

The modern world has sharply conflicting attitudes towards sin and guilt. The psychiatrist teaches that we must be careful not to burden ourselves with an overly-strong sense of guilt. The Catholic Church and Fundamentalist Christian Churches teach that man is born in sin, and that until he becomes fully aware of his <sup>awful</sup> sinfulness, he has no chance of being saved. It seems to me that Judaism maintains a moderate position between these two views.

The teaching of the psychiatrist is <sup>intended</sup> for people who have developed an abnormal sense of guilt. <sup>According to the psychiatrist,</sup> "free yourself from this chain". The teaching of some of the Christian Churches is intended for people who believe that this world is not the normal situation, but rather than the world to come / is the center of man's ~~exist~~ / normative existence. For example, recently a woman who belongs to a Christian sect which looks down upon modern medicine, refused to ~~have~~ permit an operation upon her very ill son. "If he dies", she said, "he will have eternity in the world to come". The teachings of Judaism are not intended for those who are overwhelmed with their own guilt, nor ~~is it~~ intended for those <sup>to believe</sup> that this world is but an inferior <sup>to the next world</sup> ~~is Judaism~~

~~rung on the ladder of eternity.~~ Our religion is designed to make of this world the best of all possible worlds, and it is designed for people whose hope in man is not diminished by the frequently sordid crimes performed by man against himself. Judaism does not seek to impress ~~people~~ with man's basefulness, but rather with man's potential. <sup>Judaism</sup> ~~does not seek to stress overmuch man's disposition towards sinfulness,~~ <sup>Nevertheless,</sup> our religion teaches, <sup>in order</sup> for man to progress, he must recount his failings, he must become aware of his sins, and without being overwhelmed by them, he must steer a course of action whereby his errors may be erased.

With this positive end in view, I undertake tonight to <sup>recall</sup> ~~recall~~ one area of man's inhumanity against man. If I seem to dwell upon some sordid and depressing incidents, it is only because I wish us to turn our backs upon this kind of dealing. It is ~~one thing~~ a sin, I believe to dwell overmuch upon man's weaknesses, but it is likewise a sin to belittle the potential of evil in our world.

Less than three weeks ago, I performed a marriage ceremony for a mature couple. In this case, I was a substitute Rabbi, hastily summoned ~~in~~ to perform the ceremony when the originally scheduled Rabbi found that he could not be present. When the ceremony was over, the bride of 53 years, thanked me for the ceremony, and in response to my question about her first husband, replied that he had died at the hands of Hitler. Then, she showed me the inside of her left forearm. On it was tattooed the number "A- 150246". She went on to say that four of her children had been murdered in Auschwitz, the camp in which 4 million Jews were cremated. Without a trace of despair, she then told me that her fifth child was now in college. "Thank God, Rabbi, she said, he is doing very well". Somehow I was awed by the presence of this woman. Perhaps a psychologist can explain better than I why a person who has survived the flaming danger of death carries with him an aura of the divine. I was not unmindful of the inconceivable tragedy from which she had emerged, yet my dominant thought was that she was a sign of the miracle of human life. How ~~can~~ <sup>one live</sup> after 4 million were taken? Yet she lived, and one child out of five lived, and that child was in college seeking to improve his mind and develop as a human being, <sup>to help</sup> improve a world which had snuffed out the lives of his 4 brothers and sisters. "Thank God", the

woman said to me, "Thank god, he is doing very well" . That this woman could thank God in such a circumstance, where others of us curse him for every minor setback in our lives, was to me another miracle. What deep well-springs of religiosity this woman had to have! What an indomitable spirit was hers. No wonder the Jews could not be destroyed, I thought, <sup>in gratitude for the little that has been able to salvage</sup> this woman arose out of the ashes of death, and yet ~~she was not~~ <sup>she speaks in terms of thanks and the future.</sup> Having experienced the death of one husband and 4 children, she was still not afraid to get married; she still did not surrender to the ugliness and the despair of our world.

After the brief ceremony, ~~this~~ <sup>was moved to</sup> number A-150246 gave an impromptu sermon herself. With warmth and vibrancy in her voice she said something like, "Just as this Rabbi is young and <sup>optimistic</sup> ~~happy and hopeful~~, so may my second marriage be happy and full of hope." How human beings live upon each other, and how fortunate it is that we do so. She who had seen death face to face, borrowed from me ~~protected and thus~~ <sup>optimistic life // while I</sup> a sense of optimism born of a protected and secure existence. I, who have not known real suffering, borrowed from her a sense of indomitable courage and a refusal to surrender to evil. ~~But I came away from that meeting determined to do what I can to see that another Auschwitz does not happen, that human beings are not so degraded in the eyes of others, that one group of~~

<sup>intention</sup> ~~to make certain that one group of human beings does not become so degraded in the eyes of others, that mass~~ <sup>reflected</sup> ~~they cease to be human beings. I was reminded that this kind of mass murder only becomes possible when one group of human beings is regarded as inferior. From this hypothesis it becomes possible to conclude that the group is not human at all, and therefore what happens to them is unimportant. The angry fires of the crematoria of Auschwitz could have been foreseen when German permitted the Nazis to make ages Jews sweep the streets of Berlin on their hands and knees. The concentration camps where tens of thousands died of starvation and Typhus could have been foreseen when Germans permitted the property of Jews to be appropriated and permitted the segregation of Jews from German schools and fashionable residential districts. We do not expect accept another person as a human being unless we grant him equal rights; to deny him equal rights is to deprive him of his human status; to deprive a group of human beings of equal rights is to point the way to Auschwitz.~~

<sup>the</sup> By sheer coincidence, the same week in which I performed this wedding, saw the release of an issue of Life magazine in which the last days of Anne Frank were described in some detail. Anne Frank was a Jewish girl, whose diary <sup>immortal</sup> ~~describing~~ the agonies of her family <sup>after 25 months of hiding</sup> ~~which hid from the Nazis for 25 months~~ has become the basis for a Broadway play and a movie. The author of the Life article ~~was~~ <sup>with</sup> to Europe and spoke with the people who knew what had happened to Anne Frank <sup>after 25 months of hiding</sup> ~~after her family~~ was finally captured by the Nazis. The author Ernest Schnabel, tells how Anne and her family were taken to <sup>concentration camp</sup> ~~Auschwitz~~. He sympathetically describes Anne's feelings as she is driven in the Nazi car away from the attic in which she had lived like a rat in hiding for 2 years. Even though she was on her way to Auschwitz, her first sight of grass and flowers and sun and moon represented freedom to her. Her despair at being caught was ~~met~~ <sup>offset</sup> ~~check mated~~ by her joy at seeing the outside world <sup>once again</sup>.

When Anne got to the camp, she was one of the few who seemed to show concern when the flames shot up into the sky at night from the crematoriums. For the inmates of Auschwitz had become hardened to this sight

3/ Day after day they had seen thousands of their number <sup>selected</sup> and taken for their last ride to the crematoriums. ~~Even~~ the surviving Jews no longer bothered to look at the shooting flames, for they had become accustomed to death. ~~They~~ had become accustomed to the prospect of their own death, much less to the death of others. If the victims can become hardened to their own destruction, how much more is it true that the destroyed <sup>man</sup> comes to accept the death of a hated people whom he has been taught are inferior to him. Even murder becomes a habit, and soon the feelings of the hangman and the waiting victim become merged in a common despair and inhumanity. <sup>shared</sup>

Good friends, all about us are potential numbers, people who can become victims on a sliding scale which begins with <sup>in</sup> teachings of inferiority <sup>and ends</sup> with feelings of justified <sup>violence</sup> murder. (When I was in the infantry in training in 1944, a bunk-mate of mine went home on furlough to Alabama. When he came back, a friend of his asked matter of factly, "How many niggers did you kill, Bill". Bill replied that he wasn't sure, although he had driven his car down a narrow street in a Negro village; he couldn't see very well, he contended, and he knows that them niggers were walking awfully close to the edge of the road, but he sure didn't slow down none, and he reckoned he might have knocked off a few of them. ")

~~Even murder becomes a habit, and soon the feelings of the hangman and the waiting victim become merged in a common despair and inhumanity. God save us from this trap of our weakness and grant us the courage to rise to our greater selves by raising our brothers with us.~~

Soon you will be seeing on your movie screens a film based on one of the most popular novels of all time, "God's Little Acre", written by ~~that~~ Erskine Caldwell. Mr. Caldwell has recently released a series of short stories one of which describes what happened in a small southern town when a certain <sup>Nigger</sup> turned out to be the most prosperous farmer in the town. He was prosperous because he worked harder than the white farmers and because he used more scientific methods. There was only one way to ~~remove~~ eliminate this enduring insult against the white community, thought the white men. This nigger had to be lynched. Erskine Caldwell describes the lynching party; he describes the absence of violence in the scene; the Negro did not resist, for after all he was only a Negro; the white men were not over much aggrry, for after all they were white men, and it was their divine prerogative to be able to lynch an occasional Negro when they wished. The only excitement engendered in the story is in the uncertainty of the coca-cola vender, as to how many cokes he would sell during this interesting spectator event. The conclusion of the story is that the coca-cola vender broke all records for the selling of cokes! Nothing else was very much exciting, and everything else went off as planned. Caldwell's story and the Life magazine account of the lack of excitement in Auschwitz tell us the same thing, **EVEN MURDER BECOMES A HABIT AND SOON THE FEELINGS OF THE HANGMAN AND THE WAITING VICTIM BECOME MERGED IN A COMMON DESPAIR AND IN HUMANITY.** <sup>shared</sup>

Prejudice is a double-edged sword. In one stroke, it cuts down the decency of the hater and the hated. As the hater ~~feels~~ sharpens the edge of his hatred, he slices away the layers of his own conscience. As the hated beholds the undiminishing hatred of his oppressor, he comes to believe not merely that his enemy is depraved, but also that perhaps he himself is worthy of being hated. We Jews are filled with this kind of self-hatred and self-depreciation. It is manifested in our touchiness about Jewish names that appear on the crime pages ~~and~~ or in connection with shady business deals. Closely studied statistics prove beyond a doubt that Jews have proportionately fewer criminals than Christians,

4/ ~~and~~ Jewish alcoholism is almost non-existent; ~~no~~ sexual depravity among Jews is much lower than among Christians, etc. Yet so many of us are convinced that while <sup>each Jew</sup> we are all right, <sup>not many</sup> most Jews are really rather unscrupulous. To the extent that we think this in the face of all the scientific data to the contrary, we reflect the triumph of the enemy's hate propaganda. So many of us see the Jewish people in the image drawn by our detractors. We have voluntarily accepted the sword and pressed it against our own hearts.

*psychiatrist would call an abnormal sanity guilt*

Many years ago, in 1946 during the summer after my release from the army, I brought my idealism into the political wars in my home town of Norfolk, Va. I supported the election of a very well educated and cultured Negro attorney for the City council. In my father's tailor shop was an amiable Negress who had worked at a sewing machine opposite my father for 30 years for 8 hours a day. "Willie, I said, it's time for the Negro people to get together and <sup>put</sup> all their votes in support of a person of your own race. I want you to vote for Mr. Asch". Willie looked at me with a glance reflecting disapproval. "Herbert, she said, you shouldn't do what you're doing. Each of us has his place. We negroes haven't got any right in that council". You can see from this incident, that Willie hated herself. She had <sup>accepted</sup> as must Negroes have accepted, the white man's definition of her value. We had destroyed her hope, we had smothered her potential for growth. She could watch the flames of the crematorium and not be disturbed.

*No doubt many of you read in the Miami paper of a few days ago - the story of a hoodlum in Coconut Grove when the Negroes were surprised by the cops. He fought the policeman, who happened to be white. Even after he was shot, one of the bullets went into his back but he fought on. I wonder if you noticed the dying words of this negro -*

The question for Jews to consider on this holiest of days is whether or not we are free to let any group of human beings accept their own destruction. We who have experienced Auschwitz, and who have witnessed

Do

the deadening of our own will to live, do we have the right to stand idly by while the fires of hatred are stoked by the <sup>so-called</sup> superior race? It would seem to me that our own history and our faith have made our role in the present situation clear and mandatory. We must try to save both the murderer and the intended victim. We must try to teach the inquisitor that ~~even in~~ the same flames which consume the bones of his victim are consuming the soul of the inquisitor. We must try to teach the willing victim that he does not have the moral right to accept the image of himself which his enemy has drawn. To stand idly by in this situation, to permit both hater and hated to degrade themselves, is to participate in the crime, and to share the guilt.

*This is a guilt*

*Next point*

*would call a*

This is a guilt from which neither the psychiatrist nor the priest can save us. Let others who are primarily concerned with the world to come, save the Negro in the next world. Let us save him in this world. Take this sense of guilt to bed with you. I ~~shall~~ promise to do the same. I pray to God that our nightmares shall be such that we shall <sup>be moved</sup> be ready to labor in the night to make certain that the dawn shall come.

*This is a guilt from which no plan for religious salvation & forgiveness in the next world can save us. This is a guilt from which the psychiatrist does not work or save us*

*So that our night shall be lit up not by the flames of the crematorium but by the flames of human hope.*

*as he walked forward into the cops' party gun. He said Kill me - white men - let me die. Mr. Linton says - Kill me - cop. But Kill some W.M. for the Negro who is a 2nd class citizen or the W.M.'s woman. All W.M. are - cops - against his progress. Kill me - let me die - tonight.*

This is a guilt from which no plan for religious salvation and forgiveness in the next world can save us. This is a sense of guilt from which the psychiatrist does not wish to spare us. Let others who are primarily concerned with the world to come, save the Negro in the next world. Let us help to save him in this world. Take this sense of guilt to bed with you. I promise to do the same. I pray to God that our nightmares shall be such that we shall be moved to labor for the time when our nights shall be lit up not by the flames of the crematorium but by the flames of human hope.

1 Prayer Motion Screen

2 - announce remembrance service 10 AM; <sup>children</sup> 2 PM; 3:30 - 9:20 KOS  
4:45 - closing  
Dance - 9 PM -

3 - Friday 2 services - <sup>regular 8:15</sup> long 6:55 - 7:25 - Bus -

4 - Monday ~~Sukkah~~ Saturday - <sup>Bar mitzvah</sup> - Donald Washaw  
<sup>Sabbath School</sup> - 10 grades

5 - Sunday School - Sunday with SUKKOS - 7:30 <sup>consecration new children</sup>

6 - Monday 10 AM - <sup>Family</sup> Sukkos - <sup>Service</sup> -  
not a children's service - bring fruit on Sukkos  
or on Sukkah (School)

7) 1st Friday Oct - 7:30 - Family W. Service

③ above

⑧ - Love letters - ? = what to give -