

in understanding of the Torah," but rather he praised those who do and observe—those who actually conduct their lives according to the dictates of the Torah. The Torah is not merely an intellectual exercise, but a vibrant, viable daily guide to life.

It is in the measure of doing and achieving for Torah, sacrificing, contributing and practicing the Torah, that we shall reap the fruits of devoted loyal traditional children, dedicated to G-d and to our eternal faith.

May we be worthy of the confidence of the originators of the prayer of Barukh Shem, our patriarch Jacob and our teacher Moses, who formulated Barukh Shem in the hope and belief that their children would forever perpetuate their commitment to our Holy Torah, Amen.

Today Only by Rabbi Philip H. Singer

סימן לשון של זהורית קשור על פרחו של היכל וכשהגיע שיער למורבך היה הלשון מלבין (יומא ס"ד)

Most impressive and awe-inspiring were the Yom Kippur Services in the Temple. The Kohen Godol, the High Priest had a most arduous task on this day. He performed many duties. He offered many sacrifices and prayers. He purified and sanctified himself with many ablutions as he changed his garbs. During seven days of seclusion he studied and reviewed the laws, procedures and ceremonies of the Holy Day. He was not permitted to sleep on the night of Yom Kippur and was kept awake by readings from the Scriptures. He was put under oath to fulfill his duties in accordance with the directives of the sages. He wept, the rabbi wept, all wept. What preparations! And with dread, love and inspiration, he approached the services. No wonder that his appearance was likened to the radiance of the heavenly bodies. He was angelic. And then he uttered the ineffable name, a reverential response was evoked from near and afar, and all knelt, bowed and prostrated and called out "Boruch Shaim".

The objective of this solemn and stirring service was to attain expiation and forgiveness for the High Priest, his household and the entire congregation of Israel. And it would be assumed that the service of the High Priest conferred this grace.

Simultaneously another service was performed. A scapegoat was sent into the wilderness. This service was entrusted to an unknown ordinary Jew. Who was he? What preparations did he undergo? None. No seclusion. No instructions. No ablutions. And most amazing, it was the service of this inconspicuous Jew which achieved G-d's pardon for all Israel. Even before his mission was completed, the heavenly sign appeared in the Temple to the ecstatic glee of the people. The Mishnah relates that a scarlet ribbon was suspended at the entrance of the sanctuary and as soon as the "Ish Eetee", the appointed man, reached the wilderness, the ribbon turned white. This was evidence that all

sins were forgiven.

It was not the High Priest, but this plain, humble Jew who received G-d's nod. It was the Jew who led the goat in the scorching desert while he was fasting. There were stations in the wilderness with tents laden with food and drink. "Here have food, have a drink," he was offered. But he declined and went forth alone in the treacherous desert. In the Temple, the Kohen Godol offered sacrifices and incense. The appointed Jew offered himself. Thus his service was most acceptable.

This is the essence of genuine Judaism—the ordinary Jew. The Synagogue has its clergy—the erudite, eloquent rabbi and the talented cantor with resonant melodious voice. But a foremost congregation has "Baale Battim" for activities. It has also those who, though with raspy voices, can lead a Minchah Service and recite the Psalms. We now have great scholars and Yeshivos. But the turn from ignorance to Torah knowledge can be affected by laymen who engage in Torah study. The future of American Judaism lies not only with more inspiring rabbis but, moreso, with more intelligent laymen.

But yet one question presents itself. If it was the appointed man who won G-d's approval and atonement, then why was he ignored when he returned? The High Priest was greeted after the service with jubilant celebration. And the appointed man was allowed to go home unescorted; alone, exhausted and unnoticed. Why was there no reception for the man who made the day? He deserved a hero's parade. Was it not he who gained reprieve and forgiveness?

There may be a twofold reply. The appointed man performed his function with success because of the High Priest who stood in the Temple performing his duties. The High Priest was on his post not only for Yom Kippur but every day. The celebration was in appreciation of his year-round service. The appointed man, however, was a one-day a year man. Honor and glory do not come to one who rises for the sake of his people once in a lifetime or even once a year. Celebrated is the one who serves G-d every day.

Time Well Spent by Rabbi Joseph Grunblatt

„זהוה באנוף ביחודה ועקרון כיבוסי“ אלא טיאטראות וקרקטיאות שלון שעתידין שרי יהודה ללמך בהם תורה ברבים.

"Edom (Rome) will be like the princes in Judea and Ekron will be like the City of the Jebosite (Jerusalem)—these are the theaters and circuses of theirs. In the "future" the Chieftans of Judeah will teach Torah in them in public" (Bab., Tal., Megilah 6A)

According to this rabbinic interpretation the halls and arenas of entertainment will be transformed into Torah lecture halls in the world to come.

Our sages must have looked with misgivings on the great disparity in attendance between a popular Broadway show, a football field or a baseball park or Madison Square Garden during a play-off game vs. the average attendance at a Talmud Class or Adult Education lecture. They may even have compared the type of fees and salaries drawn by entertainers and those of intellectuals, particularly Torah scholars. They wanted to reassure their followers that the time will come when truth, and the word of G-d will be as popular and well received as entertainment is today and a Sheur will require a facility as large as a theatre and maybe a Talmud Chocham will draw a salary comparable to an N.B.A. first round draft pick!

But in all seriousness, a civilization must ultimately be judged by how it utilizes its 'spare time', the time after, 'not at work', after the necessities of life have been met. It is when we stop working that we become painfully aware of the passage of time.

Time is a precious commodity. It is constantly and irretrievably spent. It cannot be saved or replaced. Spatial objects can be accumulated, substituted for, regained, bought and sold. An empty space can be filled with a house. The house can be levelled to the ground and rebuilt. Money can be lost, regained, dispensed with and required. Space may change its appearance