



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series B: Early Activities. 1945-1972

Box 8, Folder 9, High Holy days, 1954.



THE UNITED SYNAGOGUE OF AMERICA
3080 Broadway, New York 27, New York

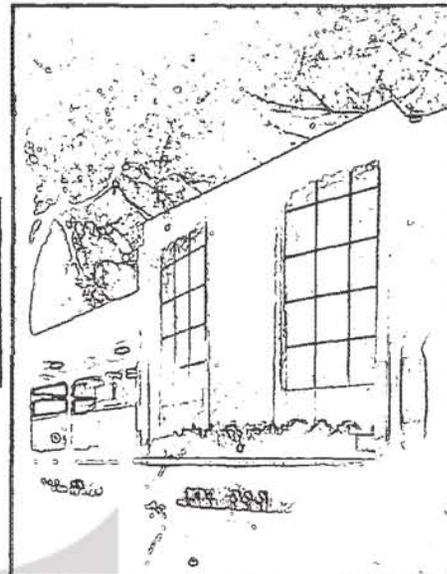
SELHOTH

The penitential prayers known by the name of Selihoth are essentially based upon biblical poetry and are a continuation of the Psalms. In part, they belong to the age of the Talmud. They are chiefly concerned with the suffering of Israel in the various lands of the dispersion. For about fifteen centuries the liturgical poets such as Rabbi Yehudah Halevi, Ibn Gabirol and Ibn Ezra, continued to enrich the selihah literature, the earliest examples of which go back to the first century. Tormented by merciless persecution in the course of many centuries, the authors of these prayer-poems described the misery of their people with the blood of their hearts.

The selihoth reveal the saintly character of past generations, who in profound humility sought the reason of their misfortune in themselves rather than in a divine injustice. The selihah ("forgiveness") is a prayer in the strict sense of the term, for it gives utterance to the feelings of the worshipper who repents and pleads for mercy.

In the course of time it became customary to begin the recital of selihoth Saturday midnight, four days before Rosh Hashanah. If, however, the first day of Rosh Hashanah occurs on a Monday or Tuesday, so that there are less than four days left in which to recite the penitential prayers it is customary to begin a week earlier. The idea of the midnight service is based on Psalm 119:62 ("At midnight I rise to praise thee.")

- From the Preface to SELHOTH, translated by Philip Birnbaum, and published by the Hebrew Publishing Company, New York, N. Y. 1952



The New Year

The New Year is far more than the mere opening day, according to the olden Jewish reckoning, of another year in the flight of time. Unlike the New Year celebrations of many ancient and modern nations, the Jewish New Year is not a time of revelry. It is a solemn season of self-examination and self-judgment in the life of the Jew. Scripture prescribes a special symbolic rite for this day, the sounding of the ram's horn, the Shofar. Whoever has once heard during the New Year service the shrill notes of this oldest of wind instruments will never forget them. And the meaning of this ceremony to the worshippers who listen to these notes in solemn awe is as stirring as the sounds themselves. Since days immemorial, the sounding of the ram's horn on the New Year has been interpreted in Israel as the clarion call to repentance and spiritual renewal, saying: "Awake, ye sleepers! Be not of those who miss realities in their hunt after shadows. Consider your deeds: purify your hearts. There is an eye that seeth all things. There is a heavenly Judge with Whom is no unrighteousness, nor forgetfulness, nor respect of persons."

And on the High Holidays the Jew thinks not only of himself, but of peace and blessedness for all mankind. In the most ancient and solemn part of the services both of the New Year and of the Day of Atonement, he prays God to hasten the time when the mighty shall be just and the just mighty; when all the children of men shall form one band of brotherhood; when national arrogance and oppression shall have passed away, like so much smoke from the earth.
 —Rabbi Joseph H. Hertz

To All Members

If you do not intend to use your seats for the High Holy Days, we would appreciate it if you would immediately advise Mr. Harry Greenberg, our Executive Secretary, Pl. 2-2244.

This will enable our seating committee to assign these seats to new members.

Please help to make this possible.

CONGREGATION
Rodefai Zedek
 BULLETIN.

Friday Evening Services

SEPTEMBER 18 — 8:00 P.M.
 Rabbi Ralph Simon Will Preach
 Cantor Maurice Goldberg Will Officiate
 Kindle Sabbath Candles Friday, 6:37 P.M.

Sabbath Services

SATURDAY, SEPTEMBER 19 — 9:00 A.M.
 Rabbi Ralph Simon Will Preach — 10:30 A.M.
 Cantor Maurice Goldberg Will Officiate
 JUNIOR CONGREGATION — 10:00 A.M.
 Bar Mitzvah of Gerold Goldstein, son of Mr. and Mrs. Maxwell Goldstein
 Torah Reading "Ki Tabo" — Deut. 26:1 — 29:8
 Haftorah — Prophets — Isaiah 60:1 — 22
 Talmud Study Group — Saturday, 6:00 P.M.

Daily Services

Mornings 7:30 A.M.
 Sunday Morning 9:00 A.M.
 Evenings 7:00 P.M.
 Rabbi Benjamin Daskal Will Officiate

Remember These Dates

- SUNDAY SCHOOL OPENING—Sunday, September 20

SELICHOS SERVICES
 Saturday, September 26—12:00 Midnight

ROSH HASHONAH SERVICES
 Friday Evening, October 2
 Saturday and Sunday, October 3 and 4

YOM KIPPUR SERVICES
 Kol Nidre Night—Sunday, October 11
 Yom Kippur—Monday, October 12 — Memorial Services—11:00 A.M.

RODFEI ZEDEK BULLETIN
published from September to the last Spring
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5200 Hyde Park Boulevard Chicago 15, Illinois
Telephone—PLaza 2-2244

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Dr. Milton Mitz, Young Mr. and Mrs. Club Pres.

In Memoriam

We mourn the loss of our beloved
member:

JOSEPH STENDEL

May God send His comfort to the
bereaved family

**Prepare Your Child For School
Opening**

Here are a few ways in which parents
can demonstrate in fact that their child's
Jewish education is important and mean-
ingful:

1. Be firm in insisting on punctuality and regular attendance.
2. Become familiar with the texts used by your child and set aside a short period for review of the material studied.
3. If there is a loss of interest do not hesitate to call the school to find ways and means to improve his progress.
4. Share with your child various Jewish experiences, i.e., Religious services, Jewish holidays, Assemblies, Open House, etc.
5. Encourage your child to borrow books from the J. S. Hoffman Library.
6. Take an active interest in school activities by joining the Parent-Teacher Council and/or the Sisterhood, Men's Club and Young Mr. and Mrs. Club, who directly support our program.
7. Make the home "Jewish" by introducing religious ceremonies and objects.
8. Join the Adult Studies to become an informed Jew, capable of rendering assistance to your child in his religious studies.
9. We should realize that intelligent Jewish leadership is provided by those whose education does not stop with Bar Mitzvah, but is augmented by formal or informal activities such as provided by Hebrew High School, Camp Ramah and the Joint Program.

How many of the above apply in your home? With the coming New Year, it is the hope of the school that the above list will be checked off 100% by all our school families.

Sincerely yours,
Dr. Irving H. Skolnick,
Educational Director

RODFEI ZEDEK SISTERHOOD

Cordially invites

You and Your Friends to Our

OPEN MEETING AND DESSERT LUNCHEON

Monday, September 21 - 12:30 P.M.

NEWBERGER AUDITORIUM

*Program***"JEWELS OF MELODY"**

Prudencija Bickus, Soprano

Michael Bondon, Bass Baritone

Guest Fee 25c

Bake Sale

Sitter for Children

Please Bring Rummage

**The Home Ceremony on
Rosh Hashanah Eve****Blessings of the Holiday Candles**

Bo-ruch atoh Ado-noy, Elo-hay-nu me-
lech ho-o-lom, asher kid-sho-nu, b'mitz-vo-
sov v'tzi-vo-nu, l'had-lik mayr shel Yom
Tov.

Bo-ruch atoh Ado-noy, Elo-hay-nu me-
lech ho-o-lom, she-he-che-yo-nu v'kee-mo-
nono v'hee-ge-o-nu, la-z'man ha-zeh.

—May those Holiday candles bring peace
within our souls, cheer within our home,
and happiness amongst the members of our
family. Praised be Thou, O Lord our God,
King of the Universe, who hast preserved
us, sustained us, and permitted us to reach
this glorious season.

**The Beautiful Tradition of
Rosh Hashanah Eve**

With the approach of Rosh Hashanah
(New Year) the Jew prays that the year
ahead might be one filled with the blessings
of life, health, happiness, and joy. It is an
old tradition, on the eve of Rosh Hashanah,
as the family is seated about the Holiday
table and after the Kiddush has been chant-
ed, for all the members of the family to
take apples, challah, or bread, dip into
honey, and recite a prayer beseeching God
to make the year arriving, one of sweetness
and goodness for the family, for our peo-
ple, and for all mankind.

Prayer for the New Year

Take piece of bread, or challah, dip into
the honey, and recite the following tradi-
tional prayer:

Ye-hi ro-tzon mil-fo-ne-cho, Ado-noy Elo-
hay-nu vay-lo-hay avo-say-nu, she-te-cha-
daysh olay-nu sho-no to-vo u-me-su-ko.

May it be Thy will, O Lord our God
and God of our fathers, to renew unto us
a sweet and good year.

We pray Thee, O God, that by our
thoughts and deeds, we may become worthy
of Thy continued blessings and goodness,
and that health, happiness, and joy be
vouchsafed unto us, our dear ones, our
families, our people, and all mankind.
Amen.

Before Selihot

I do not speak in frightened tones,
I know Thy love is near,
I need but open wide my door,
And Thou wilt enter here.

Before I came to seek Thy grace
I heard Thy whispered call,
In earnest promptings of the heart
Thy summons reaches all.

I chose to draw apart from Thee,
To live my life alone,
But now I come in penitence
To seek Thy mercy's throne.

I know Thou wilt forgive my wrong,
The folly of my way,
My penance Thou wilt heed, O Lord,
I have returned today.

—Dr. Ben Zion Bokser, Rabbi

Selichos—Penitential Prayers

The Selichos are penitential prayers re-
cited on certain fast days, and particularly
during the days preceding Rosh Hashanah
and through Yom Kippur.

Special Selichos are recited on the Satur-
day night preceding Rosh Hashanah—just
after midnight—Saturday, September 26.

The purpose of these prayers is to pre-
pare ourselves for Yom Kippur, the Day of
Atonement. They call us to humility and
honest introspection. They express our de-
pendence on God and the need for forgive-
ness. They plead for "the wicked to forsake
his ways and the man of iniquity his pur-
poses; let him return to the Lord that He
may have mercy on him, to our God for
He is abundant in pardon."

**A community get-together at 10:30 P.M.
will precede the Selichot services at which
refreshments will be served.**

Everyone is invited to join in this social
period for a pleasant reunion of the Rodfei
Zedek family following the summer vaca-
tion.

TO BE ASSURED OF HIGH HOLIDAY SEATING, SEND O



A Proposal For Bar Mitzvah Fathers

In my interviews with parents prior to their son's Bar Mitzvah, or daughter's Bas Mitzvah, we discuss the distribution of "Aliyoth," the honor of being called to recite a blessing on the Torah. One of the great anticipations in rearing a Jewish child is the hope that God preserve the family in good health to induct him into the Jewish fold on the day of Bar Mitzvah. A number of fathers have resigned from this privilege because they were not Bar Mitzvah, or in the passage of time have forgotten the Torah blessings. Rather than be embarrassed they retire into the background and assume an insignificant role at the Bar Mitzvah services. This same father will occasionally escort his son to Sunday morning services and while everyone is putting on the Tfillin, he finds himself in the embarrassing position of being different.

In analyzing this situation, several suggestions come to mind. In order to convey the true meaning and importance of Bar Mitzvah to the child the father must demonstrate by deed and not by word alone that in the wake of Bar Mitzvah are solid commitments. Why should father neglect them and expect his child to respect and observe them? This paradoxical behavior negates the commitments before the Bar Mitzvah has a chance to practice them.

I would therefore propose the following and I know that the majority of fathers will cooperate.

All fathers will be taught the Hebrew blessings on the Torah so that they may accept with dignity this high honor.

All fathers will be taught the skill of donning Tfillin so that they may escort their sons to Sunday morning services to carry out the commitments incurred by Bar Mitzvah. In addition, fathers will be taught the chanting of kiddush, the meaning of the Talis and other skills which Jewish life imposes upon the father.

Through Bar Mitzvah, Judaism has placed in the grasp of the father a tool to fashion a closer link with his family at a time when the adolescent seeks to declare his independence. Worshipping together—at least once a week—assuming some of the commitments incurred by Bar Mitzvah, will re-establish the role a father should play in guiding the religious development of the child.

I am happy to report that Rabbi Daskal has volunteered to conduct such a class for fathers at a time convenient to the group.

I hope that with the opening of Hebrew School and the approach of the High Holidays, fathers will reassert their position as religious leaders by setting a proper example for their family.

Dr. Irving H. Skolnick
Educational Director

Condolences to . . .

Mr. Jacob Kulp, on the passing of his beloved daughter, Mrs. Mozette Baumann, of New York.

Congratulations to . . .

Mrs. Isaac Korey, on the marriage of her granddaughter, Paulette Merle Fritkin, to Mr. Jerry Allan Breyer.

Mr. and Mrs. Harold Kurtz, on the marriage of their daughter, Marian Joyce, to Mr. James Alan Malkus.

Mr. and Mrs. Benno B. Epstein, on the marriage of their daughter, Shirley Ann, to Mr. Jerry Perlmutter.

Mr. and Mrs. Herman I. Richman, on the occasion of their marriage. Mrs. Richman is the former Bertha Turner.

Mr. and Mrs. Milton Silverstein, on the birth of their grandson, Marc Eli. The happy parents are Mr. and Mrs. Mitchell Silverstein of River Forest.

Mr. and Mrs. Morris Berkson, on the birth of their grandson, Michael Henry. The happy parents are Dr. and Mrs. David Berkson.

Douglas Wetheimer, a Hebrew School student, who returned from Camp Land O'Lakes capturing a host of honors including the Camper of the Year Award for excellence in Hebrew studies, devotion to services, and sports.

Speedy recovery to . . .

Our following members who have been hospitalized:

- Mr. Hiram George Cohen
- Mr. Sam Goldberg
- Mr. Albert Margowsky
- Mrs. Jorge Lazar
- Mrs. Daniel Cohn

Mrs. Ethel Lurie, mother of Harold Lurie and sister of Mildred Harris, who is recuperating at home from her recent hospital stay.

Mr. Herbert Rice, son-in-law of Mr. and Mrs. Allan Reiss, who is recuperating at home from surgery.

Mrs. Hyman Cohen, mother of Harold B. Cohen, who has been hospitalized.

Mr. Herbert S. Manning, son-in-law of Mr. and Mrs. Phil Cohen, who, we are happy to learn, is recovering from a recent illness.

Our Bar Mitzvah Boy



Gerold Goldstein, whose Bar Mitzvah will be celebrated on September 19.

Gift Shop

Judaism depicts the splendor of its ancient heritage educationally, culturally, esthetically and spiritually through its ceremonial objects". Through our Gift Shop, we have the opportunity to display and sell such gifts and ceremonial objects as will bring the celebration of our holidays and festivals into sharp focus and reality into our homes.

To the custodian of ceremonial and gift shop falls a pleasant task of giving visual expressions to the beauty and sanctity of Jewish tradition.

School Parents Invited To Open Meeting

The School extends a hearty welcome to all new parents and invites them to affiliate actively in its program. The School will launch its program of activities with an Open Meeting on Tuesday, September 29th, 8:30 P.M. in the Hoffman House Annex to which all parents are cordially invited. An outstanding program is being arranged with further details in our next Bulletin.

The Parent-Teacher Council, which is a sponsoring organization for this meeting would like to swell its ranks of parents desirous of becoming active in our School. The Parent-Teacher Council is in charge of arrangements for all Sabbath, Holiday and major school events. The Chairman is Mrs. Marshall Goldman, Co-Chairman, Mrs. Lester Patinkin.

MAKE THE NEW YEAR MEANINGFUL!

Set aside
TUESDAY EVENING, OCTOBER 27
for the opening of the
INSTITUTE OF ADULT STUDIES
Courses to meet the intellectual needs of all members and friends
Harold Patinkin Rabbi Ralph Simon
Chairman Director
Dr. Irving H. Skolnick,
Associate Director

VOLUNTEER PIANIST NEEDED

By the
Rodfei Zedek School Glee Club
to accompany
Mrs. Maurice Goldberg, Music Director
on Sunday mornings.
Please contact Mrs. Goldberg
— HY 3-7542

CALL IN YOUR SEAT RESERVATIONS IMMEDIATELY!

Sunday School Opens

on
September 20th

on Double Shift

Be sure your child is registered
before Opening Day.

Attention: Women Bowlers

If you are interested in bowling, join the Rodfei Zedek Women's Bowling League. This includes both Beginners and Seasoned Bowlers. Starting in the fall, we will meet every Thursday afternoon at 1 P.M. at the Stars & Stripes Bowling Alley, 2659 East 75th Street. We will let you know on what date our bowling season will start.

Please contact me at once so that you will be placed on a team.

Mrs. Herman Balsam
President, Bowling
1607 East 50th Place
Tel.: MI 3-1687

**A Request From American
Cancer Society**

Wanted: Clean, old, white material — sheets, pillow cases, towels, mattress pads, etc. — for cancer dressings used by Volunteer Dressing Group for the American Cancer Society, South Central Branch office, 1309 East 53rd Street, any time between 10:00 A.M. and 4:00 P.M., Monday through Friday.

Your cooperation in this regard will be greatly appreciated.

Memorial Fund

DONOR: IN MEMORY OF:
Mr. and Mrs. Meyer Handelsman...Mr. Harold Eisenstein
Mr. and Mrs. Bernard Feldman...Mrs. Chas. Hyman
Mr. and Mrs. Eli Kaplan...Mr. Harold Eisenstein
Mr. and Mrs. Eli Kaplan...Helen Klein
Dr. and Mrs. Zack Lifchez...Harold Eisenstein
Dr. and Mrs. Zack Lifchez...Arthur X Elrod
Mr. and Mrs. Lester Plotkin...Harold Eisenstein
Mrs. Irving D. Rosenthal...Harold Eisenstein
Mrs. Irving D. Rosenthal...Mother of Mrs. Henry Zax
Mr. and Mrs. Lester Plotkin...Mother of Mrs. Henry Zax
Mr. and Mrs. Sherman Horwich...Sister and Brother of Mr. and Mrs. George Wineman
Mr. and Mrs. Meyer Handelsman...Mother of Mrs. Harry Jacobs

New Year's Greetings

Yes, we want our names in the New Year's Greeting list. Here is our contribution of \$ _____

Name _____

Address _____

City, Zone _____

Mail to
Mrs. S. T. Zite,
7959 So. Jeffery

OR

Mrs. D. Klein,
9157 So. Bennett

IN MEMORIAM

Y A H R Z E I T

At our Friday Evening Services, the following Yahrzeits will be observed:



**LIGHT
THE
SABBATH
CANDLES**



Kindle the Sabbath Lights, and then the following prayer is recited: BO-RUCH ATOH ADO-NOY, ELO-HAY-NU ME-LECH HA-O-LOM A-SHER KID-SHO-NU B'MITZVOSOV, V'TZI-VONU, I'HAD-LIK NAYR SHEL SHABBOS.

BLESSED ART THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAST SANCTIFIED US BY THY COMMANDMENTS AND INSTRUCTED US TO KINDLE THE SABBATH LIGHTS.

We pray to Thee, O God, to bless our home with the spirit of peace and family unity. May these Sabbath candles inspire us to love Thee with all our hearts. May their warmth and glow radiate kindness and harmony amongst the members of our family and may the bonds of love and devotion bind us ever close to one another and to Thee. Amen.

- | | |
|----------------------|-----------------------------|
| Morris Berner | Abe H. Lanski |
| Leona Bornstein | Paul G. Lewin |
| Zelda Hodes Dropkin | Henoch Michelson |
| Mary Epstein | Ben Nathanson |
| Buna Zlata Freeman | Dinah Beile Newborger |
| Chana Michle Freeman | Shifra Osche-witz |
| Chaye Gittel Freeman | Ida Rubinsky |
| Gertrude Friedman | Ida Ruttenberg |
| Dora Frost | George Shapiro |
| Sarah Gamson | Julius M., Sider |
| Anna Gerson | Mollie Siegel |
| Ether Greenberg | Mary Wald-Siegel |
| Eva Greenstein | Reuben and Rachel Suss-kind |
| Donna Heend | Harry Weiss |
| Anna Kallis | Fannie Wien |
| Yetta Leah Kaplan | Sarah Winsberg |
| Joseph R. Klein | Reuben Zwick |
| Moritz Kuhn | |

- | | |
|-----------------------------|---------------------------------|
| Mr. and Mrs. Bernard Jadwin | Mrs. Lena Lyons |
| Mr. and Mrs. Bernard Jadwin | Son of Mr. and Mrs. James Price |
| Mr. and Mrs. Philip Tyson | Mother of Mrs. S. Shkolnik |

HAPPY DAY FUND

- DONOR: IN HONOR OF:
- | | |
|-------------------------------|--|
| Mr. and Mrs. M. Kroll | Rabbi and Mrs. Simon's new Grandson |
| Mr. and Mrs. H. Teschner | Mr. and Mrs. Rottapel's Daughter's Wedding |
| Mr. and Mrs. Sy Axelrod | Rabbi and Mrs. Simon's new Grandson |
| Mr. and Mrs. Lee J. Furth | Rabbi and Mrs. Simon's new Grandson |
| Mr. and Mrs. Sy Axelrod | Howard Smith's marriage |
| Mr. and Mrs. Irving Wiener | |
| Mr. and Mrs. Meyer Handelsman | Mr. and Mrs. Silverstein's new grandchildren |
| Mr. and Mrs. Meyer Handelsman | Ponny Etlstein's engagement |

CONGREGATION RODFEI ZEDEK

Affiliated with
THE UNITED SYNAGOGUE OF AMERICA



RALPH SIMON, Rabbi
Benjamin Daskal, Rabbi Emeritus
Maurice Goldberg, Cantor
Harry Greenberg, Executive Secretary
Dr. Irving H. Skolnick, Educational Director

TIME VALUE

Synagogue Council of America
110 West 42nd St.
New York 36, N. Y.

OT

'RODFEI ZEDEK BULLETIN
Entered as second class matter, September 1, 1943,
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Return Postage Guaranteed

THE UNITED SYNAGOGUE OF AMERICA
3080 Broadway, New York 27, New York

table of contents

THREE-DAY-A-YEAR JEWS

To Spark That Enthusiasm - pre-High Holy Day Meetings

ELUL AND LABOR DAY -

Campaign to "Keep" The Holy Days

IT'S AN OLD STORY -

Items for Local Papers and Congregational Bulletins

AN EXPERIMENTAL HIGH HOLY DAY SERVICE FOR CHILDREN FIVE TO EIGHT

RULES FOR USHERS

PUT YOUR BEST FACE FORWARD -

Money Through The Mails

FOR YOUR YEAR'S PROGRAMMING -

Names and Addresses of Organizations

do you have Three-day-a-year-Jews?

who pay a courtesy call to God, congregation and community on those three days that apparently still impress their conscience as the "Days of Awe"? Then it means we have not yet succeeded in making High Holy Day observance a sustaining experience that will hold its sway over the community for more than three days a year.

Though the record of many of our congregations invites whole-hearted acclaim, our average efforts and achievements have not been sufficient to spark that genuine and lasting enthusiasm that will not only sweep a High Holy Day audience off its feet but will also carry over into the building of a solid loyalty throughout the days of our congregational year. Yet it is the overwhelming grandeur of a unique community experience from which this loyalty still has to receive its first impulse.

Such a community experience just does not happen. It flows from many sources, from --

a full and intimate comprehension of the challenge on the part of the congregational leadership;

planning with vision and courage;

a penetrating understanding of the basic premise of all High Holy Day planning -- namely that congregational observance will only have value for congregation and community if it is of direct personal concern to the individual and if it calls for his personal participation whenever and wherever possible;

the radical determination to break, once and for all, with the frustrating sermon pattern of "scolding" those who attend;

a reorienting of the sermon pattern toward the personal problems of our people, their gropings, fears and hopes;

a realization that High Holy Day Services will be doomed to total failure if they are centered around a "show" that may perhaps uplift attention but never the hearts of our men and women;

a tightening and consistent insistence of standards;

a passionate attention to detail;

a relentless drive for perfection;

and last but not least, from

a systematically undertaken "warming-up process" to create the proper mental climate for High Holy Day observance.

Building High Holy Day observance into a community experience of real impact upon congregational life calls, indeed, for a new and collective effort on the part of the entire congregational leadership of rabbis and of laymen and women alike.

AMERICAN JEWISH
ARCHIVES
T O S P A R K T H A T E N T H U S I A S M

it is indispensably necessary that the first meeting of the season of Sisterhood, Men's Club, Young People's League, Young Married Club and United Synagogue Youth be held prior to the High Holy Days. These meetings are part and parcel of "basic training" for High Holy Day observance.

A program for such a meeting could include:

1. A brief talk by the rabbi on the overall significance of this Festival season.
2. A discussion on customs and traditions.
3. "KNOW YOUR MAHZOR?" -- An introduction (history, principal prayers and Niggunim) Such a program will have to be carried primarily by the rabbi and the cantor.
4. U-Nessaneh Tokef (A famous prayer -- its history and its contents).
5. High Holy Days in Israel -- Source material for such a presentation can be obtained from various Zionist agencies.
6. High Holy Day stories in Modern Jewish Literature.

There are a number of High Holy Day projects that fall into the purview of all affiliated synagogue organizations and that might jointly be taken up by them. These projects should come up for discussion at the pre-holy day meeting of the organization. These projects include:

A. Arrangements for special service for

1. youth of high school age
2. children

(These are major projects that call for the earnest attention and cooperation of all parts of the synagogue family. The rabbi and the teachers will be very grateful for all the help they might be given in organizing and supervizing these services.)

- B. Financing the purchase of uniform Junior Prayer Books for High Holy Day Services.
- C. Promotion of the Selihot Service
- D. Cooperative action as to the erection, decoration and servicing of the congregational Sukkah.

To carry out these projects successfully, it will be necessary to form a joint committee apportioning the various tasks involved through the organizations concerned. This committee will of course coordinate its activities with the rabbi and the Board of Directors of the congregation.

ELUL AND

LABOR DAY

seem to be a strange pair, but on second thought the common denominator between these two dates will become obvious if one considers the old Jewish tradition of spiritual preparation for the "Days of Awe" throughout the month of Elul on the one hand and -- the realities of Jewish life in America on the other. For the day after Labor Day marks the return of organized activities in our congregations and the start of the final phase of High Holy Day preliminaries. Administrative provisions, such as the advance sale of tickets, personnel appointments and technical arrangements of various forms will surely have to be made at a much earlier date, but now is the time to foster and further public sentiment for High Holy Day observance and to step up the "drive" for the establishment and promotion of basic standards so indispensable to the dignity of the "Days of Awe". There are, indeed, a number of points to be "driven home". Among them are of fundamental importance:

I. The Campaign Against the Migration to Hotels of Members of Your Congregation. (especially true in the East)

A real propaganda effort must be undertaken to root out this menace to the basic values of belonging to a congregation and to its financial stability.

Suggested Counter Measures:

- a. Circular letter to all members of the congregation.
- b. Pulpit statements of the rabbi.
- c. Personal calls on those who have indicated their intention to spend the Holy Days "out-of-town".
- d. Statements at the pre Holy Day meetings of Sisterhoods, Men's Clubs and Young People's Leagues.
- e. Posters to be placed in synagogue buildings, centers, stores, etc. and also to be displayed at the meetings of various Jewish organizations. (See page 3)

II. The Campaign for Keeping Jewish Stores Closed on the High Holy Days.

Incredible as it is, there are quite a number of people who deem it compatible with their standing in congregation and community to keep their stores open on the High Holy Days and to run their "business as usual".

Suggested Counter Measures:

- a. Distribute, by courtesy of the congregation,

announcement stating that stores are closed on account of the Jewish Holy Days. (sample announcements will be found on page 4)

- b. Plug the distribution of these announcements at the pre Holy Day meetings of all affiliated synagogue organizations.
- c. Wherever necessary, personal contacts ought to be made to "enlighten" store owners on the primitive standards of Jewish self-respect.

III. Now is the time to submit to the Board of Education a list of dates of Jewish Holy Days throughout the year; to ask for the consideration of these dates in arranging the school calendar and to press, with both parents and children, for "absenteeism" from school on Jewish Holy Days. This pertains particularly to the approaching Sukkot Holy Days. Of course, such demands can only be justified if provisions for special services and special Holy Day events are made by the congregation. (See draft for a proposed letter to your Board of Education on page 5).

These three "campaigns" are on the list of top priorities for the maintenance of Jewish standards in congregation and community.





YES,

IT IS UNFAIR

to your synagogue if you do not come to services on time!

IT IS UNFAIR

to your synagogue if you make the place of sacred assembly a place for meeting and greeting your friends during the services!

IT IS UNFAIR

to your synagogue if you congregate outside and "form discussion groups" during the services; and

IT IS ONLY FAIR

to realize that there is a time and place for everything,
and that the synagogue is a place of prayer and meditation!

WON'T YOU COOPERATE?

Campaign For Jewish Standards in Your Community!!

THIS STORE
IS CLOSED

TUESDAY, SEPTEMBER 28th
WEDNESDAY, SEPTEMBER 29th

for Jewish High Holy Days

This sign is distributed by courtesy of
Congregation _____

THIS STORE
IS CLOSED

THURSDAY, OCTOBER 7th

for Jewish High Holy Day

This sign is distributed by courtesy of
Congregation _____

let your Board of Ed KNOW

Board of Education
Middletown, U. S. A.

Gentlemen:

On behalf of Congregation _____ we are taking the liberty of informing you that the Jewish Holidays that fall on school days in 1954-1955 will be observed on the following days:

Rosh Hashanah -- Tueaday and Wednesday, September 28-29, 1954

Yom Kippur -- Thursday, October 7, 1954

Sukkot -- Tuesday and Wednesday, October 12-13, 1954

Passover, first days -- Thursday and Friday, April 7-8, 1955

Passover, last days -- Wednesday and Thursday, April 13-14, 1955

Shavuot -- Friday, May 27, 1955

Special services will be held on these days in the Synagogue. The Services will be attended by the parents and children in our congregation.

We shall be very grateful to you for your kind consideration of these dates and for informing the principals of all schools in town so that the calendar of activities in the schools may be arranged accordingly.

Thanking you very kindly for all your cooperation, we are,

Sincerely yours,

Rabbi _____

President _____

Congregation _____

THE UNITED SYNAGOGUE OF AMERICA
3080 Broadway, New York 27, New York

It's An Old Story ---

of ever renewed grandeur that "breaks" on every Rosh Hashanah and Yom Kippur, -- the fascinating story of how a people united throughout the world by the bond of an all-embracing faith and of a common destiny rallies in its places of worship to wind up the old year with penetrating soul-searching and to greet with passionate prayer the coming of the new year.

It is a story that will forever stir the imagination of all those who have a fine sense of listening to the sublime workings of a unique spirituality. And it is a story that with its color, drama and its ever changing angles will make news in every year and in every generation.

This, then, is a story worth telling in your local paper -- for the benefit primarily of our neighbors who will be intrigued less by the brotherhood motive than by a natural curiosity to learn about what the "Days of Awe" are all about and how the Jewish people are observing them in their variety of ways. If we just consider one angle -- the customs and traditions of the High Holy Day Season, -- this is surely a story that holds forth luring attraction for any feature editor.

It is obvious that such a feature article to be published in the Sunday magazine of the paper will have to have a "local tie-in". Pictures of the interior of your synagogue, of the open ark, of the Shofar, of rabbi, cantor or choir in their white robes or pictures of outstanding congregational leaders will give additional news value to this general feature presentation.

Other feature departments might be interested in tackling the story from their specific point of view. The music critic might devote his column to High Holy Day Music; the Women's Page might give space to High Holy Day dishes or table settings and last but not least, the Youth Editor might find it "catchy" to "play up" a Youth Service conducted by and for young people.

Straight news stories dealing with the "administrative end" of the High Holy Day coverage will naturally find its place in the columns of your local paper. As far as the Jewish reading audience is concerned, these stories will have follow-up value only, for the bulk of essential High Holy Day information will have to be imparted to the congregational membership through special communications or through the channels of your congregational bulletin.

- for your Bulletin -

THE SOUNDING OF THE SHOFAR: Interpretation -- When the whistle blows, announcing the noon hour or the end of the working day, we are unconsciously impelled to look at our watch and to reset it in accordance with the big clock so that our own time-piece may keep perfect time. The soul is a delicate instrument. During the year, as a result of our lassitude and neglect, it is more or less out of order. On Rosh Hashanah the Shofar is sounded. It calls upon us to examine our delicate, sensitive soul, to regulate and to re-set it in accordance with the perfect standard of the Torah.

AMERICAN JEWISH

THE MUSAPH SERVICE: One cannot render full justice to the problem of explaining the meaning and message of the High Holy Days without noting the marked contrast between them and our other Jewish festivals. All the other Holy Days are intimately associated with some phase of Israel's career as a people. They are therefore particularistic in their appeal and emphasis. Passover marks the birth of Israel's nationhood. Shavout commemorates the traditional day of our consecration to the Torah; and Succoth is reminiscent of our schooling in the desert. Rosh Hashanah and Yom Kippur, however, are not related to any particular event in Israel's past. They are more linked up with the hopes, the aspirations and the destiny of mankind. On these solemn days, Israel prays not only for its own welfare but for the well-being of all men. An examination of the liturgy of Rosh Hashanah reveals to us the broad, all embracing universalism of our solemn Holy Days, Read your "machzor" carefully, and you will be inspired with the thought that centuries ago, when jealousy, rancor and selfish interest marked the outlook of other peoples, Israel spoke of "the birthday of the world" and prayed that "All nations may form one band to perform God's will with a perfect heart."

In the main, the prayers declare Rosh Hashanah to be a Day of Judgment on which the Ruler of the Universe summons all men before His tribunal of Justice to give account of their doings. Some are so righteous as to deserve to have their names inscribed in the Book of Life. Others are so perverse as to be fit for the roster in the Book of Death. Most people belong to the average type which can still be won over to abundant life through a sincere change in their mode of living. Making proper allowance for the figurative language used by our rabbis, we can at this time learn one great lesson from their portrayal. Other religions postpone the Day of Judgment till death overtakes us, when we may be the least prepared, and our life stands condemned as an irreparable failure. Judaism teaches that throughout our lifetime, we should

set aside certain days for periodic self-analysis and self-examination so as to rouse our conscience to pursue the paths of righteousness and truth.

The main elements of the Musaph service are summarized under the three well-known headings:

1. Malchuyoth (Kingship) prayers - Stressing the thought that mankind's salvation depends on the acceptance of God as Sole Sovereign in human life.
2. Zichronoth (Remembrance) prayers - Declaring God to be Judge of our lives Who remembers even the things forgotten.
3. Shofroth (Trumpet) prayers - Proclaiming that God is the Ruler of history who revealed Himself to our forefathers in the trumpet blasts of Sinai, and who will in due time sound the "great Shofar" for the complete redemption of Israel and of all mankind.

.....Selections from,
"A Modern Interpretation
of The Rōsh Hašhanah Musaph
Service",
by Doctor Max Artz

OBSERVING THE HIGH HOLY DAYS IN YOUR HOME

The High Holy Day season extends throughout the ten-day period beginning with Rosh Hashanah and ending with Yom Kippur. They are days designed to prompt the Jew to serious self-examination.

Both Rosh Hashanah and Yom Kippur are observed primarily within the four walls of the Synagogue. There are, however, a number of fine home ceremonies associated with them which are worth noting:

SPECIAL FOODS: Symbolically, honey has become the special delicacy on the Rosh Hashanah table. The New Year is to start with a sweet taste in our mouths. Hence, the bread that is blessed at the beginning of the evening meal is dipped in honey before it is eaten. Moreover, sweets of all kinds are in style on Rosh Hashanah.

THE TABLE: The Rosh Hashanah table is set precisely as is the Sabbath table, with kiddush cup, challah, candles and candlesticks, special challah cloths, and a dish with honey, in addition, given a prominent place on the table.

BLESSING OVER BREAD: After the lighting of the candles, with the appropriate blessings, kiddush is chanted. Father then breaks bread, passes a piece to each person present, which is dipped in honey before it is eaten.

GRACE AFTER DINNER: The Holy Day meal is served. When it is over, father remains seated and recites the following with the family:

"Bo-ruch A-toh A-do-noy Ha-zon Es Ha-kol."

"We praise Thee, our Lord, who in kindness sustainest the world."
The following may also be added:

"O Lord, Thou art our Shepherd and we shall not want. We thank Thee for the gifts of Thy bounty which we have enjoyed at this table. As Thou hast provided us in the past, so mayest Thou sustain us throughout our lives. We put our trust in Thee. May our table be an altar of loving kindness and our home a Temple in which Thy spirit of goodness abides. Amen."

BLESSING THE CHILDREN: This custom is particularly in vogue in traditional homes before the family leaves for Kol Nidre services. Father places his hands upon the head of each child in turn and silently pronounces an appropriate blessing. He may use the following:

"Ye-vo-re-che-cho A-do-noy Ve-yish-me-re-cho."

"The Lord guard you and bless you."

Father and mother may then add:

"May the God of our fathers bless you throughout the New Year. May He who has guided you through the trials of the past year lead you to be a continued honor to our family. May He who protected us from evil make you ever a blessing to Israel and all mankind. Amen."

ROSH HASHANAH GREETINGS: On Rosh Hashanah, upon returning from the Synagogue, all extend the High Holy Day greeting: "Le-sho-no To-vo Tee-ko-say-vo (May you be inscribed for a good year)." One who is recipient of the blessing responds: "Gam A-to (You, too)."

VISITING ON ROSH HASHANAH: In the evening, following the service and during the afternoon of New Year's day, it is customary to visit relatives and friends and extend the Holy Day greeting.

..... Selections from,
Ahavath Israel of Oak Lane
Philadelphia, Pennsylvania

THERE ARE TWO SIDES TO EVERY STORY

WE will give you most enjoyable and dignified High Holy Day Service.

WE will assure you that no one else will occupy your own seats. Two policemen will be at the doors. They will help the ushers to maintain order, they will detach the corresponding slips from your ticket and will give passes to those who wish to leave the Temple and later return to the service.

WE will send tickets to your grown up children to the Auxiliary Service.

WE will have special services for your Sunday and Hebrew School children.

WE will have professional nurse service for your children between the ages of 3 to 6, so that you may worship with peace of mind. We will also give them lunch at no cost to you.

WE will print the names of your deceased parents, relatives and friends in our special Keser Israel Memorial Prayer Book which will be issued again for Yom Kippur.

WE will not embarrass you by direct appeals for funds at the services on Kol Nidre Night.

WE WILL DO OUR PART

YOU just come in time, participate, and stay until the benediction.

YOU just co-operate by NOT forgetting your tickets at home. If you do forget them it will only mean an extra trip for you to go back home for them. Do NOT leave the services without a return pass.

YOU just call the office, and give us the names of your children.

YOU just inspire them to come.

YOU just call the office and say that you wish to enjoy this privilege. Otherwise we will not know how many children to prepare for.

YOU just fill out the Memorial Card which the Rabbi sent to those members who have not yet subscribed to the Memorial Prayer Book.

YOU just send in your free-will Kol Nidre offering, as you have done in the past.

WILL YOU DO YOURS?

From, Temple Keser Israel
New Haven, Connecticut

TIME TO COME AND TIME TO GO

The Service on Yom Kippur lasts a whole day. The strain of the fast and a lengthy service is an ordeal that many people find hard to bear. The Temple does not declare a recess between the different parts of the Yom Kippur ritual in order to maintain continuity and decorum. Most people, however, go out at certain intervals to get some fresh air and to rest.

The Yom Kippur Service has salient prayers and rituals which mark the highlights of the entire Service. The person who is acquainted with the Mahazor would not think of absenting himself before "Nesane Tokef" and the "Kedusha" which have captured the imagination of generations during countless centuries. There is a lull during the "Avodah" interval where there is little Congregational participation.

We have noticed lately a change in the flow and ebb of congregational attendance on Yom Kippur. The unofficial recess which many people take is not dictated by the order of the Service but by the watch. Many leave around the noon hour long before the climax of "Musaph" has been reached. Such conduct is improper and incompatible with the sanctity of the day.

..... Selection from
Temple Petach Tikvah
Brooklyn, New York

WHAT'S YOUR JEWISH I. Q.?

This can be re-published in your bulletin (with due credit to the United Synagogue), or used at a pre-High Holy Day meeting as a jumping-off point for further discussion and imparting of information by the rabbi.

QUESTIONS:

1. Do you know what the words "Rosh Hashanah" mean?
2. Do you know what the words "Yom Kippur" mean?
3. What are the "Yomim Noraim?"
4. On what day is it forbidden for Yom Kippur to fall?
5. What other names does Rosh Hashanah have?
6. "Tashlik" is: (a) a broiled meat dish eaten on the High Holy Days (b) a ceremony (c) part of the Yom Kippur Service
7. What services are held at midnight?
8. What two women of the Bible gave birth on Rosh Hashanah? Who were their sons?
9. What is the Jewish greeting at this time of year?
10. "Shuvah" is: (a) the Sabbath between Rosh Hashanah and Yom Kippur (b) a prayer (c) mourning

ANSWERS:

1. Beginning of the year (lit. Head of the Year)
2. Day of Atonement
3. The Days of Awe - the period from Rosh Hashanah to Yom Kippur
4. The Sabbath
5. Day of Judgment, Day of Remembering, Day of Blowing the Shofar
6. (b)
7. Selichot Services on the Saturday night prior to Rosh Hashanah
8. Hannah whose son was Samuel; Sarah whose son was Isaac
9. L'shanah Tovah Tikatevu - May you be inscribed for a happy year.
10. (a)

THE UNITED SYNAGOGUE OF AMERICA
3080 Broadway, New York 27, New York

AN EXPERIMENTAL HIGH HOLY DAY SERVICE FOR CHILDREN FIVE TO EIGHT

By Baruch A. Levine
Park Avenue Synagogue, New York

Reprinted from The Synagogue School, April, 1954

Last year I was given the task of conducting High Holy Day services for a group of thirty to fifty children between the ages of five and eight. This task involved several problems. Children of this age in a congregational school can read little or no Hebrew and only the simplest English. A printed prayerbook is therefore unsuited for them. What is needed is a service that will not require the children to read at all. Furthermore, the character of the service should be essentially dramatic, so that the children can be active and exercise their imagination. Listening is not enough.

The approach decided upon was to introduce symbols from the synagogue environment and to explain and utilize them, one by one, thus constructing a "patterned" service. The following is the detailed outline of our service for the first day of Rosh Hashanah.

THE PLACE FOR THE SERVICE

The service should be held in a place that resembles a synagogue, not in an ordinary classroom. Where space is a problem, this service could be held either preceding or following the regular Junior Services in the same auditorium. In any case, every effort should be made to create the atmosphere of a synagogue with ARON HA-KODESH, PULPIT, TORAH, etc.

SEATING ARRANGEMENT

The Children should be seated in a semicircle. They should be close to the leader, not separated by a high BIMAH. The service should be conducted from below. Recourse should be made to the BIMAH only for the removal of the TORAH. I found that it is wise to encourage parents to sit with the children or at the rear. Their presence is useful for the service and the children, and is also valuable for the parents. They see their children participating enjoyably in a religious service, and they observe how religious ritual and content is presented to their children.

SERVICE MATERIALS

Upon entering the synagogue each child should be given something he will use during the service. With children of this age I found it advisable also to give TALLITOT to the little girls. Those who request a SIDDUR may be given one, but they need not be distributed to everyone, because they will not be used very much. The boys, of course, should be given KIPPOT. If musical accompaniment is permitted, an overture of piano music -- chants and Hebrew songs -- can be played while the children are taking their seats. This helps create the desired atmosphere. We are now ready to start.

THE FIRST STEP --

Getting to the Bet Ha-K'neset

The children are already in the BET HA-K'NESSET, but they will feel it more if they take a voyage there in song. Start with the song: "We're Going on a Long, Long Voyage." Urge the children to join you, and proceed to stanza (1) on the music page. Try to find out from the children what the BET HA-K'NESSET is. Use this procedure after each stanza.

Each stanza will introduce a new object, which will later be used. After the object is named in the song, an effort should be made to have the children identify it. Show them the object or point it out to them. From here on it is a question of what we find in the synagogue.

Sing stanza (2), which introduces the TALLIT, and follow it with the chorus; stanza (3) and chorus -- the SIDDUR; stanza (4) and chorus -- the TORAH; and stanza (5) and final chorus -- the SHOFAR.

THE SECOND STEP --

Explain the Tallit and Use It

Now that we're at the BET HA-K'NESSET, let's use what we have found here. The first thing is a TALLIT. (Most likely the children have some idea of what these objects are. Find out from them as much as you can and then summarize with a clear, simple statement.)

Now use the TALLIT by having the children rise and recite the blessing. Teach them to say: AMEN, explaining that AMEN means: "It is true." Then show the children how the TALLIT is put on. The children are seated.

THE THIRD STEP --

Explain the Siddur and Use It

Ask the children what is in the SIDDUR. They will give several answers, all probably true -- songs, prayers, etc. Summarize in a clear, simple statement, and proceed to teach one of the songs in the SIDDUR: the first five words of MAH TOVU. Use a simple melody. This prayer is learned first, because it is chanted when one enters the BET HA-K'NESSET. Sing it yourself, sing it together, explain it, and sing it together again. (This process is to be used for each melody introduced. With children of this age it is wise to suggest that those who find difficulty with the words, hum the melody.) The next prayer is BAREKHU. (Repeat process.) Then we come to SHMA YISRAEL. (Repeat process.)

Other songs can be added at the second service: TORAH, TORAH: LE-SHANAH HA-BA'AH, etc.

In explaining these prayers and songs an attempt should be made to bring out some of their implications. For example, the song, TORAH, TORAH, tells us that the Torah is treasured as the spiritual heritage of the Jewish people, first taught to us by Moses and the prophets. It is TORAH TOVAH, a good way of life, that shows us how to live righteously. Even these youngsters can appreciate such a discussion, provided the vocabulary is neither too abstract nor too difficult.

THE FOURTH STEP --

Explain the Torah and Use It

A small Torah should be used. The congregation rises, and the Torah is removed from the ARON HA-KODESH. It is then handed to one of the congregants, and he marches around with it. It is laid on the reading table, and the congregation is seated. Invite all those children who have not seen a real Torah to come up to the table in single file and look at it after it has been opened. Mention that we must show great respect to the Torah,

After they have seen the Torah, there are two possibilities: (1) The leader can recite the BERAKHOT over the Torah and read a few passages, the congregation reciting AMEN after the BERAKHOT, or (2) this step can be omitted, and the leader proceeds to the explanation of the Torah. Ask what is in the Torah. There will be several correct answers -- commandments (MITZVOT), history, stories, literature, etc. Take a moment for each of these aspects, making one or two clear, simple statements about each, always first finding out what the children know.

THE FIFTH STEP --

The Story

The story we used for the first day of Rosh Hashanah was Eli and Samuel. (There are other suitable stories: Incidents from the life of Abraham, the story of Jonah for Yom Kippur, etc.) Tell how Samuel's mother, Hannah, was very sad because she had no children. She came to the sanctuary at Shiloh to pray. Upon entering the sanctuary she naturally chanted MAH TOVU, just as we do when we enter the synagogue. (Sing MAH TOVU with the children.) Eli blessed her with the priestly benediction. (Recite the benediction line by line, translating as you go. After each line ask the congregation to say: AMEN.) Hannah promised that if God would give her a son she would dedicate him to the service of the Lord. So, when God answered her prayer she brought little Samuel to the sanctuary. Again, upon entering, they sang MAH TOVU. (Sing MAH TOVU with the congregation.) Eli welcomes them, etc. Hannah leaves Samuel to sleep, he and Eli say the SHMA YISRAEL together. (Sing the SHMA YISRAEL with the children.) Continue the story of how Samuel hears a voice and says: HINENI.

When you finish the story, return the Torah to the Ark, reading a brief selection before the Ark.

THE SIXTH STEP --

Explain the Shofar and Use It

To get the children interested in the SHOFAR, sound a prolonged blast. Ask the children what they know about the SHOFAR. After they have volunteered their information, make a clear statement. Here again, as in the case of the SIDDUR, the explanation of the object should point out some ethical or spiritual implication of its use. For example, the SHOFAR reminds us to pay attention to our mistakes and to correct them. Its sound keeps us from forgetting our responsibilities, etc.

Now use the SHOFAR. Teach the children to say T'KI'AH, explaining that it means a blast. Tell them you will blow it for them several times, but they must say T'KI'AH together each time. Blow it several times in response to them, varying the sounds to SH'VARIM and T'RU'AH.

THE LAST STEP:

Conclude the service with the singing of ADON OLAM or EIN KELOHEMU. Teach the greeting: LE-SHANAH TOVAH TIKATEVU VETEHATEMU, and say it together. Finally, be at the door to say SHALOM to each congregant and to every parent.

This service lasted almost an hour, which is just about right for these children.

The response was very warm.

we're go - ing on a long, long voy - age, We're
 go - ing on a long, long voy -- age, Sha -
 lom, sha lom; sha lom; sha lom; sha - lom, sha-lom; sha-lom, sha-lom;
 Be - et Ha - k' ne - e - sset; Be - et Ha - k' ne - e - sset; We're
 go - ing on a long, long voy - - age.

- | | |
|---|---|
| 1. We're going to the Bet Ha-K'nesset(2)
Be-et Ha-k-ne-e-sset (2)
We're going to the Bet Ha-K-nesset(1) | 4. And there we will find a Torah(2)
Torah, Torah (4)
And there we will find a Torah.(1) |
| 2. And there we will find a Tallit(1)
Tallit, Tallit (4)
And there we will find a Tallit(1) | 5. And there we will find a Shofar(2)
Tu-Tu-Tu-Tu Shofar, Shofar (2)
And there we will find a Shofar. (1) |
| 3. And there we will find a Siddur.(2)
Siddur, Siddur (4)
And there we will find a Siddur.(1) | |

Here are a few suggested

RULES FOR USHERS

1. Report for duty at least a half hour prior to the beginning of services.
2. Familiarize yourself properly with the location of all major sectors of the synagogue.
3. Dress properly for the occasion. Wear dark clothes, a white shirt and black tie.
4. Take your post and stay at your post. Do not leave your post if not relieved. Avoid any unnecessary scurrying back and forth.
5. Be polite but firm in enforcing all the regulations laid down by the Ritual Committee.
6. Check on the presence of those in your sector who are given honors during the service. If they are absent ten minutes before their scheduled appearance, advise the chairman of the Ushers Committee.
7. See to it that proper ventilation is maintained in your sector at all times.
8. Make sure that prayer shawls, prayer books and skull caps are returned to their proper places at the conclusion of the service.
9. Your tour of duty ends after the synagogue has been cleared of all worshippers.
10. Always serve with a smile.



The United Synagogue of America
3080 Broadway, New York 27, New York

PUT YOUR BEST FACE FORWARD

when your letters go out to your congregants, other synagogues and organizations. This is the time when you probably will be ordering supplies and new stationery so Let people know clearly and easily who you are. This goes for Sisterhoods, Men's Clubs and Youth Groups, as well as Congregations. The letterhead should include your name, address, and "affiliated with The United Synagogue of America". If more than a few names (other than the rabbi, cantor, executive director, president of the congregation) are to appear, they should be taken out of the letterhead and listed on the left-hand side.

WRITING "PLEASE GIVE" won't get you very far in your Kol Nidre Appeals, fund-raising or building campaigns. Letters have to appeal. But before you even get to that stage, your letter has to be "dressed" properly.

ATTENTION GETTING TECHNIQUES for your letter:

1. use a distinctive envelope - in size, color, and paper stock. Blue is a preferred shade, but if you've used it already, try something else.
2. use a motto or drawing in upper left hand corner of the envelope. As a way of stimulating interest, the address and name of the synagogue or group can be left out. Although this is not suited to the dignity of a Kol Nidre Appeal, it is effective in other fund-raising efforts. The slogan or drawing can be repeated on the letterhead itself.
3. use different sizes of stationery. Variety can also be obtained through imitation telegrams, invitations, programs or progress reports instead of the more customary letters. Or a simple, fold-over in an unusual size, made of a heavy stock paper, with the message inside, can be used.
4. use of short paragraphs. Copy should be broken up with subheadings, capital letters, indention. This makes for readability.

SALUTING YOUR PROSPECTS is the next step. Although there is nothing as effective as the personal greeting, "Dear Mr. Cohen," this is the most expensive and labor-consuming method. However, if the number of prospects is not overwhelming, and if volunteers are willing to work, the handwritten letter which brings the personal element into play, is the most rewarding.

In using a (mimeographed, multilithed, offset, etc.), printed form a salutation which makes the reader feel part of your group is a way of gaining his attention, and insuring that he will read further.

Headlines, with or without salutation, are designed to involve your prospect, inducing him to continue.

HOW TO SAY IT .. if you have used a headline technique, your reader's interest has been stimulated already. Now carry it further by introducing him into the first sentence of your letter. Whether you have used a headline or not, avoid beginning with "We are again making our annual appeal" which shuts the reader out. Once you have an eye-catching envelope, appealing stationery, a salutation that really embraces the reader, don't destroy your advantage by telling him what you're interested in. It's the reader's interest and sympathy that you must capture.

For Example:

SORRY, NO ROOM

Is this what you were told last Rosh Hashanah when you came to worship at the synagogue?

or

Dear Synagogue Member,

Surely as a member of the River Valley American Jewish Community it has occurred to you

Emphasis must always be on the reader. But too often what he gets from giving is neglected. Don't be afraid to appeal to his need for feeling wanted and important.

SECURING CONVICTION that your group can do the job must be gotten over, not in generalities, but in specifics. Avoid statistics, as readers tend to slide over them. Rather take one or two cases. Show how your Kol Nidre

appeal helped one child. Or describe an aspect of your work that can be expanded or curtailed depending on contributions. But make sure that the services of the department described have meaning for the reader.

CLOSING should be simple, friendly, and constructive. Avoid scolding your prospect as that may result in antagonism. Make your message urgent, - something that has to be done now, a situation that can be changed now, if money is available.

THROUGHOUT,

use simple sentences, active verbs, present tense, and singular rather than plural person verb forms

USE REPLY ENVELOPE to insure a greater rate of reply. People are hesitant to give, so you must make it easy for them. A return envelope - preferably the Business Reply Envelope on which the addressee pays postage - adds assurance that you will receive a reply. Confidence in the ability of the envelope to carry cash or checks is conveyed to your prospect if a heavy paper, is used, with well-sealed edges, and plenty of glue on a big flap.

And as the prospect puts his money in, it is a good idea for him to see what specific amounts of money will do. Print a chart on the inside flap of the envelope indicating what various amounts can do. This acts as an inducement to your prospect to enlarge his gift.

To make sure your lists are up-to-date, it is advisable to have the name and address of your prospect on the return envelope. If he or she has to fill this out, it can be a deterrent to a contribution.

JUST A REMINDER may sound gentle to you who are eagerly waiting for the funds or dues to come in, but your prospect may react to it as a criticism. If a prospect has not answered your first letter write again - a second, a third time - as long as it remains profitable to do so. But vary your approach. Change the paper and envelope; if you used a letter before, use an imitation telegram - do something DIFFERENT!

It is important to differentiate between those who have never given and those who have given before. For the latter, if the appeal is annual, ask for a renewal of the previous gift. Express your appreciation for past support and your hope for its continuance.

These are some suggestions for improving your letter-writing techniques to raise money. Additional guidance can be obtained from:

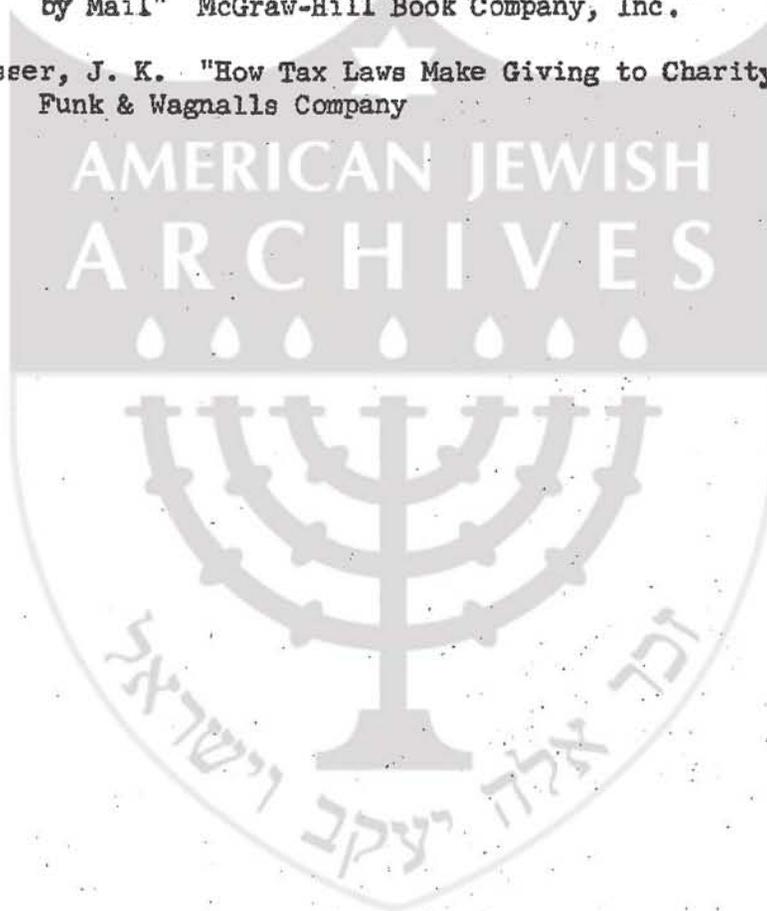
Buckley, Earle A., "How to Sell by Mail" McGraw-Hill Book Company, Inc.

Buckley, Earle A., "How to Write Better Business Letters" McGraw-Hill Book Company, Inc.

Flesch, Rudolph, "The Art of Plain Talk," Harper & Brothers

Fellows, Margaret & Koenig, Stella, "How To Raise Funds by Mail" McGraw-Hill Book Company, Inc.

Lasser, J. K. "How Tax Laws Make Giving to Charity Easy" Funk & Wagnalls Company



THE UNITED SYNAGOGUE OF AMERICA
3080 Broadway, New York 27, New York

FOR YOUR YEAR'S PROGRAMMING

and to help you make it as varied as possible, here's a list of other agencies and organizations that issue material.

Some of these groups put out their own catalogues and you will want to write for them. To others you may want to write specific questions about a specific program.

From these organizations you can obtain films, filmstrips, recordings, posters, as well as pamphlets and books.

AMERICAN ASSOCIATION FOR JEWISH EDUCATION
1776 Broadway, New York, New York

AMERICAN ASSOCIATION FOR THE UNITED NATIONS
345 East 46th Street, New York, New York

AMERICAN JEWISH COMMITTEE
386 4th Avenue, New York, New York

AMERICAN JEWISH CONGRESS
15 East 84th Street, New York, New York

AMERICAN JEWISH HISTORICAL SOCIETY
3080 Broadway, New York, New York

AMERICAN JEWISH TRICENTENARY COMMITTEE
3 East 65th Street, New York, New York

B'NAI B'RITH ANTI-DEFAMATION LEAGUE
212 5th Avenue, New York, New York

B'NAI B'RITH HILLEL FOUNDATIONS
165 West 46th Street, New York, New York

CENTER FOR MASS COMMUNICATION
Columbia University Press
1125 Amsterdam Avenue, New York, New York

HADASSAH
1819 Broadway, New York, New York

HISTADRUTH IVRITH
165 West 46th Street, New York, New York

ISRAEL OFFICE OF INFORMATION
11 East 70th Street, New York, New York

JEWISH AGENCY FOR PALESTINE
16 East 66th Street, New York, New York

JEWISH CENTER LECTURE BUREAU
145 East 32nd Street, New York, New York

JEWISH EDUCATION COMMITTEE
1776 Broadway, New York, New York

JEWISH EDUCATION FILM LIBRARY
13 East 37th Street, New York, New York

JEWISH NATIONAL FUND
41 East 42nd Street, New York, New York

JEWISH RECONSTRUCTIONIST FOUNDATION
15 West 86th Street, New York, New York

JOINT DISTRIBUTION COMMITTEE
270 Madison Avenue, New York 16, New York

LABOR ZIONIST ORGANIZATION OF AMERICA (LZOA)
45 East 17th Street, New York, New York

MIZRACHI NATIONAL EDUCATION COMMITTEE
1133 Broadway, New York, New York

NATIONAL ASSOCIATION OF MENTAL HEALTH
1790 Broadway, New York, New York

NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL
9 East 38th Street, New York, New York

NATIONAL COUNCIL OF JEWISH WOMEN
1 West 47th Street, New York, New York

NATIONAL JEWISH MUSIC COUNCIL (JWB)
145 East 32nd Street, New York, New York

NATIONAL JEWISH WELFARE BOARD
145 East 32nd Street, New York, New York

NEW YORK STATE COMMISSION AGAINST DISCRIMINATION
270 Broadway, New York, New York

PUBLIC AFFAIRS PAMPHLETS
22 East 38th Street, New York, New York

UNION OF AMERICAN HEBREW CONGREGATIONS
838 5th Avenue, New York, New York

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA
305 Broadway, New York, New York

UNITED STATES COMMITTEE FOR UNITED NATIONS DAY
816 21st Street, North West, Washington 6, D. C.

UNITED STATES GOVERNMENT PRINTING OFFICE
Washington, D. C.

ZIONIST ORGANIZATION OF AMERICA
145 East 32nd Street, New York, New York

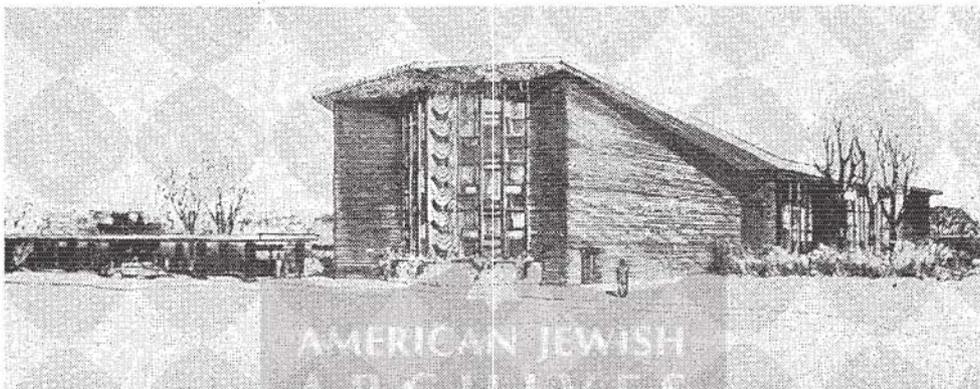


The Temple BULLETIN

Synagogue Council of America

110 West 42nd Street

New York 36, New York



Temple Israel
Vol. 30

September 25, 1959

Columbus, Ohio
No. 4

ROSH HASHONAH SERVICES

Rosh Hashonah Evening, Friday, October 2

Service I: 7:00 P. M.

Service II: 8:40 P. M.

Sermon: "The World We Ought to Have"
By Dr. Folkman.

Rosh Hashonah Morning, Saturday, October 3

Service I: 9:00 A. M.

Service II: 11:00 A. M.

Sermon: "The People We Ought to Be"
By Dr. Folkman

Nursery service will be available in the Temple House for children eight years of age or under. Parents are urged to bring older children to worship with them in the main Temple.

* * * * *

SUMMER SERVICES

Friday evening at 8:00 P. M.: September 25

Temple Vestry Room

Rabbi Robert A. Rothman, Officiating

TEMPLE ISRAEL

925 Bryden Road - Columbus 5, Ohio

Rabbi:

J. D. Folkman, Ph.D., D.D.

Assistant Rabbi:

Robt. A. Rothman, M.A.

Executive Director:

Melvin S. Harris

AN OPEN LETTER FROM OUR TEMPLE PRESIDENT

September 25, 1959

Dear Members:

I am happy to announce that the new Temple will be ready for our occupancy and use on October 15th, except for the Sanctuary and Social Hall. It had been planned that the Dedication would take place on the week-end of October 16-18th. Unfortunately, we have just been informed by our contractor that the curtain wall in the Social Hall area will not arrive in Columbus in time for this occasion.

Consequently, the Dedication has been postponed until the weekend of December 18-20th. Friday evening religious services and other Temple activities will be held at 925 Bryden Road until the Dedication, but the Religious School, Rabbinical and Administrative Offices and Youth Activities will be held in the new Temple, 5419 E. Broad Street, beginning October 17th and 18th.

We look forward to welcoming the students of the Religious School in the new Temple on the week-end of October 17th and 18th; we hope to welcome all of our members and friends to the Dedication of the new Temple on the week-end of December 18-20th.

Cordially yours,

Charles Y. Lazarus,
President

THE TEN DAYS OF PENITENCE IN THE RABBINIC TRADITION

"Seek you the Lord while He may be found" (Isa. 55:6). Said Rabbah bar Abuha: "He may be found" during the ten days between Rosh ha-Shanah and Yom Kippur. (Rosh ha-Shanah 18a)

"Seek ye the Lord while He may be found"—during the ten days of Teshuvah, when He is resting among you. (Tanhuma, Haazinu) "Thou makest me to know the path of life" (Ps. 16:11). Said Israel to God, "Make us to know the path of life." Said the Holy One, blessed be He, to them, "Lo, here are ten days for you to do penitence between Rosh ha-Shanah and Yom Kippur." (Menorat ha-Maor, Ner 3)

"They walk, O Lord, in the light of Thy countenance" (Ps. 89:16)—during the ten days between Rosh ha-Shanah and Yom Kippur. (Midrash Tehillim)

—From Days of Awe,
by S. Y. Agnon

ARTISTS ARE ESSENTIAL

A civilization can get along without oil — Plato's Greece managed fine without a drop of it — but unless it produces poets and sculptors and story tellers and philosophers, it isn't a civilization at all.

— John Fischer

TEMPLE MAIL

Dear Dr. Folkman,

Your speech of dedication for our new dining hall and kitchen building last Sunday noon was a beautiful one, and I want to take this opportunity to thank you for being with us as our guest speaker. Not only were your words appropriate to the occasion but they were inspiring as well. I know that you will be interested to hear that many of our young people, particularly during the period of cabin prayers, mentioned how moved they had been by what you had to say.

On behalf of the region, let me thank you for being our guest on this memorable day. In addition, let me add my personal thanks for your kindness.

With all good wishes, I am

Sincerely yours,

Dr. Robert J. Marx,
Executive Director,
Ohio Valley Council,
U.A.H.C.

REGISTRATION PROCEEDING RAPIDLY

The Temple Israel Religious School registration has proceeded rapidly and favorably. There are some, however, who have not registered. We urge you to do so for your child may not attend Religious School without first registering. Please call the Temple if further information is required.

FOLKMAN'S AT HOME

Dr. and Mrs. Jerome D. Folkman, 2538 Maryland Avenue will be at home in honor of Rosh Hashonah on the afternoon of Saturday, October 3, 1959 from 3:30 to 6:00 p.m.

The Folkmans' extend a cordial invitation to all to visit them on Rosh Hashonah afternoon.

**FROM THE PRESIDENT OF
THE UNION OF AMERICAN
HEBREW CONGREGATIONS'**

On this, the eve of our most important holy days, I would like to look ahead to the next decade and to the challenges it holds for Reform Judaism. Can we keep up with the dynamic pace of the world? The Twentieth Century has been marked by bold new concepts and pioneering experimentation. Reform Judaism must also stand for these things.

In the past, the Reform Movement in Judaism carried through sweeping changes in worship, synagogue activity, education, and social action. Just as we have dared in the past, so we must dare in the future.

At the opening session of our greatest convocation, the 45th Biennial General Assembly, I will attempt to outline some of the hard challenges confronting our expanding family of congregations in my "State of Our Union" message. I hope that you, as an active participant of our movement, will join us in discussions, planning and concrete actions to help carry out the visions of the "New Frontiers for Reform Judaism."

—Rabbi Maurice N. Eisendrath

YAHREZITS, September 12

Adolf Reinhorn, Rebecca Snyder, Nathan Peterman, Dena Goldsmith, Marcus A. Wolf, Morris H. Cohen, Carrie Weiss Loeb, Isadore J. Goldsmith, Rose Gundersheimer, Jacob Silverstein, Fred Reichelsheimer, Sanford I. Lakin, Marcus Cohen, Mollie Liokumovitz, Max Stearn, Harry Greenstein, Morris Miller.

**ROSH HASHONAH
NAMING PRAYER**

The following children will be named in a special prayer before the Open Ark on the morning of Rosh Hashonah, Saturday, October 3, 1959:

- Gary Cohen, Oct. 24, 1954
- Laurie Jay, Dec. 28, 1954
- Jeffrey Gilman, Jan. 19, 1955
- Judith Schulman, May 13, 1955
- Randal Whitney Miller, Aug. 11, 1955
- Michele Solomon, Jan. 18, 1956
- Todd Cohen, Jan. 29, 1957
- Julie Ann Fiebel, Sept. 3, 1957
- Robert Cohen, June 4, 1958
- David Schulman, June 5, 1958
- Jamie Beth Kaplin, July 26, 1958
- Marc Howard Fields, Sept. 16, 1958
- Donald Fred Goldberg, Sept. 21, 1958
- Dori Ann Deitsch, Oct. 16, 1958
- Janet Claire Levoff, Jan. 4, 1959
- Alfred Harmon, Jr., Jan. 15, 1959
- Steven Mitchell Silverstein, Feb. 20, 1959
- Randy Jaye Sokol, Feb. 27, 1959
- Jerome Kohn Lazarus, March 6, 1959
- Miles Harison Ginsburg, March 25, 1959
- Jeanne Ellen Moser, March 27, 1959
- Dawn Elizabeth Weiler, April 13, 1959
- Amy Beth Gordon, April 26, 1959
- Randall M. Reves, June 4, 1959
- Scott Lee Blumenthal, June 19, 1959
- Ronald Cooper Tyroler, June 29, 1959
- Mary Beth Kauffman, June 30, 1959
- Gregg Solomon, July 3, 1959
- Toby Ann Sugarman, July 4, 1959
- Steven Keith Weyl, July 4, 1959
- Stephen Alan Urell, Aug. 12, 1959
- Gary Michael Horowitz, Aug. 19, 1959

If there are any additions to be made to this list, please call the Temple Office, CL. 2-2103.

**A STATEMENT BY
MR. F. T. RUDY,**

**Executive Assistant to Supt.
of Columbus Public Schools**

The Columbus Board of Education will submit two important issues to voters at the November 3 general election. Because these issues will have an impact on the lives of Columbus children for many years, they deserve the thoughtful consideration of all adults in our city.

One of the issues requests the renewal of the current 7.6-mill operating levy for a period of five years. This is not a new tax; it is not an additional tax. This millage, which has been in effect for five years, provides one-third of the income required to operate the schools each year.

The other issue is a \$29,850,000 bond issue designed to enable the Board of Education to continue its building program for five years. Approximately 80,000 pupils are enrolled in Columbus schools today. A recent study based on children already born and living in our city revealed that enrollment will exceed 99,000 five years from now. These figures alone indicate that Columbus must continue to build new schools. The bond issue to finance needed construction would cost the owner of a \$15,000.00 home about sixteen cents a week five years from now; until then the cost would be less.

The Board of Education considers both of these issues to be of premium importance.

IN MEMORIAM

**Stanley Hillelson, June 5, 1959
Ralph Fresco, June 28, 1959
Hugh M. English, Sept. 5, 1959**

HONORS COMMITTEE MEETS

According to an announcement by Mr. Myer Hausman, Chairman, the Temple Honors Committee has begun its deliberations. It is now in process of selecting the member of the Congregation for whom the New Members Class of 1959 will be named. This Class will be officially welcomed by the Congregation at the Service on the evening of Friday, October 23rd.

Other members of the Honors Committee are: Dr. William P. Engelman, Mark Feinknopf, Leon Friedman, Mrs. Allen Gundershemeir, Sr., and Rudolph Stern, Sr. Dr. Folkman and Rabbi Rothman serve with the Committee ex-officio.

**MOVE AND DEDICATION
DATE SET**

In an open letter published elsewhere in this Bulletin, the President, Charles Y. Lazarus, has announced the dates on which the Rabbinical and Administrative Offices as well as the Religious School will move to the new Temple, 5419 E. Broad St. Religious School sessions will begin there on October 17th and 18th respectively. Youth activities will also be held in the new Temple from those dates on.

The completion of the Sanctuary and Social Hall in the new Temple have been delayed by circumstances beyond our control. Therefore the Dedication of the Temple has been postponed until the weekend of December 18-20th. Temple services and other Congregational activities will be held in the old Temple, 925 Bryden Road, until the Dedication. Thereafter, all services and activities of Temple Israel and its affiliated organizations will be held in the new building.

THE HIGH HOLY DAYS

Our progress through life is akin to the changing moods experienced on a journey. We are affected by the various scenes, some drab, colorless and monotonous, and some rich and colorful. So we are affected by our daily experiences. Some days are hard and exacting while others may prove pleasant and gratifying.

It is within the realm of life's many-hued varieties of moods and changes that we would understand the High Holy Days and their unique characteristics.

Although Rosh Hashonah is translated as "New Year", it shares little but its name with its secular counterpart. For the Jewish New Year is dedicated to the most solemn aspects of human life and destiny. This is manifest in its distinctive names of "Yom Hazikaron," the Day of Memorial, "Yom Teruah", the Day of Blowing the Shofar or Ram's Horn, and Yom Hadin", the Day of Judgment.

The first, "Yom Hazikaron", suggests that men are to recall and review the events of the past year and attune themselves to the higher purposes of life during the New Year, by learning how to "count their days" properly and thus resolve to apply their hearts and their wisdom.

The second descriptive name, "Yom Teruah," suggests that by the sound of the Shofar, the Ram's Horn, Jews are summoned

to a return to religion and to all its blessings.

The third, "Yom HaDin," implies that it is a day of judgment wherein God sits in judgment of man while man must honestly judge himself as well.

The Ten Days of Penitence beginning with Rosh Hashonah, reach their climax on Yom Kippur, the Day of Atonement. It is the day wherein atonement is employed as a means for achieving atonement with God and with mankind. It is the apex of the pyramid of time devoted to introspection and rededication.

Since these High Holy Days have become the most important days in the Jewish calendar they are to be construed as solemn perhaps even awe-some, but not sad. For our approach to the New Year should parallel that, expressed by Nehemiah VIII, 9-10, when he states: "This day is Holy unto the Lord your God; mourn not nor weep . . . go your way, eat the fat and drink the sweet, and send portions unto him for whom nothing is prepared . . . for the joy of the Lord is your strength."

In the New Year's eve meal, honey is substituted traditionally for salt. Its purpose is obvious in that it is a symbol of sweetness. For just as the honey sweetens the bread we eat our fervent prayer is that our lives may be filled with naught but the sweetness of God and the joy of brotherhood.

THE TEMPLE BULLETIN. Published weekly from the Jewish New Year to the last spring holiday by Temple Israel, 925 Bryden Rd., Columbus, Ohio. 2nd class postage paid at Columbus, Ohio.

**THE
MOST DANGEROUS SIN**



*A Day of Atonement sermon, preached
at Temple Israel of Boston on
24 September 1958*

by

Rabbi Roland B. Gittelsohn

THE MOST DANGEROUS SIN

The title announced for this sermon could have surprised no one. After all, the word "sin" is part of the very lexicon of this day. What, then, could be more natural than for a rabbi to speak, at this time and in this place, on "The Most Dangerous Sin?"

I would venture an immediate guess, however, that though the question I have asked by way of title surprised none of you, the answer I am about to suggest may have that effect. I do not propose in these next minutes to deal with such lurid offenses as murder or massacre or rape or even the most monstrous of all modern immoralities, the waging of war. Instead, I plan to talk about a far less spectacular kind of sin which, precisely because of its inconspicuousness, makes all these others possible—the sin of moral neutrality. Let me turn at once to the two most frequent forms of moral neutrality in our civilization.

The first is the theory of ethical relativism: the idea that there are no objective criteria by which to distinguish right from wrong; the most we can say is that societies and civilizations differ in their moral tastes. The responsibility of the individual, according to this view, is to conform to the ethical fashions of his society rather than to search for universal ethical truths, which don't exist.

The protagonist of this view usually reminds us by way of example that among the Eskimos it is considered highly ethical to do away with one's elders when they have reached a certain age, while in our society we try to provide them with the best available care and rest. The implication is, of course, that neither method can be called more or less ethical than the other; each is right for the society in which it exists.

No one who is familiar with the facts would want to deny for a moment that there is indeed an element of relativity in our pursuit of ethics. We touched on this just ten days ago in observing that often it becomes necessary to hold one ideal in abeyance for the moment in order to achieve another which, in that particular circumstance, is more pressing. So there is admittedly an element of relativity involved; but to broaden this into the generalized assertion that all ethical values are subjective and none therefore can be considered superior to others, is to compound our confusion and to seek easy excuses for our deficiencies.

Science and Aesthetics

How true this is will at once become apparent by way of analogy. There are also vast differences among social groups in their comprehension of scientific fact. There are societies in the remote corners of civilization which still believe that the earth is flat or that magic rites of one kind or another are necessary to coax the sun into continued shining. The fact that some men believe these things to be true doesn't make them true; it simply demonstrates that some civilizations have developed farther than others and therefore come closer to an understanding of certain objective and demonstrable facts.

Another helpful analogy may be found in the area of aesthetics. One man can enjoy Beethoven's music more than Mozart's or the poetry of Wordsworth more than that of Keats, while another reverses the preference in both cases, and neither can be labelled right or wrong. But if one were to claim that the music of Elvis Presley

is superior to that of either Mozart or Beethoven or the poetry of Edgar Guest more beautiful than that of Wordsworth or Keats, this is no longer a matter of legitimate subjective preference but rather of aesthetic illiteracy. The aborigine in the jungle isn't to be blamed for preferring the rhythm of the tom-tom to superb symphony; his experience and taste are simply on a lower level of aesthetic development than other societies have reached. But neither can we justifiably pretend there isn't a valid objective difference between these levels.

Do I make myself and my position clear? In science and aesthetics we admit the legitimacy of subjective judgments but we also recognize the existence of objective and universal criteria by which one level of fact or art is understood to be superior to another. The same thing is true in ethics. Here too some individuals and groups have developed to higher levels of perfection and attainment than others. Those of us who are privileged to partake of the benefits of such higher civilization, to enjoy its conveniences and comforts, must also be prepared to meet the greater measure of ethical responsibility it imposes on us.

There isn't time in this context for a complete or extended discussion of what the objective ethical criteria are which ought to govern all men everywhere. Allow me to suggest, merely as a rubric to be elaborated on a later occasion, the following. Whatever, in a given circumstance or setting, helps the individual man or woman to grow, whatever assists him to fulfill his highest human potential, whatever maximizes his freedom together with that of his fellows, whatever encourages him to develop and express his human margin of superiority over all other known forms of life — is good. Whatever restricts or inhibits or constrains him in these respects — is evil. Here are criteria, I submit, which can serve for all men, at all times, in all places. They are valid objectively and universally. They dispense, once and for all, with the first form of moral neutrality: the foolish notion that all morality is relative.

An Ethical Delusion

The second manifestation of moral neutrality is the idea that it is possible to be indifferent in matters of ethics, that there are three basic positions in ethics, corresponding to the three positions in shifting the gears of an automobile: forward, reverse and neutral. He who isn't moving either forward or backward can be presumed not to be moving at all. This is obviously true with reference to a car. It is a hopeless delusion with reference to ethics. So long as a human being remains conscious and alive, there are only two positions open to him ethically: he moves in one direction or the other — there is no standing still. He who, in any given situation, is not moving forward toward ethical improvement is thereby of necessity moving backward toward ethical regression. It is no more possible to stand still morally than for the pilot of a plane to remain motionless in mid-air. In one case as in the other, we move forward or we crash.

I remember the exact circumstance in which this truth impressed itself upon me most indelibly. It was on the ship which brought me back from the battle of Iwo Jima to the Hawaiian Islands. No doubt the indescribably horrible experience through which I had just lived increased my emotional receptivity for a novel I read on the trip from hell back to earth. It was entitled, "The Cross and the Arrow." It told the story of an ordinary, average German in the 1930's, a man whose instincts were basically decent, who was not a Nazi, who was disgusted and sickened by much of what he saw the Nazis doing. But he was also a man who enjoyed his evening pipe and slippers; and

after a hard day's work he didn't want to be bothered by matters of politics. So he lived in a limbo of moral neutrality during the whole period of Hitler's rise to power and his fiendish persecution of Jews and the onset of World War II. Until finally, when his beloved pipe and slippers had been taken from him, along with his freedom and self-respect, he rose to a climactic moment of self-destructive heroism by igniting a huge arrow of haystacks to guide a squadron of British bombers toward their German military target.

Whose was the most dangerous sin? That of the relatively few fanatics and psychotics who terrorized the entire world? Or of the vast number whose moral neutrality made such terrorization possible? My own personal answer is by this time obvious. The moral neutrality, moreover, which to me is the most dangerous of all sins, can be found here in our own civilization no less than in that of Germany twenty-five years ago. It manifests itself most vividly and fearfully in the current controversy over segregation. I have enough confidence in the American people to believe with all my heart that there are significant numbers of them in Arkansas and Virginia who disagree with the governors of those states in their open invitations to lawlessness and anarchy. Their preference, to be sure, may well be for continued segregation, but they aren't ready to torpedo public education or betray respect for law and order as the price for such prejudice. The unspeakable tragedy in the South today isn't Orval Faubus; it's the thousands of decent men and women who know that Faubus is wrong but have been afraid to say so. They, by their moral neutrality, have made Faubus possible. They confirm, more than any group I know in contemporary America, the judgment of Edmund Burke, who said: "For the triumph of evil it is only necessary that good men shall do nothing."

Harry Golden, whose new book, "Only in America," will delight you as much as it did me, wrote recently of his visit to the home of Dorothy Counts, the fifteen-year-old Negro girl who was admitted to a white school last fall in Charlotte, North Carolina, then forced to withdraw by the harassment of white hooligans. Dorothy's father is a minister and a university professor. He showed Harry a list containing the names of people, among them some of the leading citizens of the community, who had called him to express their indignation over the treatment his daughter had received. Harry was moved by their expressions of sympathy, but then he asked a question which should burn indelibly into the conscience of every person on that list: "Why didn't these people call the school board instead, or the principal of Dorothy's school, or why didn't they write a letter to the editor?" Why indeed! Because they were guilty of moral neutrality — the most dangerous of all sins.

Is it necessary to remind you that no one has in recent weeks given a more deplorable demonstration of this sin than the President of the United States? You remember the press conference at which he refused to express an opinion pro or con on the substantive issue of segregation. When asked whether or not he personally endorsed the Supreme Court decision calling for public school integration he replied: "I think it makes no difference whether or not I endorse it." The most trenchant comment I have seen on the President's statement was written by Walter Lippmann. "The integration of the public schools of the deep south poses the most difficult internal problem which has appeared in this century, and the President's conception of his role in dealing with this problem is so abstract, so generalized, and so unrealistic that he will not even say whether he believes in the principle which he has used Federal troops to enforce. . . . This is a weird view of his own office." To which it is only necessary to add: this is a weird view also of moral leadership, an abject surrender to moral neutrality.

A Look at Ourselves

It would be soothing and comfortable to let the matter rest where it is now, to use only the citizens of the South and President Eisenhower as our examples, and by implication at least to exonerate ourselves. But it would also be dishonest. So let's have a look at ourselves too before we conclude. How do we stand on the matter of moral neutrality?

As Northerners and particularly as Jews, we're all on the side of the angels with reference to desegregation, aren't we? We deplore discrimination and prejudice. We ourselves have never lifted a single finger to deny the Negro opportunity. But how many affirmative fingers have we raised to assure him opportunity? That's the real question. How many of us have ever taken a positive step toward helping a Negro family purchase property in our neighborhood or on our street? How many of us have ever hired a Negro in office or factory or store—not just in the usual menial capacities, but as a salesman or secretary or executive? There are a few, thank God, who can answer these questions affirmatively. The rest of us would do well to memorize the words of Martin Luther King: "It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light."

Here, then, dear friends, is something for each of us to think about with impeccable honesty on this sacred day. Most of us during the past year have not been guilty of any spectacular sin which would bring our names to public print. Most of us are decent, responsible people who want to do the best we can. But having said that, we haven't said enough. Our self-appraisal will be neither faithful nor complete until we have searched within ourselves for the most dangerous sin of all: moral neutrality. And the validity of our atonement tonight will be directly proportionate to our efforts in this new year to move off the dead center of moral neutrality.

Let me close with an example which each of us might well seek to emulate. When I lived on Long Island, among my casual Jewish acquaintances was a man named Morris Milgram. In 1947 when Morris was married he was invited into his father-in-law's construction firm. He accepted with a clear understanding that he wasn't interested in building houses only for white purchasers and that after a reasonable time to learn the business he would be allowed to initiate new policies. It was 1952 before Morris was able to begin implementing his intentions. By that time his father-in-law had died and Morris himself was directing the family business.

If Morris Milgram had been like most of us, he would have convinced himself that discrimination in housing wasn't his personal responsibility. He would have appeased his conscience by saying that he hadn't made the unwritten rules by which a Negro could almost never purchase a home in a white neighborhood and he didn't discriminate against minorities himself. And anyway he was a new young builder whose primary obligation was to make a living. Had he done this, no one would have accused him of being a wicked man. But he would have known himself that he was guilty of moral neutrality.

Morris didn't want to build a Negro ghetto either. His goal was an integrated community where Negroes and Whites could live together. He was warned that it couldn't be done: that no bank would advance money for mortgages, that no whites would buy houses in such developments, that he would lose his shirt. It was true that banks didn't rush to provide the necessary financing. So Morris found himself a

Quaker named George Otto who headed a large construction company and together they raised the necessary capital from sixty-five individuals. Since the spring of 1955, they have completed two large-scale integrated suburban housing developments near Philadelphia. The proportion of families in each is about fifty-five percent white, forty-five percent Negro. Despite the inevitable mistakes of beginners, the Quaker and the Jew who refused to remain morally neutral have made nine-percent profit on their investment. A third development is now being planned. And Morris is devoting every extra minute of his time to the recently-organized Modern Community Developers, Incorporated, a national enterprise through which capital is being raised for loans to other builders willing to follow his example. I can't begin to tell you how much pride and joy it gives me that a member of our own congregation is among the organizers and leaders of Modern Community Developers.

This, dear friends, is what it means to avoid moral neutrality. This is the effect which Kol Nidre and our atonement prayers should have on all of us. Anything less than this is deception of ourselves and betrayal of what Judaism should mean. I think our ancient rabbis would have had deep respect for a man like Morris Milgram. For it was they who said, long centuries ago in the Talmud: "A man who retires to his house and says, 'What have I to do with the burden of the community . . . why should I listen to their voices? . . . Peace to thee, O my soul' — such a man destroys the world!"

Amen.



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