Dear Sam (and family),

11/1/84

I'm glad to hear from you and I wish it were possible for me to get to Florida. Or almost anywhere, but it isn't.

My mother wanted to die for more than six months. She was in terminal illnesses for much longer than that. She knew well in advance what the time was coming, she decided what she wanted and didn't want when she was quite lucid, and we followed her wishes when she was intermittently unaware of what was happening. It was a great burden to my sister, mostly Alma, whose husband, Sammy Handelman, has a massive heart attack (which he survived rather well) during Mom's last days. Mom did not want to go to any hursing home, Kutz of the chain of which Gloria is an official of some rank. She would have been 94 in three months. She had had what, by and large, was a good life and mostly a happy one. She marks the end of an era in my family as remotely as I can trace it, having been, I believe, the last born in Europe. (I'm the first still living born in this country.)

Labovsky and I did notm meet this trip, although last time I was up we had a very fine lunch/reminiscence together, for some hours. I am able to drive with safety for only about 20 minutes, so I have not driven out of Frederick since 1977. I can travel when others drive, but it exhuasts me. My wife's younger sister drove us up. I goofed on the time, but it is better that I did. I have three hours of walking/resting therapy every morning and Alma phoned when I was on it. Instead of phoning her to get the schedule, I assumed that because mom died Thursday morning she would be buried before sundown Friday. The last thing I wanted was to bother Alma with unnecessary details or to interrupt the man phone calls she had to make, so we just went to Wilmington as soon as possible. We were there before 3 p.m. I then learned that it was a holiday and no burial until Sunday. But Lil's sister had to be back Saturday night, and as I had no other way of getting up to Wilmington without her, I had no means of return unless with her. So, we had to return Friday evening. So, at least I was there, and everyone was saved the embarrassment of my not being able to stand at the cemetery.

When Alma was not using the phone and wouldn't be for a few moments I phoned Joe. Afterward I realized that he assumed we were in deep mourning and did not want to intrude. In fact, while we'd have preferred for mom to have lived longer and enjoy life, we knew that her living was terrible for her end, as Alma said when she phoned Lil, "it was a blessing." I think everyone would have welcomed a visit by Joe, as by all the others who flocked in, and I didn't realize what I think was in his kind until too late.

It was gratifying to be reminded how many loved my mother, how many she had helped in her own way and wrote this and came to say it, and how many non-Jews this included. Italians from out Lincoln Street days, a white-haired woman to whom my mother meant much when she moved to 39th Street, etc.

From the first pogroms to space satellites is quite a span and in it, your words, there was much "sweetness of memory." Although he days in the old country were so terrible she never once mentioned them to me. What little I knew came from relatives who never once spoke of their personal sufferings.

I do regret that it was not possible for me to see so many I am never able to see, old friends and relatives. It reminded a cousin, so he drove down from west of Phila to see us yesterday, and we enjoyed his visit very much. Othees phoned.

I see that you, too, are married to a Griselda, that your wife does the dirty work relating to your books, as Lil does here. And that your motive, too, is not profit. I'd like to read your "Explaining Judaism," more because of the Abba Eban series on PBS, so I enclose a check for the paperback. (Much easier for me to handle on my walking therapy, when I read while I rest the more seriously damaged leg.)

While we all know that time brings many changes, including in people, the last thing I'd have expected is that you would ever be known as "the miliary rabbi," which is stated in your literature. You + military?Writing, lecturing, marrying, those present no question. Byt military? YOU! If anything could undermine my love of and faith in Ecclesiastes, that is it!

I am continuing the work of which you know, and in the sense of your pun, I am "assassinating." And in a sense being assassinated. I am and have been making a record in court of the monstrous duplicities and mendacities of officialdom in a series of significant Freedom of Information cases, and the government is attempting to assassinate my character in them. I've forced about a third of a million pages of once-secret records out of secrecy and have about 40 file cabinets, mostly tightly stuffed, of them. They will be, in fact have begun to be, a permanent, public archive of the Wisnonsin Historical Society, rather prestigeous in the field of history. I fill a public role in this today, making what it was so hard and costly to get freely available to anyone. Most recently a doctoral candidate left here with copies that will be the backbone of his thesis, which with any luck with make a good book.

But I am not a conspiracy theorist, do not know who killed JFK and Dr. King, and I've done just about all the basic work that is work and not fiction in both fields. History and the country, I feel, will be well served by what I have done, and others will be able to go farthur with what I leave. If I would have liked to accomplish more and done it better, I am content with what I have done and with how others regard it now and will in the future.

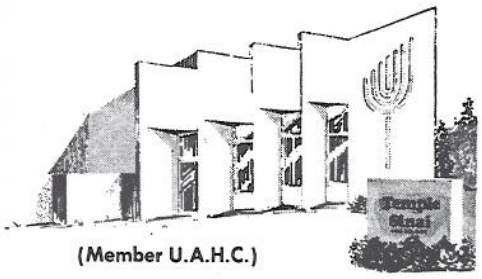
My medical needs are a major intrusion into my work. The daily therapy is not all of it. I am not to sit for more than 20 minutes at a time and I require some upperbody exercise, what is not for various reasons dangerous for me now. I live on a high level of anticoagulent. I'm rushing through this and inflict the typos on you in order to be able to move more wood while it is still light and before imminent rain. I've been heating us on wood since the 1973 energy crisis and as Lil's flowers disappear I haul the stack wood from the woods to the house and stack it under the overhang on each side. It thus is awlays where I can get it, even in bad weather, with doors on three sides of the house. I schlep a load and have to rest, then schlep again, and gradually I get it done. I estimate that in addition to the dragging in a large cart I lift about 72,000 lbs a year to heat us after the wood is stacked in the spring for the following winter. Takes forever but it is very good for me. And I've made my contribution toward easing energy demands, the loss of foreign exchange and dollars for Arabs.

I can't get there but maybe you'll be near here sometime soon. We are a little over an hour from the Baltimore airport, an hour from National, less from Dulles, and considerably less from the Baltimore and Washington Beltways if you are driving. Superhighway from any of the above until about 7 minutes away, and the good, paved roads, as most of the countryside has now.

A friend who used to be in the ADL national office, I think assistant general counsel, was here last weekend. He tells me that Ruth ~~MMMM~~ Weiner is in terminal illness, cancer. You do not know herx first or second husbands. Wonderful person. The last two times I was in Chicago, 1967 and 1968, I saw her, her first and her present husbands.

I do not remember hearing of any of the other friends we shared.I wanted to get to the class reunions but that was not possible. Jim Nichols wrote me in detail about the hifh school reunion, the x class after your own.

Thanks for writing, the best of everything to all of you, an apologies for the tupos.



(Member U.A.H.C.)

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29 Oct. 1984

Dear Harold,

Joe Lubovsky told me about the death of your beloved mother. He also told me he saw you at the obsequies.

My wife and I send heartfelt condolences to you and the entire family.

May the sweetness of memory help offset the bitterness of grief.

Are you still assassinationing?

When you come to Florida, please come say hello.

With every good wish I am

Yours,

S

Book of Ruth. In Holy Writ, Ruth is a pastoral personality who voluntarily joined the Jewish fold. So each Judean was asked to regard himself on Pentecost as one who, for the first time, discerned the validity of the moral law and accepted the teachings of God as relayed through Moses.

In addition to the three nature festivals which had developed into spiritual observances, Jesus and his family celebrated two freedom holidays: Chanukah and Purim.

Purim (Feast of Lots) described in the Book of Esther in the Bible, was the people's rejoicing over the heroism of Mordecai who refused to bow down to a Persian tyrant named Haman. Mordecai's cousin, Esther, came to the royal throne and thwarted the effort of Haman to wipe out the Jews whom he sensed were "infected" with anti-despotism. Jesus heard the recital of the Book of Esther, and whenever the name of Haman was mentioned, he would join the congregation in wielding a noise-maker which symbolically "booed" Haman and Hamanism.

During the winter, Jesus joined in commemorating an episode in Jewish history that occurred 165 years before his own appearance in the Holy Land.

A handful of Jews, angered by the contamination of the holy sanctuary in Jerusalem by Greco-Syrians, who had placed idols in the temple, staged history's first war for freedom of religion, and amazingly, were victorious, after a three-year siege, and then reconsecrated the holy precints.

The Hebrew word Chanukah (Hanukah), which means rededication, was given to the holiday commemorating that victory. The triumph of monotheism was celebrated not only in the synagogue but also in the home.

NINE CANDLES

Jesus and his family, in their home, faced a nine-branched candelabrum, the chief ritual object of the family devotions. For eight nights an additional taper was lit in the candelabrum by a servant candle, amidst prayers of thanksgiving to God for the precious gift of religious liberty. Gratitude was expressed to the almighty for inspiring people to battle for good causes and for the light of spiritual freedom.

Jesus knew that if the Maccabees had not sacrifically waged that war, the idea of monotheism would have been snuffed out by despotic pagans.

The Chanukah hymn, "Rock of Ages," was a salute to the Lord and also to the Maccabees, five heroic brothers who were led by their priest-father, Mattathias.

★★★

These were the holidays Jesus observed. And, interestingly, to this day these selfsame holidays are still observed by the Jews, the people of Jesus.

Judaism Is Explained In Rabbi's New Book

By WILLIAM REEL

Comedian Sam Levenson calls it "a beautiful book by a beautiful rabbi." New York State controller Arthur Levitt says it belongs "in the library of every person interested in accurate information about Judaism." And basketball commissioner Walter Kennedy, who not only doesn't look Jewish, but isn't, praises it as a "valuable compendium of data about the Jewish faith."

The kudos are for "Explaining Judaism to Jews and Christians" by Rabbi Samuel M. Silver, spiritual leader of Temple Sinai, a Reform congregation in Stamford.

The slim but meaty book discusses in straightforward prose the principal tenets of Judaism, the meaning of its holidays and a score of aspects of the faith such as Zionism, the Bible and the Jewish concept of holiness.

A Sample Paragraph

A typically lucid Rabbi Silver paragraph:

"The main emphasis in Judaism is upon the absolute oneness of God and consequent unity of all His creatures. Properly absorbed, this understanding makes violence, strife, and hatred not only undesirable but sacrilegious."

The book includes chapters on the existence of God, interfaith marriage, the relationship of religion to science, and the Jewish calendar. There are also special passages for children.

Packed with information, "Explaining Judaism to Jews and Christians" can be read in a few hours.

— New York Daily News

MIXED MARRIAGE BETWEEN JEW AND CHRISTIAN, BY Rabbi Samuel M. Silver, $5.95.

Rabbi Silver, as readers of this paper must be aware by now, is known variously as the marrying rabbi, the writing rabbi, the lecturing rabbi and the military rabbi. In his new book on intermarriage he adds meritoriously to his imposing credentials.

Though he has performed many mixed marriage ceremonies, both with and without accompanying Christian ministers, and though he places no barriers in the path of young lovers of different faiths who want to live together in wedding bliss, the last thing in the world he seems to want to do is advocate intermarriage. Indeed, in a long section devoted to a sympathetic explanation of the reasons for the unhappiness of Jewish parents whose offspring plan to marry out of the faith, he makes an almost overwhelming case for what he calls endogamy as against exogamy (in this case intramarriage as against intermarriage.

The author seems to have had a lot of fun writing the book and that makes it a lot of fun to read. There are enough one-liners to make Henny Youngman weep with envy. All this despite his clear and always evident awareness of the seriousness of the subject and his determined effort to ply his readers with revelant information, even to an exposition of the struggles within the rabbinate itself when faced with eager would-be brides and grooms of differing faiths.

Briefly, what Rabbi Silver appears to be trying to do is to make people happy rather than authorities. He believes that in doing this he is saving those who are savable for Judaism rather than losing them by frustrating them into alienation. "Independent of the nature of the marriage," he declares, "whether it be of those who are 'like' or those who are 'unlike,' the union is strong only as the desire of the pair to keep it strong." He offers many practical suggestions for consideration before such a step as intermarriage is taken and for us after it has been taken.

★★★

Rabbi Silver is heard every Sunday on two radio programs: at 10:06 a.m., "Interdenominational", WDBF, Delray Beach, 1420/AM, and at 8:15 a.m. on WCGY, West Palm Beach, 850/AM. He and his wife are available for a lecture-recital called "Jewish Music Is Not Sad." Call 496-1523.

DR. SILVER, rabbi emeritus of Temple Sinai, Stamford, Conn. is now rabbi of Temple Sinai of Delray, which meets every Friday, 8:15 p.m. at 2475 W. Atlantic Ave. Temple Phone: 305—276-6161. Rabbi's phone: 305—496-1523.

THESE TWO BOOKS ARE AVAILABLE FROM MRS. SAMUEL SILVER, 16553 Boca Delray Dr., Delray Beach, Fla. 33445, (305) 496-1523. **Mixed Marriage,** $5.95 inc. postage; **Explaining Judaism,** Hardcover, $4.95 inc. postage; Softcover $2.00 inc. postage. Also available is the Rabbi's book, **"How to Enjoy This Moment,"** $9.00

The Presbyterian Outlook

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• From a pattern that continues to this day

THE HOLIDAYS JESUS OBSERVED

By SAMUEL M. SILVER

Said a youngster to his grandmother, "At our church school they told us that Jesus was a Jew."

"That may well be," she replied, "but I assure you God is still a Presbyterian!"

More and more people, Christian as well as Jewish, are making the discovery, written large in the New Testament, that Jesus was indeed Jewish.

Thousands of books have been written about Jesus, but many Christians are still hazy with regard to the religious observances which the Holy Family celebrated.

The New Testament does not go into details about this aspect of the life of Jesus. The original readers of Christian Holy Writ were familiar with the observances, and therefore specific details about them were perhaps not deemed necessary any more than the chronicle of an American would go into particulars about his experiences on Columbus Day, Thanksgiving Day, Veteran's Day, and so on.

And yet today's followers of Jesus would find it interesting to accompany him through the year and note the festive events in which he and his family participated.

AUTUMN BEGINNING

The people of Jesus thought of the year's beginning as occurring during the autumn season. There was then a ten-day span in which one concentrated on one's moral progress. The ten-day period, dedicated to penitence, commencing with Rosh Hashanah ("head of the year") and reaching its climax with Yom Kippur (day of atonement), was a time of acknowledging one's shortcomings, seeking forgiveness from those who had been wronged and bestowing it upon those who had inflicted hurt. In the synagogue the call to penance was sounded by a ram's horn, called in Hebrew, a shofar. Its jarring tones were designed to awaken one to the need to close the gulf between what one was and what one could be. The fast on the Day of Atonement was meant to make the worshiper experience the discomfiture we visit upon those whom we neglect or injure.

Five days after Atonement Day, Jesus and his kin observed one of the three festivals originally associated with the agricultural origins of their people.

In a tropical country like Judea, there are two harvest periods: one in autumn and one in spring. The autumnal harvest holiday, referred to in Scriptures as the Feast of Ingathering, is marked by the construction of a shelter open to the sky, reminiscent of the tents in which the Israelites dwelt during their 40-year trek from the Land of Bondage to the Land of Promise, and also of the improvised huts (or lean-tos) which farmers build and occupy when they are in the field.

Over the course of years, the nature festival of Tabernacles or Ingathering, or Sukkot (to use the Hebrew word) came to be an opportunity to express appreciation to the Almighty for his providence to the emancipated slaves who lived in such frail abodes, and also for the miraculous emergence of food and foliage from the soil.

Sukkot, therefore, became history's first thanksgiving festival, and the eight days of the observance were the most joyous in the religious life of Jesus and his contemporaries. The thank-you Psalms of the Bible were read with great zeal and fervor in the synagogues. Time spent in the booths which were built near homes and sanctuaries enabled the celebrants to feel in their bones some of the privations which poor people, like the slaves whom Moses delivered, experience throughout the year.

SYMPATHY FOR THE DOWNTRODDEN

During the course of every holiday Jesus observed, the feeling of sympathy for the downtrodden was evoked and charitable donations were as much a part of the celebrations as were the prayers, the hymns and the homilies.

Each holiday has a biblical book linked to it, one which was read and re-read during the festive period. The Sukkot lection was Ecclesiastes which stresses the futility of much of life. ("Vanity of vanities, all is vanity!") But the same book contains assurances that, despite the seeming capriciousness of existence, there is a Creator to whom we are indebted for ceaseless favors

The major agricultural event of the year was the spring planting, and it is no accident that that was the season for the most important festival which, in the pre-monotheistic age, was a plea to the gods for a good crop. The spring holiday was spiritualized and given an historical association: just as the soil is liberated from the grip of the cold weather, so at that very season of the years the Israelites had emerged from slavery under the leadership of Moses. The slaves had "passed over" from servitude to freedom, and the soil, simultaneously, "passed over" from fallowness to verdancy.

Passover was a festival in which jubilation mingled with solemnity. The biblical book associated with the holiday was "Song of Songs," which glorified not only the romance between a man and a maid, a springtime phenomenon, but the bond between God and his people. And in that allegorical way did the people of Jesus read the love lyrics of Canticles.

Passover was the holiday in which the idea of human liberty was dramatized. Families gathered around the table and conducted the "seder" (order of service), a melange of praying and playing, of singing and of audio-visual effects, all meant to glorify the concept of human liberty. Symbolical foods were held up and their import was explained. A sprig of parsley denotes the return of verdure to the world. Bitter herbs signify the bitterness of slavery. Salt water represents the tears shed by the shackled. Wine, which is blessed on all religious occasions, is a symbol of the sweetness which human beings can attain if they realize their spiritual potential.

The centerpiece of the liturgy is the lifting of the unleavened bread ("matzah"), a reminder that disadvantaged people have only meager food throughout the year. A nip of the unleavened bread causes one to feel the plight of the downtrodden and induces a willingness to share one's worldly goods with the poor.

And, as is well known, at the Last Supper, which was a Passover Seder, Jesus gave his disciples a new meaning for the wine and the bread. The new significations are the genesis of the most sacred ritual in the church, Communion, the Eucharist, or the Lord's Supper.

IN 50 DAYS, PENTECOST

Fifty days after Passover, originally, as we have seen, the spring planting time, the first buds would appear. The arrival of the "first fruits" was the occasion of another festival, which came to be known as Pentecost, for it occurred fifty days after Passover. Historically, Pentecost came to be connected with what happened to the Israelites seven weeks after they left Egypt: they stood at the foot of Mt. Sinai to receive the decalogue. So Pentecost was hailed in the synagogue as the Season of the Bestowal of the Moral Law (known in Hebrew as the Torah).

Jesus repaired to the house of worship on Pentecost and there heard the reading of the Ten Commandments and also the

RABBI SAMUEL SILVER SHARES SOME THOUGHTS

HOURS AND YEARS

English words are amazing.

English words are often chronicles in themselves.

You say the word, salary, and you think you're talking about money, as you are, but the root of the word has to do with salt, and suddenly you are transported to the times when the thing a person wanted most was salt.

You say the word, principal, and suddenly you're talking a little Latin mixed with French. In Latin it's primo, meaning first, and then it gets a little nasal touch as it passes through French as primo becomes prince, the first of a group. And suddenly there is a link-up between the primary class of a school, the first-graders, and the principal of the school, the first person in importance.

You say the word, year, and you think of a 12-month period.

You say the word, hour, and you think of 60minutes.

A year and an hour seem far removed in meaning.

Yes, they are now. But both the word, hour, and the word, year, have the same origins.

Both come from the same root.

They are cousins.

The original word meant a portion of time.

The linkage of these two words reminds us that what we do with our hours now determines what will happen to us in later years.

We must not think of our future in terms of years. Years don't happen. Hours do. And the years are the cumulative results of hours of work, or worry, or investment of patience and time and love.

So, although the two seem far apart, they are very close.

May what we decide to do in the next hour be a blessing to us and others in future years. May we do those things which are pleasant in the sight of Almighty God.

PSALM 21 AND YOU

We have been reading about heart transplants.

Even though this represents the last world in medicine, the idea of a new heart goes back to ancient days, when the prophet said that God could put a new heart into us.

By that the prophet means that you and I can trade our present temperament for a better one . . . that God has empowered us to improve the caliber of our conduct . . . that we can engender within ourselves a better mood, a more creative set of impulses so as to fashion a better life for ourselves and those entrusted to our loving care.

One technique for the acquisition of a new heart is to read the words of the Bible. I draw your attention to the contents of the 21st Psalm, which glorifies God for granting us a number of gifts, such as life and the ability to bring to fruition some of the desires of our heart. If you would turn to your Bible and re-read the moving words of Psalm 21, you can practically feel the entrance of a new heart into your body. One verse declares: "God's glory is great in victory," and the victory that is celebrated in the Bible is our victory over meanness, over nastiness, over selfishness. When we can achieve this kind of victory we have the equivalent of a new heart and we can ecstaize with the writer of Psalm 21, who concludes: "We sing of Thy great might." May we sing of God's might day and night.

Rabbi Samuel M. Silver

Rabbi Silver is with Temple Sinai, the Reform Jewish congregation of South Palm Beach County, which worships Fridays 8:15 p.m. at 2475 W. Atlantic Ave., Delray Beach. He and his wife, Elaine, a concert pianist, are available for lecture-recitals on music. The rabbi is a vice-president of an ecumenical organization called Fellowship in Prayer, Lawrenceville, N.J. 08648, and president of the Southeast Region of the Zionist Organization of America.

He is available for talks about the purposes of this organization, or other topics. He is the author of books, which you can order from Mrs. Silver, 16553 Boca Delray Dr., Delray Beach, 33445, 496-1523. They are: "Explaining Judaism to Jews and Christians", $2.00 including postage; and "Mixed Marriage Between Jews and Christians", $5.95 including postage. For rates and dates for lectures, contact Mrs. Silver. The rabbi is heard every Sunday at 10:06 AM on WDBF/1420-AM. For more data about the rabbi, see "Who's Who in America." Temple Phone: 276-6161.

MEDITATION: JEWISH STYLE

Asked what he liked best about the Jewish service, a youngster replied, "The Silent Medication."

That error may give us an insight into the difference between Judaism and the new cults which stress meditation.

Those groups, which have attracted so many people, including Jews and even some rabbis, give the impression that they have discovered something new: the value of cogitation.

But "consciousness-lifting" is not a patent of the modern gurus and their ilk.

Whatever there is of value in the search for inner quietude can also be found in Judaism.

We meditate at every service. The Jewish Bible and the Talmud urge upon us reflections galore.

But Judaism asks something else. After we meditate we are prompted to follow through with deeds (mitzvot) to improve ourselves and society.

It is imperative that devotions should be followed by "moral medication" that distinguishes our faith and which, to my mind, makes Judaism a more helpful doctrine than any of the cults upon which so many are lavishing time, concentration and money.

Consciousness-lifting is fine, but more important is conscience-lifting. None of the cults are interested in the amelioration of society. Many of them were born in India, where proverty and inequity prevail. Have these cults done anything to improve the conditions there?

If you want to meditate beneficially, ponder Psalm 146 which tells us that Judaism calls not only for focussing on one's navel but for bringing to the world more justice and more assistance for the poor, more liberty and righteousness. There's an agenda worth meditating about: mitzvot and moral mandates are more important than mantras.

PSALM 70 AND YOU

Let us turn to the Book of Psalms and study Psalm 70. The Book of Psalms has been described as a series of love letters to God. Each one of the 150 selections describes the feelings of a writer who is engaged in an internal adventure seeking to make something meaningful of his life. In Psalms 70 the writer cries out to God: "Hurry, Lord, and deliver me. Help me, O Almighty One." This is evidence of two conditions which characterize the sensitive person: 1) he knows that he needs help, and 2) he feels there is a source of assistance. The writer refers to those who seek to do him harm. He prays that their evil intentions will be thwarted. It would be well for us to take regular stock of our status in life: we, too, are often threatened, and we too can get help by

calling on our inner reserves to do a little better, muster a bit more courage, disprove the bad reports that circulate about us, rectify the bad impressions we may have created. To accomplish this, we can take a leaf from the writer of Psalm 70, who eventually speaks about the joy, and the gladness that came to him from tuning in on the divine wave length. Let us humbly acknowledge our shortcomings and then strive firmly and fervently to cope with them. Before we can help the world grow better we must better ourselves. Isn't that so?

A BEDTIME PRAYER

I wanted to write a prayer for my youngsters to say at bedtime. There are many such prayers. Somehow none satisfied me. So I produced one of my own. After thinking and thinking, I came up with this:

As I go to sleep tonight,
I pray to You with all my might,
Help me be cheerful and bright,
Always be my parents' delight.

Then I was stymied. After much cogitation I came up with a tentative last line: " and teach me to do what's right.' But I gave that last line more thought. Teach me to do what's right! Of course we should do what's right. But often we do it because we have to, or because the policeman is watching us, or because we're ashamed to do differently. To do what's right is commendable. But there must be a higher, more praiseworthy stage.

After many days, I came up with the last line I liked, and so my amended, edited prayer goes like this:

As I go to sleep tonight,
I pray to You with all my might,
Help me be cheerful and bright,
Always be my parents' delight,
And teach me to *enjoy* what's right.

Doing what's right is fine; enjoying what's right is true maturity, for then we have attained the point where we derive our pleasure from correct, proper conduct. Everyone wants satisfaction. The test of a true person is what gives him satisfaction. May ours come, thrillingly and tinglingly and joyously, from doing what is right, what will contribute to the fashioning of a better, cleaner world worthy of the presence in it of the spirit of Almighty God.

PSALM 56 AND YOU

It is hard to believe that we are in a generation that never heard of Mary Pickford. She was once a film star. When she grew older she became famous again for a booklet she wrote called "Why Not Try God?" In it the star, so successful in her career, addressed herself to people less successful. The theme of her book was "Failure is not falling down; it is staying down."

The cinema heroine was saying that everyone has lapses. Everyone misses once in a while, but just because we have sustained a reverse does not mean that we have failed. A setback can be followed by a comeback, if only we exert ourselves.

The same sentiment can be found in the Bible. For example, read Psalm 56. It is attributed to King David and was supposed to have been written when he was expelled from the country by King Saul and ran away only to be captured by the Philistines who hated him because of his victory over their giant, Goliath.

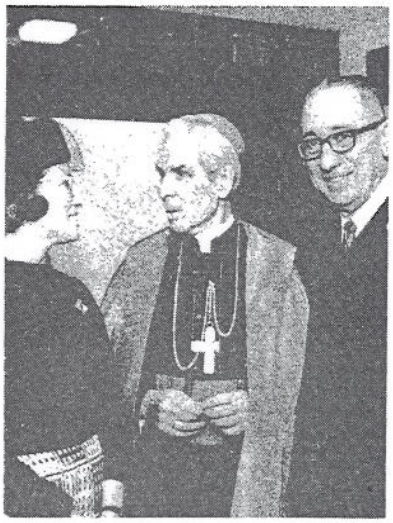
Caught between the frying pan and the fire, David is in real trouble. Yet Psalm 56 reads like a victory statement not a document of surrender. "My enemies seek to destroy me," cries David, "but I am not dismayed." Why? Because he trusts in God. Using the energy and ingenuity which the Almighty gave him, David escapes and later becomes king.

From David to Mary Pickford, from the time of the Psalms to the time of June 1967 in the Middle East, from the Maccabees to the astronauts, the extra courage available to those bent on benevolent aims has often manifested itself. Oliver Goldsmith said it too when he declared that our greatest glory is not in never failing but in rising every time we fall.

What reverses have you sustained? Don't be discouraged and don't become a prisoner of defeatism. Recoup your strength and start on the comeback. It'll help to read Psalm 56, especially its finale: "Thou hast delivered my soul from death, yea my feet from falling that I may walk before God in the light of the living."

Rabbi Silver is heard every Sunday 10:06 A.M. on radio program, "Interdenominational," WDBF, Delray Beach, 1420/AM, and Sundays, 8:15 A.M. on "Parson to Parson," WCGY, West Palm Beach, 850/AM.

. . . with Dr. Norman Vincent Peale



with Archbishop Sheen & Mrs. Silver

Rabbi Silver often offers pulpit dialogues instead of sermons. He has appeared with the late Archbishop Fulton Sheen, Dr. Norman Vincent Peale, Ann Landers, Victor Borge, Leo Rosten, Harry Kemelman, etc.

Just off the press: a new edition of "How to Enjoy This Moment," by Rabbi Silver and Melvin Freedman. Send $9 (inc. postage) to Mrs. Silver, 16553 Boca Delray Dr., Delray Beach, Fla. 33445. Tel. 496-1523.