

ourselves today, but the need for additional help should transcend those partisan differences.

I spoke to Secretary Mnuchin less than an hour ago, and he continues talking to Speaker PELOSI, but at some point, while talking is good—it is better than not talking—sometimes it is important not just to talk but to actually do something. In this case, that would mean the House and the Senate working with the President to agree on another bill. So I hope we are at a point at which we can see some relief soon.

I am thinking about the airline industry and the tens of thousands of airline employees who are being furloughed, actually, starting today. American Airlines and Southwest Airlines are headquartered in my State. I know, through no fault of their own, the airlines are struggling. We have tried to help them, and we have helped them, but we need to help the airlines' employees by providing them with more assistance during this challenging time. We can do that if we would get off of dead center and work out some mutually agreeable compromise.

Nobody is going to get everything one wants. It is not the nature of life or the nature of this business, but the American people are depending on us to do our jobs, and we cannot let them down.

I yield the floor.

I suggest the absence of a quorum.

The PRESIDING OFFICER (Mr. SCOTT of Florida). The clerk will call the roll.

The senior assistant legislative clerk proceeded to call the roll.

Mr. MCCONNELL. Mr. President, I ask unanimous consent that the order for the quorum call be rescinded.

The PRESIDING OFFICER (Mr. SCOTT of Florida). Without objection, it is so ordered.

LEGISLATIVE SESSION

MORNING BUSINESS

Mr. MCCONNELL. Mr. President, I ask unanimous consent that the Senate proceed to legislative session for a period of morning business, with Senators permitted to speak therein for up to 10 minutes each.

The PRESIDING OFFICER. Without objection, it is so ordered.

BLACK REVOLUTIONARY WAR PATRIOTS

Mr. GRASSLEY. Mr. President, America's founding principles, including that all men are created equal and endowed by our Creator with unalienable rights, are timeless and apply equally to all Americans.

Commitment to these founding principles is what ties us together as Americans, so it is vital that all Americans feel connected to them.

That is why I have been working for years to establish a memorial on the National Mall to those Black Revolutionary War patriots who fought for our founding ideals.

I commend to all Americans the insights of the founder of the organization working to build this memorial, who argues that these patriots' service and sacrifice completed the Founders' vision.

(At the request of Mr. DURBIN, the following statement was ordered to be printed in the RECORD.)

VOTE EXPLANATION

• Mr. TESTER. Mr. President, I was absent due to an urgent family matter requiring my attention when the Senate voted on vote No. 200 on the motion to invoke cloture on the motion to proceed to Calendar No. 551, S. 4653. On vote No. 200, had I been present, I would have voted yea. •

YOM KIPPUR

Mr. LEAHY. Mr. President, Rabbi Michael Cohen is a longtime friend of Marcelle and me. He occasionally sends me a Sunday sermon, which I thoroughly enjoy and share with family members. Following a week of mourning the passing of Justice Ginsburg, it was comforting to have this sermon to read after church this last Sunday.

I ask unanimous consent that this sermon be printed in the RECORD.

There being no objection, the material was ordered to be printed in the RECORD, as follows:

[From the Jerusalem Post, Sept. 24, 2020]

THE ECHOES OF YOM KIPPUR

(By Rabbi Michael M. Cohen)

When the gates of heaven close during the Ne'ila service of Yom Kippur, many of us put the avodah, the work, of Yom Kippur behind us. But that is an illusion. As the expression goes, when one door closes, another opens.

Commentating on the Kol Nidre service at the beginning of Yom Kippur, when the gates are open wide, Rabbi Max Arzt teaches the goal of Yom Kippur is, "to lessen the distance between what we are and what we ought to be."

If the long day of introspection has worked, then at Ne'ila those gates close on who we were and open to a lighter, better and more refined version of who we are.

But that too is an illusion. It is a fleeting moment of personal triumph. Like the sunset that gives way to the night, the dawn to the morning, the moon and its phases, the high tide and the low tide; stasis is not *derech haolam*, the way of the world.

Each morning the siddur, the prayer book, reminds us, "Day after day You renew creation." In that unfolding story we are, truth be told, composed of stardust. Most of the elements of our bodies originated in stars and the Big Bang.

Like the rest of the universe, our course is one of continual renewal. Yom Kippur highlights that awareness and the work we began on Rosh Hodesh Elul, the beginning of the month of Elul, 40 days earlier. Our work reaches a higher level on Rosh Hashanah and the Ten Days of Repentance, *aseret yomei teshuva*, culminating with Yom Kippur.

Those 40 days parallel the period when Moses returned to Mount Sinai to receive

the second set of tablets following the incident of the Golden Calf. Moses, Moshe rabbeinu, Moses our teacher, literally models *teshuva*, repentance, return, when after the first tablets lay shattered at his feet he turned around and returned to once again climb Mount Sinai.

We are no different, as the echo of Yom Kippur is always with us, pushing us to climb the mountain all year long. Yom Kippur Katan, the small Yom Kippur, observed by some in most months on the day preceding Rosh Hodesh, is one of those echoes. It includes a daylight-hours' fast and special liturgy.

Rabbi Shefa Gold elucidates the origins of Yom Kippur Katan, teaching, "Kabbalists were moon watchers. The lenses through which they gazed were intensely focused on issues of exile and redemption. And so as the moon waned, the exile of the Shechina (the Divine Presence) was noted and mourned."

With the moon's return came the celebration of the miracle of redemption, a redemption that could be tasted and known but briefly before the cycle of exile continued. They based their custom on a legend that was recorded in the Babylonian Talmud in which God says to Israel, "Bring atonement upon me for making the moon smaller." (Hullin 60b) THAT EPISODE in the Talmud is fascinating in and of itself. There God admits after God made the moon smaller than the sun that God had wronged the moon, and because of that God needed to do *teshuva*! Implied within that radical text: If God can admit to wrongdoing and address transgression, who are we not to?

In addition to Yom Kippur Katan, another echo of Yom Kippur is the sixth paragraph of the weekday Amidah prayer. There we say the confessional *selach lanu*, forgive us, in the same manner that we say the confessional prayers *ashamnu* and *al chet* of Yom Kippur. Interspersed within the *al chet* Yom Kippur liturgy itself we also say *selach lanu* as we do during the rest of the year: "Ve'al kulam eloha selichot selach lanu. Mechal lanu. Kaper lanu." And for them all, God of forgiveness, please forgive, pardon us, help us atone." The *selach lanu* paragraph follows the fourth and fifth paragraphs of the Amidah. We first ask for *binah*, understanding, including self-understanding, so we can ask in the next prayer for help with *teshuvah*, repentance. There is a logic within the order of the Amidah: first self-understanding followed by repentance, and only then forgiveness.

Three times a day the weekday Amidah is said. This means three times a day—evening, morning, and afternoon—we ask for forgiveness. In Judaism there is the concept of not saying a *bracha levatala*, a blessing whose purpose is not going to be fulfilled. This means that when we ask for forgiveness throughout the day there is the implied understanding, since we can't say the *bracha* in vain, that we did something wrong in the morning, afternoon and evening.

For some this is proof Judaism is a religion of guilt. Rabbi Art Green teaches the opposite when he says that Judaism is actually about guilt relief. This system provides us precious moments throughout the day to check in with ourselves and recalibrate as needed.

Elaborating, Rabbi Daniel Kamesar, z"l (of blessed memory), looks to the past daily sacrificial system of the Temple in Jerusalem as a model for that guilt relief when we would bring a *chatat* or an *asham* offering as expiation for our wrong choices, for missing the mark. Watching the smoke rise heavenly could be a cathartic, like watching the breadcrumbs of the Tashlich service float downstream away from us.

"Burn it up and let it go," Daniel points out. "Most therapists are trying desperately to help us achieve that."