



Daniel Jeremy Silver Collection Digitization Project

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

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

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

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Untitled sermons, 1950-1960.

(mean little more to say of)
"well I don't know" molecule "del"

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 than a surface reading might indicate. I wanted only to point up the fallacy of describing Judaism to the outside world-or to ourselves-as the sum total of Jewish religious thought or as a faith of itself sufficient. These 12 verses, by themselves, were only a beginning. They are the cornerstone set with great ceremony and pride- yet it took and takes many more bricks and beams before pointed to with affection- ~~xx~~ 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 manifest on the ~~water~~ ^{surface} ~~sea~~ ^{of the sea}. They are magnificent and powerful but ^{as} could not exist without the boundless deep which lies beneath ~~them~~. You notice these waves more than the still waters-in a ~~sense they are~~ 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 ^{the} thought ~~of the sea of Judaism which lies beneath and~~ ~~about them~~-except in context-they

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 will take into the end of semester 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 ^{substantially} substantial with those nuances and facts without which ~~it is~~ ^{they are} meaningless.

Similarly, 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 ~~the fact~~ ^{and -dramatize} that the Ten Commandments are not so much an epitome of Judaism as a prefiguration of what was to come. In spite of its importance in the Biblical narrative the Ten Commandments did not find their way into the prayer ritual where there was the danger of ~~its~~ ^{the} seeming to be a catechism ~~or sufficient statement of doctrine~~ ^{the}. Indeed, the ~~Jerusalem~~ ^{Salutaria} 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 regulations represented the totality of

the revealed law-and that all other regulations were legislated by men not God and hence ^{very} 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 adequate or binding ~~and it had~~ remained for Jesus to remind the world of this discarded covenant which he was now placing before the eyes of men.

Indeed the Christian world has always made much more of the special merit of the ten commandments than our own. Augustine in his monumental City of God calls it the cor legis -the heart of the law, its supreme formulation. Luther representing another tradition ^{still} ~~but~~ 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 the attitude of those who presume to have~~ ~~XX~~ found a higher norm of life than that which the Decalogue 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 the rabbis not only the Ten Commandments but all Biblical and yes even Talmudic law was revealed by God directly to Israel. All was equally sacrosanct. None supersedes or excels 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 made it 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 material known as the 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 volumes. 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-are of 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 words imply. The climax is not only the fact of revelation but the ~~giving~~ the final acceptance by all Israel of its world mission. Loyalty to the ongoing 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 our faith and ~~our~~ of our own selves towards the fullest possible recognition of ~~the~~ 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 God. I will attempt to avoid any ~~type of~~ action which is unworthy of a worshipper of a

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 deve op my fullest inner capacities and talents ~~xxxxxxxxxxxx~~ for the betterment of this ~~xxxxxxxxxxxx~~ world. I will have respect for all others and will try to think of their needs as often as I do of my one. I will deal honestly with all men and I will seek to overcome evil ~~when~~ and it walks abroad even at personal risk. Finally, I shall try nt to use others but work with them in common concern. These principles 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 I submit is the challenge of the Decalogue
amen



the professional association of all liberal rabbis
In 1902 the Central Conference of American Rabbis 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 till sundown Saturday ~~xxxx~~ since the beginning 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 its meaning~~ ^{of its meaning} that a Sunday observance offered the only
~~means of even making it possible for some to observe a day of rest, relaxation~~
~~and so integral refreshment~~ ^{means of bringing home to people a day of rest}

As the rabbis looked around ~~themselves~~ in 1902
they found that the Saturday morning services were attended ^{almost entirely} by women and
children. The father was ^{necessarily} busy at ~~the market place~~ ^{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} ~~long before the six day week had even~~
~~become 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 ^{together} at least that one night
a week ~~as a unit~~--but late in the evening at a time when the people tired
from the day's work and pleasantly filled with the evening repast could hardly
keep their eyes opened.

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

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

I make confession this afternoon that I never feel more like a hypocrite than when I stand up Friday night and Saturday morning and pray thus: 'Grant, O Lord, that our rest on this Sabbath be acceptable to Thee; Our rest: What best? 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 ~~modernizing~~ ^{rejuvenating} our religious life and with making meaningful Judaism's ever valid moral and spiritual insights so often unfortunately couched in prayers and practices ~~which no longer hold meaning~~ ^{which are no longer included}.

We, living a half century later, can still appreciate many of the religious and social considerations involved. How many of us close businesses on the Sabbath 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 regularly ~~than~~ than 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 Sabbath 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 used this debate to focus its attention on~~ ^{and used this debate to focus its attention on} making Sabbath synagogue services more attractive and meaningful to the 20th century Jew. Rabbi Henry Cohen--the man who came to Texas and stayed to preach for fifty years correctly understood that any other decision would ~~mean that~~ ^{have meant a lifetime} Judaism forever abdicates discipline and standards for accommodation 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 hallow the 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--

The Sabbath was too central for any serious consideration being given ~~to actually moving its observance to another day. Such a move would have~~
to actually moving its observance to another day. Such a move would have hav-

en reform wholly out of Israel's camp and we would today be a small heretic
a growing and to a large measure determinative
sect rather than part of the ~~xxxxxxxxxxxx~~ expanding household of Israel. So the

rabbi in 1902 adopted a compromise whose outlines can still be seen in the practices of many of the older and larger Temples, ~~today~~ Sabbath servi-

ces--both Friday evening and Saturday morning were to be retained at all cost--but where it was deemed practical many ~~stations~~^{radio stations} developed a Sunday service.

also. This service was not to include the rich Sabbath liturgy or ritual. It featured the lectures and the daily prayers. ~~It was more patterned after the daily services of the prayer book and~~

And Please bear in mind that
 captured the lecture, ~~rather than the ritual~~. There was nothing untraditional

about such a service. Public worship was held every day thrice a day and

had the great advantage of providing a bond of participation to ^{to their} satisfied many who otherwise would have had no means of keeping up ~~any~~ ^{their} ~~application~~ ^{with our faith}.

Even the rabbis then have been deeply disturbed ^{to quite a} ~~by~~ ^{while} this question of how a modern Jew should observe the Sabbath. Reform is troubled by an obser-

vance 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. Trad-

* the extreme discipline required for the subject

ditional Judaism is better by the anomalous situation which arises when

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 has its feet planted

Simply in both camps is saddled with a long traditional service which its

members do not understand and ~~have~~^{live} regards of conscience about how far

from Temple the car should be ~~left~~^{passed}. No group has solved this Sabbath problem

~~quite~~ satisfactorily.

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

to me advisable to look back and see what the sages and scholars of our people intended the Sabbath to be. ~~We often forget the the beliefs and practices passed on to us by our grandfathers may be no older than they themselves and that during the long centuries the original intention of Biblically or Talmudically ordained observances could have been warped and changed. That our grandfathers worshipped a certain way does not mean that such has always been the case and 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 - ^{it tells us} so must we.

The Sabbath is unique among our religious practices in another respect. All our other holidays go back to primitive agricultural ~~and pagan~~ practices ^{late and unadorned} transformed by Jewish religious thought. The Sabbath ^{from the beginning} is a unique Jewish creation. No other people developed a calendar ^{which included a regular} whose every seventh day ~~was~~ ^{was set aside for joyous business and} refreshment of body and soul - when a weekday work must be set aside and the fuller life lead. Certain people's ^{it is true} it is true had taboo days on which it was unprofitable ^{to work for man or for God but to be} to work for the gods. ^{It is true} ~~was unwise to enter and thus a rest on those days be practiced but~~ Israel alone ^{made it a} ~~made a~~ day, not of fear but of joy, part of its calendar - an ever recurring ~~twenty-four hour session of silence.~~

What prompted our forefathers to develop such a ^{calendar?} Here we are ^{left} somewhat in doubt. The creation story is obviously a very late attempt to give added weight to ~~the~~ practice which already existed. Perhaps the best

indication of the reason for Sabbath observance is contained in the ^{2nd} ~~text~~ of ~~the 2nd occurrence of the~~ ^{10th} ~~ten~~ commandments ~~in the Bible~~ ^{in the 5th # of Deut} ~~when we read:~~

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

~~This text implies that Samuel meant~~ ^{what he} ~~It seems to be indicated here that~~ the value of a day of rest ~~is learnt~~ ^{is learnt} ~~was suffered Egyptian enslavement~~ while Israel were enslaved in Egypt. 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. ^{his life is not meant to be that of a slave.} ~~That~~ ^{He} was created for some fuller and better lot. Can you not see the newly redeemed people promising one another ~~after they were set free~~, 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 ^{is} means rest-rest and relaxation in the bosom of one's family, friends, and community. ^{leading at life in father's hands and then to pursuing a spiritual} ~~in careless economic living. There was no work to be done~~ ^{be a person and engaged in the pursuit of Judaism? I want to}

Interestingly, ~~this~~ 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 ^{fruitful adventures} ~~unworthy forms of relaxation~~ which do not increase the strength of the body but further debilitate it. ^{to this of the} That this is so is attested by the endless succession of Jewish ~~thinkers~~

~~and~~ and philosophers. Let us take only two. The first century CE Alexandrian 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 slackness... 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 ^{deals with} ~~discusses~~ 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 trouble and exertion.

Jewish law tried to protect and enhance this day of ^{enjoyment} ~~rest~~ ^{joyful} leisure. Nothing must interfere with its happiness. Funerals and interments were not permitted on the Sabbath. ^{There could be no work of any kind} Three full meals ~~were~~ to be eaten on the Sabbath day and pains ^{should} ~~were~~ ^{to be} taken that they ~~were~~ ^{were} finer than 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 were to be worn-new clothes if this were possible. There was a holiday atmosphere all about ~~one~~. After services, the afternoons were often given over to hearing the witty discourses of the maggidim or popular preachers who spiced their tales with gossip and adventure stories and ^{So the afternoon in time} provided the ~~afternoon~~ ~~double portion~~ 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 fragrance of the Sabbath was extinguished during the beautiful Havdolah service.

There were times too for more serious affairs. The men studied their law and discussed community ^{affairs} ~~affairs~~-but for the most part the holiday spirit prevailed and was encouraged. Now it was unfortunately true that there were religious rigorists who were concerned with preventing the wasting of time and who felt that the areas of prohibited 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 in tradition and seem to be 'like a mountain of restrictions suspended by a hair!

As long as the Jews lived in the ^{look at} ~~ancient~~ and medieval communities ~~which were self-sufficient~~ these laws seldom impinged harshly on the community-no more so than do our blue laws today. The travel restrictions were not onerous, ^{distances were then a matter of miles not miles} ~~in cities~~ ~~distances were measured in~~

~~and not all~~ and besides there were always legal ^{certain} ~~means for conniving~~ ^{subterfuge when I weakened}
~~the rig of law + men to subvert the law as long as the sociality was kept within bonds.~~ ^{practice} ~~The~~

or running a thread symbolically 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 turning restaurants into private clubs in order not to be controlled by the midnight curfew on Saturday.

It was only with modern times and the rapid changes which it has made 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 proportions. Modern household implements have raised a score of difficult questions about work ^{the rapidity of the changes have} ~~precluded even~~ ~~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 to discipline our lives as to make room for constructive leisure. Sabbath services help direct our thoughts along the lines of making ourselves fuller and better people. Perhaps a five day week may even permit us to redevelop

First and above all else we 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 ~~inner~~ ^{inner} beings-with washing away the tenseness of the work week and recapturing that loving wonderment with which we once looked on life. It may be that America will develop the five day week and ~~we will again be able to observe the Sabbath~~ ^{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 ^{should} form a part of our evening together. Here 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 ⁱⁿ recreation and relaxation, renewing the body-giving the youth and the adult free rein for constructive amusements. ^{Rather than as a day when all go left our lives and the usual}

Let the Sabbath be a day of delight to you admonished the prophet whom we know as the second Isaiah-That should be for us ^{a Sabbath} ~~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 ^{it seems to me} violates the spirit of the Sabbath.

Part of our problem in thinking about the Sabbath is that we in ~~last in art of taking life with a grain of detachment~~ America are only slowly learning to use our leisure to lead the better life. ^{by American} of the we have had too much/outlet 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, ^{we} ~~to~~ ^{need to learn again the lesson of Sabbath} enjoy Sabbaths and day of rest. Fortunately the new economic prosperity with its forty 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

1170

But the full life must have the slave of leisure, The Greek
in Jewish life - the need for a full life of constructive leisure - So indeed
nevertheless also, ~~the~~ moved school - the place where we learn to sit
has our western tradition - the English word school comes from a Greek word
which means leisure and indeed Aristotle deemed the educated man's
school which means leisure and indeed Aristotle deemed the educated man's

regulat

More than the Jews have ~~observed~~ ^{observed & 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 its energies—thus preserving it healthy and whole until this day. Because of the Sabbath with its R's Religion, rest, & refreshment of soul ~~was made by~~ soul was so much able to be more rounded & happier people — O Israel such a Sabbath O Israel & it need be for you a source of Rich blessing.

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 *10182 6552* 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 - ~~we~~, 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 ^{ful} 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 ~~an endowment~~ something gained, 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.

~~at present~~
 like any legacy it is subject to any
 generation to the nation & must
 be rebuilt & renewed if it is to be preserved

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 sumum 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 ^{GAINED} education through hardship and through guidance would make it possible that ^{the} 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

Learning values centuries

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 that gives 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^s 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 למען תעשה 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 impulses 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 man to be a Lord and Master unto himself; but that it is granted man so that he can ^{put in to use} ~~secure~~ the higher ~~use of~~ ^{social} ends of our ~~total~~ 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 ^{that freedom is not maintained by glorifying the past, but} ~~is a state of freedom of the mind, freedom given for service, free-~~
^{by serving the future} ~~dom aimed at creating that society in which every man can live at peace with his~~
~~neighbors.~~

We believe that it is our duty as Jews to be the ^{that} ~~examples~~ of 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 submit



[Yoram Kippor]

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 ^a ~~the~~ 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^{which}, 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 ~~lasting~~ 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 ^{from its Charter} (and I quote) "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".

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~~ 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} be 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 ^{avowed} ~~stated~~ aims into practice. Selfish interests, short-sighted ^{objectives} ~~ends~~ again took precedence over the larger ideal of ^{an} ~~founding a basis for~~ 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:

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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 ^{Themselves} they 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} closing the Danube, and England ^{who} refusing to give up the practice of empire trade preference, or else they proved themselves unwilling to ~~carry out~~ ^{STRENGTHEN} its ^{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} ~~and~~ Greece and Turkey, and finally ⁱⁿ ~~for~~ 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 ^{a few} ~~one or two~~ of the major ^{issues} ~~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.

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 livingkindness 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 ^{HAD} ~~could find and~~ practiced moral firmness and courage, then we would not today be ^{involved in} ~~fighting~~ 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 ~~the~~ ^{God} ~~had~~ ^{resolved} decided that, "Yet forty days and Ninevah shall be destroyed." But we ~~learn~~ ^{learn} THAT after Johah had spoken ^{And} ~~the~~ word of God, the people of this proud city ^{repented} ~~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~~ ^{He} had pronounced against them. ~~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 ^{repentance,} ~~belief,~~ ^{and faith} For it is religion in general and Judaism in particular which has always tried to ^{direct} ~~educate~~ 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 ~~which~~.

Yet they heeded Jonah when he spoke 'אָן אַרץ אַלס according to the word of God. They recaptured that necessary religious spirit which saved them ^{from} the destruction ^{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."

^{this} So, too, can be the case in our world if it recaptures the spirit of religious ^{ideals} ~~conviction~~ which would permit organizations dedicated to the establishment of ^{which would enable the UN with sufficient power to complete its task} peace to function properly. "Where there is a will, there is a way," runs the old

adage. If we begin to act again 'אָן אַרץ אַלס 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 ^{God} ~~God~~, the Lord of all men, ^{as much} ~~as~~ interested in the welfare of Nineveh as of Jerusalem. All men are equal before him. "Have we not all ^{one father} ~~our~~ faults? Hath not one God created us all?" God ^{gave His law to} ~~set~~ standards in the world so ^{that should} men strive after that which is good, just, right, kind, and peace-loving. If men follow ^{His} ~~this~~ 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 ^{removal of} ~~removal 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 ~~FAL~~ ^{fat} 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 repentance 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 role 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 repentance 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

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 ~~us~~^{us} 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 ~~God~~^{THE} ALL MIGHTY

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 ~~clothes~~^{garments} symbolizing their perfect confidence in God's merciful justice. For God's is the ultimate perfection and though man ~~may~~^{CAN} never succeed in completely emulating God, ~~we~~^{WE} should realize that God ~~knows~~^{THAT THAT} man is an imperfect being, ~~and that~~^{THAT THEREFORE} He ~~for-~~^{for-} gives our shortcomings, ~~as long as man~~^{PROVIDED WE} ~~will~~ continue, undaunted by ~~his~~^{OUR} failures, to strive after the Divine. Failures and shortcomings can be atoned for; we can be pardoned for them. ~~But~~^{RATHER} it is the failure to attempt to achieve the final perfection that ~~cannot be forgiven~~^{GOD} ~~for the sinner,~~ 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~~^a-week Jew who recites certain ~~pages~~^{pages} ~~catechisms~~ on the Sabbath, but fails to embody their ~~interest~~^{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~~^{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 ~~point out~~^{illustrate} the value of right action, showing ^{RIGHT ACTION} how ~~it~~^{EVEN} outweighed 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 ^{and} petitioning 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

~~study~~ ^{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 ^A 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} ~~hungry~~." 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 ^{M. C. A. K.} ~~to~~ ^{God} ~~to~~ practice ~~the~~ 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} ~~deepest satisfaction~~ ^{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~~ ^{WHICH} 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 ^{with too confidence} 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 ^{which was at his disposal} at his disposal. ^{and} 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. ^{and that could be said of duty and responsibility and of ethical values had been said by its prophets long ago -} It remained only for man to show that he had the moral courage to live by and for his faith. ^{To realize in the fabric of his daily life the simple truths of right living -} ~~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} ~~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 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 ^{disputes, - debates} ~~literature and argument.~~ ^{- of men's about rituals - systems and not the real religious essence.} 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 attitudes of other groups of Jewish worshippers. Indeed, in this year of crises and grave world problems, it would seem that the ^{PARANOMY} ~~great~~ issue is not making Judaism ~~more~~ ^{OR VITAL} ~~ing~~ or effective, but is an all-engrossing concern ^{with} in 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 ^{of equal value} tantamount to inspiring them through the synagogue. *(O a man never sends over 100 people of any age from dept of actual synagogue ed but not one left there in this)*

~~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 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 ^{text} ~~parasha~~ of this morning, how can we consider any custom or practice as sacrosanct or eternally binding. Only the ever-burning light of faith ^{links} ~~links~~ 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 ^{choice} 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.~~

val a venture to say that in terms of the essence of rel. the 2nd of the 10 commandments of O.T. Jew of today
The strength of true religion does not lie in the numbers ~~which~~ espouse a particular method of worship. ^{Quintessence of Judaism should be reality} 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 unimportant relatively trivial task. ^{The whole enclosed by the range of more ritual - or} Indeed to attack any practice or custom, unless it runs expressly counter ^{a united body of Jewish people} 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.) ^{Let us not ask} ~~Ask~~ not what guides a man in his preference for one ritual pattern or another. ^{Let us not} Tell him ~~not~~ 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. ^{in effect (S. L. U. A. H. C.)} 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. ^(to refer to an original metaphor) They are its accompaniments - the holy vestments, the physical paraphernalia of the ^{Tanach} ~~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 ^{ARDUOUS} ~~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 which 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 ~~the real meaning of~~ ^{legitimate role} religion's. 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~~ ^{all are religion is based only} Men and women today need to be told that above and beyond its psychological value ^{Instead of confusing people the more important matter all should remind us that the person who} ~~religion is vitally interested in~~ morality, with right and wrong. Religion's task

is still to chart the ^{old} ~~way~~ ^{p 73} 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. ^{must apply to practical Jewish to-day problem} ~~We need a new Socrates for this new age.~~ This is religious legit-

imate province; let us make it our field of most vital concern.

^{This point of view is what we mean when we call it 'The mission of Israel.'} Early Reform Judaism re-emphasized the idea of Israel's mission. Reform under-

took 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 ^{national} burden could not be so easily shed. They had somehow mis-read the Messianic time-table. Disillusioned, our leaders turned their attention ~~away~~ 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 ^{the basis} ~~the~~ formulation of the specific mandates of Judaism in regard ^{to ourselves} to the outside world. It

gave meaning and substance to what otherwise might be ^{valueless} ~~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. ^{It made of} In so doing, ~~rel. values and positive ideas - Religion true power~~ ^{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~~ ^{must} ~~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 - ~~the~~ 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} ~~bringing~~ ^{T his is the type of work of Jewish practice and need and should be 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 ^{fallative} ~~escape~~. 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 state} ~~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 involves a measure of unpopularity. Religion's true strength lies not in a masterly organization ^{or} ~~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 ^{eyes} ~~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} ~~is eternally binding~~. It falls 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

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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 ~~tabernacle~~ ^{Tenue} and with it even the "night shineth as the day".

AMEN



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 Pharaoh 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 ^{WISE MEN} ~~thought~~ 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 fers 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 those forty years ¹²⁻¹⁴⁸ ~~the~~ ^{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} ~~could~~ only be achieved through service to mankind, through that kind of service which ^{is} ~~stems~~ from adherence to the higher moral law, from that service which ^{is} ~~is~~ based on social gain rather than individual profit. True freedom ^{depends on the} ~~is the result of~~ 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} ~~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 unwailing. 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 ^{wherever they} ~~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 *1848* *1848* 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 - yes, 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 Crowism 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 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. Only the education through hardship and through guidance would make it possible that ^{התורה והמצוות} 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 ^Fcrusade, 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 that gives 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 reorganisation 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 10:20 Ma'ad 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 ~~which~~ ever and again brought to our attention by the moving Viddui prayer which like the theme of a great symphony winds and rewinds itself 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 we have sinned against you in such and such a manner" and ending with the declaration " Verily we have sinned, we have transgressed, we have done perversely"

It is a beautiful prayer- ^{na} One whose meaning I should like to exami ^{na} 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 ~~in~~ 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 of public morals. They asked them the question. How do you know yourselves to be so favored and he whom you are denouncing so damned? 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 and those sins which you are denouncing, unimportant and forgivable. ^u Actually you may be much more in error in the sight of God than he ~~when you~~ ^{For} ~~xxxxxxxxxxxxxxxx~~ Take heed therefore to your own souls. 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^{Ves} privately and intimately before another human being, be he layman or ~~priest~~ priest--~~In that respect we must~~ ^{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. ~~For we never~~ ^{For we never} our sages have ~~taught~~ ^{only} taught ~~that forgiveness~~ is not yours for saying "I am sorry" but ^{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 ~~guilty~~ 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 evils as murder, robbery, or rape. The Viddui is concerned not with ~~evil~~ ^{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 ~~traits~~ ^{character} which can yet be reversed and recreated rather than with sins which have already been perpetrated.

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

The Viddui is then one ~~of religion's~~ ^{of religion} 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 alone gives 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 demonstrable's of our faith -its this worldly realism, its social ethic, its institutional 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 Judaism's 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 words. 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 from God. We are not always receptive and estranged of God. God is not always to be found. ~~XXXXXXXXXXXXXXXXXXXX~~

There should be some change. There is no money, however, filled with love which has not some moment of reticence and coldness. There

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 than 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
nearby villages. A counsel was immediately held. A plan to protect their
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 soul 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 achieved
by sacrificing moral standards destroys life's charm by destroying our self
respect.

What is true in our personal lives is true also of our community. A
nation which protects its liberties from external foes at the cost of limiting
the very liberties it is protecting can win only a Pyrrhic victory. A nation which
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 literature. It
may have worked out a wonderful set of community 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
satisfactory 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 lose 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 onsecurantism and hte most unjust religious and racial bigotry and intolerance.

Because of these questions, all matters religious have become today to some degree/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. T belief in G^d 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
~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ God of our people-
the One eternal power-the God known only through his moral personality-the
can now be fully under-
power beyonf our elves which makes for righteousness-~~xxxxxxxxxxxxxxxxxx~~
atood 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 G^d is absolute-one-All G^d-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 others 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~~^{God} for our homes, our positions, our ambitions realized, for the graciousness of living which ~~God~~^{God} his bounty ~~has~~^{is} let be our lot. We utter our prayers of thanks and we resolve to use our ~~possessions~~^{what we possess} for the benefit of other men and not solely for selfish ends.

This is the principle - the approach - the self-evident meaning of our Festival - But it is a memorial to be used -

There have been New Year's Days since the dawn of man. Most primitive 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 privation 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. ~~He lacked spiritual depth.~~ Religion to the primitive 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 ^{therefore} he confronted the gods with his claims ^{on a brighter future} ~~for a happy fate~~ 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 ^{in their own hands} ~~they were not determined upon~~ ^{though it did not affect man's ultimate responsibility for his own minor decisions} ~~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 Judgement, 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 not all one father, hath not One God created us all' and with the acknowledgement of the essential goodness and dignity which is in every man created as we all are equally in the image of God. ~~We need, it seems to me, not better set of directions with which to face what lies ahead.~~ *This is a quite sufficient.* 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 bids us face up to the responsibilities of the present and future to take to heart a few lines spoken some 27 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 the 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 all life's frustration.

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

or else breaking down into tears as do children when they can not ~~do~~^{have} every thing that they ~~are~~ 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 partly obscured by today's grey mists ~~and~~^{It} cautions us to plan during today's 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 words ~~bewildered~~^{be-wild} and 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 lose their way and wander aimlessly in this trackless and uncharted desert fastness. So the Bible tells us ~~God~~ caused a pillar of cloud by day and a pillar of fire by night to go before the caravans of Israel pointing out the way that they should follow. We no longer have the benefit of these 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 land of tomorrow.

We must beware, however, that we do not mistake God for an inferior mask ~~and~~ing 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 ~~another~~^{all} of gods who protect one nation against all others- of gods who shower their love and salvation 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 ~~come~~^{begin} 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 God has to some among us become a symbol not of eternal verities but of the rightness of particular domestic and foreign policies which we ~~have quite pragmatically~~ ^{hyper-adopted them} 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 is 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 man 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 did not seek to popularize God ~~xxxxxxxxxxxx~~ a morality of convenience. He spoke with the insistence of command. Thou shalt. Thou shalt not. A less than exalted sense of moral obligation; yes, and a less than emphatic 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 involved 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 than 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 ~~xxxxxxxxxxxx~~.

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

~~man and man~~
~~none end~~ everman can pursue his rightful destiny unafraid. Hopefulness and confidence are essential ingredients of faith in Israel's Gdd.

It is good that this is so for men need hope in order to live effectively. Psychologists 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.

legend
Jewish ~~folklore~~ illustrates this elemental truth with a beautiful folk tale.

~~It~~ 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 heads of the flocks of doves for which the park was particularly famous. 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 himself on facing facts ~~in a very direct~~ quickly answered. 'Oh it will be I. I have had a bad heart since I was a youngster, 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 on 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 not psychologically prepared to face life. One of peculiar features of our modern ~~life~~ ^{civilized} 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 have 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-~~that our people~~ ^{our people} whose march through time has been characterized by ~~XXXXXXXXXXXX~~ 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 turn 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 my
In so doing you will find fulfillment and happiness

Lehshah tovah unetukah-

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

men.



are
freedom and human liberty-these ~~xxxx~~ the thoughtsuppermost
our
in ~~the~~ minds during this festival season. For our Passover holiday
commemorates ~~the~~ deliverance ^{- Deliverance} from the Egyptian House of Bondage and
from the taskmasters of the Pharoah^h. These days are
~~have~~ during which
the ~~days~~ ~~xxxxxx~~ we relive the experiences of our fathers as they
gropingly, hesitatingly worked for freedom, ^{hoped, prayed for freedom, and} ~~their hopes and dreams, culmin-~~
~~ating finally~~ in that exhilarating moment when ~~they~~ drank deeply the
heady ^{it} wine of freedom.

As we re experienced their trials, we appreciated a little more
clearly than usually just how fortunate we are to have been granted liberty
^{To the War we had been granted freedom as a common place. We had a right}
as our birth-right. Some ~~of~~ the brilliancy and luster, the magnificence
of this most precious of ideals ^{one} ~~was~~ regained. ~~we~~ we understood ^{clearly}
^{in retrospect it means to be without it. We are}
that it was for us to guard this rich treasure well. Our duty never to
take these rights for granted or dispose of them carelessly and unthinkingly
we understood why the wise men of each generation have counselled ^{against} ~~never~~
~~allowing~~
to ~~allow~~ fear or hysteria to stampede ^{us} into misusing or thinking
ill of these rights. ^{But} fundamental doctrines of free speech and ~~assembly~~
must never be abrogated whatever the apparent provocation. ^{For} All too quickly
we may find that we have sold our birthright for the proverbial mess of
potage and find ourselves without the ennobling rights of free men-^{spirit-}
ually peniless.

Yet, ~~freedom and liberty are so much a part of the air we breathe~~
that I doubt that we ~~will~~ long continue blindly to take such poor care
of our rich treasure. ~~Some sane voices are always raised~~
~~xxxxxxxxxxxxxxxxxxxxxxxx~~ even during the
~~worst~~
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
triumph.

^{opposite}
We are then free men, though we sometimes ill use that privilege. Or
are we? ~~xxxxxxxxxxxxxxxxxxxxxxxx~~

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 ^{what} ~~the virtues~~ 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. Society does 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, ^{society needs} ~~much of~~ ^{in order} ~~conventions~~ ^{to function properly, they} ~~for good~~. It provides the cushioning, the springs which permits society ^{develop} to ~~develop~~ and move smoothly. Without too much friction. But when others try to impose their standard of values on you. When they say that this is desirable and this not. This acceptable and this not. Then beware. Do not sacrifice your personal dignity and ^{divinity} ~~humanity~~, 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 than 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 ^{leading nowhere - leading toward a pre-arranged} ~~we should never have entered~~. Oh, we delude ourselves

our strength. Mansions, skyscrapers, industrial empires, dreams of fame and fortune and adventure. We become slaves to success. "e take on the slave psychology. Only the fittest will survive. I for myself, guard thyself. We lose 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 cheap at half the price- How long can we go on paying the price of broken bodies, and disordered minds and megalomaniac personalities which this slavery has reduced us to.

success

Is ~~success~~ the only ideal to which we are slaves? The only false standard which ruins our lives. What about the feeling that since the Jones's must have it so must I. What about our selfishness and snobbery. The selfishness which makes us accumulate a lot of articles we neither want or need, because we must keep up with the others. The snobbery which makes us look up at those who have more objects than 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 workaholic make us happy. Is it not real. As dangerous to mental and physical health as the taskmaster's whip. Perhaps more so for it works insidiously, in the recesses of the mind, gnawing away, preventing mental balance, preventing happiness. 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 be happy though poor- or rich, These are relatively unimportant

what of other slaveries? The slavery which comes from being overly contented. 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 crosseing of the Red Sea did not win for the ew freedpm this was won at the foot of Sinai, during the wanderings of fourty years, during the centruées during which the land was bein conquered and most important of all during the eternall struggle to reaâize the dictates and demands and obligations which living as free men demands and wich 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 beings 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 desirable- and not wasting his energies and sapping his strength chasing the rainbow labelled ^{by them} 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 ^{slavery} 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 shortsightedness} 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 ^{behind} within the strong walls of ^{self protection} material wealth and position- which discourages our adventuring pioneering spirit-which because of our preoccupation on the preservation of 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} ~~create~~ and co-more. It leads to short-sighted material goals- reaction- rather than progress. To counter

its influence we must 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 and equality of opportunity to all the world has not yet been even successfully begun. It is the conservatism, the reaction which we can not transcend once we come to feel that our rights and privileges will be jeopardized if we were to continue pioneering the paths of progress, if we ~~are~~^{were} to make social experiments aimed at the common weal. The thought that we can not endanger our material comforts 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 ~~mainly~~ 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 doubly precious to us, for we were slaves once to the Pharaoh's, and reliving again as we due the moment of exhilaration, 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 ~~fail to realize how~~ ~~nothing~~ 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 abrogate 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 periods of with the hunting pass- Free speech is too much a part of the very air we breathe for Americans long to tolerate thought control. Nevertheless, their ~~xxxxxxxxxxxxxxxx~~

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 than 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 service to God. It is one of the methods by which we try to translate ~~religion~~^{red's} lofty mandates into the every day ~~pattern~~^{IF YOU WOULD} of our lives. ~~improve your-~~
self, 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 to protect its inner self-the ego- from even the suspicion of weakness.

Now 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 involve 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 myself long before this from a meaningless circle of social duties and have devoted my free time to more worthwhile causes- I might have- but the price ~~xxxx~~ 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~~^{do that work for us}. The Viddui can help us in that ~~it~~.

IT MAKES CLEAR ~~shows us~~ that it is not we alone who have been weak. That there is nothing in such acknowledgement which should cause us any shame. Only the simple person ~~would demand of us~~^{THINKS} that we ~~completely~~^{not} 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 ~~occasions~~ occasions for selfless service. Error lies not in having been weak or foolish but in never questioning our ways and ~~deducing some new understanding~~^{REMAINING UNMOVING}

~~standing of life from our experiences~~^{IN OUR ERROR}. We grow not despite our weaknesses

but because of them. ~~Because we have the strength to recognize weakness and~~^{when we have sufficient strength to recognize}

~~whereas we have been weak and do something about it~~^{overcome 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 ~~enmeshed~~ in thoughtless folly and bad habits that he may

not be able to recognize these in time for what they are and extricate himself. 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~~^{also} emphasize the folly of any such sense of shame. Look about you in the congregation--you will find many here whom you have always looked up 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 than perfect. Admitting with you "verily we have sinned we have done perversely,

~~HONEST SELF ANALYSIS IS THEN THE DISCIPLINE OF MORAL GROWTH. MORE SPECIFICALLY~~ ~~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~~ ~~Let us search out in this respect a few general lines. Let us search for~~ ~~IN THE ACTUAL WORDING OF THE VIADU~~

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

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. ~~On important as well as trivial issues.~~ ^{Devil and self devil - on important matters and trivial ones,}

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 hypercriticism 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 of~~

~~And it is not to be denied that we have been guilty of many of these and we can truthfully say to each of the declarations~~

~~which our repeated in the ritual this night "yea, verily we have sinned, we have transgressed, we have done perversely."~~

~~While we are being so honest with ourselves, we should keep one other thought in mind. We must remember to judge ourselves by God's standards and not by man's.~~

^{Simply this}
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 competent~~. 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 ~~to night~~ we must evaluate not only what we have done, but what motivated these actions. Judaism calls this the principal of ~~the~~ ^{the} intention. It is simply the thought that in religion and in morals the intantion ~~is even more~~ important ^{as} the deed itself. For it is the way of the world that there are many who would do much, but can not and 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 and educational institutions. Men who in this respect did a great deal for the country

For They want

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due to a w

and administrative

PUBLIC INDIFFERENCE

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 which to promote his self interest-
^{this in a "LAND WHERE} ~~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 further our particular class in-
terests-be they labor or farm or business- and gave little thought
^{TOWARDS MAKING} ~~to make~~ these groups responsible to the general ^{wellfare} ~~public~~. Forgetting
that it is a fundamental postulate of every system of ethics that
every right we enjoy demands that we accept along with it certain
responsibilities and obligations as to its use ~~and good judgement~~
~~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 end of government is to fulfill its responsibilities to the people. The end of a~~
~~Governments becomes one large grab bag with the unscrupulous differing~~
~~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 ^{develop RESPONSIBLE} ~~accept some~~ restraints to their demands for self interests -
~~restraints 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 privilege
will corruption subside. Only when we substitute for the pernicious
doctrine of ~~respectability~~ that one may do anything which is not in
direct contravention with the law--the belief that one ^{should} do
^{IN THOSE AREAS NOT COVERED BY THE LAW} ~~more than the law~~ ^{some even} ~~assume fully the mandates of service--will this~~
state of affairs change.

Confession and atonement these are the basic ideas of our Yom Kippur service. Perhaps no prayer brings these thoughts so sharply into focus than the moving Viddui ~~prayer~~. You know this prayer well--it is that catalogue of human failings which winds and rewinds itself into each service ~~beginning~~ ^{beginning} ~~with~~ 'For the sins which we have sinned against ~~you~~ 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~~ ^{is} ~~recorded~~ in the plural.

אנו חוטאים For the sins which we have sinned against you. 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} ~~and we have~~ ^{all of them} shown lapses in ~~all of them~~ ^{since this catalogue does not} ~~with~~ ^{sin} but with weakness, not with error but with character--with prudence, and thoughtfulness and selfishness and ~~Tact~~--with areas in which none of us is wholly perfect.

The Viddui tells us then that this ~~whole~~ day of repentance and atonement is designed for us and not someone else.-- we are not beyond and above its effectiveness. *Religion is not for ourselves 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~~ ^{is} to say what errors and what failings are

~~the~~ most reprehensible. The viddui lists all failings without any attempt at evaluating ^{be selfish} them. It does not say it is worse to steal than to ~~lie~~ and that therefore 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 men when only God has the right to 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 churches and other faiths, ^{is wholly private} ~~we are not asked~~
~~to open ourselves~~ ^{not only to our own souls} to any other being--be he layman or priest--only to ourselves
and to God. ^{this} is one of Judaism's fundamental ^{affirmation} ~~assertions~~ 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 prompting and without
compulsion the disciplines of mature living.

^{it is the -}
There is even another corollary to this thought, that if you have been weak and
erred no man and no church can relieve you of this responsibility. ^{which he happened to have}
Confession and atonement ^{are concerned not so much with coming before God at last and with}
~~look ahead and seek moral growth and not behind to see~~
~~a clean slate, but being nice to God from the point on with renewed~~
~~if the slate of a man's life can not be wiped clean. It says that we are not~~
~~determined and resolved~~ ^{you}
primarily concerned with relieving ~~your~~ conscience--that is the ~~worshipper's~~ ^{human demand that my own}
~~but with~~ ^{your personal growth and spiritual} growth and that growth demands ~~the~~ ^{uncertainty,} midnight wrestlings ^{and mental}
unease ~~and~~ the realization that you can not lapse from ~~the right~~ again and again
in the hope that
~~xxxxxxxxxxxx~~ that if you recite a few formulae all will yet be well, ~~with~~

The Viddui aims to do more than relieve the conscience and cleanse ~~us~~ of the
poison of self torment--however, ^{at times it is the religion} ~~desireable that may seem to be, it aims not at~~
~~discipline and growth of character.~~ ^{at times it is the religion}
peace of mind but to help man make of himself a better person--which is after all
~~task of honest self analysis and a better understanding of our~~
religion's primary concern. Its technique is that of self analysis and honest self
~~appraisal in light of religious requirements.~~ ^{tested on our hearts and our struggles - coupled with determination}
Its technique is that of self analysis
~~and resolution~~
and resolution--understanding oneself and the finding of ways to put this new knowledge
to use, It is the development of better living habits. ^{it is through the use}
active. ^{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 everybody. 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 ~~xx~~ 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 aware of God is that there is too little silence and quiet in our lives. We ~~live and~~ are ~~on~~ about our every waking hour. We leave ourselves no leisure for reflecting on what we have seen. Life is a series of kaleidoscopic experiences which we have no ~~leisure~~ ^{opportunities} 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 private worries that you are unaware of the signs being. You will not sense the beauty of love, or the meaning of life unless you

