



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.

Reel
66

Box
21

Folder
1353

Untitled sermons, 1950-1960.

A new year, my friends, spells new hope and new expectancy. ~~As we usher in the coming year, we naturally draw to mind the plans we would see realized, the dreams we would see come true.~~ Usually, a boyant optimism and an enthusiastic hopefulness accompany the ~~calls~~^{calls} of "Ring out the old and ring in the new." Generally it is with eager anticipation that we await ~~the blessings and the promise of~~ the coming year. Strangely, however, this year ~~all such confidence has~~^{MUCH OF SUCH A FAITH IN THE FUTURE SEEMS TO HAVE} deserted us. The danger of increased world tension and ~~uneasiness~~ looks so large and so vitally affects our personal plans that we are on edge and uneasy, altogether unsure of whether or not the new year will be one of blessing. ~~The threat of war clouds our every thought of the new year. We almost wish that time might be indefinitely suspended and tomorrow never come.~~ ~~We all have fears as to what it may bring.~~^{ARE ALL APPREHENSIVE OF TOMORROW}

We face the coming year, then, lacking a sure confidence that it will be a "shono tovo" - a good year. ~~In short, we are afraid of what the future may bring.~~
 Yet, ~~it~~^{OUR APPREHENSIVENESS} is more than ~~fear~~^{JUST}. Our uneasiness is ~~combined also~~^{is} with a sense of futility, born of not knowing what positive steps can be taken to avert an impending world-wide catastrophe. We are dismayed by the forces arraigned against us, and despair of ever exerting any control over them, of ever being able to bring peace back into the world. Certainly ~~above all else today~~, we do not want war. We would go far and sacrifice a great deal to avert it, but it seems that we just ~~don't know how, that we lack the force and the ability to bring about a world at peace.~~^{ABOUT A WORLD AT PEACE}
 Actually, this psychology of despair is a product of a lack of faith on our parts. Judaism holds, as this Rosh Hashanah service so beautifully reminds us, that there is a divine plan for the world and that man plays the important role in this plan. No man-made catastrophe is inevitable. Out of seeming chaos, courage and vision and consecration can yet fashion the pillars of ~~the~~^a world at peace. Man holds the key. He can be the builder, the creator, the architect of a better world; that is, if he has the moral courage and the necessary understanding.

So Rosh Hashanah reminds us that just as man precipitated ^{later} ~~the~~ tension and the insecurity abroad ~~in the world today~~, so, too, he can ^{be an architect} ~~bring into being a world~~ of peace. There is then hope. ~~All is not lost~~. But like any ^{craftsman to build well} ~~builder~~, we need a plan - some guide, some understanding of the forces which surge ~~and~~ about us. The Psalmist of old understood this basic need for knowledge and for understanding when he wrote, ^{אדם אחד יום אחד} ^{אדם אחד יום אחד} . "Teach us to number our days that we gain for ourselves a heart of wisdom. Help us to distill knowledge out of the past. Aid us to gain an appreciation of the world about us, so that having arrived at some understanding of life's basic dimensions, we may be able to take thoughtful decisions, decisions which will guide us safely towards our envisioned goal of peace, peace on earth.

It is hard to remember a time when people were more sorely troubled and hesitant and confused than today, when they were more desperately in need of some understanding of the events which surround them. Surely, no one wants war. Two world wars were sufficient to teach our generation its terrible cost and futility for if there is any lesson we should have learned by now, it is that no one profits from a war, no side really wins. No one wants war, but neither have we evolved a formula which will insure peace. ~~Herein lies our dilemma~~. This is the basis of our confusion. It is for a solution of this most important of problems that we search today. / Perhaps we would have been more correct if we had said not that we do not have the formula for peace, but that we seem unwilling to ^{make} ~~evolve~~ the ~~sacrifice and~~ determined effort that a sincere attempt to secure peace requires. We would achieve a peace-filled world the easy, effortless way - the way of compromise ^{and indecision} ~~and indecision~~ and expediency. Yet, having followed this path the last few years, we found only frustration. Each move we ^{took} ~~made~~ seems to bring us closer to that very disaster we fear. ^{it is high time that we take stock of our program for peace} In a sense we have been gambling, gambling that peace can be secured through the unpeaceful means of force and coercion. It is strange and a bit pathetic how despairingly quickly our world forgot its pledge at Dumbarton

Goals of six years ago "to develop friendly relations among nations and to take other appropriate measures to strengthen universal peace." This was to be the ^{active principle} ~~guiding model~~ of all foreign policy during ^{the postwar} ~~this~~ period. This resolve should, moreover, have been indelibly seared upon the tablets of mankind's ~~collective~~ conscience by the most terrible holocaust of recorded time, but somehow as soon as wounds had been salved and bound, and the routine of life had been reestablished, the world again ~~almost~~ ^{sightedly} adopted the techniques of power ^{politics} ~~policy~~. Ours became again a world divided, not united. ~~Indisputably~~ Again foreign policy became merely a test of strength pitted against strength. Again the implementation of ~~this~~ policy ^{became} ~~became~~ an armaments race which could only end, as all such struggles must ^{END} ~~in~~ one way - war. It did not take long for national self-interest and doctrinaire highhandedness and ~~more~~ political ineptness to destroy any possibility of realizing our vision of one unified world. Oh, right after the war there was much discussion and planning for world ^{GOVERNMENT} ~~re-organization~~, but in the final analysis the nations of the world did not have their hearts in it. ~~Sovereignty with its prerogatives, still held sway.~~

And so, instead of doing all in its power to strengthen and buttress the United Nations, that agency which was created to insure world peace, ^{ALREADY IN} ~~already in~~ 1947 when we felt that this United Nations was not sufficiently protecting our particular ^{Eastern} ~~and peculiar~~ interests in the Mediterranean, we proclaimed unilaterally the Truman Doctrine. Russia, unwilling or unable to sit idly by and suffer such a political defeat, then ^{desperately} ~~herself went without~~ the United Nations and brought the Balkan states under her control. And so it went - move and counter-move - the Marshall Plan, the Berlin Blockade, the Iranese border dispute, the stripping of East German industry, and finally, Korea, until the United Nations was left a ^{MERE SOUNDING BOARD STRIPPED} ~~hollow, empty, uninfluential~~ shell, ^{ORIGINALLY DESIGNED TO IT ALMOST FROM ITS INCEPTION} ~~the insubstantial relic of a glorious dream, with~~ the United Nations lacked the goodwill of ^{THE} ~~any~~ great powers, all of whom ^{from the first} ~~had~~ evidenced their unwillingness to abide by its decisions when these ran counter to their national desires. It served fully the interests of neither party, so each vent ^{outside} ~~without~~ its structure and created

its own ^{POWER} ~~was~~ alignment. It did not take Russia long to reorganize its Cominform, while ^{COUNTER P Y} ~~we also were not far behind as we organized~~ the conferences of Atlantic Pact nations. ^{INC} ~~In fact, it seems such a ^{SO MANY OF THE UN BECOME} ~~surprise~~ that ~~even Americans~~, led by ex-President Hoover, suggested that the United States should withdraw from this last place of meeting between East and West ~~IT NO LONGER COULD SERVE ANY PURPOSE~~ ^{POWER}~~

Who must bear the responsibility for this breakdown I would not venture to say. Even if we can convince ourselves that the Politburo is completely at fault, and certainly the patent immorality, the reprehensible conduct of the Soviet Union, has not contributed in any measure to world peace. ~~Nevertheless~~, this must seem small consolation to those men fighting and dying today because of the breakdown of these relations. Though Russia ^{now} embarked on an immoral policy of imperialistic expansion, this ought not to alter the fact that no one can win the war, even the cold war, but death ~~and its horrible companions~~, ~~starvation~~ and terror and economic dislocation; nor should Russia's policy ^{in all this} stampede us into ^{DISCARDING ANY POLICY} ~~a loss of the techniques~~ ^{ON ANY AGENCY WHICH MAY SOMEDAY BRING ABOUT A REAPPROACHMENT BETWEEN} ~~and the values of democracy which we so prize and by which alone we can live.~~ ^{EAST AND WEST}

To secure peace we must not close any avenue, which may in time contribute toward international understanding and good will, and we must be willing to explore all new proposals for compromise and cooperation. No door must be locked. No opportunity, no matter how ~~remote~~ ^{THE UNITY} apparently remote, must be discontinued. ^{OF THE UN AND AS REPRESENTING ALL NATIONS} ~~It would be folly to walk out of the United Nations now, to break forever the last remaining~~ ~~must be preserved for as soon as it represents only part of~~ ~~band between East and West, for once we base our policy on other than peaceful solu-~~ ~~THE WORLD ITS USEFULNESS IS NONE~~ ~~tions, I repeat - only war can result.~~

→ This must be our policy, whatever the provocation of the Soviets ~~its~~ ^{I believe} ~~cost is small - a few hours spent in discussion while its promise could be a glorious one.~~ ^{POLICY} ~~Together with this, there are other ^{ADDITIONAL} ~~which we must take to pre-~~~~ ^{serve peace.} There are those who preach today the gospel of what is called a preventive war. These men would secure peace, ~~they claim~~, by disposing now of the

AND WHO SEEMS TO THREATEN THE PEACE OF THE WORLD
 enemies who block America's foreign policy. In my humble judgment there is no more
 and
 pernicious or false ~~message~~ ^{DOCTRINE} possible ~~than~~ those who hold this view must be voted
 down and overruled. ~~Not only~~ ^{For me} could ~~we~~ never fully ~~destroy~~ ^{ANY MORE THAN THE SOVIET UNION CAN EVER DESTROY} the Soviet Union. ~~We would~~ ^{US}
 only have embroiled ourselves in a ceaseless, ~~unending~~ ^{USELESS} conflict which would sap our
 economic ^{PHYSICAL} ~~moral~~ strength, ~~but~~ ^{AND WOULD} never bring us victory, ~~so~~ ^{WE} we would be plunging reck-
 lessly into that bottomless pit which we are seeking so hard to avoid.

War, my friends, contains no cure. It can only intensify and aggravate the
 unrest and the want and the misunderstanding ~~and the misery~~ which make for inter-
 national ^{TENSION} ~~unhappiness~~. War is costly and destructive and sapping of physical and
 moral strength. It can bring death and destruction, unhappiness, ^{and} misery, ~~frustra-~~
~~tion~~, but never and by no stretch of the imagination, peace or prosperity. More-
 over, there is that in the preventive war which is un-American by its very ^{moral} ~~nature~~
~~bankruptcy~~. Hitler, you will recall, often promised a thousand years of peace once
 the world had accepted the domination of the Third Reich. Stalin today still
 preaches the golden era of peace which will be achieved once all the enemies of
 the proletariat have been ^{disposed of} ~~disposed of~~. Those who preach such a preventive war,
 then, must admit to strange bedfellows. The companionship of all those ^{who} ~~are~~ seeking
 peace by force, of those who would substitute the rule of conformity for a world in
 which men of all faiths can live side by side in tolerant understanding. We cannot
 place ourselves in the position, as have the dictators of all times, of being the
 moral preceptors of the world, of deciding as arbitrarily as Stalin or Hitler ever
 did, that our ideals and our wishes are right, and therefore, ^{MUST BE ACCEPTED BY OR IMPOSED ON ALL} ~~that~~. Each nation
 has its own pattern of living and its own national ^{character} ~~character~~. These must be respected
 as long as they do not infringe upon the rights of others.

Peace lies in a positive program ^{of} ~~the~~ social and economic benefits to all
 nations, in a toleration of differences, in the slow growth of understanding ~~which~~
 between peoples, but not in an ~~artificial~~ ^{The} peace dictated by ~~our~~ ^{OF ANY SINGLE NATION} military strength, ~~a~~
~~peace which could not help but be unsatisfactory to a cat of the nations of the globe.~~

There are other policies of expediency which we must avoid if we would secure peace. The century-long struggle of civilized man to secure a world at peace is instructive in that it shows that none of these programs of expediency can cure the ill which creates war, and that to adopt them in the end serves only to weaken the moral fiber of a country. They themselves, ~~are they not,~~ ^{are they not,} are an eloquent ~~testimony,~~ ^{to} a confession of the unwillingness to sacrifice the last full measure of selfless devotion. Our policies ~~of actively interfering in the internal affairs of other countries when it suits our purposes,~~ ^{WHATEVER THEIR POLITICAL BELIEFS IF} of buying allies ~~wherever these may be bribed,~~ ^{REWARDS OF THEIR TYPE OF GOVERNMENT} of underwriting other nations' economies ^{in the hope that they will in some measure} balance the scale of world power in our favor, may be realistic ~~and important~~ in the narrowest sense of that word, but they represent an all-too-eager willingness to turn our back upon ~~all methods of parliamentary peaceful solution,~~ upon all long-range, moral, ^{well} considered programs for world peace in favor of the desperate arbitrament of force, terror and annihilation. Moreover, the adoption of such policies by our government has bred a feeling of uncertainty and hesitancy among our people

HOW CAN YOU DECLARE WAR AGAINST TOTALITARIANISM WHEN SOME OF THE WORLD'S MOST INTENSIVE here at home. To gird yourself, to be strong and well-prepared is a sensible and ~~very~~ ^{the ARABIAN ARMY BEING THE} right thing to do, but this must always be done in the service of right, never as a ~~matter of compromise,~~ ^{matter of compromise,} at the price of cherished ideals.

This country has ever been strong because it went to war clad not only in the heavy, protective armor produced in its factories, ^{but} ~~because it went~~ ^{ARMED} ~~protected~~ also by that moral courage and ~~moral~~ determination which can be felt only while marching in an army in the right. ^{above and} ~~We often sense~~ that there was a moral imperative and a moral drive present during the last war which is lacking today. We are not a nation united in a great crusade, but a nation united despite itself, because it has no other alternative. Most revealing in this connection is the low ~~but~~ ^{THE KOREAN VENTURE} morale ^{AND LACK OF ENTHUSIASM} ~~of our troops~~ which one press correspondent tried to explain away about a month ago by saying that ^{THE AMERICAN PEOPLE} ~~they~~ had not been brought to feel that this is - and I quote - "an American war", a war of peace-loving, liberty-loving citizens against the forces of

evil that periodically stalk over the face of the globe. A country such as ours cannot afford to substitute expediency for moral rightness. Citizen soldiers die begrudgingly when they feel that it is merely because we gambled our future on an armaments race or on a particular program of containment and lost, but they find immense reservoirs of courage, daring and bravery when they believe themselves to be crusading or protecting all those ideals they most cherish.

This thought has been well expressed by one of the keenest analysts of today, Mr. Max Lerner, who wrote: "You cannot brush aside the struggle for democracy on the plea of a national security emergency, for it is not the armed forces which protect our democracy. It is the moral strength of democracy which alone can give any meaning to our efforts at military security."

And Mr. John Foster Dulles, the Republican adviser to Mr. Truman on foreign affairs, echoed also these sentiments when he wrote: "The peoples of the world have long looked on the United States as a peace-loving nation. Because of that, we have had good will everywhere and when war came, we were able to organize great alliances and marshal most of the manpower resources of the world against those deemed to be militaristic. Our moral authority in time overcame military disadvantages. Let us not trade that moral birthright for a mess of pottage. As a result of excessive zeal to give the military whatever they suggest, we have let it appear that we have gone militaristic. The Soviet Union, which has perhaps the greatest military force in the world, whose leaders preach the necessity of violence, appears strangely as an advocate of peace. Indeed, history suggests that only those who are willing to take some chances for peace have a good chance of winning total war."

~~Indeed, if we look at history, do we not find that it is the dictatorships of the world who adopt most readily the policies of expediency and are most realistically prepared? They have the initial advantage for they have initiative. They fight when they are ready. Yet these empires ^{soon} crash and are defeated while peoples conscious of the right, can Phoenix like arise even from the ashes. If a do-or-die~~

but. HAS EXPERIENCED UNCERTAINTY AND CHANGED ITS MIND
all programs for peace have not been exploited. Strength and right go hand in hand.

with more authority, more competence, and by insuring it of ^{adequate} ~~competent~~ leadership.

We should not embark on any ~~foreign~~ policy which by-passes its agencies and undermines authority, and we should ^{take part} ~~partake~~ in all international projects aimed at creating better understanding among nations. We should, moreover, seek a basis for cooperation with the Soviet Union, not because we are weak and must seek compromises, but in the spirit of moral and physical strength, following a firm and a well-considered policy, aiming at assuring all peoples the right to be ruled as they see fit, the right to live in a world at peace.

We might well take as our motto the exhortation of Joshua to the troops of the Israelites just before they entered the Promised Land.

the Israelites just before they entered the Promised Land.

"Only, be strong and be of good courage, and keep and do all the commandments of the Law which Moses, my servant commanded you. Do not depart from the Law to the right hand or to the left that through it, by ^{so that} abiding by its ^{Teachings} ~~principles~~ you may ^{be} successful ^{be} used."

For we will be strongest and have the greatest chance for success in measure as we are in the right. We must scrupulously follow the moral path ~~for we will~~
~~find that the bonds tied by good faith are stronger than those bandages which are~~
~~soiled with money.~~ We must seek every opportunity for rapprochement, though never at the price of ideals; otherwise, we will have, I am afraid, a country unsure of itself if, God forbid, it be led into war. Otherwise, we will have ^{suggested} ~~violated~~ the

birthright which our forefathers made ours.

Spiritual leadership may be a crown of thorns; yet this is what the
"the understanding heart" challenges us to create today.

Sundg School
YK Service / Children
Men. Ser. Names
Tri. Services

→ bank m. Epitui
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In 1875 the world was sure that progress was 'inevitable'. Science was the long awaited Messiah heralding the dawn of a new and better day. Mendel, Lister, Darwin, Pasteur, Koch, were all at work~~ing~~ pouring discovery and ^{INVENTION} ~~change~~ out of the doors of the laboratory. France was recovering rapidly from its defeat by Germany. England was expanding her empire under the watchful eye of Disraeli. Trade and commerce, production and wealth reached new heights. The world was rich, prosperous, contented, hopeful of achieving quickly that utopia which the goddess progress was dangling enticingly before men's eyes. The forward march of science and of the standard of living was so rapid that man had no leisure to doubt that all this could but lead to the best of all possible worlds.

In 1875 there took place in the vestry room of the Mound Street Temple, here in Cincinnati, an event which symbolized the confident spirit of this new age and yet comprehended its weaknesses. For here seventy-five years ago the Hebrew Union College was founded. Dedicated to the belief that this brave new world would need citizens and leaders who understood how to keep man's moral knowledge abreast of his growing control over nature. Dedicated to the conviction that it was not sufficient to reveal and master nature's untold treasures but that these must be combined with an increased appreciation of the time honored spiritual truths of our faith, that man's ingenuity and resourcefulness might not some day turn and become to his hurt. The task to which Isaac Mayer Wise dedicated the Hebrew Union College went much deeper than the discarding of a few outdated and outmoded ceremonies. The new American Israel was to help clear in the wilderness of human endeavor the way of the Lord, to make plain in the desert of human ambition a highway for our God. Israel, God's perennial servant, was to lead mankind to a fuller understanding of the uses to which God's gracious bounty was to be put. Israel's was the task envisaged long ago by the prophet Jeremiah to "seek the old way which is the good way and to learn to walk therein, for only thus shall mankind

find rest for its soul".

"When one honors an institution, it is not its size, or location, or beauty of physical plant which one values, but the nobility of the vision and the ideals which it has served. For the one is but the work of skilled craftsmen, while the other is built on the devotion of dedicated souls, searching and seeking, striving to understand and emulate the divine. So to-day we pause to honor that doctrine of Israel's mission which was basic to early reform. The task reform undertook to teach mankind how to ~~combine~~ ^{time-honored} prophetic ideals with man's newly won scientific knowledge. And though the events of the last half century belie the excessive optimism in which these men approached this task; nevertheless, it represented and does represent a formulation of the specific mandates of Judaism in regards to the outside world. It gave substance to what might be otherwise ~~be~~ meaningless ceremonials and biblical utterances. It spoke to men of the urgent problems of life and challenged men to undertake to solve these in the spirit of consecration and self sacrifice. In so doing reform vindicated the role of religion in the modern world; in a world which is no longer satisfied with mere religiosity, sincere though it be ^{it is} ~~it is~~ ^{benefit} bears no positive social ~~benefit~~. Man wants a faith which can guide and lead in the formulation of the blueprints for a more peaceful and happier world; and we pay honor to the early reformers who had the foresight to appreciate how Israel's majestic faith could satisfy this need and who knew how to make Israel and mankind aware of the specific implications in terms of personal commitments which a Jewish God concept entails-- basic attitudes towards the rights and duties of man, towards the dignity of labor, and towards the role of the state. Those social mandates which are rooted in and derived from the eternal light of faith. Only such a faith is sufficient in a turbulent and chaotic world. Only such a faith is meaningful. Only to such a faith can we dedicate ourselves.

As we pause after seventy-five years to appreciate the Hebrew Union College, we begin to understand more completely the role it had played on the American Jewish scene. It was the avant-garde, the pioneer organization, which guided all Jewry towards the formulation of those practices and customs which would best nourish the plant of Israel's religious values in the soil of this new land. It was the first Jewish seminary. Its graduates were the first rabbis trained on American soil and so best equipped to fashion an organic Jewish community in the spirit of American freedom. They built and built well. The rest of Jewry has profited by their example, for, in truth, they set the pattern all American Jewry has and is following.

Wise and the early reformers emphasized the human and the universal, the rational and progressive, all that was (in Dr. Wise's own words) "in perfect harmony with modern science, criticism, and philosophy, in full sympathy with universal liberty, equality, justice, and charity." Such was the spirit of their age. It over emphasized man's own powers. It trusted too confidently in man's skill and ability. But though these men may have misread the Messianic time-table, they remained steeped in, true to, Judaism's eternally valid truths and traditions. They kept Judaism from becoming mere humanism. They kept Jews from assimilation. They re-emphasized old values. They performed the difficult task of combining the faith and vision of the prophets, the personal lyric nature of the psalmist, the piety and dedication of the mystic and hasid, the wisdom and learning of the sages and teachers--into a religion which had meaning for the modern Jew. A religion which could guide and inspire and enoble, which would be most vital for its day and age.

These men found their opportunity for making real these changes, in the adaptive process Judaism had to undergo as it changed from the rigid ghetto discipline to the freer condition of American life. Wise and his followers understood full well that this process ^{involved more} ~~had much deeper~~ ~~roots~~ than the mere casting away of all that was outmoded and unservicable. Visions and

ideals had to be reemphasized and repolished. That which was basic to the mainstream of Jewish religious development had to be brought again to the surface and made meaningful. H. S. was a task of building and re-creating as well as of discarding. Scholarship, learning, prayerful meditation those ideals to which the college was dedicated, ~~XX~~ were to be the means by which the depths of the Jewish spirit would be made meaningful to the modern man. This was the positive the basic element of ~~early~~ reform. Wise himself counseled" long enough has reform been negative, saying what we do not believe, what should be abolished, changed, improved... The community is tired of that everlasting spirit of negation. We need now positive teachings; what we do believe, what we do consider essential." Such was the rock which was the foundation stone of the Hebrew Union College. To appreciate the grandeur of Judaism's message, to help make this message meaningful and vital ⁱⁿ ~~to~~ the lives of every-day men and women. ~~XXXXXX~~ Far from being merely interested in making assimilation into American life as easy as possible, The graduates of the Hebrew Union College strove to evolve a healthy Jewish religious community which could take its rightful place ^{AMONG OTHER RELIGIOUS GROUPS} ~~in the American~~ democratic pattern. A religion which would serve to give its worshippers a maximum of personal satisfaction by leading them into useful and ^{PURPOSEFUL} ~~meaningful~~ lives dedicated to the great human goals of peace, justice and brotherhood.

We hope and pray that as the college grows from strength to strength it will continue to emphasize these positive Jewish and human values. That it will continue to be the progressive far-sighted dedicated institution which its founders envisaged and which it has remained up to this day. We wish ~~for~~ FOR IT GOD'S BLESSING ON THIS THE OCCASION ^{Ann} OF ITS 75th ANNIVERSARY.

Basic to any conception of democracy must be some affirmation of the rights of the individual, some assurance of his freedom vis a vis the large power-seeking groups which surround him. The denial of these liberties to the individual is on the other hand characteristic of philosophies which emphasize the welfare of the government and economic security above the guarantee of these rights. To-day as we stress the importance of the individual, the role he has to play in society; as we oppose vigorously forces abroad in the world which would circumscribe these rights, it would be well if we went back and examined this portion of the great legacy of Judaism to the modern world.

We read this morning the law which deals with a Hebrew slave who decides that he is content to remain in his master's service and has no wish to be set free of the coming Sabbatical year, when all slaves must by Jewish law be manumitted-- then

ואם אומר 'אמר העבד, אהבתי את אדוני... וישמע' אדוניו
אלו האלהים ופלו אל העבד או אל תמצא, ורצו אדוניו את
אדוניו במרצו נעבדו עולם

If the servant shall say, I certainly like my master....his master shall bring him before the court(~~and~~ when the court shall have granted its permission) the slave shall be made to stand in front of the door-post or the Mezuzah, and his master shall pierce his ear with an awl, and he shall be his slave forever.

This law, of course, reflects the social structure of early Israel. By its own admission the institution of slavery was still practiced, though the mandatory freeing of the slave on the seventh year evidences a development already far in advance of surrounding cultures. It remained for the rabbis of a few centuries later to develop and refine this idea. They ~~always~~ could not conceive that a Jew, whose people had suffered so much in their short history, could ever willingly accept the condition of being a servitor. To express their point of view they used a very ingenious interpretation of the Biblical portion we have used as our text. Why, they asked, should the ear of all the members of the

body be chosen to be pierced as a sign that the master-slave relationship was to be continued. The answer, they gave, was that it was the ear which had heard God proclaim on Mount Sinai that Israel was to serve only Him. Now this same ear had willfully rejected God's service and was pierced that it might bear an enduring symbol of its having accepted service with some mortal instead of living up to its duties and obligations to the All Mighty.

The Rabbinic concept was then one in which God appeared as the sole Master of the Jewish people, to all other lords the Jews should appear as an *גורם קשה* a stiff necked people. Only in the service of God could the individual develop all his capacities, could he enjoy perfect freedom. Man was the primary and the important unit of civilization, for he had a spirit which could aspire to and achieve great things, though the body itself might well be in chains. In man there was a spark of the Divine which if well tended could accomplish what otherwise might seem impossible. But if a man willingly submitted himself body and soul to a leige lord, if he became in all matters his vassal and slave, if he gave up striving for the finer and higher goals of life; then he lost his place as a creative element in the world. He became little more than a trained animal who responds automatically to commands in the hope of some reward. He was not even any longer the master of his own soul- to speak of his possessing dignity in his person would be stating an anachronism.

It is interesting to find that in the year 70 of this Common Era when the Jewish Commonwealth was finally destroyed by foreign conquerors who were to rule there for some 1,900 years, the greatest rabbi of the time, the man who did the most to make it possible for the Jewish people to weather this disaster, Rabbi Johanan ben Zakkai gave as a watchword to his people this great Biblical verse:

ר' זנח פ' זנח כ' פ' ... פ' זנח

Israel is to serve God, but not to serve those who are actually themselves slaves of other rulers. This passage gave the Jews a great insight into the universe, a

macrocosmic view of the world which allowed them to sift out for themselves the temporary from the lasting and the abiding. It made the Jewish people realize that all men being mortalsof limited powers have their own particular masters. Kaiser or Caesar, slave or serf, there is no man who can truly say, "I am ~~truly~~ in all respects my master!" The slave may only be subject to his sovereign, the Czar is ruled by passions, cravings, ambitions, urges, duties, responsibilities- an immense number of factors over wh ch he can have little or no control.

No man was then truly free. But the Jew^f with his theocentric view of the Universe, developed an outlook on life which contained a great truth. He came to realize that there was no taskmaster so severe, no oppression so trying- that it too would not pass. There is only one eternal element in the world and that is God. Practically what did this mean? The Jews refused to consider anytyrant or oppressor~~x~~ as destined to rule ~~eternally~~ forever. In fact they came to realize that the persecutor was often no better off than ~~he~~^{she} whom he was afflicting. This hardly would seem possible, yet it is a historical fact that the Jews of the Ghettoes of Europe, members of one of the most despised and persecuted groups on the face of the earth, looked down on their tormentors. Why? Because they had achieved a nobleness of spirit. Because they refused to listen to those who preached complete despair. They never became disciples of the let's give up trying school. They never allowed themselves this luxury, for they realized that its price was too dear. Its cost would ~~envelope~~^{envelop} a loss of self-respect and a denial of the dignity of the individual.

Through the ages the Jews served faithfully only one Master. His service was accepted willingly, and our people found that they had solved the great dilemma of achieving freedom in a world where no man ~~could~~ call himself master of his own flesh. They found that pure freedom ~~is~~ the concentration of every energy in the service of God, ^L In constant strivings^{redemption} to bring about the ~~materi~~^{redemption} of His Divine plan for a better world. Freedom attained in this manner was

of the most precious essence- it unveiled the Divine which is within every man, it made him a proud human being, conscious of living in the highest manner possible--ever striving, never submitting.

How much Jewish history evidences this phenomena. Unfortunately slavery, oppression, subjugation are all too common in our existence. From the time when we served as slaves to the Pharaohs of Egypt to the massacres of the fascists of our own days; how much heartache has been our lot. Of all the peoples of the earth ours should have been the first to throw up its hands and cry out: "I've had enough". "Let me go, I'll give up trying for freedom". Yet the facts belie this supposition. The Jew despite all these afflictions never lost touch with the divine spirit which was within him, he never shook off or made little of those duties he had to see that God's plans for a better world were fulfilled. The Rabbis well expressed the attitude of the Jews throughout the ages when they said *כי כולנו נאמרים בן נח*, All Jews are of the nobility. For in truth we felt ourselves to be of the most noble lineage possible. Of the family of those men who had developed a fineness of spirit and a devotion to the betterment of society and the individual which few groups could match. Behind the Ghetto walls, wearing a yellow badge marking him as different from the rest of humanity, suffering from severe restriction which circumscribed his every action; the Jew yet became to the world a modern prototype of Prometheus. Bound in body by chains fashioned by powers stronger than he, but free in spirit, and ever striving for that freedom which would permit him to continue to exercise his faculties for the benefit of society. Conscious in the meanwhile that though bound and tortured, he had yet done and was the doing all in his power to promote what we would now term civilization. How unique is the freedom which can be achieved within the larger service to God and mankind.

Though we have often been the pariahs of society, we have also been its petrels, disputing and contending-never accepting final defeat, telling all to cast off the bonds which bind them to false and unworthy masters. Our call to the

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Bibliography*

world has always been

פריה ורבה וקראו, Let us proclaim

freedom to the world that mankind may develop a sense of its own collective dignity and free its mind within the larger service of God. For all progress depends on this insight into the world's make-up and on the need which it generates within each human being to reproduce on this planet the values, the graciousness, the fineness which he feels within himself.

Jewish life was then dedicated to an understanding of God's plan for the universe and to adding in its ~~materialization~~ ^{realization}. It was a rich full life, for the Jew was master of a special kind of treasure of which he could never be deprived. But this wealth could not be passed on undiminished from father to son. It could not be enjoyed by a prodigal child who wanted only to sit back and enjoy its benefits. Rather it must be worked for and reearned in each generation and by each person. If anyone ever allows his ear to be pierced, saying that he is satisfied with his lot and content with the material condition in which he finds himself, upon introspection he will quickly realize that this spiritual treasure is no longer his.

While suffering from ~~derivation~~ ^{derivation}, while enchained, it is natural for a man to struggle for freedom. It is when a certain degree of comfort and security has been achieved that self complacency sets in. A man becomes content in the ^{in which} lot he finds himself ~~for~~, why tire himself out by struggling for more. The problem of achieving true freedom is not solved by the acquisition of power and self. Their very ~~saturn~~ ^{saturn} ~~is~~ as fleeting as the shadows, as ^{unstable} ~~evanescent~~ as quicksilver. They disappear as quickly as they came, and in the meanwhile they have beclouded our minds with a mirage of self containment and self sufficiency. They proclaim us masters of our own fate, they lull us into a forgetfulness of the real aims in life. They buoy up our hopes and our confidence only to plunge it in the next instant into the depths of despair.

For when an ill-wind blows how quickly our house of cards topple^s and

is demolished. We find that all we held most stable has been blown away as easily as chaff. Our whole outlook on life becomes shaken to its very foundations. It is in this state that the real danger of self-complacency lies. For it is then that we question if there is really a higher and nobler way of living. It appeared to us that we had achieved something fine and stable, yet look how quickly it disappeared. Perhaps, then, we say, all this talk about the betterment of the world leads only to a jousting with windmills. What can I do against these powers which ~~are~~ manifestly so much more powerful than I am. The only true security lies in possessing so much power and such great wealth that even the fates will have a difficult time dislodging me. This attitude makes for the megalomania with which our society has been so afflicted in the last decades. It makes for the marching of troops and the cries of the oppressed- sound^s to which our ears have become all too accustomed.

Our task must then be to reassert before the world the basic fineness which can be developed within each individual. To give evidence by our own actions that man, patterned in the image of God, is the cornerstone of civilization. That his dignity and self respect, his sense of inner nobility are the building blocks off which progress is made. We must plead with the world to afford men those liberties under which this spirit can best be developed. But if these are not forthcoming, we must reawaken within man the realization **THAT** he can accomplish much in whatever condition he finds himself if he dedicates himself to finding the larger freedom within the service of God and humanity.

May God grant us sufficient understanding not to discard easily this sense of inner dignity. May he make us realize that it is too precious to be sold even for material comfort. And may we remind ourselves whenever we are tempted to discard God's service, that we are in effect allowing our ear to be pierced as an enduring sign of our weakness. May this reminder then cause us to renew our ^{energies} in the struggle for a better world

[Slave]

7

and rededicate ourselves to the path God would have us follow.

Amen.



Tradition describes God on this Day of Judgment, this Yom Hadin, as sitting on His throne in the Heavenly courtroom, reviewing the life history of each mortal, deciding according to his merits his fate for the coming year. Some He inscribes in the Golden Book of Life and of Blessing; others are immediately consigned to the dark ledger of death; while by far the greater number are marked down in the neutral scroll of cases to be continued until the end of the Day of Atonement 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. For 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 sincere soul-searching 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. (Some of these we touched upon last night. Others we shall have occasion to deal with during the course of the next ten days.)

Especially is there one idea even more basic and fundamental than any of these mentioned up till now which I would like to discuss with you today, for it reaches to the heart of the problem of religious belief. It is the absolute reliance and dependence upon God, the faith which is implicitly expressed in every line of this story, that a just form of the law of reward and punishment does operate in this world. It is a conviction that there is reason for man to act religiously, self-sacrificingly and

morally, rather than selfishly and egotistically. It is the certainty that despite all the sufferings and misfortunes which take place in our world, there is to be found even in these evidence of a benign, divine plan.

Now, this is a vital religious affirmation. There are philosophies of life which deny that there is some underlying divine, and therefore, moral plan for the universe. There are people who believe the world is governed not by a merciful God, but by the caprice of chance, and that man must either find himself some refuge from the storms which periodically disturb life, or else, must stoically educate himself to believe that all his deeds and actions are powerless and vain, that he can do nothing towards creating a better world. Moreover, this belief that there is a providence ruling in this world seems to contradict ^{the} immediate impressions of our senses. If God is just and wise and merciful in all His ways, then how can we account for the suffering and the misery which we know is taking place in the world today? If there is a divine plan, how can we explain away the social chaos and political upheavals which combine to block man's road towards a fuller and freer collective life? If God is all-kind and all-knowing, how could He have planted such savagery and cruelty into the human soul? And unspeakable atrocities reveal that it is a short road which many a man has traveled upward in his rise from barbarism.

We think of God on this day of Rosh Hashanah as a benevolent judge, passing sentence mercifully upon mankind. Yet our world seems to evidence little of that justice. The wicked are not always punished, or the deserving rewarded. Sacrifices, however great, often prove too meager, while the selfish and those who drive a not-too-honest bargain are not always deprived of the full enjoyment of their gains. Knowing this, we cannot help but ask, why must men suffer. What can God in His infinite wisdom have been thinking when He put this obstacle in our way, or caused a loved one to be racked by pain, or took away this child even before it had a personality of its own? Surely these are not manifestations of some just, divine plan, for who can justify suffering?

Our first reaction, therefore, is to doubt and to deny (that there is) a divine plan. Yet, if we observe human behavior closely, we shall see that paradoxically such faith is strongest in those who have suffered most deeply, who have given of themselves most fully, and should have been the first to deny God and reject any belief in a divine plan as utterly vain and meaningless. Strangely, danger, death, disaster often, rather than breaking the bonds of faith, bind them more tightly. It appears that such moments reveal to us some deeper wisdom and favor us with some insight into life which tend to confirm our faith at the very moment when we should deny it completely. In all ages men have sought God most earnestly as a Psalmist of old wrote, "Out of the depths of despair and despondency", whereas we phrase this in more modern terms, "There is nothing like danger to make a man religious."

Let us see if we cannot probe this reaction and arrive at some understanding of this phenomenon, for through it we may achieve a firmer grasp of the true nature and meaning of suffering. Is it not this that suffering teaches us, that suffering is basic, is of the natural pattern, is as much a part of our existence as any of the pleasurable sensations? It is not alien, some foreign substance, which unaccountably intervenes and hampers the normal growth and development of a person, but part of the life process itself. Pain is of the very essence of life. Unfortunately, when we think of it, we think in the abstract and tend to picture suffering as an evil which does nothing but thwart and obstruct the course of our life. We can but think of suffering as ^acreation of the forces of darkness and shadows. We can see no good at all coming of it. Certainly, it would seem that we are better off, happier and healthier people without it. If theologians were to translate this feeling into their language, they would say that suffering is not part of the divine plan, but foreign to it, and would have to construct theories to explain away such forces which apparently impede the enfoldment of God's purposes. Experience, however, makes us realize that

nature will again begin the long process of reforestation. It can take such terrible catastrophes in its stride and undauntedly strike out the past and rebuild. So too the human bodies healthiest and most normal, only when it has learned to take sorrow in its stride and go on with the routine of living. We all know of those unfortunates whose nervous systems were too weak to withstand moments of shock and confusion, who are seeking refuge from reality and create a world of pain and fancy all their own. Psychologists tell us we call them neurotics. Psychologists tell us this is caused when the person is emotionally unprepared to accept suffering, and when such a blow strikes him, he cannot successfully retain a normal pattern of living. God, in His infinite wisdom, tries to spare us such disorders by tempering and educating our personalities into a fuller understanding of life and a more mature approach to living.

It was not in the spirit of exaggeration or hyperbole that the Jewish teachers spoke of "the afflictions we must endure out of God's love", for they prepare us well for life. Should we not call such sufferings in a sense the creation of a mental immunity? We know that a body can acquire resistance to disease only at the price of a mild exposure to that very disease. So, too, healthy living can be achieved only at the price of experiencing understanding of the nature of people.

There is much else that suffering can teach us, much else which helps us glimpse at the role suffering plays in the divine plan. Let us ask ourselves one question. Is it possible for suffering to undo in every respect the work of a lifetime? Certainly, possessions can be destroyed, the body can be injured. In short, life can play havoc with any or with all of our material possessions. What about our inner world, the world of our basic selves, of our emotions and our beliefs and our feelings? Does suffering have sufficient power to invade even here, to destroy the strongholds of our personality. If we observe carefully, our answer must be that suffering can

attack our character and beliefs only if we permit ^{it} ~~them~~ to do so, for we have it in our power to build an impregnable fortress out of the enduring rocks of inner assurance and inner spiritual confidence.

We are proud of the way we have lived; we prize the values by which we have lived; we are willing to trust our ideals; then we create a peace of mind, a confident spirit which will accompany us through life will be our lot suffusing our days with love and contentment and peace. Of this inner satisfaction, no man need fear and no force can deprive us. But if we do not build this inner spiritual citadel and put all our trust in material things and visible enjoyments, if we make our lives something of which we ourselves are not proud, a life of little dignity and significance, then misfortune, when it strikes, will destroy not only our bodies but our spirits as well. Even good fortune will not be able to assure us of any real happiness. Wealth has not the power to give us comfort and spiritual tranquility. Earthly possessions cannot assure us of the fullest satisfaction from life, nor shield us "against the slings and arrows of outrageous fortune". There is only one way to match whatever chance or fate can bring you, and that is to live up to the finest and best in yourself. It is all other ambitions - success, fame, wealth, renown - must be secondary, for in the broader , they now appear as unimportant.

There is one final lesson taught us by suffering which is particularly appropriate to this Rosh Hashanah Day. We inquired into the pictures our fathers drew for us, of God dispensing justice to all men on this earth, according to their merits on this Yom Hadin, this Day of Judgment. Looking as we were into the realm of material things, we could not help but feel that whatever forces govern our lives, they are seemingly indifferent to either our goodness or our wickedness. If now our fuller ^{we} appreciation of the nature of suffering has shown us that it was not our fathers but ^{we} who were mistaken, a very real system of reward and punishment operates not where we had looked for it - in the physical world - but in the much more vital sphere of the spirit, in the realm of the world within us. For indeed, there is no blessing richer than the

peace with one's self which can be purchased only at the price of living and acting up to our own and God's finest precepts. Some have called this "peace of mind", others, "peace of the soul", but we think of it most commonly just as happiness. There is the feeling of contentment we get out of doing a good deed and the love we shower on others which we sense others feel towards us, and the warming glow we get just from doing good. Furthermore, is there any punishment more delighting than the ability to relish life? The loss of all ambition to enjoy life which a person who has sunk ambitions, who lives without code and without standard must suffer. Surely,

this almost terrible punishment, dissatisfaction and disgust of one's self. We thank God, then, today for the understanding He has vouchsafed us, for the blessings which even his darkest purposes bring into our lives. We pray for the strength to live up to His highest precepts for we shall then gain for ourselves a New Year filled with all manner of real blessings. "L'shono Tiko-tevu." May you assure yourselves to be written for blessing in the Book of Life. Amen.

The year which has just ended was an ~~amazing~~ prosperous one. Never before in our history have people ~~been able to~~ ^{ed} earn so much money or purchase ^{ed} such a wide variety of luxuries and essentials. During 1950, the standard of living index ~~went up~~ ^{Rise} steadily. Yet, paradoxically, at the same time that the average American had more money than ever in his pocket, signs began to appear that this money would buy less and less. For this year also saw a sharp rise in prices and wages. The cost of living index ~~rose~~ ^{went up} steadily. Inflation was again with us. By the end of the year it had become clear that some measures for economic control would have to be enforced if the economy would not run away with itself. And the government seemed unwilling, for political or other reasons, to enforce such a policy.

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We are looking forward to your visit.

In almost every ^{of Active, T} area, this was a year of great promise, yet in almost every ^{hesitancy} ~~area~~ vacillation by those in power, the failure to elaborate and embark on a clear and consistent policy which could be approved ^{and acted upon} by the American people, threatened to lose whatever benefits might accrue.

Take for example the field of civil rights. During the year the courts made great advances in defining and protecting the rights of individuals against character assassination and slander which might be heaped on them during this period of ^{EMOTIONAL} crises-at the same time making it possible for the FBI and others to prosecute those who were ~~obviously~~ ^{obviously} working for the overthrow of our government. Yet the ^{CONGRESS} ~~legislative branch~~ of our government, ^{RESPONDING TO} ~~under~~ what it felt to be ~~the~~ overwhelming pressure ~~from~~ of the super-patriotic civilian and veteran organizations passed over the heads of the administration and against the will of the various law enforcement agencies the ^{Threatening} ~~Mcarran~~ act which ~~weakened~~ the basic American right of freedom of speech and opinion and made it easier for the rabble rousers and hate mongers of the Mc Carthy school to spread their venom unchecked. ~~HERE AGAIN EMOTION AND SELFISH EXPEDIENT~~
~~REASONING~~

morally, rather than selfishly and egotistically. It is the certainty that despite the sufferings and misfortunes which take place in our world, there is to be found even in these evidence of a divine plan.

Now this is a vital religious affirmation. There are philosophies of life which deny that there is some underlying divine, and therefore, no moral plan for the universe. There are people who believe the world is governed not by a merciful God, but by the caprice of chance, and that man must either find himself some refuge from the storms which periodically disturb life, or else, most stoically educate himself to believe that all his deeds and actions are powerless and vain, that he can do nothing towards creating a better world. For at first glance this belief in divine providence seems to contradict what we know of life. If God is just and wise and merciful in all his ways, then how can we account for the suffering and the misery which we see all about us? If there is a divine plan then how can we explain away the social chaos and political upheavels which combine to block man's road towards a fuller and freer life? If God is all kind and all knowing, how could he have planted such savagery and cruelty into the human heart which reveals itself in unspeakable atrocities and makes us feel that it is a short road as any man has travelled in his rise from barbarism.

^{and the} We think of God on this Rosh Hashanah as a benevolent judge, passing sentence mercifully upon mankind. Yet our world seems to evidence little of that justice. The wicked are not always punished nor the deserving rewarded. Sacrifices however great often prove too meager, while the selfish and those who drive a not too honest bargain are not always deprived of enjoyment of their gains. Knowing this, we can not help but ask 'Why must man suffer?' What can God in his infinite wisdom have been thinking when he put this obstacle in our way, or caused a loved one to be racked by pain, or took away this child ~~even before it had a~~ ~~personality of its own?~~ Surely we can not take these as manifestations of some just, divine plan, for who can justify suffering? Our first reaction

therefore, is to deny that there is a divine plan. Yet as we observe human behavior the more closely, we shall see that paradoxically such faith is often the strongest in those who have suffered the most deeply who have given of themselves most fully, and should have been the first to deny God and reject any belief in divine providence. Strangely danger and misfortune ^{after} rather than breaking the bonds of faith, bind them the more tightly. Such experiences seem to reveal to us some deeper wisdom and to favor us with an insight into life which tends to confirm our faith at the very moment when we should be denying it completely. In all ages men have ^{instinctively} sought God ~~most earnestly~~ as a Psalmist of old wrote ^{prophetic} 'Out of the depths' out of the depths of despair and ^{despondency} ~~despondency~~. Or as we might phrase this in a slightly more modern term, "there is nothing like danger to make a man religious"

What is it then the suffering teaches us? Is it not this? That suffering is basic to life, as of the natural pattern, is as much a part of ~~life~~ our existence as any of the pleasurable sensations. That it is not alien, some foreign substance, which unaccountably intervenes and hampers our normal growth and development- but ^{that is} part of the life process itself. Pain is of the very essence of life. It is difficult, I know to think of suffering as anything but an evil force which seeks to thwart and obstruct ^{our} ~~the~~ normal development of ~~our~~ life. At first glance we can see no good coming of it. Certainly it would seem that we are better off, happier and healthier people without it. Experience, however makes us realize that

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. ^{That if without doubt} ~~Certainly~~ no one willingly invites suffering again, ^{The fact is, we all suffer within} ~~but~~ our actual experience of that never really equals our fears. ^{And} ~~Certainly~~ ^{without} ~~doubt~~, while we write ^{we can} 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~~ 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 ^{into the} ~~and~~ ^{the nature of life} ~~reveals to us~~ ^{not} ~~in~~ ^{has} ~~made~~ ^{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 hastily formed in the back of our minds and exist more as subconscious sentiments than conscious thoughts. In part, it is an appreciation that, like as much else in the world, opposites complement one another, ^{and seems to point us by} ~~that~~ ^{point} ~~up the~~ ^{up} ~~the~~ ^{the} ~~dark~~ ^{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 sober moods. Suffering ^{helps to} ~~then~~ points up for us the relish and enjoyment we ^{can} ~~shall~~ gain from life. In truth, were it not for such moments, we would ^{lose} ~~find~~ a great deal less happiness and pleasure ^{from} ~~in~~ ^{living.} ~~But~~ ^{we} ~~there~~ ^{are} ~~are~~ ^{more} ~~profound~~ ^{profound} lessons than this to be learnt from suffering. Perhaps these can be best explained by two ^{simple} ~~lessons~~ ^{lessons} ~~from~~ ^{from} nature.

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

nature will again begin the long process of reforestation. It can take such terrible catastrophes in its stride and unflinchingly stride ^{ACROSS PHYSICAL TRAIL OF DESTRUCTION} ~~the~~ ^{and rebuild} ~~the~~ ^{the} ~~past and rebuild~~.

So too the human body ^{is} healthiest and most normal, only when it has learned to take sorrow in its stride and go on with the routine of living. We all know of those unfortunates whose nervous systems were too weak to withstand moments of shock and confusion, ^{ADD WHO} ~~some~~ seeking refuge from reality ^{by} ~~and~~ create a world of ^{dream} ~~peace~~ and fancy all their own. ~~Psychologists call~~ we call them neurotics. Psychologists tell us this is caused when the person is emotionally unprepared to accept suffering, and when such a blow strikes him, he cannot successfully retain a normal pattern of living.

God, in His infinite wisdom, tries to spur us such disorders by ^{through suffering, we learn to live with it and find a way to overcome it} ~~tempering and educating~~ ^{and} ~~our personalities into~~ a fuller understanding of life and a more mature approach to living. ^{and} ~~our personalities into~~ ^{without leaving our mental balance} ~~our personalities into~~

It was not in the spirit of exaggeration or hyperbole that the Jewish teachers spoke of ^{DO NOT FEEL} ¹⁷¹⁰ "the afflictions we must endure ^{because} ~~out~~ of God's love", for they prepare us well for life. ^{AND} ~~Should~~ we not call such sufferings in a sense the creation of a mental immunity? We know that a body can acquire resistance to disease only at the price of a mild exposure to that very disease. So, too, healthy living can be achieved only at the price of experiencing ^{AND} ~~understanding~~ ^{of} the nature of ^{these} ~~our~~ ^{suffering}.

There is much else that suffering can teach us, much else which helps us glimpse at the role suffering plays in the divine plan. Let us ask ourselves one question. Is it possible for suffering to undo in every respect the work of a lifetime? Certainly, possessions can be destroyed, the body can be injured. In short, ^{nothing} ~~less~~ can play havoc with any or with all of our material possessions. ^{but} ~~What~~ about our inner world, the world of our basic selves, of our emotions and our beliefs and our feelings? Does suffering have sufficient power to invade even here, to destroy the strongholds of our personality. If we observe carefully, our answer must be that suffering can

unconsciously, by the way, we

attack our character and beliefs only if we permit them to do so, for we have it in our power to build an impregnable fortress out of the enduring rocks of inner assurance and inner spiritual confidence.

If we are proud of the way we have lived; we prize the values by which we have lived; if we are willing to trust our ideals; then we create a peace of mind, a confident spirit which will accompany us through life ^{for ourselves} ~~will~~ be our lot suffusing our days with love and contentment and peace. Of this inner satisfaction, no man ^{however} ~~can~~ fear and no force can deprive us. But if we do not build this inner spiritual citadel and put all our trust in material things and visible enjoyments, if we make our lives some thing of which we ourselves are not proud, a life of little dignity and significance, then misfortune, when it strikes, will destroy not only our bodies but our spirits as well. Even good fortune will not be able to assure us of any real happiness. Wealth has not the power to give us comfort and spiritual tranquility. Earthly possessions cannot assure us of the fullest satisfaction from life, nor shield us against the slings and arrows of outrageous fortune. There is only one way to match whatever chance or fate can bring you, and that is to live up to the finest and best in yourself. ^{be content in} ~~be content in~~ ^{the enjoyment of the present} ~~the enjoyment of the present~~ ^{to this} ~~to this~~ ^{SINGLE AIM} ~~SINGLE AIM~~ ^{of making only} ~~of making only~~ all other ambitions - success, fame, wealth, renown - must be secondary, for in the ^{of life, which is an eternal experience} ~~of life, which is an eternal experience~~ ^{and therefore} ~~and therefore broader view ^{of life, which is an eternal experience} ~~of life, which is an eternal experience~~ ^{and therefore} ~~and therefore~~ they are of no importance.~~

There is one final lesson taught us by suffering which is particularly appropriate to this Rosh Hashanah Day. We inquired into the pictures our fathers drew for us, of God dispensing justice to all men on this earth, according to their merits on this Yom Kippur, this Day of Judgment. Looking as we were into the realm of material things, we could not help but feel that whatever forces govern our lives, they are ^{Certainly whether our lives have been good or bad, happy or sad, is not in our hands, but in the hands of God.} ~~seemingly~~ ^{seemingly} indifferent to either our goodness or our wickedness. If now our fuller appreciation of the nature of suffering has shown us that it was not our fathers but ^{we} ~~who~~ were mistaken, a very real system of reward and punishment operates not where we had looked for it - in the physical world - but in the much more vital sphere of the spirit, in the realm of the world within us. For indeed, there is no blessing richer than the

Is life worth living?

1

Can there be any doubt on this score? Our first reaction is impulsive. Of course, life is worth living. Without life all would be meaningless oblivion. It is all we have. It ought to be used as capably as possible. Is not a survival instinct basic to all men. Has not life brought to each of us joy as much as difficulty, pleasure as well as discomfort. Do not love and beauty, happiness and consciousness imply justifying life?

And is our immediate - and a balance quite correct - reaction, hesitating, there is a surprisingly large number of "main-springs" - men and women who despair of life, men and women who believe that somehow T.S. Eliot's ghastly epitaph can sum up life:

"And the winds shall say
Here lie dead golden people
There only memory - The Asphalt Road
And a Thru and last golf ball.

Despite its contemporaneity, there is nothing newer in these sentiments. Eulenburg 2,500 years ago developed that thought at length

Vanity of vanities, all is vanity
What profit hath man of all his labors
Wherein he laboureth under the sun?
One generation passeth away, another cometh
That which has been, is that which shall be
All days toil & mourning
And there is nothing new under the sun.

Life is not easy. It is short and unpredictable. The world and the inequities and sometimes men who are simply unfortunate can be broken by it. We are not masters of our fate. We are dependent on our scientific uses and bombs on its economic well-being, and social consciousness. We cannot escape our genes nor our condition of birth. There is no way to assure ourselves in pleasant, prosperous, healthy future. Long before the time of Robert Burns it was a truism that the best laid plans of mice and men of guns used. No man is immune to "fortune's fickle finger" and he would own and make his life and can not be satisfied with the adventure of living is destined to be disappointed. For we are only once merely - and so? 1/2 2/3 1/4 - the whole is - will lose - That which goes up must come down.

Am I convinced with the tendency toward looking at life at best as a never ending evil at most as an unresolvable misfortune - because I think it is not only logically unsound, but psychologically unhealthy - and because I see ahead me an increasing tendency to substitute self pity for self development. spiritual salvation for social justice, sophisticated cultural analysis for honest communist planning, an practical terms men are increasing becoming ready to say "life is too much for me - I will end my

binders on the state on hand," Betty Graham and Big Brother are
evidence of what appears to me to be a dangerous tendency of our time - a
tendency toward believing decisions are how forgotten ourselves just
only life is worth living and have become decided that the best thing to do
is simply to ride out on time as best we can - staying in line - letting the horses
of fate pull the chariot without anyone at the reins.

E.g. meeting last night on comic books - everybody's responsibilities
but the parents

When I began to think about this problem I was struck by the fact that few
faiths or cultures state unequivocally "Life is worth living". Judaism
and secular humanism are perhaps the two most important exceptions. I
suppose that there are many economic and social reasons why certain
faiths and cultures treat individuality and life as reluctantly. Many
conceive of the INVIOABILITY OF HIS PERSONALITY and of the INALIENABLE
RIGHTS OF HIS BEING as neither divine nor submergent. He will no longer
be satisfied with a promise of a fuller share in the world to come. To
affirm the beauty and potential happiness of life is to affirm every man's
right to a share of this world's blessing - and such a program would
still disturb most countries' social order.

Whether the reason I found both in the East and in the West a long
tradition of pessimism, fatalism, otherworldliness and denial - the means
by which cultures express their dislike of life and disapproval of its pleasures
of being. In the East culture constitutes the individual rights
to life, liberty, and the pursuit of happiness is seldom considered. The
religion emphasizes denial, withdrawal, ascetic practice. Life is cheap
and being cheapened. The whole purpose of being is to withdraw oneself
from the cycle of continuous rebirth.

In the West two forces are at work - one emphasizes the importance
of life, the dignity of being, the inviolability of personality, the beauty of nature and
of love - the force has 2 beliefs the root in the Bible - especially in the prophets
and the psalms. It made a new departure in religious thinking - From
first time religion became something other than a matter of unreasoning
denial or of its opposite unbridled ~~reason~~ ^{excess}. You were to save and
in this life not by withdrawing yourself from life. You can reach the
Bible and you will not find any Victorian morality or Puritanical prudery.
Religion now to deepen man's material life not about it.

GIVE NOT OVER THY SOUL TO SORROW; AFFLICT NOT THYSELF IN
THINE OWN COUNSEL. GLADNESS OF HEART IS THE LIFE OF A
MAN AND THE JOYFULNESS OF MAN IS LENGTH OF DAYS. LOVE
THINE OWN SOUL AND COMFORT THY HEART. REMOVE SORROW
FAR FROM THEE, FOR SORROW HAS DESTROYED MANY AND THERE
IS NO PROFIT THEREIN. ENVY AND WRATH SHORTEN A MAN'S
DAYS AND CARE BRINGS OLD AGE BEFORE ~~THE~~ ^{ITS} TIME. A
CHEERFUL AND A GOOD HEART WILL HAVE A LONG FOR HIS
MEAT AND HIS DIRT.

But in the West there has also been another tradition - basically Greek and Latin in origin which was less sure about the advantage of life here and generally - at least in its religious phase - much more sure of the advantage of life hereafter. The important part Quint of Rome's Augustan age perhaps best captured the thinking of Plato's disciples and Jesus's converts when he said

WE SHOULD ALL LOOK FORWARD TO OUR LAST DAYS, NO ONE MAY ACCOUNT HIMSELF HAPPY TIL HE IS DEAD AND BURIED

The religious counterpart of this stoic resignation was the Christian doctrine which considered this world as a "VALE OF TEARS" an unendured place on which no mortal man might expect was a display of sufficient skill and fortitude to qualify him for the world to come.

As a result of this tendency we in the West are inadequately trained for enjoying the fullest measure of life's beauty and meaning. Our morality tends to be written in puritanic black and white with little consideration for the shades and strains of growth. We tend to look on sex and drinking on drink and good company in Pentecostal terms. (not that we should say of these things) We operate in a world of absolutes and as a result we expected ourselves a hard time getting on in the human equation. The pressure fulminates against sex on Sunday but vindicates himself by spending the rest of the week dealing gravely and kindly with individual cases. As a result we have a morally unimpaired reverence for those who deny themselves the so-called pleasures of the flesh and a morally unimpaired sense of guilt when we indulge in these pleasures even in the most proper place.

Now do we in the West ~~practically~~ accord life and personality the unconditional respect they deserve. 1) We still see men shamelessly in selling economic or political or social advantages. 2) We still allow man - the ultimate regulation of life - a status and a sanctity and frequency it does not deserve. 3) We still tend to distrust the opinion of others and to hold the common man up for ridicule as insufficient or uncultured or uneducated.

Personally we have not yet learnt to think of an old Jewish maffin as a disposition - the principle that the mature man does not willingly and unreasonably put his life in jeopardy. Confronted with the legs of glutinized combat and our own arms; I would suggest that it still holds true of boxing, soldiering for fortune, cut-throat, stunting and most other such attractions which take men off life's main road into the sub-zero. The mature man realizes that life can be exciting enough without its being a game of Russian roulette. The exhilaration of knowing death, the hardening of taking a blow aimed not so much known as unavoidable inevitably - and a whole new world of meaning and affirmation for our future.

5:00 PM - So the principle that life is not a game but a deadly 4
serious business. Yet many men 2 know treat this only uncalculated
asset - life - with a thoughtlessness that is hard to believe. They spend
mountain checking the financial ~~background~~ ^{revenue} of a company in which
they want to invest a few dollars (or they spend checking the emotional
and spiritual revenue of their own life. They forget that there
is a bankruptcy in life which no court can settle for us - such as
man who has had the cancer - with the power to fight his way back from
all health in a nervous breakdown or alcoholism or a broken home 2
do not every day on our part - every unnecessary chance we take a
thoughtless demand on our part of the importance of life:

- 1) How many a strong belief will have to be drawn up before we
learn that such must be balanced by relaxation, worry by
love, fear by friendship
- 2) How many cancer studies will have to be made before we
admit to ourselves that it is ridiculous waste to gamble a few
years of life for a moment's satisfaction
- 3) How many sciences will have to be preached before we realize
that a life with no purpose more sinister economic or
social success is doomed to superficiality and failure and that
we must be concerned in order to learn to grow emotionally
and culturally even as we expand commercially.

no man in the West do not treat our lives with the intelligence and understanding
they deserve. Sometimes I think we may move ahead on our own
purposes than we do on our lives -

To Judaea affirming the potential meaning and beauty of life in a religious
obligation

I SHALL NOT DIE BUT LIVE AND AFFIRM THE WORKS OF THE
Lord.

But from all that we have said this is not an easy task. Maimonides
was no stranger to misfortune - he suffered exile and forced conversion, bankruptcy
and the death of those closest to him - yet he wrote ^{an} his philosophical
The Guide to the Unperplexed a paragraph which I consider of prime importance
for any of us who would affirm life - not only after death but in this life
we can have.

Know before whom you stand. So our tradition advises those who would assemble in the synagogue for prayer.

Before whom do we stand? Is it not before God-the One-the Eternal. Our every prayer this night is directed towards Him. His praise and the meaningfulness of His worship are repeatedly on our lips as we read ^{our} ~~the~~ Yom Kippur liturgy.

But though we speak His name often, I wonder if we are not just a bit troubled by it all. Do we ^{whole heartedly} ~~really~~ believe in God? Has the God whom we affirm ~~as~~ vitality and reality ~~shows~~ or have we ^{so} surrounded His name with ~~so~~ many qualifications and questions that we can no longer see the forest for the trees and ^{are} ~~can~~ hardly ~~be~~ aware of His essence? Certainly even in this age of the so-called return to Judaism-we, the participants in that return, seem ~~to~~ happier when we are speaking of the demonstrable ^{our faith's} ~~religion's~~ social ethic and its high sense of individual morality than when we are called upon to affirm the unknowable the ineffable-God.

Yet God remains the ^{key} ~~center~~ ^{for} of all Jewish thought and hope. He is the source of our religion's vitality and perennial freshness and meaning-the ^{force} ~~key~~ to its moral code ~~and~~ the force which ^{implants love and creativity in men} ~~connects itself with the ways of men.~~

ON THIS OUR HIGHEST OF DAYS - IT IS THEN CERTAINLY NOT INAPPROPRIATE FOR US TO PAUSE AND SEE
THIS sermon then is an attempt to see if we can not again come to be aware
IF WE CANNOT PUT GOD IN OUR HEARTS IN A MORE POSITIVE WAY - AS THE SOURCE OF ALL
OF THE GOD OF OUR FATHER - the God who is the power not ourselves which makes
GOOD AND ALL BLESSING RATHER THEN AS AN UNDEFINED WORD ABOUT WHOSE MEANING WE
FOR righteousness - For only as we are able to affirm God, can Judaism have
WOULD RATHER NOT BE QUESTIONED
full meaning for us.

Our difficulty in believing--despite our acknowledgement of all that religion can socially and personally mean to us--was brought home quite forcefully the other day by an article entitled 5715-If which appeared in the little bulletin, the Shema Yokosuka, which is published by the ^{NAVY'S} ~~naval~~ Jewish chaplain's office in Japan. It was written by a young sailor with whom I once served and who is slowly finding his way back to Judaism despite an early rebellion against all ^{that} ~~that~~ his home stood ~~for~~. He is interested in

*"We are a nation of men of half belief & half doubt
shaking at every door heart in & hand out"*

Judaism-it has in many ways been his salvation during his overseas hitch-but
he is too intellectually honest to minimize his doubts and I wonder if his
thoughts do not mirror some of our own, He writes:

To our ancestors Rosh Hashonah and Yom Kippur were the most sacred
of all holidays. ~~For~~ It was on these days, so they believed, that all
their deeds, good and bad, were weighed by an omnipotent Judge, and
their fate for the following year inscribed in the book of life... The
effect of these days of atonement and judgement we can only imagine.
The people subjected themselves to a genuine searching of their souls
The following year, if God willed that they should survive, they would
be better. No longer would the merchant cheat his customers. No longer
would the child be disobedient to his parents. The man who looked on
his neighbors wife with lust, looked towards his own wife with new love
Today we still attend the synagogue during the High Holiday season.
But, and it's an important point, will we believe? Will we sit there
concerned with judgement. I don't think so. In this day of pseudo-
sophistication and studied agnosticism, we are inclined to consider
our ancestors with a pitying and half understanding smile. Yet would
it not be nice, if we, for a short time, could believe that what we do
really matters, if we too could stand and be judged, How wonderful it
would be for us if we could stand on the advent of the year 5715, and,
examining our ~~deeds~~ deeds and our thoughts ~~for the coming year~~, take our
thoughts and hopes, our desire for atonement, to the merciful judge,
How great it would be again to have hope. What a difference it would
make, if, for one short period of ten days, we could drop our cloak of
pessimism and self hate and believe in our judgement. Perhaps then next
year with a true desire for repentance, we could live in hope of God's
mercy, instead of in fear of man's atomic weapons,
How wonderful it would be, if we could once more, believe in God

*How wonderful it would be, if we could once more, believe in God
and also the real desire to be*
He puts the question well, does he not? ~~our doubts and yet the real desire to be~~
~~shown to be able to believe- which makes for our concern... Here then is the~~
~~crux of it all: Can we children of an age which has ceased to have confidence~~
~~in any one all embracing truth and has ever in its philosophy and science~~
~~ceased to search for any final truth- can we believe in God who is truth.~~

~~Certainly~~ it is not surprising that there are many question marks in
our thinking about God. During the last hundred years or so the new knowledge
has wrecked havoc with many of the western world's most ~~treasured~~ *highly regarded* affirma-
tions about God, It is now slightly over a century since a quiet soft spoken
German professor of philosophy, Immanuel Kant showed once and for all that the
so-called logical proofs of the existence of God pushed logic beyond its
rightful province and produced, not the desired proofs but self contradictory
and hence untenable assertions which he labelled antinomies. He was followed

in a few years by a British scholar and anthropologist, Sir James Frazer who popularized and systematized in his ^{mythology} Golden Bough all that was the known of the infinite variety of myths and fables, totems and taboos, customs and rituals which had been declared holy and sacred by the many different people of this earth. He showed how each group claimed ^{primary for} its practices and its teachings ~~alone were wholly sufficient and adequate and~~ Since the day when he complete his vast undertaking men have been ^{prayer} ~~loath~~ of ^{all claims by religions} ~~admitting the contest~~ ^{of} ~~any one religious body~~ that their teachings and their scripture alone ^{are} ~~is~~ true, revealed and unchanging. ^{at least the sanctity} ~~Consequently~~ on the continent a group of Biblical scholars succeeded in validating their thesis that the Bible, Holy to all western peoples, was not a work handed down complete by God to Moses on Sinai but was instead a ^{composite} ~~unxxxixixix~~ work which contained selections which were separated in time by over ten centuries. The Bible became a monument to the literary skill and moral insight of generations of Hebrew prophets and priests and poets rather than ^{a sacred document} ~~the revealed word~~ of God. It ^{is} ~~was~~ impossible ^{any more} ~~now~~ to think of ~~any~~ religion except in terms of slow syncretistic growth-^{no} ~~none~~ ^{was} ~~born~~ complete, ^{No revelation told man all the there is to know} ~~and sufficient through revelation.~~ ^{NO REVELATION ALL} Mr. Darwin and his co-workers who filled in the details of the theory of evolution showed that the testimony about creation in the first chapters of Genesis could not be taken literally and Mr Freud and his disciples showed that the idea of God itself was subject to growth and change and that men often ascribed to the divinity by means of the psychological mechanism of projection their own needs and wants and insufficiencies. ^{This is a form of a mind} ~~They~~ made us ~~all~~ aware of the fact that even if the Bible's claim that ^{man} ~~man~~ was created in the image of God is true; it is equally true that men and societies have often pictured their God after their own self image and in so doing have created a divinity who would conveniently justify ~~even~~ the most unabashed obscurantism and the most unjust religious and racial and social bigotry and intolerance.

Leaving aside the bad accounting the official religious bodies all

does he make it possible for Moses to see something of his essence? No. He merely bids Moses to go up to a rocky mountainside nearby and turn his face

towards the rock-for the reality of God is too much for man-beyond our grasp

AND WHILE MOSES IS SO PLACED GOD TELLS MOSES WHAT IS SURELY ALL
and comprehension-but God does not simply tell Moses that He God is totally
THAT MAN WILL EVER KNOW OF GOD. I am the Lord. He tells Moses, merciful
beyond human understanding. Rather he reveals to Moses what is ~~all~~ that men

~~On Moses~~ have ever ~~surely known of Him~~ that he is moral personality as well as so much ^{God}

else and that his service is morality. I am the Lord, He tells Moses, merciful

and gracious, long suffering and ever true, abundant in goodness and truth."

Such is our God. he is the universe and more, but for us he is important

particularly as moral personality. He is the assurance that there is meaning
the fuller life which

and purpose in life. He is the call to ~~xxxxxxxxxxxx~~ is the moral life

based on the principles of right and wrong. He is our guide and our mentor ^{placed in man}

not in any overly literal sense but because He has ~~xxxxxxxx~~ a spark of

his own divinity which permits us to ponder the riddle of life, seek out its

solutions, develop adequate rules of conduct and institutions which help teach

these way-such is our God-~~ever~~ there-~~ever~~ demanding-~~ever~~ promising-real.

Such a God ^{WILL} ~~may~~ be conceived in different ways by rationalist and mystic,
by saint and sinner-yet ^{Trans} ~~Trans~~ to the contrary, he can not be pictured

according to our tradition in any way which violates his nature of love and

truth. There is no room here for projection or or superstition, but there is

room and reason for belief. Indeed, as I ^{believe that} ~~will now try to show~~ only as we

affirm such a God does the confusion which we call life take on any meaning.

Men, civilization, beauty, ^{creativity} ~~creativity~~, love, yes even war and evil-all we have

and are can be understood, I believe, only in this context of a power greater

than ^{our} ~~man's~~ own who has given ^{us} ~~man~~ life for a purpose and has given ~~man~~ ^{promised} the

~~necessary abilities and skills to create the good life-if~~ ^{we} ~~he~~ will only be

sufficiently courageous.

Men come to God in many ways. A poem written by a famous Jewish ^{author} ~~poet~~

and philosopher who lived in central Spain during the 11th century-Solomon

ibn Gabirol-testifies to what I feel are the main ^{feelings - emotions} ~~emotions~~ ^{awareness} if you

will that have lead me to believe in God, Perhaps you too ^{have been into} ~~many~~ ^{able}
~~you - in the hope that you too my feel the wonder of life which God made~~
~~to see more clearly God because of them~~ ^{no way to God,}

Three things conspire together in mine eyes
To bring the remembrance of God ever before me.
And I possess them as faithful witnesses,
Thy heavens, O God, for whose sake I recall Thy name.
The earth I live on, that rouses my thoughts
With its history which recalls He who makes me more than I am
And the musings of my heart when I look deep within.

Above all else these three areas witness the visible presence of God in the
midst of the peoples. First the magnitude and ordered magnificence of the
heavens. "he has spend some time gazing at that vastness we call the sky,
dotted with uncountable worlds larger and perhaps more beautiful than our
own and not felt awed and humbled by its grandeur-not felt that ^{so} this could
not ~~be~~ ^{have been} had not some All Wise being planned it so. "he has stopped for a
moment on some hilly road where a break in the vegetation permitted him to
scan the horizons of this world and not been impressed by nature's lovelin-
ess and orderliness and purposefulness. At such moments you can hardly
help but think of power beyond comprehension-of God. Is it not as the psalm-
ist said long ago 'truly the heavens declare the glory of God and the
firmament sheweth His handiwork!

The philosopher Socrates once said that wonder was the beginning of wisdom.
I would add that wonder is the beginning of belief in God. He who is so
rooted up in himself that he can not see life's beauties but only his person-
al problems such a man can not believe. But when we pause and consider the
grandeur and the order and the mystery of all that life which is beyond
ourselves-the riddle of the spheres and the riddle of the atom-the microcosm
and the macrocosm- we know that no matter how many answers we will ever
find in our laboratories, each answer will only raise new questions and new
dimensions to life. For truly the heavens are beyond and are searching out. faced
with that tremendous breath taking awesome mystery we call the universe
and life, man can not help I feel but ascribe all power and glory to God
who made it so.

Our second avenue of approach to God comes when we turn our eyes to this earth as ibn Gabirol recommended and consider all that lives ~~about~~^{on} it and all that has happened in what we term history. Here again we will be seized with wonder and with a feeling that there is meaning and purpose. When we look closely at nature we find that there is no animal however humble which has not some necessary role in nature's plan. There is no happenstance. And when we in turn our gaze towards man here our sense of ~~meaning~~^{awe} increases. For we must take into account the glorious saga of man's slow ascent progress from animality towards humanity. Who can but wonder at man's proven ability to transcend himself. The ape has remained an ape, But the supposedly man like ape has become thinker, prophet artist-he has learnt to work cooperatively-to love unselfishly-to live creatively-to think deep thoughts and build great cities and paint magnificent emotions and feel moving music. Who can help but marvel at how far man has come in what is relatively a short time-who can help but feel that all this growth and development ~~was~~^{is} part of some divine plan-testimony to the presence of God among the people, as it not as one rabbi once so felicitously put it that if you would find God look for the footprints of the sons of men-there you will find ample testimony to His being.

Finally we have a third testimony-the witness that we ourselves can not help but give when we pause in our headlong course and look deep within. How can we understand ~~the sense of~~^{our sense of} human dignity, ~~the~~^{our} awareness of moral responsibility, our feeling of belonging to some larger plan, our conscience our soul, our talents-without feeling that ~~there~~^{in us somehow somewhere} is a seed of the eternal ~~planted within our own being~~ that we somehow reflect in small part the whole world about us-that just as we feel the need for that which is right and just so the world feels such a need, that just as we sense that there is purpose in all we do, so there is a larger purpose of which our actions are only the smallest part. Must not the love and creativity, the sense of rightness

and of common brotherhood, the awareness of duty and divinity-do not these
tell us much about God? When I consider all that I am and can be I can not
but believe that all this is so because some wise power so willed it. Is
this not what the prophet Elijah discovered when seeking to find God, he
found him not in the powerful winds nor in the earthquake, nor in the fire,
nor in any other manifestation of nature's arbitrary powers-but in the
Kol Demamah dakah-the voice of great stillness-the inner musings of his
heart-which tell us so much about ourselves, ^{if we will} just pause long
enough to listen. Truly O Lord I am wonderously made, a testimony to thy
being.

God then is not beyond the ken of us moderns. "We need not feel ourselves
hopelessly conservative and unenlightened to believe in him. He is with
us ^{AND THIS NIGHT ESPECIALLY} always. We can not escape that truth. ~~As the line goes from our prayer-~~
~~book~~

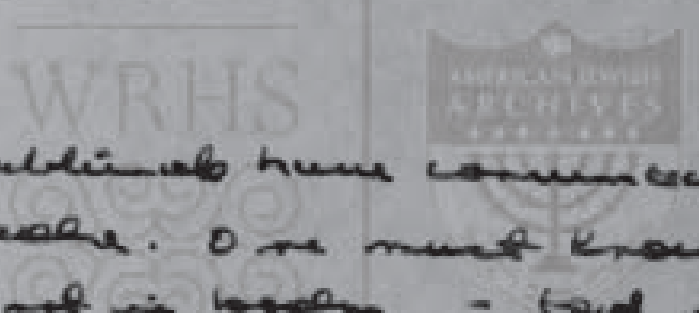
Oh Lord where shall ~~he~~ find thee,
High and hidden is thy place
And where shall ~~we~~ not find thee
The whole world is full of thy grace

[1957]

5 yrs. ago I received a parchment stating that I had mastered the knowledge
prerequisites to ordination. It read that I was at home in the study of Judaism
and qualified to teach its principles. It was very proud and quite significant.

A week later I was invited to speak at a small Ohio College. I was to be
part of a panel on the need for increased adult education. My topic was
the community's need for adult education. The next day the school
paper featured a story on my speech. It title "Rabbi's Future Speech
Address Shows Need for Adult Education"

5 years ^{in the} of active rabbis have convinced me that our adult education
is not complete. We are wonderfully intricate and unpredictable
beasties. - part angels and part devil
part adult and part child
parting



5 years of a highly varied rabbinate have convinced me that the college
elites know what is not in books. One must know what is in books, one
must also know what is not in books - and which can be learned
only by living a shared among one fellow man.

These 5 years have been quite exciting years. The lessons I have learned
~~are not unique~~ of themselves not unique. They belong to the
common store of ~~the world~~ ^{shared} shared by all men. I present them to you
this PM only because they were heard after so many weeks and in
out of the new places.

You see my rabbinate has carried me in the past 1/2 of each week over
150,000 miles. I have had conversations in a desertic location in
Yokosuka Japan & Europe, Africa. I have preached at a Chinese
poysa synagogue in Hong Kong, in an Egyptian church in London,
in an open air theatre in Hengshui, Israel, and in the magnificent
Dome of ~~the~~ ^{the} ~~Temple~~ ^{Temple} in Cleveland.

For 2 yrs. - many Churches - For East - Korean War -
 seminars & salaried

For 2 yrs. - New Eng. - Church - Building from scratch - ~~starting~~
 out all the simple problems & routines other way - like for
 granted - everything, from rules to contracts.

now associated with - Church - New position of money, with
 & for new future -

5 yrs. - Church - new building on routine - seem to
 expect as unexpected:

Let me start by telling you of time when 1/2 rule - student
 pulpit

- 1) open in mt
- 2) yodded Stephen

Wonderful people to put up with are - joyful tolerance - helped - on
 many hands - ~~person~~

3:11:15

Orientation - Bible with - For East - 3, 400 mile visit
~~uninterrupted~~

Life Bible - many Vocations

Churches and add

few

- 1) advice to Roulan
- 2) Korean Bible
- 3) Manual Bible
- 4) New Paper Bible
- 5) Trinitarian Bible
- 6) Church
- 7) Roman Bible
- 8) American Theology Manual
- 9) Manual Bible

- 10) American Bible
- 11) Protestant Bible

[1957]

made mistakes - each bottle

Yours nothing with me

mistake made about me - foreign agents
and the whole said
had many app.

1) Kul man in Lok

2) Ego & Egoing

3) Cathedral P. Day to David - Translating
Liberty

4) Big Am Corporation

Strong and - strong life.

Share with you ~~the~~ one thought - Big advanced fund with

But lack of training in old but 3D

1 to
1 day
begin

Print from above & how to look [I was forced to see,
Fr. its design -] represented one more of them -
To see 2 very people to observe & react

4) Found interest

1) Tenure - 1572

4) Change - 357.

Found new life in David

Reasons 1) to be A
4) Condition

3) Food

4) Business (1 person)

But due to learn & experience -

Lack of knowledge

"The new theory should be said"

"But in the end"

Depend about just. role - not for the Indifference

[1957]

Prayed & Kied.

need to visit that have something always to say
not like to hear (C.D.)

Retreat

TYG knows it is

Good faith - if we don't admit that
about your people " " " all there about -

Some more of with

Now just when I call I'm heard something

" You met Rabbi Silver

Hope you have no loss of 500 - to be used
also

The city of Elmhurst was known for its modernity. At least from the
 perspective of young girls here with such a parents' shock surprised
 to hear only 'the ten highest' schools. One by the Elmhurst had the
 modern men in the neighboring forest and each day were villages from
 neighboring villages. Indeed, for forest - for there were little else in the
 Elmhurst forest villages. They had a number of men. The number of people
 their towns. Elmhurst men, women, children would be found ^{and they were} ^{in the}
 the middle of the city with the large men around. The village ^{are very} ^{in the}
 of every living, and. All were at night and left to their hands the
 social with and with his a good day. When the Elmhurst returned
 from the school that never came - they found the towns that they had
 given and the people had been guided by the men they had for better to ground
 a ^{by not} ^{young} ^{from} ^{middle}.

[illegible]

drumatically aware - of the need for ^{increasing} ~~but~~ to take care of the mentally ill, the retarded, & the senile. Throughout the past decade the inadequacy of our present scheme of dealing with mental & delinquent has become ever more apparent.

The moral is clearer, unless the American body politic is to be allowed to fall apart at the seams - unless we are to leave that which we forgot to preserve - great effort is demanded of us not only in the long & too long future. We must learn again the meaning of duty. We must, each of us, be willing to take on this role in many projects of civic enterprise. We must be willing to make the free will gift of our time & ourselves to unthankful causes and exact this ~~of ourselves~~ ourselves to the needs of our communities. We must realize that it is not only to do what is demanded of us; but much more.

Most urgent and perhaps ^{perhaps} of all these forgotten ones is the BREAKDOWN, intellectual breakdown, of our public school system. Here we can no longer turn over to the state and say 'This is not my problem'. It affects us. It affects directly our children. This type of school system machine will, in many measures determine the effectiveness of our children & adults. Even now, the school crisis threatens our whole way of life - an uneducated electorate is born in it the seed of our destruction.

What has happened?

Many of us are unclear on this point, though we know for a long time sensed that something is wrong. We read only yesterday in our newspaper that 29.4% of all students entering the University of Illinois could not write, spell, or express themselves sufficiently well to submit a simple English composition. The story that Johnny Carl Reed carried last year was not so much the author's insight or brilliance; but rather to the fact that ³⁰ many parents had sensed that their children could not read sufficiently well and were not reading at all beyond the minimum that was required of them. Or religious education has been noted that the children's background preparation has dropped almost a full year in less than a decade's time.

Somehow the alarming use of juvenile delinquents was related ^(Chalm 3) to the
mind to a feature of description ~~of the school~~ at the school. We were
also said by Blackburn Judge - however it took place in a vocational
school and not Morgan Park - but had no real hand of delinquency
incident of vandalism and vandalism at Hyde Park & South Shore.
Children brought home tales of delinquency which got out of hand, of the
tacit approval of illegal fraternities ^{by school principals} ~~and~~ of the children whom they
had difficulty under tutelage. We read columns of the about the way
English children were being held back. A story in Portland Oregon
revealed the columns of the fact that 50% of the children who in the
2nd grade had shown the greatest aptitude were so wrapped in
attitude & study habits by the age of school that they were unprepared
to enter College.

Went to the fact - we felt that an incident was somehow
not getting the best education possible - we learned the lesson -
But is there the blame?

What has happened?

In the 20 years since 1935 yes, you could, as citizens and tax payers neglected our schools. We did not build new facilities, we did not raise teacher salaries as the cost of living ^{physically} rose higher. We did not interest ourselves in the policies and programs of Public Teachers Association and Board of Education. We expected our children to be educated, we did ^{little} ~~nothing~~ to participate in their education. The responsibility of the training was to the education system, more or less in the hands.

As a result we are now faced with a crisis in our educational system - which if it is not met - will reduce to insignificance the mass education East & West - which if not met will prevent the continuation of the movement toward a democratic capitalistic system and inevitably convert them into slaves. A few bold facts should make clear what I mean saying. We have today 203,700 school rooms. By 1965 we will need 1,100,000 new school rooms. This means overcrowding, double shifts, making do, multiplicity of teachers by distraught instructors who are ^{confronted with} their increasing day long or seasonably expected to handle.

It is not only space that is wanted. Of all the followers of our
great men this could most easily be solved. We need to show
even with a delegation of students in many places we, at this

moment had 170,000 teachers. To keep up with the demand for
teachers we will by 1965 need 1,600,000 teachers. Think of it this way - to
meet the need 1 out of every 2 college graduates in the next ten years
will have to be trained as teachers of this need is to be met and the
Department of Ed. & Welfare will not be able to meet it to be paid
by 1965 with a need of over 3/4 of a million teachers. This means
no adequate instruction, no learning of anything, no enrichment of
curriculum - not a pleasant prospect.

Why has this happened? It is not that young people are uninterested
in teaching. It is that we are asking him to make it almost impossible
for a family's breadwinner to teach. In New York City school has one
of the highest wages scales in the country at the same time the salary of
\$3,450 a year - after having provided himself through a minimum of
four years of college - the average beginning salary for a teacher
here is over \$1,000 dollars higher. For a man to undertake
teaching in an society today is to put to himself a heavy burden
family to guilted poverty - not a pleasant prospect. The time is
past when young people think this before making such
a commitment.

We can not expect an independent trained and independently staffed
school system to do the kind of job we expect of them. As a profession
they are more aware than we of what they are getting or what they
need, of higher standards, of improved status for the teacher's improved
status for the available, of better normal school courses, of better testing
method - but laboring, of what almost uncountable other
school demands, extra hours, inadequate facilities, & uncountable
indifference they are in large measure unable to put their dreams
into reality.

The responsibility then is ours
What can we do? What is to be done?

This job has long been known. Announced after the close of
the second World War educational groups combined with
for seeing senators Robert Taft of Ohio & Lester K. Bump of Alabama to
sponsor a large scale Public Act to Education Bill. It passed
in Senate, but never succeeded in house, reported out of

• [Chelms] ~~with~~

behind Federal aid. This is an Catholic Church together with all other small groups who operate parochial schools. On constitutional grounds their right to run schools, but just that the public at large has no responsibility for the support of a special educational system. Recently a Committee of American Catholics in which admitted no Federal aid be extended unless similar aid is given them. Parochial schools are heavily expensive. One's least purpose is being quoted to ^{prevent the removal of} any Federal aid which does not include some provision for the support of such schools.

Faced with these problems, the Administration requested until it no longer could. Finally, ~~the~~ during the week immediately preceding Thanksgiving it called together a conference of American citizens in Washington to hear the mandate of the American people on this issue - promising to heed that mandate.

Under the chairmanship of a businessman Mr. NEIL McElroy of Procter & Gamble Co. over 2,000 American representatives, any waste of life & interest met to outline a broad ^{plan of} action to eliminate our school crisis. Meeting in round tables they tackled five questions:

- ① In what ways can we organize our school system more efficiently & economically?
- ② What are our school building needs?
- ③ How can we get enough teachers - and keep them?
- ④ How can we finance our schools - build and operate them?
- ⑤ How can we obtain a continuing public interest in education?

The Key issue in the Conference - the main subject underlined all others was that of Federal aid. Were the American people willing to temporarily set aside their fear of governmental control because of the magnitude of the crisis and because Federal Funds alone seemed to offer any hope of coping with the need?

President Eisenhower mentioned the feeling of most of the delegate students said in a joined sense, address:

If we depend too much ... on the Federal govt, we will lose independence & initiative. But if the Federal Government doesn't step in with leadership, and with providing credit & money when necessary, there will be a lack of leadership in what is important areas.

Somewhere, someone a bill would have to be drafted providing funds - federal funds. The delegate to the conference were not so thorough as the president. They spoke out more boldly. There seems to have been a feeling at the conference that the administration seemed to have to take a more positive stand.

"A substantial majority felt that some states do not have sufficient financial resources to take care of the essential needs of the schools.

The participants approved by a vote of more than 2-61 the proposition that the Federal govt. should increase its financial participation in public education. Of course financing such increases, the overwhelming majority approved an increase in Federal Funds for school buildings, construction, on the use of Federal funds to the states for school operation, the participants divided almost equally. Only a very small minority was opposed to federal aid to education in any form.

They spoke out in unexpected proportion. The administration was surprised. Between V.P. Nixon's opening phrases of good will & small promises, the administration changed its tune and the double standard of health, education & welfare. Mr. Nixon's Federal promises made the President say that a new & broader Federal bill would be drawn up for this Congress.

Our first duty - keep up support of principle - with the detailed details of the report on support - every - usually - when it can be heard and felt - to an elected representative - in PTA meeting

[Chalmers]

To do so we must be working it with the union. I intend to publish
in our bulletin the recommendations of the Washington Conference. Read
it carefully. It really sets out the advice it gives you & our fellow
Publics.

④ On the Teacher Problem - ^{added} Finance will help in it with in the
bulletin, but this is not enough. - We must realize that the Teacher
problem is an problem, we are unable to have our children teach?
Or is there no occupation for a good family man or girl? Are we
unable to say that medals and prestige are not the only values toward
which our children should aim? Will we let them run? Will
we help to raise the teacher's salary & status in the community?

⑤ On the Teacher Problem - Will we begin to cooperate with the State & the
Boards of Ed. & schools constructed in the PTA's - realize that
conclusion now, we are unable to stand on our feet and go as did the
Washington Conference

1) On the Character of candidates for teacher preparation & placement
race, religious affiliation, or national origin should not
be considered

Open the school

⑥ The School Problem is an Problem. Mexico has sufficient funds &
resources to do the job - we must commit ourselves
1) The problem of ^{primary} ~~primary~~ education, is not lack of capital
to support education adequately. The problem is rational
determination to carry enough of our available resources
to the job.

The people of Mexico need unity to reorganize the
administration of the public at all levels of govt. The destiny of
our children & our people demands that we use
more of our means for education.

⑦ more even than unity - New Intent (otherwise Fed. and
Mexican Fed. control -
should be up of it)

1) Now the citizen must be provided responsibility for
good schools. It is the obligation of the citizen to be
informed on all matters pertaining to the school.

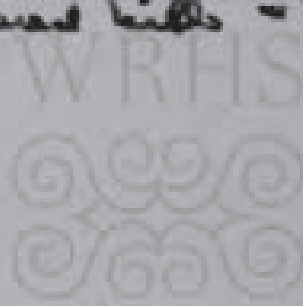
1. To understand the school & its essential

importance within the society.

2. To evaluate properly the school system
3. " support adequately " " "
4. " choose carefully the members of the Board of Education.
These board members should be selected because of their
ability & not because they represent special interest
groups; . . .
5. The citizen has the further responsibility to serve on
citizen committees working positively on behalf of the
school.

There you have it - Your problem & its solution B P P P
 Provide aim & goal - tell us further it. (Steps American)
 (started)

New Congress - some bills - Election year. Do you put the energy &
 in choosing to make it & passed bills - to make the bill work.



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

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

Thus the Bible takes great pains to describe the struggles of men to achieve a measure of self mastery, ^{SINCE THESE HISTORIES ILLUSTRATE SO} precisely ~~it is necessary~~ always ^{clearly} ~~to emphasize the viable meaningful elements of the story~~ ^{WHAT RELIGION MEANS TO SUCH LIVES AS OURS TO US} Indeed Judaism has always depended upon the dynamic rather than the static. Thus it has emphasized intention rather than form, spiritual dedication rather than ceremonial punctiliousness, fixed goals rather than fixed methods.

The importance attached to the dynamics of faith becomes even more pronounced when we analyse our text of this morning. What, for example, does Scripture mean to imply when it appraises Jacob as *יָסַק אִלֵּי פֶּן לֵךְ* as a perfect man who dwells in tents? Certainly the sharp trading and trickery with which Jacob deprived Esau of birthright and blessing are not the actions we would normally associate with a faultless man. Moreover the Bible itself maintains *לֹא יָמָא אִישׁ זָכַק* that there is no man who has not sinned. Perfection is a quality reserved for the gods not to be found among mere mortals. Jacob born of man, whom we have seen to be possessed by many of our more human failings was ~~then~~ never wholly perfect. And Scripture did not consider him as such. He is then praised, not for being blameless, but because he resolutely and consecratedly strove to improve himself and in large measure succeeded. Indeed no finer summation of Jacob's character could have been arrived at than that Jacob was *יָסַק אִלֵּי פֶּן לֵךְ* then the statement that he was a man who dedicated his life to a search for wholeness and perfection.

Certainly this search for self fulfillment, this conviction that we can transcend our normal weaknesses and create for ourselves a wholly new and finer character is the basic element in every religious philosophy worthy of the name. ~~It is~~ ^{THAT WE MUST BE LEAD BY} to this conviction that our faith in G d as a living power who created in us the potentiality for self improvement and desires only that we show ourselves worthy of his blessing, ~~must lead us.~~

Unfortunately we can not comprehend this questing for self perfection within an single final formulation adherence to which would automatically guarantee us success. The path we follow will vary with each of us according to our talents and our particular situation. This is not to say that this search for ~~spiritual conversion~~ ^{SELF EXERCISE} ~~and moral regeneration~~ has neither direction nor form. It has both. Basic to it are what might be called changeless principles in mutable form. For though each of our lives is unique and defies rigid classification, yet underneath these external

differences, we are all confronted by the same basic problems - problems which involve fundamental human dimensions; The struggle between spiritual courage and physical self indulgence, between self reliance and dependence upon the approbation of others, between determined perseverance and natural laziness. We of to-day have no new solutions. The question remains for us what it has been throughout ^{all} ~~the~~ ages; How much is man willing to sacrifice and exert himself to possess those virtues he claims to desire ~~above all else~~? How much energy and will power ~~is he~~ ^{ALL} willing to spend on self improvement? It is as simple as that. Based on the fact that ^{man} ~~if~~ man desires to acquire the nobler virtues, he must win them through strength of will and determined effort. There is no other way.

Unlike wealth or rank, virtues and qualities of character can not be inherited. If a man has learnt a great deal about the art of living and desires to pass on his understanding to future generations, he will ^{content himself with} ~~have to epitomizing in aphorisms or proverbs~~ his outlook, in the hope that others may benefit by reading and studying these observations. He can do no more. He can not transplant his spirit ~~into~~ into another. The thoughts such a man leaves behind may help clarify ^{and} ~~and~~ direct our thinking, but the faith that is a burning fire within must be rekindled by each and every man, else morality becomes convention and faith ^{is} ~~is~~ nothing of platitudes. Each of us faces the difficult task of making religion, ~~my~~ religion; of transforming the beliefs of our ancestors into our own personal convictions. ~~And so it is that the religion of the past is not the religion of the present.~~

A sixteenth century exegete, Obadiah of Soforno, felt that our text of this morning contained this very idea. Why he asked does the verse continue its description of Jacob by saying ^{וְיַעֲקֹב אֵלֵינוּ} ~~וְיַעֲקֹב אֵלֵינוּ~~ that he was a man who sought wholeness while dwelling in tents? These two ideas seem unrelated. Not so, according to the sage of Soforno. It

was precisely because Jacob dwelt in a shepherd's tent apart from other men that he was able to formulate such incisive answers to the riddles of life and struggle so valiantly to bring into being his newly formed faith. Faith, as we have seen, demands ^{the} ~~an~~ ability to evaluate oneself clearly and the courage to follow unhesitatingly the dictates of our conscience. For such a program the desert affords an ideal setting. The nomad lives alone, his life moves at a slow pace, one which affords the necessary opportunity for meditation and self judgement. Desert life is elemental. It will tolerate neither sham nor counterfeit. A weak, pusillanimous faith can not long survive, for life is severe and demanding and man badly needs a faith to live by. Here it is a question of either/or. Either a vital living creed or no creed at all, that conventional morality which often ^{masquerades} ~~masquerades~~ in advanced ^{creeds} ~~creeds~~ for faith is here out of place. What better location could there be for a man seeking to understand what life expects of him and he from life. Indeed it would appear nature itself conspires to make our task easier. For the ^{demanding self reliant} ~~way~~ of the desert is also the Way towards a ^{necessary} ~~real~~ faith...

The demanding self reliant way of faith. How few are willing to meet its terms. Men at ease in cities of plenty seldom can find a compelling reason to forsake their security to pioneer a dangerous uncharted course. IT SEEMS THE HEIGHT OF FOLLY ^{to} ~~to~~ willingly turn one's back on a life of comfort for a quest that can promise only added burdens and responsibilities ~~seems the height of folly~~. Men are naturally cautious, conservative, their pioneering natures quickly corrupted by their first taste of civilization's luxuries. This being so we who are devoting ourselves to the religious calling must beware lest pursuing the aims of the many ^{we} ~~we~~ permit ourselves to be satisfied with less than full measure. Any religion which does not concentrate ^{on developing} ~~itself~~ in its adherents a living positive faith remains always an empty shell- though it have ^{its} ~~a~~ full complement of ceremonial customs, morality ^{is also} ~~ceremonialism~~ philanthropic organizations and protective activities. ~~For it is a religion~~

For it is a religion concerned with what is and not with what should be. It is a religion which merely perpetuates but does not make better. Thus, a religion which countenances war and glorifies armistice days is from the standpoint of a dynamic faith a religious which temporizes ^{AND} ~~in~~ compromises. For it has not yet transformed its belief in peace into a positive program for achieving peace. Unless religion becomes what it is, a radical force, a force which goes to the roots of things and abolishes war from the minds and hearts of men, it cannot ^{really} serve any constructive purpose. The same is true as regards religion's relationship to all the other evils abroad in the world. A religion which does not exhort men to do away with poverty and misery and suffering wherever they exist, whatever be the cost, shows itself to be weak-livered, a religion for men but not for mankind. For though it may appear a kindness not to disturb a man content in his lot---concentrating only on providing him a measure of emotional comfort during the crises of his life, and a modicum of ethical idealism to soothe his social consciousness---actually society cannot afford this luxury. Woe unto them who are at ease in Zion while others are in need. Such self-indulgence is a criminal extravagance, while other men suffer from want. Religion cannot tolerate or tacitly give sanction to such self-centeredness. Its task must not be to make man more satisfied with his lot, but more demanding of himself and of society. Its pulpit must ever raise men's eyes beyond the narrow ^{restrictive} confines of their lives to show ~~the~~ ^{Then} that range of services which ^{God} expects them to perform.

This then must be the message of religion. Man, bestir yourself! There is so much that needs to be done. If you would live as a free man in a peace-filled world, you must win that privilege through service to your fellow man. You must be willing to sacrifice

and give freely of your time and effort in their behalf. For every car must be manned if the ship we call progress is to be moved. God himself, so our Midrash tells us, has appointed for every man a vital role in this task of creating a better world; ^{thus} ~~and~~ it is ^{up to} ~~up to~~ man to determine whether Israel's Messianic aspirations are a realizeable dream or ^{SELF DELUSION} ~~a vain illusion~~.

Gird yourself then; be strong and of good courage, and walk in the way of Faith, for thereby you will be fulfilling your destiny, ^{LIKE JACOB OF OLD YOU WILL ATTAIN THE TITLE OF} ~~and acquiring for yourselves peace of mind; for behind you will be~~ ^{P.N. 814}
~~the thick darkness of~~ ^{A MAN PERPETUALLY ON HIS WAY TO PERFECTION.} Cast off your doubts and your uncertainties, and enroll yourselves confidently under God's banner with those men who search diligently after Justice, Freedom, and Peace.

SPIRITUAL RETURN

"Out of Zion Shall Go Forth The Law"

This Sabbath, the first of New Year, is especially designated as the Sabbath of Return *שבת שובה*. It takes up the theme of repentance and return to God which Both Rosh Hashonah and Yom Kippur emphasize, and is concerned principally with this one thought. The Sabbath itself takes its name from the Haftarah portion of the day, the 14th chapter of the Book of Hosea, which deals with the need to return to God's precepts and with the belief that God will accept true repentance. In majestic phrases Hosea prophesies:

יְהוָה יִקְרָא לְשׁוּבוֹתָא
Return, O Israel, unto the Lord thy God,
For thou hast stumbled in thine iniquity;
Return unto the Lord.
Say unto Him, Forgive all iniquity
And accept that which is good.

In the course of our long history the concept of return has taken on two different orientations. One of these is the idea of a spiritual return to God through repentance and amendment. The ideal of ever striving after God's perfection by performing right acts, by making God's moral law the basis for our ~~CONDUCT~~ both as individuals and as nations. This way of life is the only solution we have to the problems which confront us when we try to create a society fit to live in. These are the problems of outlawing war and establishing peace, of destroying tyranny and securing human liberty, of preventing economic exploitations and gaining a fair standard of living for all. We discussed at length ~~this~~ ^{thought} on Rosh Hashonah ~~Day~~ ^{MORNING}. Suffice it to mention here that only if we accept this principal idea of return ~~will we achieve~~ ^{CAN WE ACHIEVE} the better world towards which we are striving.

Our people through the ages developed a second concept ^{of} ~~of the idea~~ of return in the theme of *יְהוָה יִקְרָא לְשׁוּבוֹתָא* a return to Zion. This was the religious hope for national sovereignty, for a state of Israel which would bring an end

we could flee when persecutions assailed us - we became a nation of pariahs.

ages, for our forefathers always believed with Isaiah that ~~the~~ time was not far off

When Zion shall be a crown of beauty in the hands of God,
And a royal diadem in the open hand of the ~~God~~ **Lord**
When Israel shall no longer be termed forsaken
Nor shall her land be called any more desolate.

Through the centuries ^{AS} our people suffered the misfortunes attendant to national homelessness, ~~but~~ they comforted and consoled themselves with a wonderful dream of the time when the scattered people of Israel would be gathered ~~AGAIN~~ ^{AGAIN} by God from the four corners of the earth ~~where they had been dispersed~~ ~~and re-~~ turned to a Zion rebuilt, a Jerusalem rededicated. With all their heart they wished for this return which would not only bring ~~about~~ the end of their ~~mis-~~ ^{woes} ~~fortunes~~ and the beginning of a new and glorious national existence, but would redound so much to the glory of God by whose hands all this would be accomplished.

It was this vision that prompted the Jew to utter devoutly every year during Passover, the great feast of our ^{FIRST} national liberation:

פ'סח יצאנו ממצרים

Next year may we be together in Jerusalem. Year in and year out this hope of being freed from the misfortunes of the Exile through a swift return to Zion was ~~expressed~~ ^{EXPRESSED} with all the fervor the Jewish people could muster. It was as much

a part of the Jew's faith as was his belief in the unity of God and the brotherhood of man. Just as certainly as God is just and merciful, so would He out of His deep compassion for Israel and His desire to see justice prevail in the world, bring about this return. It would be the reward for Israel's long years of suffering while in the Service of God. ~~He had not~~ ^{He had not} ~~Jeremiah~~ ^{Jeremiah} proclaimed:

Restrain your voice from weeping
And your eyes from tears,
For ~~this~~ (the return) is a reward for your work.

The important consideration, however, was not how it would come about or for what reason, but that it would be! It must be! Often, in fact, when any possibility for a speedy redemption seemed out of the question, when the oppressors were many, and the oppressions harsh, the Jews would revert to a belief that a Messiah would come who, by means of his supernatural powers, would make national redemption possible. The Jew never lost faith that the time for the return would come. For him, no matter how black the present, there was always hope that ^{פ'לל ד' אפפ ד' פ'ל} May we be together next year in Jerusalem. Despite the centuries of dispersion with all their attendant evils, the Jewish people never gave up the hope, the certainty, that the time would come when they ~~Jews~~ would be returned to Zion.

Today, that great dream of our people is a reality. Today, the state of Israel exists and our people are being gathered from the four corners of the earth and given a new life in the Promised Land. Today we have a state whose interests are those of the Jewish people, whose existence will give us a voice and status among the council of nations, whose land will become a new home for those who survived the Nazi butchery, whose culture will be filled with the pioneering spirit of this new land, and out of this spirit will be created great literature, music, and art.

This was all rendered possible because Zionist leaders of the last fifty years succeeded in making out of pious hopes a physical reality. Starting with Theodore Herzl they realized that political action and pioneering would alone bring about this state. These leaders fought the battle for Zion in the chancelleries of the world while the Chalutzim, the pioneers, were creating in Palestine a modern promised land. ^{WHILE} We fought for our political rights, ~~and~~ we went ahead and founded the state ^{WE FASHIONED THE STATE} ~~and started to build it~~ while ^{THEORETICAL} ~~the~~ discussions were yet raging. ^{ISRAEL} ~~We~~ exist today because we ourselves made Palestine into a state, because we depended for success on the sweat of our brows and not solely on the goodwill of the nations. Politically, the enlightened men of the world became sympathetic to our cause, and serious reverses which ^{NEVER} ~~would~~ have prevented ^{the establishment of} any Jewish state ~~from coming into being~~ were prevented. But the key to our success is to be found in the fact that we created by hard work and much sacrifice a state in Palestine, that we worked for it and fought for it, that we forced the world to recognize its existence not only from humanitarian considerations, but because the fact of Israel's existence could not be denied. The United Nations decisions could neither by themselves have created a Jewish state, nor could they now destroy that state, except by force. For Israel existed - none could dispute that all-important fact.

This last year has seen the decisions of the United Nations of November 29, 1947, which sanctioned the existence of something that already was ^{163 P. 1 24 '48} ~~the Jewish~~ ^{the state of Israel} state, albeit in a partitioned area. It has seen also Britain's unwilling withdrawal after a costly attempt to prevent by force the formation of this state. The proclamation of Israel's independence came on May 15th of this year, and the consolidation of the Jewish state followed the battles of the summer months. When, in the few short weeks between the first and second truce, ^{the Haganah} ~~Israel~~ defeated

-5-

the ~~five~~ five Arab and one British-controlled and British-commanded army, Israel maintained inviolate the boundaries of its territory, the Haganah, in fact, captured every city of any importance in Palestine. Heavy casualties were suffered, but from the blood of these heroes will flourish a strong Jewish state. This ^{LAST} year saw Israel firmly established - the first step in the

11'3 אב'6'. The return to Zion had been accomplished.

Much, of course, needs to be done. Politically, the British plan again to partition Palestine by forcing the United Nations to accept in full the proposals of Count Bernadotte must be stopped. This would cut the Jewish state from 5,500 square miles to 2,200, and would seriously limit Israel's absorptive capacity as well as destroy the source of many of its necessary natural resources. The United States State Department needs to be weaned from the British Colonial Office in matters involving Palestine. We must ask of our government full de jure recognition of Israel and a loan to make possible economic development. Financially, sums must be raised to make possible the withdrawal of the DP's from Europe to their new homes in Palestine and for their rehabilitation there. Israel must be aided to increase its economic potential in order to absorb this great influx. But most important, we must see to it that the building and developing of the land goes on, that the country becomes strong and self-sustaining, that it ^{should} ~~may~~ no longer have to depend solely on the goodwill of the nations - a luxury which is strictly rationed in this world of ours.

Out of several great things can be expected - (Do not)
This return to Zion is one of the great events of our long Jewish history. It is an important positive move towards the establishment of social justice in the world. But it should be borne in mind that in and of itself, it does not solve all the problems of even our own Jewish people in Palestine - how

much less than, those of the rest of the world. We should not be confused into thinking that because the return to Zion ^{is being} ~~has been~~ successfully achieved, the struggle for social justice and welfare, either in Israel or in the world, has been won; rather, it should ^{remind} ~~give~~ us ~~hope~~ that the struggle for a ^{good} ~~new~~ life can be achieved ^{only} if we are willing to undertake ^a ~~the~~ long and ^{arduous} ~~difficult~~ task.

For Israel was not created without much sacrifice and self-denial on the part of her founders. So, too, a just world can only be founded if we are willing to give of ourselves ^{if we are willing} freely ~~and~~ to accept reverses courageously, and if we are ^{completely} ~~willing~~ to accept the idea of a return to God ^{and to right action} which this Sabbath of Repentance preaches.



we are going to understand a subject to the supply of proper kind on one
subject to the other kind of days.

①
The mind must be removed of level the narrowness of view to reach the level of vision -
The big economic base has been a multiplication of products capacity - To
have ruled a country now must have limited means. Can man be made
himself now the ^{3/4} help his reality, having - some money - fulfilled
himself

② Level of family - small level needs with high level needs
productivity needs - based on high level needs - money

③ Level of social service needs

④ Level of goals - brain - brain

Fuller description not done

① Level of quality - level of understanding of old - modern

⑤ Level of individualism

⑥ Level of abundance - economic

⑦ Level of knowledge - Dissemination

⑧ Level of responsibility

Level of responsibility

⑨ Level of values - ① promotions

② rel. values

③ positive vs. negative
values

10) The level of sensitization mind

11) Level of prolonged life

12) Level of spiritual growth

all these things require more and more spiritual
intensity - Can man adapt or else be refused by his own
electrical shock so much.

A true scientific debate would be one of objectivity, which we
now all see is. Conferences given the Council to the Greek, I should suppose
can present the science of Greek, Greek, & Latin in Babylonian and Assyrian
of Egyptian and Indian names. Really, I am afraid the modern world
philosophical all sorts of arguing but the weaker still their evidence from
Diodorus.

An really scientific science is basic to the most primitive tribe. To ^{always} ~~be~~
the science of plants, the science of humanity is science. The child and
be prepared for the young rising of a great new science. To fix the science
from Diodorus and change it to a modern point of view. Endless, I
be sure, but the all subsequent science is produced by observation and
testing to subject the hypothesis to proof.

Whence first organized the known facts of any country or country; it is
certain that it was the Greek who first reported the ^{science} ~~science~~ from other
forms of knowledge and includes its method and function. Human science
has come far further past a million in its history, its history and its
forward knowledge. Not only has it been known, but our concept of science
itself has changed. Where the Greek human science was only and a very simple
science was a religious experience and a means of education; the
modern scientific world is nothing more than a practical & commercial
business of research & invention, engaged in for profit & for personal
satisfaction. Physics & mathematics have come to for all their demand.
Science is no longer, in purpose, teleological.

This pragmatic approach to science - the pragmatic world we live in - has
piled off hundreds of data. The 20th century is the scientific age. This includes
from ^{physics} ~~physics~~ and from its some further. Scientific progress - from
coal energy to atomic; from the plane to supersonic aircraft; from medicine
to radio propagation; from the typewriter to calculating machines; from
organic matter to electronic particles; from the automobile to ^{space} ~~space~~.

In so many ways there has been a popular revolution of habit & taste,
of thought & culture. Men have differently - science & science leaders

remains the frontier of the human body

The old theological debate ~~between~~ ^{about} ~~whether~~ ^{if} a soul is master of
our fate and how much we can do in destiny is joined later on a new
dimension. The machine has made human beings more absolute. Will
the computer become thought machine also make the human mind
absolute? Will we decide decisions making to our own forgetting -
astonishing subtle machine? Will they become an opportunity for decision?
~~Does the machine have that power?~~

One returns here to the question of a master's responsibility. The few
who operate these machines + know the secrets - They too must become
great powers. The power of manipulation. Few enough distribute to
such machines and you can predict results upon degree of accuracy
how people will react to a new ~~candidate~~ ^{candidate} on a new candidate.
How much a machine fully ^{as a machine} ~~can~~ ^{can} ~~discern~~ ^{discern} ~~what~~ ^{what}
he must say + proceed to ~~submit~~ ^{submit} ~~if he~~ ^{if he} ~~sees~~ ^{sees} ~~election~~ ^{election}, Mr. Church
political speeches, rallies, a platform ~~are in the future~~ ^{are in the future}. The machine
may + demand, enlightened ~~man~~ ^{man} ~~will~~ ^{will} ~~can~~ ^{can} ~~now~~ ^{now} ~~for~~ ^{for}
himself can afford

There is equally the Yin symbolized by 1954. ^{Problems in} ~~Problems in~~ ^{policy} ~~policy~~
manipulated + policies made acceptable. One man + ~~policy~~ ^{policy}
acted after enough to be consistent. Control, about men and my
political intervention can be set on its side to hold most subtle
One no longer knows whether one is a victim or performer

Second may have no fundamental disagreement with religion. The popular scientific attitude is nevertheless too far behind the current advances of science religious belief.

The sum of thirty has reached much and ecclesiastical and in public. The meeting of Calicut, the blessing of Buns, the acquisition and the day, the blessing given; the political marriage of peace and pure minute; the financial necessity of many and the never mindless and busy of now. much that passed as officially religious is convicted of hypocrisy and venality and self interest.

The picture has been overdrawn; ~~the~~ ^{the} reality and scientific methods;
but popular culture does not make the free thinking and ~~and~~ ^{to many} religious
standards of the most beautiful service of all - the knowledge
of our disciples

[illegible]

The red. can be reasonably identified.
 Red. identified by muscle — one — no large blemishes nor other
 And. identified by muscle — one — blemishes — 1/2 of the
 greatest proportion of meat blemishes

Pub. justified by public authorities - and hope under public sentiment & excitement.

public asset
 20. perhaps by revolution - new people at revolution P.
 and country - if a man come up to you can

the street & told you that ~~by~~ ⁱⁿ ~~the~~ ^{my} only and would be
message - you'd call upon me & show me the case.

David & Stephen handled an even lot faster in the summer
than in the winter. I had a lot of business in the summer. I had
received by a courier a letter from David & Stephen about the
of the case - generally reporting on an evening of the morning - both
loosely than for.

Full on a collection of funds in the occasional supports was
obtained at a later - but perhaps most complete of all the
the abundant means of the world -

Twenty years ago the first law ever made & America I
challenged a good answer was made & since then
it is a question of whether I should have been a member of
the ^{Union} and the only result ^{was} that they were
an evolutionary phenomenon - a completely good culture
from ^{first} truth; by a rule of the same kind as the one
which minutes & rel. was put in right perspective & held
together -

But the challenge of the world has not been met & it is
the other side of the coin to the other side. Religion has been
questioned & is a case of the same old story -
in Europe & America & in the world. & some new world
is contained & rel. played the role. Rel. is not a religion -
but the name of a people's religion to the art and religion to
Russia, Persia and Korea and China, an American rel.
something that is to become a new force - somewhere in
the world - but to-day it is the same as the first side

often to build, to build, & go about school & to
the same rule used in silent or new, well right,
living right - the end.

One can meet the challenge of justice & mission & require
necessarily action on particular points on the justice to life — that
there is no argument to a self-sufficient system of justice &
peace.

#2

multiple knowledge 12
vs under other
war-prior

Progress can not be stopped - but elements that we need
and to recover! | steadily some
disagreements

Principles to organize & justify decisions to our country -

What can be

1) Knowledge -

Fact versus

2) Psychology -

Proven results - Theoretical
for the best - not

3)

3) Ethics - Can be learned

III

Religion and Ky - they are a way of seeing rel. should be
balance principles

Rel is based

Can we accept rel in our society

What kind of religion

Section

Some end goals really had few social effects apart from
the small number of learned men who lost an interest in it, but
recently it has been transformed, religious life with some new
methods.

#2

1) Well used - individualism
members bound to him and
a more attentive culture

2) But can not yet create realities
new culture - What can we

A- Totalitarianism - rules - no culture

A) Knowledge - helps - but not
much - much used in business.
Knowledge is deep - What
we make not understand us do

B) Faith - idea - idea - idea
idea - idea - idea - idea
pleasant reminder - Respect
all units

C) Faith - idea - idea - idea
idea - idea - idea - idea
idea - idea - idea - idea

3) The only hope is to permit
men to accept 'progress' - in
any thing progress is planned
idea - organization is

social decision of now -

Fall no boundaries -

Fall in idea - idea

Fall in idea - idea - idea

Can a unit adjudicate yet

so on

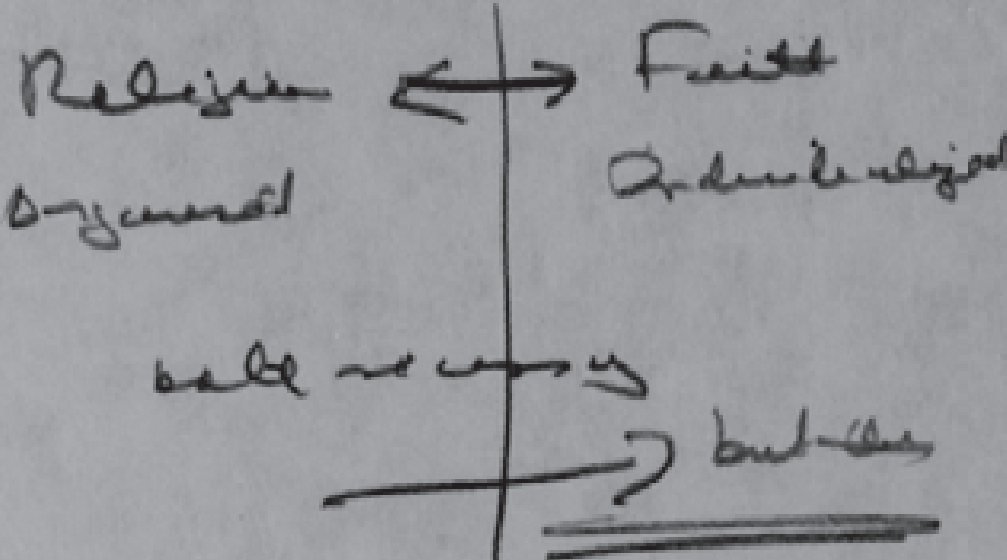
long crowd

#3

Why of full so necessary - in 13
such all reports

Disturbed situation

21 no. presentation



Religion + Society have been
Lovers + as it was - Rel
of faith - no

#4

Is this definition of almost
power or religion - no!

Rel. as def as form of govt,

The fact is power

simple - capitalism - unstable

Why outlet dead idea

Why " idea idea

Automatic - Bruce Trevino
Fuller
Cylinders - Cecil Rayburn

Doing cultural leg - news & entertainment - People half
- old culture - half new - ~~not~~ Chad Latin etc.

very - slippery - common diagenetic

What can be done? - The Penicillins

① Butta / education - some unit.
to read not to know knowledge
- 2 km. deep

② Ante - 2.000.000 - 2.000.000
090 7.4.1950

③ Suburbs — year year secure — Month
per

① Dunes — *Helianthus* — very hard to dig
sand dunes — *Helianthus* — not
prevalent

need stabilizing principle - something enclosed - know in
 balance also - not afraid of subjects & subjects - but equipped
 to see type & direction of judgment and need to be more -

1st

"One case of good conduct is so rare, & gives a
national reputation. I am not sure of subject to common
reputation not frequently do from including to a degree
a life so different from what we have been accustomed
to."

Japan - 1939 - need of friendship between countries +
the Congress - led to close cooperation + trust

Que se celebre a noite

1) $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ — $\frac{1}{4}$ — $\frac{1}{4}$ — $\frac{1}{4}$ —

Pade
 with them
 for a while

2/ White square

attend more, ~~concerned~~, ~~as a survey~~ -

Experiments performed on the 1st of June 1881

Young and old

A second - non accelerated return of charge but with the
no way to make pay child good charge (subsequent)

↓ Dues
pulsantes y no to m...

~~100~~

And religion is a death cult not a way of life. In dying death it has denied life and has prevented it - death from being effective citizen of this world.

Judas has not been guilty in the report. Borrowing from Zoroastrian and Persian sources the Builders of the Temple came to consider this life as merely being a vestibule which lead to a much finer life beyond. Personal immortality and Bodily resurrection became commonly accepted principles of faith. Hell fire and damnation sermons were preached and many were those who despite the ever present possibility of repentance ^{lived for} ^{of} ^{the} ^{final} ^{day} ^{of} ^{judgment} when ^{their} ^{deeds} ^{would} ^{be} ^{measured} in the scale of final ^{decision} ~~judgment against gains~~.

But this view was not always dominant nor did it gain universal acceptance even in Rulerian times. The Bible is brilliantly silent on the subject of ~~death~~ ^{what} lies beyond death. It understood the need for faith: "The Lord has given, the Lord has taken away, blessed be the name of the Lord." The emphasis is throughout not on the fear of death but on the potential joy and meaning to life. King Hezekiah in thanking God for helping him to recover from some dangerous illness is reported to have uttered these words which may be taken as characteristic of Judaism's worldly orientation.

"LO, IT WAS FOR MY WELFARE THAT I HAD GREAT AFFLICTIONS,
BUT THOU HAST HELD BACK MY LIFE FROM THE PIT OF DESTRUCTION...
SHEOL CANNOT THANK THEE
DEATH CANNOT PRAISE THEE
THOSE WHO GO DOWN TO THE PIT CAN NOT HOPE FOR THY FAITHFULNESS
THE LIVING, THE LIVING, HE THANKS THEE. AS I DO THIS DAY
THE FATHER MAKES KNOWN TO THE CHILDREN THY FAITHFULNESS.

To the priest and prophet of the Bible Judwin was a life with ~~not~~
~~about~~ Judwin's main concern was sitting before God in the
land of the living "not pursuing men to sit before God in the garden
of Eden" If the former was successful, the latter was inevitable.

As for the rabbinic of late times, ~~despite~~ their borrowed proclivities for
absolutes, which lie beyond, concentrated on the MYSTERY AND POTENTIALITY
OF LIFE RATHER THAN THE MYSTERY AND POTENTIALITY OF
DEATH.

and spiritually courageous and enthusiastic, faith which leaves
unperplexed the form but not the fact.

2

When I was finished - during the discussion group which followed
my sermon I was bothered by question - by demand for reassurance "But
Ruhli, don't we believe in immortality?" "Ruhli, tell us what we can believe."
"Ruhli give us answers".

To answer with the Bible that there are limits to human knowledge which
we must learn to accept - did not satisfy them. Intellectually they would
admit that "God says we are not even very near his thoughts or thoughts",
but emotionally they could not.

Faith may not enough. It had to be specific in its promises and when it
could not be they were impatient with it.

Many faith have succumbed to the temptation of telling men and women
what they want to hear about death and subsequent life. Certainly
death is a fact of life which every religion must explain or at least not
in conflict for the believer. All faith must emphasize the limits of life
and must develop psychologically healthy and spiritually meaningful
expression and opportunities for meaning. Life can wrap life in it
can smother it and add purpose and a dimension of love. Before the
tragedy of bereavement the human soul is helpless and open to great
benefit as great hurt. Most of moral guidance and exhortation but
confusion and uncertainty are quite legitimate realms for religion to
bring itself into.

Yet religion can also pervert the meaning of death. It can say that the
promise of life is its richness - it alone contains the keys to the
Kingdom. It can make death a disappointing fact of life - the first
of life. All this life is but a preparation for the life to come. Here
religion not only raises its own inadequate, ^{worldly and} ~~worldly~~ ^{material} ~~material~~ of spiritual
insight above the universal facts of life and the uncertainties
which we all must be equally prepared to all his creatures the
sacred and the profane alike - but it also distorts life's meaning
importance. It turns men's minds away from positive programs of action
for good. Life becomes a mumble of words of faith and not a
doing of acts of love and justice.

For all those who are struggling, the death dream is understanding. Doubt as we cannot
to life. We do not conquer in fear

For every person in the village there are small shops selling the necessities of life. The small shops are the property of the village community. The small shops are the property of the village community. The small shops are the property of the village community.

- it is and will never be MY STEALERS

There can well be no method here

But we can well imagine that we shall & know us least to be
in life than have believed since well for our land. The man and there -
I so even personally interested, as you naturally concern it - description
of that nation will not be regarded by its humblest, it would value

DEATH AND LIFE ARE INEVITABLE FACTS. We do not wish to be born. 4
We can not ~~apparently~~ ^{apparently} ~~prevent~~ ^{refuse} the cycle of growth and aging. We can not
escape death. It is not we who will that we come into being and after
a brief span here on earth, it is again not we who will that we be taken from
this ^{life} ~~earth~~.

DEATH AND LIFE ARE ^{MYSTERIES} ~~A~~ MYSTERIES. We can describe them. We can not
explain nor understand them. Life is consciousness. But of what? What are
we seeing and hearing and feeling when we are awake? What are we seeing and
hearing and feeling when we dream? Life is consciousness. It is also sleep.
Death is unconsciousness. But of what? Is it annihilation or is it a dream
filled sleep? Is it extinction - the end, or is it simply another form of
being which we do not understand?

LIFE IS CERTAINLY MORE FAMILIAR TO US THEN DEATH. Yet how strange
and new does each day seem. How unexpected life really is. How little we
know even of ourselves and of how we will react in moments of stress and
uncertainty. Life is familiar. We study it with countless others. At
school hold little fear for us. Yet how many go thru life afraid; biding
their time, guarding their emotions, fearing to express themselves, seeking a second
life can never be.

DEATH IS UNFAMILIAR. DEATH IS WHOLLY STRANGE. No man has ever
returned from its province to tell us what he has beyond. None of our physicians
or statisticians has been able to probe advantageously its form of unconsciousness.
Being unfamiliar, man is afraid of death. Only those whose life has been
tortured or self tortured down to welcome death's abomination and even those
are generally uncontrollably distraught. placing one emotion above all
others - at the final moment.

Now we know that fear causes man to react in unnatural ways. Fear
causes a definite physiological change in an adult and even now so
in an infant. At birth and return of our normal intellectual powers. It
causes us to react instinctively - without reason without thought and
consideration.

Fear - especially prolonged fear - can cause man to react as real friend
of his own wish projection - his own imagination. We can see this
quite plainly in the way men have answered two questions "WHAT
CAME BEFORE I WAS BORN?" "WHAT WILL HAPPEN AFTER I
HAVE DIED?" Both questions deal with reality and with unconsciousness.
We move as unaware of life on earth during the years past to the death
unlike into which we have been and we will be of life on earth during

world!

5

0 years where is my way

0 death where is my way

We have come together then in love and out of faith. Each in his heart at this hour passes the memory of dear one before his mind. Let us not fear for them. Surely God in his mercy has seen fit to deal graciously with them. Let us not permit death to torture and force out of focus our lives. It is a fact we must face - face in loving faith. It can broaden our love of others - It can ~~show~~^{show} us awareness of the importance of each passing hour. It can deepen our maturity by making us more aware of problems all men share.

Let death summon us back to life - to a fuller life. May we be able to write on the tablets of our hearts as R. M. is reported to have done on the margin of his Bible after the resurrection. "And God saw everything that he had made, and behold it was very good." "And behold it was good." "Yes even death."



A man

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