. How often in the last year or so I have heard democracy defined as that system of government which

allows the person a maximum freedom in wich to promote his self interest-

While in a land where once men talked of the duties and responsibilities of citizen-ship and thoughtfully wrestled with the problem of equating self interest and the common welfare

More specifically, I mean that we tolerated the unrestricted growth of institutions designed to furthur our particular class in-terests-be they labor or farm of business- and gave little thought towards making these groups resposible to the general welfare. Forgetting that it is a fundamental postulate of everysystem of ethics that every right we enjoy demands that we accept along with it certain responsibilities and obligations as to its use ~~and~~ ~~good government~~ ~~could not continue under such stress~~.

In a period where men forget to analyse carefully their motives they become careless with fulfilling their duties and obligations. ~~The result was we had a fulpro in spend [illegible]~~ The result will be ~~Government became one large grab bag.~~ with the unscrupulous differing ~~[illegible]~~ from the average man and women only in degree and sharpness. Hence the scandals--for which we must all in the final analysis assume a large degree of responsibility.

It may be that our government can exist and operate only through lobbies and pressure groups. If this be so then we who are ultimately part of one or another of these groups must make our voices heard in their councils and demand that they reexamine the bases of their actions and begin to ~~accept some~~ develop responsible restraint to their demands for self interests- ~~restrains imposed upon them by the common needs of all~~. Only when the average man and the average organization looks upon his government again as a trust and an obligation as well as the source of privilegge will corruption subside. Only when we substitute for the pernicious doctrine ~~of respectibility~~ that one may do anything which is not in direct contraventiontion with the law--the belief that one should do ~~more than the law assume fully the mandates of service~~ IN THOSE AREAS NOT COVERED BY THE LAW --will this state of affairs change.

Confession ans atonementent these are the basic ideas of our Yom Kippur service. Perhaps no prayer brings these thoughts so sharply into focus then the moving Viddui ~~prayer~~. You know this prayer well--it is that catalogue of human failings which winds ~~and rewinds itself into each service~~ begins ~~beginning always~~ 'For the sins which we have sinned against ~~you~~ the in such and such a manner' and ending with the declaration--'Verily we have sinned, we have transgressed , we have done perversely.'

I should like to discuss this beautiful prayer with you tonight. One fact that is immediately evident is that its detailed confessions are ~~always worded~~ worded in the plural. וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ For the sins which we have sinned against ~~you~~ the.' The Atonement of Yom Kippur day is not for some other weaker mortals but for you. None of us ~~will~~ can fail to recognize in this list areas in which we have been wanting. Indeed, if we are in a mood to be wholly self analytical we will ~~have~~ find ~~shown~~ we have all lapsed in all of these areas. Since this catalogue ~~deals~~ is not ~~with~~ sins but ~~with~~ of weakness, not with error but with character--with prudence, and thoug tfulness and selfishness and tact--with areas in which none of us is wholly perfect.

The Viddui tells us then that this ~~whole~~ day of repentence and atonement is designed for us and not someone else.- we are not beyond and above its effectiveness. Religion is not for ~~[illegible]~~ our friends or our neighbors but for us. Its also informs us that God has little patience with self appointed protectors of public morals. No one ~~will~~ can fail but recognize himself in this list-no one of us has been completely free of error-, ~~who~~ ~~[illegible]~~ who is to say what errors and what failings are ~~the~~ most reprehensible. The vidduim lists all failings without any attempt at evaluating them. It does not say it is worse to steal than to be selfish and that the well to do has a right to moral indignation which is denied the less fortunate, No, 'we have all sinned, we have all transgressed, we have all done perversely.' Concern yourself with your own soul--~~do not judge your neighbor lest God has thought his question~~ let God on this Day of Atonement look into the heart of others.

Conversely, the confession which we make--~~not the phrases alone--but the way we relate and apply these thoughts to the texture of our own life~~--is ~~private~~. Unlike confession in other chirches and other faiths, is wholly private ~~we are not asked~~ we are not asked to be open ~~to ourselves~~ to any other being--be he layman or priest--only to ourselves and to God. This is one of Judaism's fundamental ~~assertions~~ affirmations of human liberty this religiously unique concept--that within those bonds set by the laws of the state you are responsible to no one save your own conscience and your God, And like most expressions of liberty it is true and valid only as long as man evidences the necessay insight and determination to practice without prmopting and without compulsion the disciplines of mature living.

It is the -

The is even another corrdlary to this thought, that if you have been weak and erred no man and no church can relieve you of this responsibility. ~~[illegible]~~ what has happened has happened

Confession and atonement ~~look ahead and seek moral growth and not behind to see~~ are concerned not so much with coming before God at the end of a dark alley, but being wise and free from the past in order to ~~if the slate of a man's life can not be wiped clean. It says that we are not~~ determination and resolution

All Jewish is primarily concerned with relieving ~~man's~~ your conscience--~~that is the worshipper's comfort~~ human demands that man

but with ~~man's~~ your personal moral & spiritual growth and that growth demands ~~the~~ midnight wrestlings' ~~and mental~~ sacrifices, ~~uneasy and~~ the realization that you can not lapse ~~from the right~~ again and again in the hope that ~~xxxxxxxxxx~~that if you recite a few formulae all will yet be well, ~~without~~

The Viddui aims to do more then relieve the conscience and cleanse ~~us~~ of the poison of self torment--~~however, desirable that may seem to be,~~ It aims not at ~~[illegible]~~ It is the religion ~~peace of mind~~ but to help man make of himself a better person--which is ~~after all~~ discipline which provides growth of character. ~~[illegible]~~ technique is ~~[illegible]~~ ~~religion's primary concern.~~ Its ~~technique is that of self analysis and honest self~~ task of honest self analysis and a better understanding of our ~~appraisal in light of religious requirements.~~ ~~Its technique is that id self aalysis~~ hopes and our struggles - complete with determinate and resolution ~~and resolution--understanding oneself and~~ thefinding of ways to put this new knowledge to use, It is the development of better living habits. It is translated into action. It is religion become life -

During the Passover season then we are reminded of the simple truths that if we look for the best in everbody, in others as well as ourselves- this will brighten the world immeasurable for us and help paint it with the gay light colors of this spring season-The bright hues of a new life- when we may sing with the Psalmist of old

How happy we are, how good is our lot, how pleasant our fate.

His glory to pass behind Moses' back, and at that moment, He tells Moses what is surely all that man will ever know of His Being--"I am the Lord, I exist, I am existence; I am the Lord, merciful and gracious, long-suffering and ever-true, abundant in goodness and mercy."

Such is our God. He is the universe and more. The reality of His presence is too much for man. It is beyond our grasp and our comprehension. He is the assurance that there is meaning and purpose in life. He is the call to the fuller life. He is the guide and mentor who placed in man a spark of His own divinity, which permits us to think and to plan and to build and to fulfill our talents and our capacities.

One of the difficulties many of us have in becoming awareof God is that there is too little silence and quiet in our lives. We ~~livecme~~ are ~~on~~ about our every waking hour.We leave ourselves no leisure for reflecting on what we have seen. Life is a series of kaledescopic experiences which we have no ~~leisure~~ opportunity to digest or understand.

~~You will not find God unless you look with eyes that can see beneath~~

You can not find God in nature if you are so busy with pinch nosed that you are unaware of the dazzling. You smell not sense the beauty of lovely or the meaning of life unless you