Thank you, Rabbi Malev, for your fine introduction.

My friends, I am to tell you something about the Sabbath that comes between Rosh Hashanah, the Jewish New Year and Yom Kippur, the Day of Atonement. These ten days are called the Days of Penitence, and this Sabbath, the Sabbath of Repentance. Why has this Sabbath been designated by this name and why has it been chosen out of the other fifty-one Sabbaths of the year? Because my friends, it is called “Shabbos Shuvah, and the portion that is read in the synagogue service from the prophet Michah begins with the words “Shuvah Yisrael ... ki choshalta ba’avonecha. Return, O Israel, unto the Lord thy God for thou has fallen by thine iniquity.” In other words, these days are given to Israel to make a cheshbon hanefesh, an accounting of the soul, of the actions of the year just ended. These days warn Israel to rise from his lethargy and indifference to stand united before his God and to plead for forgiveness from his Maker. He must first make up with those he has wronged and restore what he has taken or misappropriated. Then can he hope to receive God’s pardon and His blessing.

How significant that this Sabbath should be designated Shabbos Shuvah, the Sabbath of Repentance, the Sabbath according to Scriptures (Quote: Exodus, chapter 32) “V’shamru v’ney YIsrael es hashabbos, la’asos es hashabbos l’dorosam b’ris olam. Beyni uveyn b’ney Yisrael os he l’olam. The Children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations as an everlasting covenant between Me and the Children of Israel, it is a sign forever.” (Unquote)

Therefore, the Sabbath is the most important day of the Jewish week, and is looked forward to the entire week by all Israelites. The Sabbath is a day of rest, holiness, and solemnity. Even the food has a better taste on this day.

That reminds me of a story told in the Talmud about the Roman emperor Antoninus and the Jewish rabbi Yehudah who were close friends. The rabbi invited the emperor to one of his Sabbath meals. The emperor was so pleased with the food served that he asked the rabbi to have his servants cook such a meal and serve it to the members of his court. The rabbi did as the emperor requested. After the meal was over, the emperor remarked to the rabbi, “The meal was very good, but something was missing.”

“Yes,” replied the rabbi. “One of the ingredients was missing.”

“What was that?” asked the emperor.
“The ingredient that is called 'Shabbos,’” replied the rabbi.

The Ten Days of Penitence are also the most significant of the Jewish calendar. Therefore, and justly so, this Sabbath has been chosen by our sages of old to bring the Jewish people closer to their Maker. As the average man is busy during the weekdays of this penitence period with his daily vocation, he therefore cannot find the time to contemplate and consider his obligations to his God, his people, fellow men, and country. And, this Sabbath between Rosh Hashanah and Yom Kippur is very essential for the spiritual accounting and the searching of the heart. It has the promise of Scriptures (Quote Deuteronomy chapter 30) “V’shov el Adoshem Elokecha v’shamata b’kolo v’heytivcha v’hirbecha me’avotecha. Then shalt thou return and do all His commandments which I command thee this day, and the Lord will do thee good and multiply thee more than thy fathers.” (Unquote.)

Therefore, my friends, this Sabbath of Repentance, if truly and properly observed, and its lesson well-learned, will bring, not only to Israel alone but to all mankind, a great era of salvation and redemption wherein mankind will live a sublime life as taught by Scriptures and the Prophets and as typified by the Ten Days of Penitence and the Sabbath of Repentance.

Side B of original 78rpm record:

Now Cantor Phillip [[Doradesta?]] and the members of our Beth Jacob choir will sing the number “Shema Yisroel- Hear O Israel,” from the Kedushah of the Sabbath prayers. (Quote) Hear O Israel the Lord our God, the Lord, is one. He is our God, He is our Father, He is our King, He is our Savior, and He, of His mercy, will appear a second time in the presence of all living, his promise, to be to you for a God. I am the Lord your God.

(Beth Jacob Temple choir sings)

Shema Yisroel Adoinoi eloheynu Adoinoi echad.
Hu eloheynu, hu aveenu, hu malkeynu, hu moisheeyeynu.
Hu eloheynu, hu aveenu, hu malkeynu, hu moisheeyeynu.
V’hu yanchileynu b’rachamov sheynis, sheynis l’eyney koil choi.
V’hu yanchileynu b’rachamov sheynis, sheynis l’eyney koil choi.
Sheynis l’eyney koil choi
Sheynis l’eyney koil choi
Lihiyois lochem
Lihiyois lochem
Lihiyois lochem
Lihiyois lochem
leyloheem