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**MS-53: Moses J. Gries Papers, 1850-1934 (bulk 1890-1930).**

Series D: Sermons and Addresses, 1893-1917, undated.

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“Right Living,” 1908 October 5.

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-Right Living-

The day of penitence insists upon repentance and appeals for right living. It makes honest recognition of the evil in ourselves and demands that man conquer his evil habits and overthrow his vicious tendencies and be master of himself.

Needed is the appeal for righteousness in our generation and our land - for business honor and plain, straightforward honesty. In the business and in the working world we need a higher and surer standard of integrity. There are evils in the world where'er we turn - the slums and the poverty - the vice and the immorality of the cities - the wrongs and abuses of the weak and the helpless, the dependent and the criminal throughout the states, and the injustice and the oppressions manifest in the life of the nation. Civilization and civilized men and women in the twentieth century are yet far removed from perfection. Everywhere, in the face of overwhelming difficulties, it is a fight for the right against wrong and evil.

What constitutes right living? Not speaking much and beautifully of the right; not praying at length or loudly; giving nothing or little to the cause of charity; not doing nothing or little in the service of mankind; not unwillingness to give and do and serve. The Rabbis teach charity delivers from death and the bestowal of kindness is one of the pillars of the earth.

Right living means duty to God and duty to neighbor. Righteousness is not an empty word. Magnificent in its fulness of meaning is that Hebrew word "Tsedoko", which means righteousness and charity and justice. Right living means life that is right with God. Judaism interprets God as God of justice and mercy and love. If man's life be right with God man must be loving and just and merciful. Our life is not right unless we stand for the good and against the evil - unless the cause of the good and the right and the poor become vital to us all - unless each one of us becomes a voice and a force for righteousness in the individual life and in the life of the family, and through the individual and the family, the righteousness and the justice of the city and the state and the nation.