



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 9, Folder 7, Rosh Hashanah, 1952-1959.





Founded 1881

BULLETIN

The New York Board of Rabbis

Vol. XI, No. 2

Heshvan, 5716

October, 1955

Notice Of Meeting

Wednesday, October 26, 1955 at 11:00 A.M.

in the

RABBI ISRAEL GOLDSTEIN AUDITORIUM

of

THE NEW YORK BOARD OF RABBIS

10 EAST 73rd STREET NEW YORK CITY

(Berg Hall)

Speakers

Rabbi Bernard Bergman

Rabbi Gershon Chertoff

Rabbi Albert Silverman

Subject

"RELIGION IN ISRAEL — SEVEN YEARS AFTER"

Chaplains' Conference

Wednesday, October 26, 1955 — 1:00 - 3:00 P.M.

NYBR Offices, 10 E. 73 St., NYC

For chaplains serving hospitals, prisons and mental institutions,
homes for the aged and youth shelters.

FEDERATION — A SYMBOL OF SELF-RESPECT

Rabbi Louis I. Newman

The Federation of Jewish Philanthropies is a symbol of our community self-respect. This great organization of *Gemilut Hessed* is proof of our ability to care for our own needy, in a manner which has stirred other religious groups to the same activities. Surely the Rabbis and the congregations can find in the appeal of Federation for continuing and ever-enlarging cooperation a cause fulfilling our religious ideals. The happy concordance of endeavor by the New York Board of Rabbis and the Federation indicates the degree of maturity which both organizations have attained in dealing with their respective problems. May all of us lend our maximum aid and good-will!

The activities of the NYBR are made possible largely by a subvention from the Federation of Jewish Philanthropies of New York.

FEDERATION — SYMBOL OF TZEDAKAH

Rabbi Simon G. Kramer

Federation appeals to me because it follows the Maimonidean principle of *Tzedakah*; namely helping the poor to become self-sufficient. This is evident, for example, in the way the Jewish Family Service operates. With J.F.S., counseling and therapy are more important than any cash distribution. It is also evident in the manner in which Federation services every one of its 116 agencies.

As a rabbi, I am especially impressed by Federation's support and encouragement of Jewish education-Orthodox, Conservative and Reform-through its subvention to the Jewish Education Committee.

Federation also attracts my interest because it sponsors research in all its institutions and has thus properly earned a reputation as a progressive social welfare organization. This emphasis on furthering the total personality and need of the client who asks for help, is to me the highest principle of *Tzedakah*.

I therefore urge you, my colleagues, to make your own liberal contribution to Federation and encourage your congregants to do likewise.

RABBIS SPEAK ON HIGH HOLY DAYS

(Summary of sermons delivered on September 7th on "The Most Important High Holy Day Message for 5716")

Rabbi A. M. Heller

In this new century and revolutionary age, the Jew is faced with a three-fold problem: Shall we be Jews? Can we be Jews? How shall we live as Jews? Today, life is so fluid, and conditions are so favorable, that those of our people who wish to leave Judaism can do so. Statistics show, however, that 99% of American Jewry still want to live as Jews. Some do so for negative reasons such as instinct, pride, pity and fear.

Our task this new year is to get American Jewry to want to live as Jews for positive reasons. We, who come to the Synagogue on the High Holy Days, must focus our attention on the third question, How shall we live as Jews?

This requires a fourfold program. First, a recognition that democracy and Judaism are thoroughly compatible, and the corollary, that Jews should develop their Americanism to the fullest. Second, a full adherence to the principle of the peoplehood of Israel. Third, the frank discouragement of assimilation and inter-marriage. Fourth, a constant effort to make the knowledge of Torah the personal possession of every American Jew.

This will demand high standards for the American Jew. But a Judaism which fails to create ethical and exemplary personalities is valueless in this new century. This is how we shall LIVE as Jews in the New Year.

* * *

Rabbi James G. Heller

For a long time, the world of today has been listening to the prophets of doom. Men like Kierkegaard, Kafka, Sartre, and Proust received the attention of a public which was bewitched by their pessimistic moral interpretation of man and his behavior. Judaism believes that the universe is intelligible and unitary.

(Continued on Page 4)

BULLETIN

Published monthly by

THE NEW YORK BOARD OF RABBIS
10 East 73rd St., New York 21, N.Y.
Telephone TRafalgar 9-8415

OFFICERS

Rabbi Emanuel Rackman *President*
Rabbi David I. Golovensky,
Rabbi Joseph Miller *Vice Presidents*
Rabbi A. Alan Steinbach
Rabbi Max Schenk *Treasurer*
Rabbi Morris N. Kertzer *Secretary*

Rabbi Louis Finkelstein
Rabbi Nelson Glueck
Honorary Vice Presidents

PAST PRESIDENTS Rabbis

J. X. Cohen Simon G. Kramer
Max Drob Clifton H. Levy
Morris M. Goldberg Theodore N. Lewis
Israel Goldfarb Joseph H. Lookstein
Israel Goldstein David de Sola Pool
Abraham M. Heller Elias L. Solomon
David J. Seligson

EXECUTIVE COMMITTEE:

Rabbis

Abba Abrams I. Usher Kirshblum
Isaac Alcalay Edward E. Klein
Max Arzt Isaac Klein
Sidney Ballou Simon Langer
Shepherd Z. Baum Arthur Lelyveld
Philip S. Bernstein S. Gershon Levi
Joshua Bloch Israel H. Levinthal
Maurice J. Bloom Julius Mark
Ben Zion Bokser Israel Miller
Gershon Chertoff Irving Miller
Samuel Chill Israel Mowshowitz
Daniel Davis Harry Nelson
Meir Felman Arthur Neulander
Norman Frimer Louis I. Newman
Louis C. Gerstein Maxwell L. Sacks
Albert S. Goldstein Edward T. Sandrow
Harry Halpern Henry A. Schorr
Leo Jung Jacob K. Shankman
Leon Katz Solomon J. Sharfman
Abraham Kelman Charles E. Shulman
Gilbert Klaperman Samuel Wolk

Rabbi Harold H. Gordon
*General Secretary and
Chaplaincy Coordinator*

Philip Hiat A. Herbert Fedder
Ass't Coordinator *Ass't Coordinator*
I. Fred Hollander
Director, Institute of Pastoral Psychiatry

RABBI LESTER HARBATER

The NYBR mourns the loss of a faithful colleague who devoted his life to Torah and Israel.

GOWNS PULPIT CHOIR

Satisfaction in Every Stitch since 1912

SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED
Write for catalog 88



BENTLEY & SIMON

7 WEST 36 ST • NEW YORK 18, N.Y.

RADIO AND TELEVISION

The following rabbis participated in the NYBR radio and television programs during September.

WHLI — Voice of Long Island
"Light of Israel", every Friday from 2:45 to 3:00 P.M.

Sept. 2 — Rabbi Irwin Isaacson
Sept. 9 — Rabbi Wm. Orentlicher
Sept. 16 — Rabbi Herbert Baumguard

Sept. 23 — Rabbi Max Forman
Sept. 30 — Rabbi Milton Feierstein

"Fourth R School" appearing Sundays during November over WRCA Channel 4, 8:00 to 9:00 A.M.

Nov. 6 — Federation Sabbath and Tzedakah, Rabbi Joseph H. Lookstein

Nov. 13 — Jewish Book Month, Rabbi Eli Pilchick

Nov. 20 — World Over Magazine, Staff of J. E. C.

Nov. 27 — Hanukah, Rabbi I. Usher Kirshblum

ISRAELI RITUAL OBJECTS

The celebration of *Succoth* highlighted the use of the *Arbah Minim*. In response to the request of our president, we understand that more of our rabbis urged their congregations to purchase *Etrogim* which were grown in Israel. This was a great help to Israel.

It is just as important to maintain throughout the year the same practice of purchasing religious art forms and sacred ritual objects which are Israeli made. It is interesting to note that there are many newly-created ritual designs which can enhance the home and the synagogue and which not only can help the Israeli economy but also bring the *Avira d'Eretz Yisroel* into our lives.

We appeal to every member of the NYBR to continue the purchase of Israeli religious materials, and to bring this to the attention of their congregations and organization.

NEW POSITIONS

Rabbi Albert Leeman was elected assistant rabbi of the Flatbush Jewish Center, Brooklyn, N.Y.

Rabbi Jack Reimer was elected assistant rabbi of the East Midwood Jewish Center, Brooklyn, N.Y.

Rabbi Samuel Schafner was elected assistant director of the United Synagogue of America's Commission on Jewish Education.

Rabbi Irving Koslowe was elected vice-president of the American Correctional Chaplains Association.

NYBR ON RADIO AND TV DURING HIGH HOLY DAYS

The High Holy Day season this year was marked by a series of Radio and TV broadcasts sponsored by the NYBR. These programs were the first in a holiday series that will be sponsored by the NYBR in cooperation with various radio and TV networks. The expansion of radio and TV in the religious field has made it possible to bring into many homes the religious messages of our spiritual leaders. The NYBR is proud of the fact that, in its endeavors to reach a wide audience, it has received the fullest support of the major radio and TV stations.

The following were the programs presented for the High Holy Days:

WHLI — radio (Long Island)
Rabbi Herbert Baumguard

WRCA (4) — Herb Sheldon program, Guest Rabbi Alvan Rubin

WRCA (4) — Home Show program, Guest Rabbi Samuel Silver

WABC — radio — special High Holy Day program, Rabbi Joseph H. Lookstein

WABC (7) — special High Holy Day program, Rabbi Israel Goldstein

WCBS (2) — special High Holy Day dramatization, Rabbi Charles Shulman

WCBS (2) — special High Holy Day program, Rabbi I. Fred Hollander

Wherever these programs were seen and heard, they were met with great enthusiasm, and the response by the general community has been overwhelming. The NYBR is therefore very pleased to voice its appreciation to all radio and TV networks that made these programs possible, as well as the NYBR Radio and TV Committee.

DEDICATIONS

Central Synagogue of Nassau County has dedicated its completed sanctuary in Rockville Centre.

Complete Line Of

Religious Supplies

For The Synagogue, School & Home
At Reasonable Prices

Send now for Information or for your Holiday Orders. Satisfaction guaranteed.

J. LEVINE COMPANY

73 Norfolk St. New York, N.Y.
Tel. ORegon 4-1067

Manufacturers of the "UNION" (UAHC) Torah mantles, paroches, pulpit covers, etc. and other modernistic embroideries.

THE NEW YORK BOARD OF RABBIS

does officially proclaim

SHABBAT HAYE SARAH

26th and 27th of Heshvan
5716

November 11th and 12th
1955

FEDERATION SABBATH

to further the works of benevolence carried on by the Federation of Jewish Philanthropies of New York; which, through its 116 hospitals and social service organizations, cares for the sick, the troubled and disadvantaged in our community.

As Tzedakah is a religious duty, the New York Board of Rabbis urges its colleagues to call upon their congregations on Federation Sabbath to respond with fullest measure of generosity to the Federation's 38th annual appeal.

"Charity outweighs all the other commandments . . ."

Baba Batra 9A

Rabbi Harold H. Gordon
General Secretary
New York Board of Rabbis

Rabbi Emanuel Rackman
President
New York Board of Rabbis

**FEDERATION — OUR VITAL
COMMUNITY PROGRAM**

Rabbi Harry Halpern

The care of the sick, the aged, the poor and the orphan has always been an integral part of Jewish religious thought and practice. But, whereas in former times, philanthropy was an unorganized activity of individuals, in our time and in a large community like ours, the care of the underprivileged needs organized effort. This is so not only because of the large number of people to be served but also because the problems involved are complex and need the co-operative effort of many agencies.

The institutions which are banded together under Federation have rendered an outstanding service to the community. Were it not for this achievement made possible by a concerted effort, we would all be called upon to participate in innumerable campaigns in behalf of the individual constituent organizations. This would result in undescrivable chaos in our communal life.

An interesting feature of the work which Federation has done is its support of institutions of all kinds. It has not limited itself to strictly charitable work but is also aiding in the furtherance of Jewish education and wholesome activity for young people. Its subsidy which makes possible the chaplaincy work of our own New York Board of Rabbis is a good example of the many-sided interests of Federation.

RESERVE

**November 15, 1955
FEDERATION'S ANNUAL
RECEPTION FOR RABBIS**

* * *

Rabbi Harold H. Gordon
to be honored for tenth year as
Chaplaincy Coordinator and
friend of Federation

NATIONAL COUNCIL

JEWISH PRISON CHAPLAINS

M E E T I N G

Wednesday, Oct. 26, 1955

3:00 — 4:30 P.M.

Berg Hall, 10 East 73rd St. N.Y.C.

Rabbi Harry J. Brevis, *Presiding*

**HOROWITZ-MARGARETEN
GEFILTE FISH**



luscious, fluffy

fishballs...

the taste of the town!

BY THE BAKERS OF "OVEN-CRISP" (UNSALTED) MATZOHS

By their deeds you shall know them . . .

"It is a feeling of satisfaction that we are able to turn to you and your organization for the finest and most complete service for our departed. Your personal touch both in your Chapel and in the home exhibits a genuine American Jewish service for and in behalf of our people."

an unsolicited letter from a Rabbi —
name upon request.

RIVERSIDE
Memorial Chapel

76th ST. AND AMSTERDAM AVE., ENDICOTT 2-6600

BROOKLYN: PARK CIRCLE AT OCEAN PARKWAY • ULSTER 4-2000

BRONX: GRAND CONCOURSE AT 179th ST. • LUDLOW 3-6300

LONG ISLAND: 1250 CENTRAL AVENUE • FAR ROCKAWAY 7-7100

MIAMI • MIAMI BEACH

(Continued from Page 1)

As we approach the New Year of 5716 we must reiterate the optimistic point of view of Judaism as enunciated in Genesis and all the writings of the prophets, so that we can look forward to the upward march of men and civilization. We are told in the Ethics of the Fathers that man should *Kovesh Es Yitzro* and in Genesis: *Pru Ur'vu U'milu Es Ho'Oretz V'Kivshuho*. In this dual role of self-discipline and determination to face the problems of the atomic age and the age of anxiety; the Jew, following the traditional philosophy of facing the new year and its problems with joy and enthusiasm, will find his salvation.

Rabbi Irving Miller

World events focus the attention of society upon the great possibility of creating a world with a new heart. President Eisenhower in his leadership at Geneva asked for the reshaping of the world in a new spirit. The spectre of the hydrogen bomb forces mankind to move towards the concept of a new world. This is beautifully brought out in the liturgy of Rosh Hashanah when we recite the prayer "today is the birthday of the world." Not only is it the birthday of the world but it can be the spiritual birthday of the Jew and of the synagogue. Let him but carry out the inspirational maxim of the prophet to put into himself a *Lev Hadash* and he will become a *Briah Hadashah*. We must put aside our preconceptions and misconceptions of the past in connection with every day affairs and world affairs, and look forward to the fashioning of a new world. We must start the new year with a *Ruach Hadasha*, pushing aside past false attempts to spiritual renewal, and we shall become a new person, a *Briah Hadashah*.

GINZBERG-WOLFSON LIBRARY

The Ginzberg-Wolfson Library (made possible by Mr. Louis M. Rabinowitz) acknowledges the following contributions:

Bitter Sweet — by Rabbi A. Alan Steinbach, presented by Rabbi Steinbach.

Israel's Emerging Constitution — 1948-1951 by Rabbi Emanuel Rackman, presented by Rabbi Rackman.

Otzar Ha-Geonim — by B. M. Lewin (12 volumes), presented by Mr. Louis M. Rabinowitz.

Commentary of David Kimchi on Psalms — by Rabbi Jacob Bosniak, presented by Rabbi Bosniak.

Twenty volumes of *Hebraica and Judaica* presented by Pardes Publishing Co.

"FOURTH R" TV SCHOOL

The New York Board of Rabbis' "Fourth R" TV school will present its fall series of telecasts in cooperation with the Educator's Council of the Federation of Jewish Philanthropies. The "Fourth R" TV program is seen Sunday mornings from 8:00 A.M. to 9:00 A.M. over WRCA TV (Channel 4). The November and February telecasts will deal with the Jewish Holidays and Festivals, as well as presenting the work done by the Educators Council of Federation through its affiliates. Miss Debbie Neiman, teacher of the "Fourth R" school will be aided by her regular students from the Downtown Talmud Torah, as well as children and teen agers from various Federation Community Centers. The "Fourth R" is entering its second year on TV and has an estimated quarter of a million viewers. We urge all rabbis to please announce from their pulpits and in their religious schools the date and time of these telecasts, so that their congregants and children may draw from the rich experience of this fine religious program.

The following are the program titles for the month of November:

Nov. 6 — Federation Sabbath and Tzedakah

Nov. 13 — Jewish Book Month

Nov. 21 — Jewish Music Month

Nov. 28 — Hanukah

Rabbi Philip Hiat—Coordinator of Radio and TV for the New York Board of Rabbis is the producer of the "Fourth R" telecast.

MAZAL TOV

Births

Rabbi and Mrs. Philip Shnairson on the birth of their son Alexander Levi.

Rabbi and Mrs. Philip Hiat on the birth of their daughter Malka Tova.

Bar Mitzvah

Rabbi and Mrs. David I. Golovensky on the Bar Mitzvah of their son, Joel.

Rabbi and Mrs. Henry A. Griffel on the Bar Mitzvah of their son, Andrew.

Engagement

Rabbi Shalom Segal to Miss Maxine Tannenbaum.

Marriages

Rabbi and Mrs. Louis J. Haas on the marriage of their daughter Floralee Miriam to Leonard Felsenthal.

Rabbi and Mrs. Joshua Kohn on the marriage of their son Yosef Ammi to Joan Feldman.

Rabbi and Mrs. Robert Gordis on the marriage of their son Levi to Miss Hadassah Cohen, (sister of Rabbi Gershon D. Cohen).

Rabbi and Mrs. David W. Pearlman on the marriage of their daughter Judith to Nicholas K. Wolfson.

PEWS, PULPIT & CHANCEL
Furniture

•• EARLY DELIVERY ••
WRITE FOR CATALOGUE

J. P. REDINGTON & CO.
DEPT. 215 SCRANTON 2, PA.

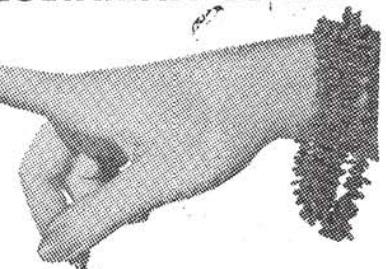


57

Strictly Kosher

One of the many Kosher foods made by Heinz... all of which bear on their labels the Ⓢ seal of approval of the UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA.

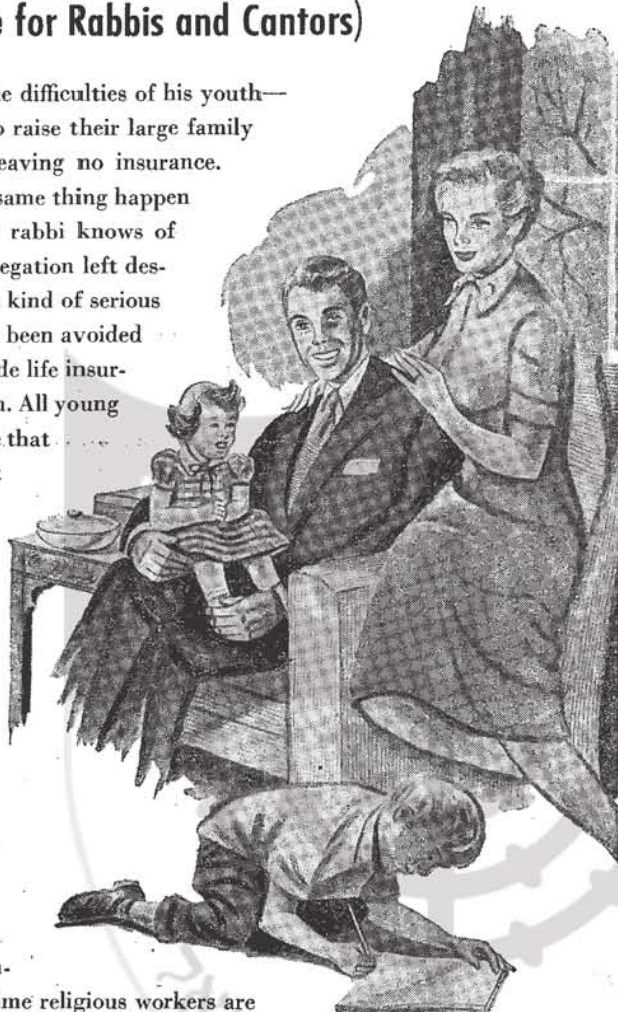
HEINZ VEGETARIAN BEANS



My Family Will Have What I Was Denied

(Special Message for Rabbis and Cantors)

A RABBI told us of the difficulties of his youth—his mother's struggle to raise their large family after his father died leaving no insurance. Another rabbi saw the same thing happen to his relatives. Every rabbi knows of individuals in his congregation left destitute . . . people in the kind of serious trouble that could have been avoided if their parents had made life insurance provisions for them. All young fathers would like to see that their families have what they, perhaps, were denied. And it's so easy to take the necessary steps through the Ministers Life "Young Men's" Policy.



LOWEST RATE WHEN YOU NEED IT MOST

The cost of Ministers Life coverage is so nominal. Professional full-time religious workers are considered "preferred risks" and are thus entitled to lower rates than the general public. The "Young Men's" Policy is drafted for the needs of the rabbinical student, as well as the young rabbi or cantor. It provides unusually low rates during the first few years, then increases slightly as his ability to pay increases. As an example, a man of 25 can own a \$5,000 policy at a cost of only \$36.80 during the first four years, with a slight increase thereafter.

SEND NO MONEY—NO OBLIGATION

It costs you nothing to inquire—and no salesman will call on you. All Ministers Life policies are sold only by mail. So send the coupon today for full information.



THE MINISTERS LIFE & CASUALTY UNION
 135 Ministers Life Bldg., Minneapolis 16, Minnesota
 In Canada: 30 Bloor St. W., Toronto 5, Ontario

Please send data on the Young Men's Policy Ordinary Life

Name _____

Address _____

Date of Birth _____ Synagogue _____

FEDERATION — THE NOBLEST EXPRESSION OF THE JEWISH SPIRIT

Rabbi Julius Mark

It is well-known that Peter Stuyvesant was hardly warm in his welcome to the 23 Jewish fugitives who arrived at the lower tip of what is now Manhattan early in September, 1654. In fact, Stuyvesant gave them to understand in no uncertain terms that their presence in the Colony was obnoxious and that they should depart forthwith "in a friendly way".

The Dutch West India Company, however, after receiving an appeal from the Jews of Amsterdam, wrote to Stuyvesant on April 26, 1655, that the Jewish refugees be permitted to "travel and trade to and in New Netherland and live and remain there, provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation."

The redundancy so evident in this "condition" is apparent to every Jew. Our people have never considered it a burden to care for their own. On the contrary, *Tzedakah* which connotes "justice" even more than charity, has for centuries been regarded not so much as a duty but as a privilege.

The Federation of Jewish Philanthropies is not only the fulfillment of the pledge made 300 years ago by the driven and penniless Jews who founded the American Jewish community, but is the noblest expression of the Jewish spirit. In a time when Jewish life is so fragmentized, it is particularly gratifying that Federation, which helps to support Orthodox, Conservative and Reform agencies alike, has become a great unifying factor.

Furthermore, the New York Board of Rabbis is a beneficiary of Federation, since its funds for the important Chaplaincy work which it carries on are derived from this source. I am sure that every colleague will give Federation his financial and moral support.

THE ROOSEVELT SCHOOL

Shippan Point — Stamford, Conn.
 Accredited — Elementary, High and College Prep. Remedial Reading Guidance, Art, Music, Dramatics. American-Jewish cultural home life
 Only 45 minutes from N.Y.C.
 DANIEL TROTZKY, Director
 Write or call direct. Davis 4-6731

PERSONALS

Rabbi Abraham Avrech was re-elected president of the Yeshivah College Alumni Association.

Rabbi Robert Gordis was awarded a sabbatical leave of absence by the Rockaway Park Hebrew Congregation, L. I. in honor of his 25th anniversary of service to the congregation. He recently authored two books; one, "Judaism For the Modern Age", and the other, co-edited with Rabbi Theodore Friedman, "The American Jew—Religion and Culture."

Rabbi Norman Salit was appointed Grand Chaplain of the Grand Lodge of Masons of the State of New York, and was elected to Phi Beta Kappa, College of the City of New York. Rabbi Salit has recently returned from a trip to Israel, Holland and the Scandinavian countries during the course of which he presented, on behalf of the Synagogue Council of America, scrolls of appreciation to the rulers, governments and peoples of those countries for their humane treatment of their Jewish population during and since the days of the Nazi terror.

Rabbi Morris R. Werb was elected president of the Board of Rabbis of Essex County, N. J.

In addition to those mentioned in the September Bulletin, the following NYBR members visited Israel this summer: Rabbi Saul Teplitz, Rabbi Seymour Wadler and Rabbi Felix Aber.



Accredited
Co-Ed Day & Boarding
All Grades

The New York Board of Rabbis
10 East 73rd Street
New York, N. Y.
Return Postage Guaranteed



CHANUKAH

JOIN Our Bulletin of the Month Club and receive our Color Design FREE Of Charge, with every issue of your bulletin. This offer available also on weekly and bi-monthly bulletins.
Write for further particulars



... **L**N order that we may
give thanks unto Thy name for Thy
miracles, Thy deliverance and Thy
wonders."

Gertz Bros.

"The Bulletin House"

159 WEST 25th STREET
NEW YORK, N. Y.

Tel. ORegon 5-1870

Non-Profit Org.
U.S. POSTAGE
PAID
New York, N. Y.
Permit No. 6716

MR. & MRS. CLUB

The Mr. & Mrs. Club invites all husbands and wives of our congregation to join. Its first function will be a Simhat Torah reception for members and prospective members on Sunday, October 25, with cocktails from 6 to 8 p.m. and a program of entertainment.

LIBRARY

The Cohen Library of the Park Avenue Synagogue is well equipped with many basic volumes as well as new books, fiction and non-fiction, of interest to both children and adult readers. It has many enrolled borrowers and an excellent librarian in charge. The hours when you may visit the library, browse and read or borrow books are Tuesday and Sunday from 10:00 a.m. to 1:00 p.m. and Monday, Wednesday and Thursday afternoons from 2:45 to 5:45 p.m.

SCHEDULE OF SUKKOT SERVICES

Evening services on Friday, October 16, Saturday, October 17 at 5:45 p.m. Kiddush in Sukkah after services.

Morning services on Saturday, October 17, Sunday, October 18 at 9:30 a.m. Kiddush in Sukkah after services.

Shemini Atzeret evening service Friday, October 23 at 5:45 p.m. Morning service Saturday, October 24 at 9:30 a.m. including the Yizkor memorial service.

Simhat Torah evening service Saturday, October 24 at 5:45 p.m. Morning service Sunday, October 25 at 9:30 a.m.

PARK AVENUE SYNAGOGUE

SCHEDULE OF COMING EVENTS

Yom Kippur — 5720 - 1959

SYNAGOGUE FUNCTIONS

- 1) On Sunday, October 25, when the Simhat Torah services bring to an end the cycle of the fall holidays, the congregation will honor three of our congregants for outstanding service: Mrs. Seymour Wimpfheimer, Mr. George L. Armour and Dr. Harry F. Wechsler. Services at 9:30 a.m.
- 2) Friday evening, November 13, will mark the opening of our late Friday evening services. Plan to attend each Friday evening with your family. Until November 13 a brief prayer service is held each Friday at 5:45 p.m.
- 3) The daily chapel service, inaugurated last October and successfully carried through the season, will be resumed on Monday, November 16. Services will take place daily in the Appleman Chapel at 5:45 p.m. for one-half hour. All men and women are invited, and particularly those who wish to recite the Kaddish. The Men's Club is again accepting the responsibility for this service.

SISTERHOOD

- 1) The December 9 annual brunch at the Sheraton-Astor Hotel and matinee is the major Sisterhood event of the year when Sisterhood raises funds for continuing its tradition of generosity to the Synagogue. This year the play to be seen is the new musical, "Take Me Along", starring Walter Pidgeon and Jackie Gleason.
- 2) The next open meeting will take place on Tuesday, October 20, with Mr. Nirmal Chaudhuri, United Nations correspondent for Asian papers, as guest speaker.

ADULT EDUCATION

The Adult Education program has revised its format for this coming year. Special seminars are planned for surgeons and doctors, for businessmen and for parents of school children. Monthly lectures, with discussion periods, will be offered by speakers of renown. A more detailed brochure will reach you shortly describing the interesting subjects given.

MEN'S CLUB

The next meeting of the Men's Club will be an Israeli night, with a group of extraordinary Israeli entertainers, hailed by the critics, and a splendid new film on the Dead Sea scrolls. The Hon. Simha Pratt, Consul General of Israel in New York, will be at this meeting, to take place on Tuesday, October 27, at 8:30 p.m. Ladies are also invited to this special meeting.

NEW MEMBERS

This year the congregation is pleased to welcome into its ranks a large number of families who have newly joined us. We are happy to have them as part of Park Avenue Synagogue. A special reception is being tendered by the Board of Trustees for these new members on Sunday afternoon, November 22, in the Lemberg Auditorium of our Synagogue, at 4 p.m. New members are requested to note this date on their calendars. Formal invitations will be in the mail within the next few weeks.

MAARIV SERVICE FOLLOWING NE'ILAH

Immediately following the Ne'ilah service at the end of Yom Kippur, all interested in joining in the brief Maariv evening service are asked to proceed directly to the Appleman Chapel on the main floor of the Milton Steinberg House.

RELIGIOUS SCHOOL

The Religious School is in session, but enrollment in the Primary Department of the school will be accepted through the month of October. New students may register in the school office on weekdays after 3:00 p.m.

The Primary Department for ages 5 to 8 meets on Sunday mornings. The Hebrew Department for students 8 years and over meets two afternoons a week and on Sunday mornings.

The High School Department for students on the secondary school level offers courses on Sunday mornings in Hebrew language and other Jewish studies.

PARENTS ASSOCIATION

There will be a luncheon meeting for mothers of new children in our Religious School on Tuesday, October 27, at 12:30 p.m. It is hoped that every mother who has a child enrolled in our Religious School for the first time will attend.

YOUTH ACTIVITIES

Our Teen Age club program for boys and girls 13 to 17 years will get under way with a Simhat Torah party on Sunday afternoon, October 25, at 3 p.m. The Sunday clubs and study group will continue the high standards of past years.

The art classes will have their first sessions Wednesday, October 14, with the 6 to 9-year-olds meeting at 3:30 p.m. and the 9-13 group at 4:30.

The Boy Scouts have been meeting Monday evenings at 7:30, but enrollment may still be open. We anticipate a successful Girl Scout program this year as well. Any boy or girl who is interested should see Irving Goldberg in the Youth Activities office in the synagogue on Tuesday, Thursday or Friday afternoon after 3:30 p.m.

"MAN AND SCIENCE"

A Radio-Sermon by Rabbi Josiah Derby
Spiritual Leader of Rego Park Jewish Center, Rego Park, N. Y.
Over "Sunday Radio Chapel," WOR-MUTUAL February 15, 1959
Sponsored by The Synagogue Council of America
110 West 42 St., New York 36, N. Y.

The recent publication of Admiral Hyman G. Rickover's book, "Education and Freedom" has brought the simmering debate on the inadequacy of our educational system to a brisk boil. Whether one accepts his thesis and his program or not, it cannot be denied that Admiral Rickover has rendered another major service to his country by taking a forthright, outspoken stand on one of the most vital issues confronting us, and virtually compelling us to accept it, reject it or offer a counterproposal. This is a debate which should not be limited to the scientists, the professional educators and the Boards of Education. It should be aired in every home, in every P.T.A., and civic group, and in every church and synagogue. It is a problem for every segment and section of the country, for upon its resolution will depend the very future and security of the nation.

Indeed, only the most myopic refuse, in the words of Admiral Rickover, "to realize that America's predominant educational philosophy is as hopelessly out-dated today as the horse and buggy." Our schools, our textbooks, our methods have not kept pace with the accelerated expansion of our horizons of knowledge, with the social and scientific revolutions that have taken place in our world. The shadow of the technological colossus rising in the east has shaken our complacency and our self-assurance. In this area, too, we are confronted with the need for an "agonizing re-appraisal" of our position. Are we falling behind? Can we maintain the balance of scientific advancement, which, today is equivalent to the balance of power, and hence, possibly, to survival? Is the coming generation being prepared to meet this challenge?

We gaze in awe at the sputniks as they streak across our skies, while we hold our breath with nervous anxiety each time we endeavor to send a rocket into space. The mere thought of losing the race to launch a manned satellite causes us to tremble. Do we dare admit to ourselves that this might actually happen?

In an effort to prevent this from happening, Admiral Rickover suggests, in effect, that we adopt an educational "crash-program", to give our students concentrated doses of information, or, as he puts it "to store the mind with knowledge." We cannot afford to waste time on non-essentials. If we hope to match the atomic energy of our opponents, we must expend the same amount of mental energy. To this end, the Admiral would have the new educational system "develop in all children the highest level of intellectual competence of which they are capable."

Those who do not accept Admiral Rickover's proposals do not deny the need for revising and strengthening our educational philosophy and program. But they fear the consequences inherent in his approach. They see it as too much of an imitation of the Russian system, which must lead to a lessening of our freedom and to a decaying of our democracy. To be sure, our educational system must be rebuilt, but only upon its present foundations.

It is not my purpose this morning to enter the lists of this great debate as a partisan of one point of view or another. I feel rather like the rabbi before whom two disputants presented their arguments. The rabbi listened attentively to the first and nodded in approval. He then listened with equal care to the second, and nodded approval to him, too. Whereupon, the rabbi's wife said to him, "How can you agree with two opposite points of view? That's impossible!" To which the rabbi smilingly replied, "My dear, you are also right."

There are, undoubtedly, reasonable and attractive proposals on both sides of this debate. And yet all of the suggestions commit the same error. The error that their chief concern is how to produce better scientists, better technicians, better competitors in the feverish race for survival in an atomic age, and beyond. But none of them gives any consideration to the problem of how to produce better human beings. Where does the teaching of moral, ethical and religious values enter into these revaluations and reorganizations of our educational system? When are our young people expected to learn the difference between right and wrong, good and evil; about the dignity and equality of man, and the sanctity of human life?

The Jewish sages explain why God prevented the builders of the Tower of Babel from completing their tasks. After all, he could have confused their tongues even before they had begun to build. The Almighty, in fact, had no objection to their plans. But they became so obsessed with the building itself, so the Jewish sages tells us, that when a workman fell from the dizzy heights to his death below no one paid any attention to him, but when a brick crashed to the ground, they all stopped to mourn. It was then that God put a halt to their ambitions.

Has the human race again sunk as low as those ancient builders? Does our salvation depend upon our being able to maintain a precarious equilibrium in the stockpiling of atomic weapons, in the magnitude of their destructive power, and in the range of the missiles that can deliver them?

The President is currently studying a proposal to build an atom-smasher consisting of a tube two miles long that will accelerate an electron to a speed close to that of light. It will be the most powerful machine of its kind in the world, and it will cost a mere two hundred million dollars. To the scientist, this is a most exciting project which may reveal untold secrets hidden in the heart of the atom. But one cannot repress the question: how much pain and suffering might be alleviated, how many lives might be saved, if not today then tomorrow, if a portion of these vast funds were invested in broader medical research?

Man may succeed in conquering the atom, but what about the conquest of himself? Are we to accept the notion, which both sides in the educational controversy seem to imply, that to attain happiness man need only master the complex machines upon which his existence increasingly depends?

Scientists had held forth the promise to the world that science would bring freedom to man, freedom from drudgery, poverty, want, suffering, ignorance. This promise has been partially fulfilled, but with it has come a greater bondage than man has ever known. The servant has now become the master. Instead of science serving man, man is serving science. Scientific research is no longer the pre-occupation of a select few; it now commands millions of slaves. It orders us to work at a frenzied pitch and at whatever cost, to send a man to the moon. To be sure, the earth's problems will look smaller as seen from the moon, but will that make them any easier to solve? The uses and control of outer-space are already on the diplomatic agenda. Only this week an expert on international law received a grant from the Rockefeller Foundation to study the problems of outer-space law! Don't we have enough unsolved and seemingly insoluble problems right here on earth.

As we ponder over our world and our age, the words of Jeremiah echo across the centuries with telling force and relevance: "Thus saith the Lord: Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord who exercises mercy, justice and righteousness, in the earth; for in these things I delight, saith the Lord." (9:22,23)

Jeremiah was addressing himself to a generation that was hardly more fortunate than ours. It, too, was teetering on the brink of disaster. Nebuchadnezzar's Babylonian juggernaut caused the earth to tremble beneath it. The once mighty Assyria had already been crushed; other powers had quickly capitulated. Only Egypt in the south dared oppose the lumbering giant. And in between these two contestants there lay tiny, vulnerable Judea. Frantically, Judea struggled to save herself by seeking desperate alliances with Egypt and with her other neighbors. Jeremiah understood the futility of these efforts. He knew that Jerusalem was doomed, that even the Holy Temple would soon be reduced to rubble.

Was this to be the ignominious end of the noble experiment, that had begun at Sinai a thousand years earlier? Was this the final chapter in the history of a people that had linked its destiny with the Eternal One? Judged by the world's accepted standards, by the laws that decided the fate of other nations, the answer must be in the affirmative. Superiority in technical skill, in power, in resources - were these not the determining factors of survival? Israel did not possess them.

But the prophet could accept neither the premises nor the conclusions. Survival was the consequence of other forces: "Let him that glorieth glory in this, that he understandeth and knoweth Me." On this basis Israel could-and would-survive.

Twenty-five hundred years have elapsed since Jeremiah thought these thoughts and uttered these words. Time has not shown him to have been a false prophet. Again and again his thesis was put to the test: Antiochus, Vespasian, Torquemada, Hitler. Israel is still here because it has staked its existence upon the truth of his vision.

The implications of Jeremiah's doctrine for our time are obvious. Science marches inexorably forward. Man's thirst for knowledge cannot be quenched. The sweet taste of the apple which Adam ate will linger forever in the mouths of his children. But to enthrone it as our only salvation is to underwrite our destruction.

To be sure, anyone making such a statement today is courting ridicule. Indeed, this is exactly how Jeremiah's words were received. The diplomats, the educators, the realists of his time knew the world better. They brushed him aside as a blundering idealist. They even jailed him on a charge of treason. But they were wrong; Jeremiah was right. As it turned out, he was the true realist. He did not deprecate the value of wisdom; his purpose was rather to combat a fatal illusion and to reveal the truth.

This must also be our understanding, the understanding of those who are planning our tomorrow. By all means, let us modernize our educational system. Let us raise the economic standards of our teachers, and their intellectual level as well. Let us develop the maximum capacities of our children. But let us also allow time in their lives and space in their thoughts for the study and absorption of those values which are the true sources of their security and happiness. Our children will undoubtedly have to be better mathematicians, better physicists, better chemists, better engineers; but, above all, they must also be better men.

Can the free world withstand the threat of a tyranny that has mobilized all of its resources and potential in one, unrelenting effort to attain scientific supremacy? Dare it do otherwise? Can it survive unless it follows suit?

It can; it must; and it will --if it adheres to the Divine admonition: "Not by power nor by might, but by My Spirit, saith the Lord."



LIFE'S GREAT PURPOSES

MEDITATION, REFLECTION.

I. The High Holy Days induces a mood of prayer. We gather in our Synagogues primarily to engage in prayer. For many, the prayers center around material blessings--health, prosperity, long life and happiness/ for ourselves and dear ones. The central liturgical theme of these days indeed deals with the prayer for life, but directs us to be concerned with the meaning and purpose of our lives rather than with material blessings. The recurrent cry of the liturgist turns our thoughts inward to the most baffling problem of human existence: מה אננו, מה חיינו What is the meaning, what is the purpose of our lives?

① ORGANISM
② INGENUITY

II. None of us, not even the least speculative and reflective, can escape the challenge of finding meaning in life. Life becomes an intolerable burden when it is not redeemed by some purpose which gives content and direction to one's life.

ERNEST BECKER
1) FEAR OF DEATH - FEAR OF LIFE W.O. SIGNIFICANCE
2) TRANSCEND MORTALITY BY SEARCH FOR IMMORTALITY
3) CULTURE - VEHICLE III. OF IMMORTALITY
- GRANDOUR - TRAGEDY - SOURCE OF EVIL

Thomas Carlyle: The man without a purpose is like a ship without a rudder--a waif, a nothing, a no-man.

All religions and all philosophies proceed from the assumption stated in the Torah: לא על הלחם לבדו יחיה האדם "Man does not live by bread alone".

It is not enough for us to satisfy our need for food. Man must have something beyond his physical needs. It is only as he gives himself to purposes beyond material concerns that he can find meaning in his life.

The tragedy of our times, not that we have no purpose in life, but we have given ourselves to small and petty purposes, trivial, too readily attainable. Purpose implies something greater than the individual, more enduring than one's life--a link to eternity.

IV. Relate this truth to the arena of daily experience:

a) Familiar story of the mother who centered her life upon the care and welfare of her children. No other purpose. When youngest child married, instead of joy, emptiness. Her life's work done. "Rabbi, what shall I do?" Soundest advice, "find a purpose in life to which you can devote yourself." Not easy to change pattern of a lifetime. But this woman tried--volunteered to help in a home for handicapped children. Some time later, reported to me, radiant smile, "Rabbi, I am alive again." Of course, had found a purpose, an outlet for her mother love, her experience with children, her understanding of their needs. Now linked to an eternal purpose--would always be children in world needing a mother's love, an ongoing task more enduring than life itself.

b) Business man whose life devoted to one consuming purpose--enough wealth for financial independence. Having achieved it, instead of happiness, he is depressed. Still working hard, for no reason, finds wealth a grave concern and burden, instead of a joy. Some men of wealth have learned that to enjoy wealth, must link it to some great purpose. One New York philanthropist, Huntington Hartford, in an interview, said: "As a young man I inherited a vast fortune. In time, this wealth became a great burden. I could not see spending the rest of my life protecting my investments. Then I read about the project of the Lincoln Center for performing arts. Suddenly, it occurred to me, I could make creative use of my wealth by helping develop the cultural and aesthetic life of this great city." Linked to an ongoing purpose, wealth can become a blessing instead of a dead weight. (Story of Louis S. Brush and gift to Seminary).

c) Think of our young people, sons and daughters in colleges, setting out to fashion a meaningful life. Many floundering. College graduate: "College gave us spokes but no hub; came away with knowledge but no purpose." One of our students: I don't know why I am going; everything is all set up for me. I feel I'd like to do something worth while, but what?" Nothing more tragic than youth without goals, flaming vision, lofty purposes. But whence shall they come? Have organized our lives around trivial purposes; can hardly expect that in this soil shall flourish trail-blazers and idealists.

V. In truth, this dilemma of our young people, expresses the fearful human predicament in which modern man finds himself. What ails us in our private lives is a reflection of the great malaise that afflicts our American society--lack of a worthy national purpose. We once had it. There was a time when America thrilled the entire world with its great formulations of national purpose--an open society where all could find "life liberty and the pursuit of happiness." America the hope and dream of free men everywhere. But somewhere along the road we became diverted from these transcendent goals and became devoted to pursuit of material abundance, high standard of living and national security. In the process have projected a different image--the Ugly American. The contest for world supremacy is a contest to win men's minds and hearts. Will not be won by economic productivity, by military might or by being first in the race to the moon. Need formulation of purposes that will meet the challenge of the nuclear and space age--how to take a world that has shrunk into a neighborhood and make it the scene of justice and brotherhood for all peoples.

VI. On Rosh Hashanah, as we reflect on theme, "What are we; what is our life?", we are reminded that as Jews we have been committed from birth to a great and sacred purpose.

a) Abraham set out to win men's minds with great idea. Jewish people wedded to this eternal purpose, survived creatively.
 b) This purpose became incorporated into fabric of civilization. Prophets spoke of it to Israel, and through Israel to the world.

HOWARD HUDICES
 REUC OF
 HUMAN BEING
 ELVIS PRESLEY
 DRUGS, SELF-DESTRUCTION
 JOSEPH GAUSS

- I.M. JEWISH
 EDUCATION
 - JEWISH ETHICS

NOT SEARCH
 FOR TRUTH,
 BUT PEOPLE
 WHO KEEP
 THEIR PROMISES

(UNCOMMITTED
 YOUTH - KENNEDY)
 - SEPHARDIC JEWS
 - JEWISH POOR

CONSUMER
 SOCIETY

HUMAN
 RIGHTS
 - LEBANON
 - DEC
 - MALAYSIA

PHARISEE OF LOVE
 FIVE - INN -
 STOLEN WINE, MEAT
 WHEAT

?P/B 107M 2512

RITUAL - RENEWAL OF LIFE, NONMACHINE TECHNOLOGY TO RENEW LIFE -
BY FASTING - CLEANSE BODY OF POISONS, NATURAL HEALTH

- c) This is still our mission. Are we worthy of it? Can we still be the bearers of great purposes to world? So much of Jewish life bereft of vision and purpose. Trapped in institutionalism, in buildings and budgets; motivated by convenience rather than conviction. Will become irrelevant and inconsequential in a world that expects from the Jew great moral and spiritual leadership, that needs from his great insights, moral passion, religious piety, spiritual sensitivity. What is the Jewish vision and Jewish purpose of this new age we are entering?

VI. In some measure, we see it in the new State of Israel. Why does every visitor return with wrapt admiration, sense of miracle?

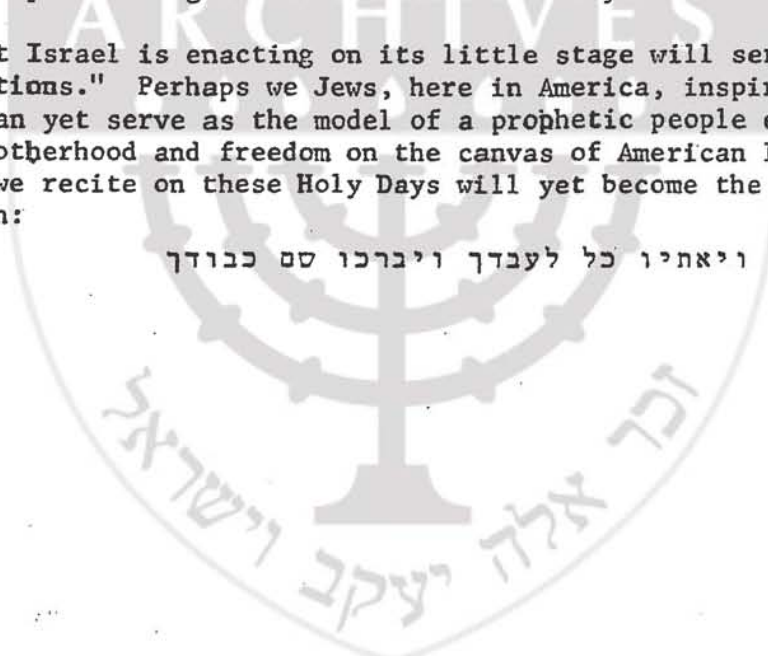
ALABAMA
FRENCH
LAWYER

- a) Thrill of seeing a people laboring with zeal, enduring hardship because lives are committed to great national purpose.
b) Seeing the great classic ideal of Judaism, ציון במשפט תפדה come alive in the developing social, economic pattern of life. Where the injunction, וכי יגור אהך גר... ואהבה לו כמוך is the foundation stone of governmental policy.
c) Witnessing the unifying power of a national purpose as it spurs people on to great achievements in every area of life.

VIII. Perhaps what Israel is enacting on its little stage will serve as "a light unto the nations." Perhaps we Jews, here in America, inspired by our heritage, can yet serve as the model of a prophetic people etching out justice, brotherhood and freedom on the canvas of American life. Perhaps the prayer we recite on these Holy Days will yet become the reality of our civilization:

ויאתיו כל לעבודך ויברכו סם כבודך

PHASE CORPS



Kushner 4-A Supplement to preceding.

entitled to receive his diploma, his certificate of menschlichkeit summa cum laude.

Quotations from Dr. Herbert Hendin, an article in the New York Times, Sept. 1976, "The Ties that Don't Bind":(applicable to the last point of the sermon, living with other people)

"The feminist movement is misused to justify the end of protectiveness between the sexes...Women are increasingly not asking men for protection and not giving it, facts which make many men feel justified in abusing them even more...We are forgetting how much mutual protectiveness is a part of love."

"The family today reflects the cultural trends toward replacing commitment, involvement and tenderness with selfishness and exploitation...People today are trained to be consumers, to get more and give less, and they apply this to their families as well... A husband or wife is all right as long as he or she gives his all and requires little in return. A child is worth having if his or her success is great enough to justify the sacrifices one has to make to raise it."

THE MEANING OF IMMORTALITY

Park Ave. Synagog, Oct. 2, '59; Kol Nidre

I - IT WAS NOT WITHOUT GOOD REASON THAT OUR ANCESTORS REFERRED TO TEN DAYS BETWEEN R.H. AND Y.K. AS YOMIM NORAIM, DAYS OF AWE OR DREAD.

There is

They -NOTHING POETIC OR EUPHEMISTIC ABOUT USE OF WORDS: MEANT THEM LITERALLY.

-FOR THEY BELIEVED ONE'S CONDUCT AND WORSHIP DURING THESE CRUCIAL DAYS MIGHT WELL SPELL ^{THE} DIFFERENCE BETWEEN LIFE AND DEATH.

-THEY PICTURED GOD SITTING, AS IT WERE, ON A GREAT THRONE OF JUDGMENT, WEIGHING VIRTUES AND DEFICIENCIES OF EACH HUMAN BEING IN THE OLD YEAR IN ORDER TO DETERMINE HIS DESTINY IN THE NEW.

**THOSE FEW WHOSE BEHAVIOR HAD BEEN UNREDEEMINGLY BAD WERE CONDEMNED AT ONCE ON R.H. TO A YEAR OF DEATH

**THOSE FEW WHOSE CONDUCT HAD BEEN UNEXCEPTIONALLY GOOD WERE INSCRIBED FOR A SHONO TOVO, A YEAR OF GOODNESS & OF LIFE.

**THE VAST MAJORITY, HOWEVER, BEING ORDINARY HUMAN BEINGS, HAD BEEN NEITHER ALTOGETHER GOOD NOR INEXTRICABLY BAD. THEIR JUDGEMENT, THEREFORE, WAS HELD IN ABEYANCE UNTIL SUNDOWN ON THE DAY OF ATONEMENT

••

THEIR REJECTION OF PAST WICKEDNESS, THEIR RESOLUTION TOWARD FUTURE GOODNESS, & THE CALIBER OF THEIR WORSHIP DURING THIS PERIOD OF PENITENCE | CONSTITUTED THE THIN LINE OF DECISION BEFORE THE BOOK OF JUDGMENT WAS SEALED FOR ANOTHER YEAR.

-SMALL WONDER, THEN, THAT JEWS, UP TO A GENERATION OR TWO AGO, LITERALLY TREMBLED AS THEY STOOD IN THEIR SYNAGOGUES THIS NIGHT TO HEAR KOL NIDRE. ^{& YK SCARVE} THIS PERIOD OF 24 HOURS WAS FOR THEM SO FILLED WITH AWE AND DREAD, THEY WERE ALMOST AFRAID TO BREATHE.

MANY OF US STILL FEEL POIGNANCY 1/2

II - FOR US TODAY, OBVIOUSLY, THE SIGNIFICANCE OF YOM KIPPUR HAS CHANGED CONSIDERABLY.

-FEW OF US - ESPECIALLY IN A CONGREGATION AS LITERATE & SOPHISTICATED AS ~~HERE~~ THIS - THINK ANY LONGER OF A PHYSICAL GOD WHO AT THIS MOMENT IS PREPARING TO SEAL OUR DESTINY FOR THE YEAR WHICH HAS JUST BEGUN.

HOWEVER, WE CONCEIVE OF GOD, ~~IF WE DO - OR AT ANY RATE WE MOST CERTAINLY SHOULD -~~ STILL LOOK UPON THIS AS PREEMINENTLY A DAY OF JUDGMENT.

-EACH OF US SHOULD CONSIDER HIMSELF BEING JUDGED AT THIS VERY MOMENT, ~~NOT BY A REMOTE GOD RESIDENT IN HEAVEN, BUT BY THE GOD OF CONSCIENCE AND ETHICAL INTROBSECTION WITHIN HIMSELF.~~ (AND TURN TO)

-IN SHORT, I PROPOSE THAT THE MOST APPROPRIATE WAY - NO, THE ONLY APPROPRIATE WAY FOR US TO OBSERVE THIS DAY OF ATONEMENT IS HERE AND NOW TO EVALUATE OUR OWN LIVES AS PENETRATINGLY AS WE POSSIBLY CAN--

TO BRING INTO CLEARER FOCUS THAN WE EVER HAVE BEFORE /THE OVERALL GOALS OF HUMAN EXISTENCE/ AND THEN TO MEASURE OUR PROGRESS DURING THE PAST 12 MONTHS IN ACHIEVING THOSE GOALS.

III - TO ACCOMPLISH THIS, I INTEND TONIGHT (TODAY) TO ASK THREE QUESTIONS - PROBABLY THE MOST DISTURBING CERTAINLY THE MOST IMPUDENT QUESTIONS ANY ONE HAS ASKED YOU IN A LONG TIME

-MY EXCUSE FOR DOING SO, ASIDE FROM THE ESSENTIAL NATURE OF THIS NIGHT (DAY) IN JEWISH LIFE, IS THAT, IN THE FIRST PLACE, I DON'T EXPECT A PUBLIC ANSWER FROM ANY OF ANY OF YOU: AND SECONDLY, I PROPOSE TO ASK MYSELF EXACTLY THE SAME QUESTIONS OF ETHICAL INVENTORY

-MOREOVER, I SHALL PROBABLY BE JUST ABOUT AS UNCOMFORTABLE AS YOU IF I FACE THESE QUESTIONS HONESTLY:

BUT IT HAS NEVER BEEN THE PURPOSE OF KOL NIDRE NIGHT TO MAKE JEWS COMFORTABLE.

SO, WITH ~~NO~~ NO FURTHER INTRODUCTION OR EXPLANATION, WHAT ARE MY THREE IMPUDENT QUESTIONS FOR THE YOMIM NORAIM?

FIRST, IF YOU DIED TOMORROW, WHO WOULD REALLY MISS YOU?

FORGIVE ME, DEAR FRIENDS, IF THIS SOUNDS A BIT ON THE MORBID SIDE: A REASONABLE MEASURE OF MORBIDITY IS SOMETIMES GOOD FOR THE SOUL.

*FORGIVE ME ALSO IE EVEN BEFORE YOU COMMENCE YOUR ANSWER, TO DISQUALIFY FROM CONSIDERATION YOUR IMMEDIATE, CLOSEST FAMILY. OF COURSE THEY WOULD MISS YOU. BUT THAT CAN BE MORE A MATTER OF BIOLOGY THAN OF CHARACTER OR ACHIEVEMENT. ANY MAN WHO ISN'T A SADISTIC SCOUNDREL WILL BE MISSED BY HIS OWN WIFE & CHIDDREN.

2--THE REAL TEST IS: BY WHOM ELSE WILL EACH OF US BE MISSED?

DR. LOUIS GINZBERG, MY PROFESSOR OF TALMUD, AT THE SEMINARY, DIED MORE THAN SIX YEARS AGO. NOT LESS THAN A DOZEN TIMES IN THE LAST YEAR, HOWEVER, SOME PERSON OR OTHER HAS TOLD ME WITH DEEP FEELING HOW GREATLY HIS LIFE IS INFLUENCED TO THIS ~~DAY~~ VERY DAY BY RABBI ~~KEYXX~~ GINZBERG.

Solomon Schechter
WHEN ~~WILTON STEINBERG~~ DIED, THE MEASURE OF HIS GREATNESS WAS NOT THAT HIS CLOSEST FAMILY AND FRIENDS MOURNED, BUT THAT A WHOLE CITY AND INDEED SIGNIFICANT PARTS OF THE ENTIRE NATION FELT A DEEP AND DEVASTATING SENSE OF PERSONAL LOSS. PEOPLE WHO NEVER SAW HIM...WHO PROBABLY DID NOT KNOW WHAT HE LOOKED LIKE...FELT AS IF SOMETHING PRICELESS AND PRECIOUS HAD BEEN TAKEN OUT OF THEIR LIVES. ~~WHENXSTEPHENXWISEXDIEDXTHEXTESTX~~
~~QXHXISXSTATEXWASXITX~~

-WHEN STEPHEN WISE DIED, THE TEST OF HIS STATURE ~~WASX~~ WAS NOT THAT HIS OWN SON AND DAUGHTER WEPT AT THIS GRAVESIDE, BUT THAT THE REDCAPS AT PENN. STATION IN NEW YORK MISSED HIM ENOUGH TO SEND A TELEGRAM OF CONDOLENCE.

-WHAT I AM ASKING HERE, IS: WHO OUTSIDE YOUR OWN

BIOLOGICAL DEPENDENTS WOULD REALLY MISS YOU? /
IN WHOSE LIFE HAVE YOU PLAYED SO GREAT A ROLE, TO
WHO'S HAPPINESS AND GROWTH HAVE YOU CONTRIBUTED SO
VITALLY, INTO WHOSE HEART HAVE YOU BROUGHT SO MUCH
WARMTH & STRENGTH & LOVE THAT IF YOU DIED TOMORROW
THERE WOULD BE A DEEP & PAINFUL VOID FOR THEM?

—THERE IS ANOTHER WAY OF ASKING PRETTY MUCH THE
SAME QUESTION?

IF YOUR LIFE ENDED TOMORROW, WOULD THE WORLD &
HUMANITY BE ANY BETTER FOR THE TIME YOU LIVED
ON EARTH ?

EACH OF US HAS A CERTAIN ~~AMOUNT~~ NUMBER OF YEARS
TO SPEND ON THIS PLANET. FOR SOME IT'S ONLY A FEW: FO
OTHERS IT IS A SOMEWHAT LONGER TIME: FOR NONE OF
US IS IT EVER REALLY ENOUGH.

WHAT ARE YOU DOING WITH THE YEARS - FEW OR MANY -
THAT ARE BEING GIVEN TO YOU? HOW ARE YOU USING THEM?
WILL YOU LEAVE THE WORLD JUST A TINY BIT BETTER -
BECAUSE YOU PASSED THRU IT, OR DO YOU LIVE SO THAT
FROM THE LONGER, LARGER POINT OF VIEW IT WONT REALLY
MAKE MUCH DIFFERENCE?

THAT'S SOMETHING WORTH THINKING ABOUT ON KOL NIDRE
NIGHT (YK DAY), ISNT IT? IF YOU DIED TOMORROW,
WHO WOULD MISS YOU?

A FRIEND?

~~I HAVE ~~XXXXXXXXXX~~ WHO DOESN'T HAVE TO FEAR THAT
QUESTION A BIT. HE'S A MAN - NOT IN THIS COMMUNITY
OR STATE - WHO CAME TO THIS COUNTRY FROM EASTERN
EUROPE AS AN IMMIGRANT AROUND THE FIRST WORLD WAR.
BECAUSE HE COULDN'T ENTER THE SERVICE HIMSELF
DURING WORLD WAR II, HE LOOKED FOR WAYS TO MAKE
HIMSELF USEFUL. SO FAR, THAT ISNT AN UNUSUAL STORY
AT ALL: IT COULD EASILY REPRESENT DOZENS OF MEN
AND WOMEN~~

I HAVE A FRIEND WHO DESN'T HAVE TO HEAR THAT QUESTION A BIT. HE'S A MAN - NOT IN THIS COMMUNITY OR STATE- WHO SERVED IN WORLD WAR I AND HAD TWO SONS IN THE ARMED FORCES DURING WORLD WAR II. BECHUSE HE COULD NOT ENTER THE SERVICE HIMSELF A SECOND TIME, HE LOOKED FOR WAYS TO HELP MAKE HIMSELF USEFUL.

SO FAR, THAT ISN'T AN UNUSUAL STORY AT ALL: IT COULD EASILY REPRESENT DOZENS OF MEN AND WOMEN HERE & EVERYWHERE. WHAT GIVES THIS MAN A PLACE IN TONIGHT'S (TODAY(S) SERMON IS THAT FOR HIM THE SECOND WORLD WAR HAD NOT ENDED IN 1953 AND SO FAR AS I KNOW, HASN'T EVEN ENDED YET. AT LEAST UP TO SEVERAL MONTHS AGO, HE WAS STILL VISITING THE VETERANS HOSPITAL IN HIS COMMUNITY RELIGIOUSLY EACH WEEK. OUTSIDE OF HIS FAMILY AND MYSELF I DONT THINK THERE WERE TEN PEOPLE WHO KNEW WHAT HE WAS DOING: HE WAS NOT INTERESTED IN SELF-AGGRANDIZEMENT OR PUBLICITY.

WHETHER

BUT RAIN OR SHINE, WHETHER HE FELT WELL OR NOT, HE SPENT TWO EVENINGS A WEEK AT THE VETERANS HOSPITAL BRINGING COMPANIONSHIP TO MEN WHO COULDN'T LEAVE THEIR BEDS, HOLDING A DRINKING STRAW AT THE MOUTH OF ONE WHO WASN'T ABLE EVEN TO MOVE HIS OWN LIPS, TALKING TO HALF-BROKEN HUMAN SOULS IN THE PSYCHIATRIC WARDS, WILLINGLY EXPOSING HIMSELF TO THE MOST MISERABLE KINDS OF EXPERIENCE FOR A SENSITIVE PERSON

AND THEN ASKING FOR MORE! SOMETIMES HE RETURNED ~~HOME AT MIDNIGHT~~ TO HIS HOME AFTER MIDNIGHT, SICK TO THE PIT OF HIS STOMACH, BUT HE CONTINUED TO GO.

HE COULD HAVE MADE A LOT OF MONEY IN THE TIME HE DEVOTED TO THE BOYS AT THE VETERANS HOSPITAL. OF THAT I'M SURE. HE COULD HAVE HAD AN ENORMOUS AMOUNT OF FUN FOR HIMSELF. HE COULD HAVE RESTED & RELAXED & ENJOYED HIS FAMILY. BUT WHEN HE DIES AN TREMENDOUS NUMBER OF HUMAN BEINGS ARE GOING TO MISS HIM. AND BELIEVE ME, THIS WORLD IS ALREADY A BETTER & MORE DECENT PLACE IN WHICH TO LIVE BECAUSE HE HAS SPENT SOME YEARS HERE.

SOLOMON
15 SHECHTER

HE ISN'T A LOUIS GINZBERG OR A MILTON STEINBERG
OR A STEPHEN WISE; HIS NAME WILL NEVER APPEAR
IN ANY HISTORY OF OUR TIME. BUT THERE ISN'T ANY
DOUBT ABOUT THE ANSWER HE COULD GIVE TO THE
QUESTION: WHEN YOU DIE, WHO WILL MISS YOU?

WHAT WOULD YOUR ANSWER BE?

MY SECOND SIMPLE QUESTION FOR THIS KOL NIDRE NIGHT
(Y.K. DAY) IS:

WHAT DID YOU EARN LAST YEAR?

PLEASE DON'T NOW BEFORE YOU JUMP TO THE CONCLUSION THAT THIS
IS A RATHER NOSEY QUESTION TO ASK, I HASTEN TO
ASSURE YOU THAT I AM NOT EVEN REMOTELY INTERESTED
EITHER IN YOUR INCOME OR YOUR BANK BOOK.

THE TROUBLE WITH MOST OF US IS THAT WE EITHER
ASK THE WRONG QUESTION ALTOGETHER, OR IF PERCHANCE
WE HAPPEN TO HIT ON THE RIGHT QUESTION, WE GIVE
IT THE WRONG EMPHASIS. WE ASK: AM I MAKING A GOOD
LIVING? - INSTEAD OF THE INFINITELY MORE IMPORTANT
QUESTION: AM I MAKING A GOOD LIFE?
WE WANT TO KNOW OF OUR NEIGHBOR: HOW MUCH IS HE
WORTH, NOT OF HOW MUCH WORTH IS HE?

OUR FATHERS - REMOTE IF NOT IMMEDIATE - WERE WISER.
TO BE SURE, ^{WE} THEY JUST AS MUCH CONCERNED AS WE ARE
WITH LEAVING ESTATES FOR THEIR CHILDREN.
BUT DO YOU KNOW WHAT KIND OF ESTATE?
ONE OF THE MOST DISTINCTIVE TYPES OF JEWISH LITER-
ATURE IS THE SO CALLED ETHICAL WILLS WRITTEN THRU
THE CENTURIES BY JEWISH FATHERS FOR THEIR SONS &
DAUGHTERS. HUNDREDS OF THESE WILLS ARE PRESERVED
TO THIS DAY. TWO VOLUMES OF THEM HAVE BEEN
PUBLISHED IN ENGLISH TRANSLATION. THEY SHOW WHAT
GENERATIONS OF JEWS THOUGHT IMPORTANT ENUF TO BE
WRITTEN DOWN AS A HERITAGE FOR THEIR DESCENDANTS.
JEWELS? THEY ARE NEVER EVEN MENTIONED!
STOCKS, AND MORTGAGES AND BONDS? IF THEY HAD ANY

OR THEIR MEDIEVAL EQUIVALENT, THEY RECOGNIZED THEM TO BE ONLY MEANS TO MORE IMPORTANT ENDS OF LIFE. IT WAS CHARACTER THESE ANCESTORS OF OURS HOPED TO LEAVE THEIR CHILDREN. IT WAS STUDY AND UNDERSTANDING AND KNOWLEDGE. IT WAS ETHICAL GOALS AND IDEALS, MORAL PRINCIPLES AND PRECEPTS, RELIGIOUS VALUES, AND FAITH. AND IT IS PRECISELY THESE THINGS THAT I AM TALKING ABOUT WHEN I ASK: WHAT DID YOU EARN THIS PAST YEAR?

-HAVE YOU GROWN SINCE LAST YEAR'S HOLY DAYS?

-HAVE YOU LEARNED ANYTHING OF ABIDING ETHICAL OR SPIRITUAL IMPORTANCE?

-ARE YOU EXACTLY THE SAME PERSON YOU WERE 12 JEWISH MONTHS AGO WHEN YOU STOOD HERE LISTENING HERE TO KOL NIDRE?

= OR HAVE YOU EARNED SOMETHING PERMANENTLY WORTHWHILE THAT NO RECESSION OR BUSINESS FAILURE CAN EVER TAKE BACK FROM YOU AND FOR WHICH YOUR CHILDREN & GRANDCHILDREN UNTO THE THIRD & FOURTH GENERATION WILL REVERE & BLESS YOU?

-OR COULD YOUR CHILD ~~ONE~~ SAY ONE DAY OF YOU WHAT AN ADOLESCENT BOY ONCE SAID TO ME:

"HOW CAN I HAVE ANY REAL RESPECT FOR MY FATHER WHEN HE'S JUST A MACHINE FOR MAKING MONEY? ALL DAY HE SPENDS AT BUSINESS, NOT EVEN TAKING FULL TIME FOR LUNCH. THEN HE COMES HOME IN THE EVENING TO POUR INTO HIMSELF ENUF FUEL & FOOD & REST SO THAT EARLY THE NEXT MORNING HE CAN RUSH TO RESUME THE CHASE."

THAT IS A PRETTY DAMAGING APPRAISAL FOR A CHILD TO MAKE OF HIS OWN PARENT, ISN'T IT?

WILL YOU EVER HAVE TO FEAR SUCH WORDS FROM YOU R CHILD?

WHAT DID YOU EARN THIS YEAR?

AND NOW FINALLY, QUESTION NUMBER THREE:

QUESTION NUMBER THREE:

"WHAT HAVE YOU DONE THIS PAST YEAR TO JUSTIFY THE ENORMOUS INVESTMENT THAT WENT INTO THE MAKING OF YOU?"

YOU WILL NOTICE THAT IN ASKING THIS FINAL QUESTION I HAVE INTENTIONALLY USED THE LANGUAGE OF THE BUSINESS WORLD RATHER THAN OF THEOLOGY. MANY OF YOU ARE ACCUSTOMED TO RECKONING THE RETURN ON INVESTMENTS. WHEN YOU PUT A GIVEN SUM INTO A BUSINESS, YOU EXPECT A CERTAIN ANNUAL PERCENTAGE IN RETURN.

WELL, I AM TALKING ABOUT A DIFFERENT KIND OF ~~IN~~ INVESTMENT TONIGHT (TODAY). I AM REFERRING TO ALL THE LONG CENTURIES OF SLOW, ANXIOUS, PLODDING, PAINFUL EVOLUTION THAT HAD TO BE EXPERIENCED BEFORE YOU AND I COULD BE BORN AS HUMAN BEINGS. I AM THINKING OF THE FOUR OR FIVE BILLION YEARS SINCE THIS PLANET WAS FIRST FORMED.

I AM THINKING OF EVERYTHING THAT HAD TO HAPPEN BEFORE LIFE COULD APPEAR: OF THE FIRST PRE-PRIMITIVE PROTOZOAN: OF LIFE'S STRUGGLE ONWARD AND UPWARD, DEVELOPING THRU FISH AND REPTILES & MAMMALS & APES UNTIL FINALLY ABOUT A MILLION YEARS AGO THE FIRST MAN WAS BORN. *you*

I AM THINKING OF HOW AND I DIFFER FROM THAT FIRST MAN A MILLION YEARS AGO. I

I AM THINKING OF SO MANY RESPECTS IN WHICH WE TOO ARE ANIMALS AND EVEN MORE SIGNIFICANTLY OF THE WAYS IN WHICH WE ARE ALTOGETHER DIFFERENT FROM AND ABOVE THE ANIMALS.

I AM THINKING OF THE ANCIENT POET'S QUESTION:

WHAT IS MAN, O LORD, THAT THOU ART MINDFUL OF HIM
AND THE SON OF MAN THAT THOU THINKEST OF HIM?

YET THOU HAST MADE HIM BUT LITTLE LOWER

THAN THE ANGELES,

AND THOU HAST CROWNED HIM WITH GLORY & HONOR

MILLENNIA OF EXPERIMENTATION WENT INTO THE MAKING OF YOU, DEAR FRIEND.

MILLIONS OF ADJUSTMENTS & ADAPTATIONS WERE NECESSARY TO PRODUCE YOU. SOMETIMES IT SEEMS AS IF EVERYTHING THAT HAPPEND OVER THE LONG COURSE OF FOUR BILLION YEARS WAS SPECKALLY DESIGNED JUST SO THAT YOU COULD DEVELOP?

THUS FAR, ~~IF~~ ANY RATE, YOU ARE THE END RESULT ^{OF} ALL EVOLUTION, THE MOST NEARLY PERFECT CREATURE THAT TIME OR LIFE OR GOD HAS BEEN ABLE TO PRODUCE.

YOU ARE THE REASON, THE PURPOSE, THE GOAL OF EVERYTHING THAT HAS HAPPENED IN FOUR BILLION YEARS.

BUT NOTICE, IF YOU WILL, OF WHAT YOUR VAUNTED SUPERIORITY CONSISTS AMONG THE VARIOUS CREATURES OF EARTH. YOU ARE NEIHER THE BIGGEST NOR THE FASTEST, NOR THE STRONGEST FORM OF LIFE. A PRE*HUMAN DINOSAUR DWARFS YOU: A RACE*HORSE OR DEER CAN RUN RINGS AROUND YOU: A A LION CAN TEAR ~~LIMB~~ YOU LIMB FROM LIMB WITH UTMOST EASE. AS A MATTER OF FACT, YOU ARE NOT SUPERIOR IN ANY PHYSICAL SENSE.

IF THE PURPOSE OF EVOLUTION WERE ONLY PHYSICAL, IF THE DIRECTION OF GOD'S PLAN FOR LIFE WERE PRIMARILY STRENGTH AND SIZE AND SPEED, THEN THEN DEVELOPMENT OF NEW LIFE FORMS WOULD HAVE REACHED ITS PEAK HUNDREDS OF CENTURIES AGO AND COULD HAVE STOPPED THEN.

BUT THE COURSE OF EVOLUTION ~~WAS~~ WAS NOT FINISHED CENTURIES AGO. TO THE CONTRARY, ALL THE PHYSICAL BIOLOGICAL CHANGES WHICH HAD OCCURRED UP TO THAT TIME WERE MERELY A PREFACE, SO TO SPEAK, TO THE APPEARANCE OF A UNIQUE KIND OF CREATURE ON THIS EARTH, NAMELY, MAN. ALL TOGETHER, THESE CHANGES & DEVELOPMENTS WERE THE INVESTMENT WHICH WAS NECESSARY TO PRODUCE YOU.

OF WHAT THEN DOES YOUR SUPERIORITY OVER THE ANIMALS
CONSIST?

WHAT MAKES YOU "LITTLE LOWER THAN THE ANGELS?"

WELL, FOR ONE ~~ONE~~ THING, YOU ARE THE ONLY FORM OF LIFE THAT HAS A CONSCIENCE, THAT KNOWS THE DIFFERENCE BETWEEN RIGHT AND WRONG.

WHAT ARE YOU DOING WITH THAT DISSTINCTION?

YOU ARE THE ONLY KIND OF CREATURE ON THIS EARTH* OR FOR THAT MATTER, AS FAR AS WE KNOW, IN THE ENTIRE UNIVERSE * THAT CAN CONSCIOUSLY CREATE AND APPRECIATE BEAUTY. ~~WHATXXEX~~

WHAT USE ARE YOU MAKING OF THAT ABILITY?

YOU ARE THE ONLY PRODUCT OF EVOLUTION THAT CAN LIVE NOT JUST ON THE PURELY PHYSICAL LEVEL OF MATERIAL COMFORTS AND SATISFACTIONS BUT CAN LIFT ITSELF UP TO THE LEVEL OF MIND AND SPIRIT AND CONSECRATED SELF* SACRIFICE.

HOW FAR ~~ARE~~ HAVE YOU LIFTED YOURSELF? HAVE YOU JUSTIFIED YOUR DISTINCTION AS A HUMAN BEING? OR DO YOU LIVE ONLY AS A MORE COMPLICATED, MORE INTRICATE, MORE INGENIOUS KIND OF ANIMAL BUT AN ANIMAL NONETHELESS: EATING, SLEEPING, ~~PROCREATING~~ *Drinking* SATISFYING ONLY YOUR INSTINCTIVE NEEDS. PERIOD.

ARE YOU WORTH WHAT IT TOOK TO PRODUCE YOU? WHAT HAVE YOU DONE THIS YEAR TO JUSTIFY THE INVEST* MENT THAT HISTORY AND EVOLUTION AND GOD HAVE MADE IN YOU?

WELL, THERE YOU ARE. THREE SIMPLE QUESTIONS FOR YOUR INTROSPECTION THIS SACRED NIGHT (DAY).

IF YOU DIED TOMORROW, WHO WOULD MISS YOU?
 WHAT DID YOU EARN IN THE LAST YEAR?
 WHAT HAVE YOU DONE TO JUSTIFY THE INVESTMENT THAT WENT INTO THE MAKING OF YOU?

DO THESE QUESTIONS MAKE YOU FEEL ALMOST UNBEARABLY DISTRESSED? IF SO, I HAVE TWO BRIEF WORDS OF REASSURANCE FOR YOU.

ONE: THE VERY FACT THAT I HAVE MADE YOU FEEL UNCOMFORTABLE THIS HALF HOUR IS EVIDENCE THAT YOU HAVE HERE AND NOW ACTUALLY BEGUN THE PROCESS OF SELF-EVALUATION ~~THAT~~ I HAVE BEEN URGING UPON YOU

AND TWO: YOU HAVE IT WITHIN YOUR POWER SO TO LIVE IN THE COMING YEAR THAT IF I WERE TO ASK THE ~~THE~~ SAME QUESTIONS A YEAR FROM TONIGHT, YOU WOULD NOT HAVE TO FEEL QUITE SO DISTURBED AS I CAN BE SURE SOME OF YOU DO NOW.

THE IMPERFECT PAST NEED PAIN US ONLY IF WE FAIL TO BUILD ON IT TOWARD AN IMPROVED FUTURE. WE HAVE IT WITHIN OUR POWER SO TO LIVE THAT NEXT YEAR WE CAN FACE WITH CONFIDENT ASSURANCES THIS SERIES OF CHALLENGES PROPOUNDED BY ONE OF OUR OWN CONTEMPORARIES:

"BEYOND THE OBVIOUS QUESTIONS WHICH CAN BE ASKED OF YOU AND ME ~~HERE~~ THERE ARE MORE SEARCHING QUESTIONS:

NOT "HOW MUCH DO YOU KNOW?"
BUT "WHAT ARE YOU ~~HERE~~ DOING WITH WHAT YOU KNOW?"

NOT "HOW STRONG ARE YOU?"
BUT "HOW ARE YOU USING YOUR STRENGTH?"

NOT HOW MUCH DO YOU OWN?
BUT "WHAT ARE YOU DOING WITH WHAT YOU OWN?"

NOT "HOW FREE ARE YOU?"
BUT "HOW ARE YOU USING YOUR FREEDOM?"

NOT "HOW MUCH CAN YOU MAKE OTHER PEOPLE DO FOR YOU?"
BUT "HOW MUCH ARE YOU ABLE TO DO FOR OTHERS?"

NOT "DO YOU BELIEVE IN GOD?" ~~TO YOU~~
BUT "DO YOU HONOR ~~HIM~~ AS GOD?" ~~HIM~~ AS GOD? ^{THROW YOUR WAY OF LIFE?}

DEAR FRIENDS,

IF EACH OF US * IN THIS SECRET, SACRED RECESSES
OF HIS OWN SOUL * WILL EARNESTLY, HONESTLY
ASK HIMSELF THESE QUESTIONS, THIS CAN BE THE MOST
IMPORTANT, MOST DECISIVE MOMENT OF OUR LIVES.

MY DEEPEST PRAYER FOR EVERY PERSON HERE IS THAT HE
MAY ASK, AND THAT IN THE YEAR NOW JUST BEGUN,
HIS OWN CHARACTER AND CONDUCT MAY PROVIDE
THE ANSWER.



BETH EL, BROTO
SEPT '55
18

ALEX ROBE: "I know then thyself, presume not God to scan,
The proper study of mankind is man"

Park Ave.
Sept. 58

- 1) Timely to scan God - a) נִיבְרָהּ, b) אֱלֹהֵי-יִצְחָק - use God loosely
- 2) Also important, because "we are what we believe" (Cassirer)
- 3) Disabuse you of any revelations - in ~~brief~~ ^{briefest time} no ~~any~~ ^{final} answers to century old questions - but perhaps a few insights.

I - WHAT DO YOU BELIEVE WHEN YOU BELIEVE IN GOD?

1) Traditional (Anthropomorphic - Magnified man -
Theophanies - visible manifestations of God $\pi\iota\sigma\ \delta\epsilon\ \pi\iota\sigma, \pi\iota\sigma\ \delta\epsilon\ \nu\sigma\tau\iota\epsilon$)

- if this conception, we are all atheists - reject magic, miracle

- justify psch's ~~reject~~ ^{God is} father-image (hate father, reject God)

2) This view not removed from NEGRO - PLANTATION BOSS

3) permits Suffragette: Pray to God my dear, STATE will help you.

4) go even further: teacher quizzing classroom: Who gave us SCHOOLHOUSE

PRES. EISENHOWER? / BEAUTIFUL PARIS? / IKE / WHO GAVE BIRDS & BEES

1) BIBLE

2) RABBIS - $\nu\sigma\ \delta\epsilon\ \nu\sigma\tau\iota\epsilon$ FLOWERS & TREES / GOD RID. Teacher / VOICE IN BACIL: Throw that DEM OUT.

3) $\nu\sigma\ \delta\epsilon\ \nu\sigma\tau\iota\epsilon$ - Ein Sof. ^{infinite} (SCIENCE, ALCHEMY)

VARIOUS CONCEPTIONS - BUT GENUINE NEEDS

II - GOD IS NOT THESE - ACC. TO BEST JEWISH TRADITION

Compare with other literatures - finding away from myth & Anthropom.

1) not magnified - MAN - $\nu\theta\lambda\ \nu\sigma\ \nu\theta\lambda\ \nu\sigma\ \nu\theta\lambda\ \nu\sigma$

2) not corporeal - $\nu\theta\lambda\ \nu\sigma$; does not think, feel, will like man
SINAI: "The Lord spoke to you out of the fire. You heard the sound of words, but ~~did not see~~ ^{only a voice} ~~any image~~"

NO THEOGONY - ^{birth of God}

POST BIBL TRADITION: HANDS = HIS MIGHT / EYES = $\nu\theta\lambda\ \nu\sigma$ WITNESS / VOICE = $\nu\theta\lambda\ \nu\sigma$ LIGHT / RATIONAL / SPIRITUAL / ABSTRACT TRIUMPH

no metaph. - no self ascription

PPH & Med. theologians called these ideas idolatrous - IN ASCENT

proph. $\nu\theta\lambda\ \nu\sigma$: "If the heathen of the old story who wished to learn the whole of the ~~spirituality~~ ^{spirituality} ~~while he stood on one foot~~ ^{while he stood on one foot} had come to me, my reply would have been, ~~That is the whole~~ ^{That is the whole} ~~of the~~ ^{of the} ~~truth~~ ^{truth} ~~and the~~ ^{and the} ~~rest~~ ^{rest} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} ~~is~~ ^{is} ~~concerned~~ ^{concerned} ~~with~~ ^{with} ~~the~~ ^{the} ~~image~~ ^{image} ~~of~~ ^{of} ~~any~~ ^{any} ~~creature~~ ^{creature} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe}

III

2) Moses, foremost among the prophets, when seeking to discover the nature of God, was told that the face of God was forever hidden from mortal men, but that he might learn much about "all the goodness of God" -

LET ME SEE, I BESEECH THY GLORY, / HE SAID I WILL LET ALL MY GOODNESS PASS BEFORE THY FACE, & I WILL PROCLAIM BY NAME THE LORD BEFORE THEE

Moses (in Exodus)

וְיִסְרָאֵל יָאמַר אֲנִי אֶרְאֶה אֶת־פְּנֵי אֱלֹהִים וְאֵינִי מָוֶת׃ וְיִסְרָאֵל יֵאמֶר אֲנִי אֶרְאֶה אֶת־פְּנֵי אֱלֹהִים וְאֵינִי מָוֶת׃ וְיִסְרָאֵל יֵאמֶר אֲנִי אֶרְאֶה אֶת־פְּנֵי אֱלֹהִים וְאֵינִי מָוֶת׃

- This was then revealed in the 13 divine attributes

These attributes were ascribed to Divinity only because of necessity, so as not to leave God altogether Expressionless in human terms.

① WORDS, THOUGHTS WITH OUT - REFINED WORDS VS SA W.O. VALUE
 ② DANGEROUS W. BELIEFS - WE ARE WHAT WE BELIEVE (Cassidy) - GOD MOST FUNDAMENTAL
 ③ WHAT DO YOU BELIEVE? ① Negro - Green Pastures - Plantation Boss
 ② Suffragette - Pray to God, my dear, she will help
~~GOD NOT THESE CORPORAL~~
 ③ Traditional (Anthropomorphic: Magnified Man made in God's image, corporeal)
 Anthropomorph (sees, thinks, feels)
 MAINSTREAM (11 35-11-04) - controversy - rabbis opposed with great force
 ④ Psych: Father-image, source of authority (hate-father, reject God)
 ⑤ Atheists: reject traditional God (magic, miracle) make light of God - through school's
 that made it too
 Dem. the glory
 of the
 God's
 will
 INTELLIGENT, ACCEPTABLE JEWISH, & PERSONAL GOD
 ① NOT MAGNIFIED MAN, NO MATTER HOW SUBTLE HIS SUBSTANCE
 ② NO CORPORAL ATTRIBUTES: does not think, feel, will in any way comparable to man's
 [Post-Biblical - HANDELSHTIS might; eye = knowledge; voice = might] to man's
 ③ These corporeal ideas are idolatrous (acc. to PPT & Jew. theologian of M. Ages)
 WHAT IS GOD CONCEPT [NOT PROVABLE IN SENSE OF SCIENCE - PROXIMATE KNOWLEDGE
 DIRECTION]
GOD, PERSONAL, RELATED TO PERSONALITY
PERSONALITY - shifting attitudes, moods, emotions
 (I DON'T KNOW MY OWN MIND)
 - evasive, elusive - not describable - get there
 - POWER OF PERSONALITY IN PRESENCE OF GREAT
 Roosevelt, Ghandi, ^{Levin} Schweitzer, ^{Wash.} Baal-Shem Tov, ^{Moss} Ben-Gurion
 "magnetic" - "overwhelming"
 * great virtues
 - GOD, PERSONAL, IS IN THIS REALM OF REALITY
 GREAT INTELLIGENCE, magnetic force
 - MORE IMPORTANT THAN BEING AWARE OF HIS EXISTENCE
 IS EFFECT ON OUR EXISTENCE [Roosevelt important for New Deal]
 - GOD BECOMES PERSONAL IN OUR LIVES IF HE INFLUENCES
 OUR LIVES
 - SUPREME PERSONALITY (TOTAL INFLUENCES IN UNIVERSE)
 WHICH MAKE FOR OUR BECOMING - FULLY HUMAN
 - FULLY INTEGRATED
 - IMITATIO DEI [Micah]:
 פְּנֵי לַיהוָה יִשְׁׁבְּרוּ
 שִׁבְרֵי לֵב וְיִשְׁׁבְּרוּ
 שִׁבְרֵי לֵב וְיִשְׁׁבְּרוּ
 - TO DO JUSTICE, LOVE
 MERCY, & WALK HUMBLY
 - MIGUEL DE UNAMUNO - To believe in God is to deny His existence
 and what is worse to act AS THOUGH HE EXISTED



The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun
Milwaukee 11, Wisconsin

Vol. 25, No. 5

November 20, 1957

26 Heshvan, 5718

Sabbath Services

FRIDAY EVENING, NOVEMBER 22, AT 8 O'CLOCK

RABBI DUDLEY WEINBERG

will preach on:

"FROM THE PEOPLE TO THE PRESIDENT"

What ought the religious American citizen say to President Eisenhower
in the present crisis.

Sisterhood Reception following services.

SATURDAY MORNING, NOVEMBER 23, AT 10:45 O'CLOCK

RABBI WEINBERG WILL PREACH

FRIDAY EVENING, NOVEMBER 29, AT 8 O'CLOCK

RABBI MURRAY SALTZMAN

will preach on:

"IS IT TRUE: ARE JEWS CEASING TO BE JEWS?"

Historian Arnold Toynbee recently stated that the Modern Jew is giving up being
a Jew and is turning himself into a Gentile. Are the premises of this argument
valid? Can we negate Mr. Toynbee's conclusion?

SATURDAY MORNING, NOVEMBER 30, AT 10:45 O'CLOCK

RABBI SALTZMAN WILL PREACH

UNION THANKSGIVING SERVICE

Kenwood Methodist Church
2319 East Kenwood Boulevard

THURSDAY MORNING, NOVEMBER 28, AT 10:30 O'CLOCK

RABBI WEINBERG WILL PREACH

Pulpit Participants

The following members of our Congregation have assisted on the pulpit and have ushered during Sabbath services these past weeks:

TORAH BLESSINGS:

M. W. Kasch Dr. Morris Kretchmar
Jeffery Kasch Meyer Samberg

CANDLE BLESSINGS:

Mrs. M. W. Kasch
Mrs. Murray Saltzman

USHERS:

Aaron Levine Jack M. Segal
Richard Shon Nathan Wahlberg
Leps Wachter

Kaddish List

(Taken from Memorial Tablets)

November 22

Henrietta Ettenheim Morris Resnick
Ida Mandel Theresa Schwartz
Rosalia Steindler

November 29

Sam Friedman Rachel Kratzenstein
Sarah Friedman Isaak Nachman
Adelé Buxbaum Heller Rosa Schmidt
Marie Kohn David S. Schneider
Florence V. Zien

In Memoriam

PHILIP COHEN ESTHER FEENBERG
SAM LURIE ROSE SCHWARTZ

REFORM JEWISH PRACTICE

Questions are frequently asked by members of our Congregation and by others concerning the attitude of Reform Judaism toward the ritual of circumcision. The questions arise because the variety of personal opinions and practices which are current make it difficult for parents to know what is required. Thus, many of our people are erroneously led to believe that circumcision is merely a surgical procedure and that it requires no religious sanction.

As a sound guide to our people, the following is quoted from *Reform Jewish Practice* by Rabbi Solomon B. Freehof:

"CIRCUMCISION . . . *The ancient practice of circumcising a male child at the age of eight days, the first commandment given to Abraham our father (Genesis 17:11), is strictly observed.*

"Many parents have a mohel perform the operation although many have a surgeon perform it. Some will permit the surgeon to perform the operation even though he is not a Jew. The child is named in the ceremony accompanying the circumcision. See *Reform Rabbis Manual*, pages 8-10. If the operation is performed by a mohel, the mohel pronounces the blessing; if not, the father (or rabbi) pronounces the blessing and names the child.

"The circumciser need not necessarily be a mohel, a professional functionary. The commandment of circumcision is incumbent upon every man. Even women are permitted, under special circumstances to perform the operation. Originally it was not considered a professional task for which a fee was given, but a good deed (a mitzvah) incumbent upon every Israelite of good character who had the skill to perform the operation. Hence a Jewish physician may, of course, perform the circumcision.

"While the law is that it must be a Jew who performs the circumcision (b. Abodah Zarah 26a), nevertheless under special circumstances a non-Jew may perform it. The Talmud (b. Abodah Zarah 26b) records the opinion of R. Meir who says that in a city where there is no Jewish expert, even a pagan may perform it. (The discussion there concerns the choice between an idolater and a Samaritan; R. Meir preferring the idolater or pagan, others preferring the Samaritan.) Likewise, Moses Isserles (in the Sh.A. Yoreh Deah 264, 1) says that in time of danger a Gentile may circumcise.

"When in modern times a Gentile surgeon performs the operation, the father (or rabbi) should recite the blessings and name the child."

It is no transgression, the same is the companion of a destroyer

Mile-High View

By ROBERT S. GAMZEY



THE SPIRIT OF ESTES PARK—a quest for the better life and deeper knowledge of Judaism—spread thru-out Denver Jewry at Rosh Hashonah services.

The Hebrew Educational Alliance, thru Rabbi Manuel Laderman, announced its most ambitious adult educational program. With Ben Blumberg as chairman, HEA Men's club will enter the big-name lecture series business for the first time. Maurice Samuel will open the Alliance series Nov. 21 with a lecture on his latest book, "Certain People of the Book." Other headliners in the HEA series are Economist Otto Nathan Jan. 23, Yiddish Actor Herschel Bernardi Feb. 20, Anthropologist Simon D. Messing on "The Black Jews of Ethiopia," March 19, and Syd Skolsky in a "Musical Tour Thru Jewish Family Life" April 23.

★ ★ ★

RABBI LADERMAN also announced new adult education classes on Monday nights and Tuesday mornings, in addition to the established men's classes in Talmud, Rashi and Maimonides taught by A. B. Cohen and Abe Winograd.

In his Rosh Hashonah sermon, Rabbi Laderman declared, "The Joy of our Lord is your strength" as he urged his congregants that their daily living must be sanctified. He listed sources of strength as follows: a sense of security thru achievement, love of family, and best of all, a feeling of self-worth and self-respect. He suggested that people take advantage of the Sabbath to refresh their spirits, "bringing into our workaday world some reflection of that sublime-spirituality which the Shabbos exemplifies."

★ ★ ★

TEMPLE EMANUEL plans three institutes at Aspen Lodge in Estes Park on Oct. 21-23 for men's club members and wives and in November for the confirmation class, and in January for the William S. Friedman youth club. The Temple adult institute will begin its five weekly sessions November 2. A lecture series for Temple school teachers will be held monthly. Temple's Supper club will hold its opening meeting Oct. 2 with a symposium on "The Majority Question" with Dean Paul Roberts as moderator and featuring Bill Hosokawa and George Brown of the Denver Post, Mickey Freed and Bert Galagos. Temple religious school, with 700 pupils, opens Oct. 1-2. The annual consecration service for new pupils will be held Saturday morning Oct. 8. An evening Sukkos service will be held Friday night, Sept. 30.

★ ★ ★

RABBI JOEL ZION, in his Rosh Hashonah sermon, said "We say we live in an age of revival but actually we live in an age of fear. Rosh Hashonah reminds us again that the only true religious life is the continual quest for God. We may never see Him fully but we catch glimpses of Him. The only way to God is on the road of Judaism. In an age of speed, the road to Judaism is flooded. We are being infected by the DDT's of life—divorce, drink and trembling. These were rarely before experienced in Judaism. We never heard of them from our grandparents because they traveled more slowly with the prayer book in their hands. The American Jews have become the blank page between the Old and the New Testament. We

must revive our love of learning and reinvigorate our lives as Jews again."

★ ★ ★

RABBI RICHARD HIRSCH, in a sermon at Temple Emanuel, referred to his professor, Ellis Rivkin's, theme at the Estes Park BB Institute in which Jewish fate and faith are inter-related and also the doom of nations which mistreat Jews is sealed. Pointing out that Jewish ideals make the Jew especially aware of social justice, Rabbi Hirsch called this "a sixth sense, a sense of responsibility toward all men. Our fate is our faith. We are the products but we are the prod of mankind. We are the spurned, but we are the spurs of the world's conscience. Our function is clear—to declare to the world that every man is the symbol of God, which imposes upon every Jew the obligation of becoming a symbol of man at his best."

★ ★ ★

BETH JOSEPH plans a number of adult education classes in Bible, conversational and elementary Hebrew, customs, ceremonies and Jewish history, Educational Director M. H. Strassberg said.

Beth Joseph, building a new sanctuary, bulged with holiday overflow with 1200 at services and 500 youngsters at separate rites at Palmer school and 100 at youth service in the chapel.

Over 500 children are enrolled in the BJ school, 3 days a week. Montclair school will be used for overflow on Sundays.

★ ★ ★

BMH CONDUCTED a campaign among parents to enroll in weekly adult classes studying the same subjects as their children in a new family plan. Rabbi Winer and his staff expect to have classes in Pathways thru the Bible, modern and Israeli conversational Hebrew, chanting of Haftorahs, Yiddish and beginners Hebrew. Rabbi Winer also plans an informal discussion program in private homes.

★ ★ ★

B'NAI B'RITH, following up on its Estes Park Institute of Judaism, is organizing its third year of Bible study groups held at private homes under the tutelage of Chairman William Wolf, Morris Strassberg, Dr. Esther Frank, William Elefant and Jake Boutcher. Hadassah, Council of Jewish Women and Pioneer Women also plan an intensified program of study groups.

Notice to Publicists

The Jewish News is glad to help all organizations publicize their affairs and activities, but please cooperate with us by mailing your articles . . . NOT PHONING THEM . . .

Please have your articles typewritten, double spaced, in concise, simple newspaper style, to the point, with the 4 Ws—who, what, when, why—in the first paragraph. Our deadline is Tuesday. Consult with the editor about prolonged buildups or more than one week's publicity on any affair. Also about pictures.

The Jewish Center of the Mahopacs, Inc.

Invites You to Participate In the

High Holiday Services

Complimentary Seats to All

Rosh Hashanah —	Wed. Eve., Sept. 9th	7:00 P.M.
	Thurs. Morning, 10th	9:00 A.M.
	Thurs. Eve., 10th	7:30 P.M.
	Fri. Morning, 11th	9:00 A.M.
Friday Evening Services		7:30 P.M.
Saturday Morning Services Shabbat Shubah		9:00 A.M.
Yom Kippur—Kol Nidre—	Fri., Sept. 18th	6:30 P.M.
	Sat., Sept. 19th	8:00 A.M.
Yiskor Memorial Services		11:00 A.M.
“El Mole Rachamin”		11:15 A.M.
Shofar Blowing		6:30 P.M.

RABBI MARC H. TANENBAUM

Baldwin Place and Route 6-N

Lake Mahopac

Release Date September 8, 1955

ROSH HASHONO -- NEW YEAR
September 17, 1955

COMMISSION ON INFORMATION
ABOUT JUDAISM
OF
THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND
THE CENTRAL CONFERENCE OF AMERICAN RABBIS

Rosh Hashono, the Jewish New Year, will be observed in homes and synagogues throughout the world, beginning at sundown, Friday, September 16.

Keynote of the holiday, the beginning of a ten-day span known as the High Holydays, is the belief that human nature can be improved by the application of divine ideals to daily life. Religious services on the holiday stress the theme of the possibility of overcoming weaknesses and faults. This idea is embodied in prayers, preachment and liturgy.

Worship services on Rosh Hashono feature the sounding of the Shofar, or ram's horn, used as a bugle in times gone by. It summons the worshipper to do battle against his faults.

According to legend, this year's observance marks the beginning of the year 5716 since the creation of the world. Jews do not make use of the Hebrew calendar on which this reckoning is based except for the timing of holidays and religious milestones.

Climax of the High Holydays is Yom Kippur, the Day of Atonement, which falls this year on Monday, September 26. Synagogue observance of Rosh Hashono takes place Friday evening and Saturday morning in Reform temples; in Orthodox and Conservative synagogues, the New Year is celebrated for two days.

Please secure details concerning services in your city from local rabbis.

PLEASE GIVE CREDIT

Release date September 19, 1955

YOM KIPPUR -- THE DAY OF ATONEMENT
September 26, 1955

COMMISSION ON INFORMATION
ABOUT JUDAISM
OF
THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND
THE CENTRAL CONFERENCE OF AMERICAN RABBIS

Jewry's most solemn holyday, Yom Kippur or the Day of Atonement, will be marked in all parts of the world beginning at sunset, Sunday, September 25 and continuing throughout the following day.

According to the Bible, Yom Kippur is the time to seek divine pardon for one's sins and to grant pardon to those who have offended the worshipper. Expiation is sought for by prayer and through fasting.

Most notable feature of the Yom Kippur observance is the chanting of the melody, Kol Nidre, "All Vows," at the evening services which inaugurate the observance. Kol Nidre is a supplication for forgiveness for rash or impetuous acts committed during the year.

An idea of the spirit of the Jewish holydays may be gleaned from this passage from the Day of Atonement service, "We pray for all men. Grant that wherever a heart sighs in anguish under the burden of guilt, wherever a soul yearns to return to Thee, it may feel the effect of Thy pardoning love and mercy. Let superstition, falsehood and malice vanish everywhere."

Please secure details concerning services in your city from local rabbis.

PLEASE GIVE CREDIT

Release date September 23, 1955

SUKOS -- FEAST OF TABERNACLES
October 1-8, 1955

COMMISSION ON INFORMATION
ABOUT JUDAISM
OF
THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND
THE CENTRAL CONFERENCE OF AMERICAN RABBIS

An ancient harvest festival with a modern spiritual note will be celebrated in Jewish congregations and homes beginning on the evening of Friday, September 30th.

The name of the Jewish holiday is Sukos, meaning Tabernacles, a reference to the meager abodes in which the Israelites lived during their wanderings from Egypt en route to the Promised Land.

During the holiday, celebrated eight days by Orthodox and Conservative Jews and seven by Reform, booths hung with greenery and autumn fruits and vegetables are constructed adjoining homes and synagogues or on the altar of temples. Each booth, or suko to use the Hebrew, is a reminder of nature's bounty and is designed to prompt a feeling of gratitude to God for the earth's produce and for preserving those who strive for freedom.

At the worship services prayers are recited sounding the theme of gratitude. Sukos is the holiday after which the Pilgrims patterned America's Thanksgiving Day. The holiday's principal theme is struck by such prayers as the one which reads, "The earth is Thine and the fulness thereof; help us to realize that the blessings we enjoy are but tokens of Thy love and that when we use Thy gifts in the service of our fellowmen we offer thanksgiving unto Thee."

Please secure details concerning
services in your city from local
rabbis.

PLEASE GIVE CREDIT

Rosh Hashonah and the Shofar

Blasts of Ram's Horn on New Year Recall Anniversary of Creation

By HARRY CUSHING

(Copyright, 1951, Jewish Telegraphic Agency, Inc.)

While Jews gather in their houses of worship to observe another High Holy Day season, all ears will be attuned to the sounds of the shofar, the ram's horn which has countless associations in the historic consciousness of the Jewish people. Next to the Ugab or reeds, the shofar is the oldest surviving form of wind instrument, whose tones are bound up with a whole series of historic recollections, including solemn reflections on life and death, the duty of man, and the destiny of the human race.

The basis for blowing the shofar on Rosh Hashonah is the tradition that the Hebrew New Year is the anniversary of creation. The shofar blasts during the services are thus listened to as the announcement of the Divine Kingship. In ancient times the shofar

was used to proclaim the coronation of a king and in fulfillment of this custom, the shofar tones on Rosh Hashonah acclaim God as ruler of His universe.

Jewish tradition recalls that the shofar was heard at Mount Sinai when the Israelites received the Decalogue (Exodus 19:16). As the Jew listens to the shofar on Rosh Hashonah, he is reminded of the turning point in the spiritual life of his ancestors.

The shofar is a reminder of the belief in resurrection, for Jewish tradition teaches that the arrival of the Messiah will be heralded by the tones of the shofar. In this connection, it is interesting to note that the shofar has been carved on Jewish tombstones from ancient times. This practice is no doubt symbolic of the hope in resurrection.

The shofar tones serve as reminders of the prophets and their message who pictured the reunion of Israel's children as being ushered in by the sounds of the ram's



A Patriarch Sounds the Shofar

Although the shofar was used in ancient times to signal all important occasions in times of peace, and as a clarion call in times of war, it has survived primarily as a religious symbol for use only on the High Holy Days. The Bible has no less than 70 references to the shofar. Like the modern bugle, it was used in time of war. It was used to announce the beginning of a new month. It was a common home-made instrument among the shepherds who would use it to warn each other of

time for gathering up the flocks. In this connection, the shofar blown on Rosh Hashonah is spoken of as the horn of the Heavenly Shepherd, recalling those who have strayed from Israel's fold.

One of the impressive observances in ancient Israel was that of the Jubilee Year. This came once in 50 years, climaxing seven Sabbatical years. The Hebrew name for Jubilee, "Yobel," actually means "blasting" on the shofar. During Jubilee or Yobel all land properties reverted to the origin-

Divine Kingship Emphasized by Shofar

al owners. The inordinate accumulation of land in the hands of the few was thus prevented by the Biblical Jubilee law.

One of the major lessons of the shofar ceremony of Rosh Hashonah is to serve as a reminder of the intended sacrifice of Isaac. It will be recalled that after Abraham had proved himself loyal to the divine call, a ram appeared in the thicket. In gratefulness, he sacrificed the ram instead of his son. The shofar or ram's horn thus brings back memories of "Akedat Yitzchak" — "the binding of Isaac." The blasts on the shofar recall Abraham's unconditional surrender to God. Tied in with this lesson is the Jew's acceptance of martyrdom through the ages. Rosh Hashonah thus recalls the many supreme sacrifices that Jews have made in all ages.

As part of the Rosh Hashonah service, the shofar is primarily a clarion call to repentance. The curved shofar is in fact symbolic of the contrite heart repenting on the most solemn days of the Hebrew calendar.

New Consulate

ROME, (JTA) — The Italian Foreign Ministry announced plans to open a consulate in Haifa shortly.

HERMAN H. FRIEDMAN

Calif. State Fair 1951 Gold Medal Winner!

ROSITTA'S unsurpassed hand-dipped green after-dinner mints. BLUE RIBBON AWARD ROSITTA'S delectable continental Nougat

For the Holidays, give . . .

ROSITTA CANDIES

Continental Style

Rosh Hashonah 5712 A Greeting From the Welfare Fund

Lloyd W. Dinkelspiel, president of San Francisco's Jewish Welfare Fund, with Benjamin H. Swig and Marcel Hirsch, 1951 campaign co-chairmen, this week issued the following Rosh Hashonah message to the local community:

"With the advent of the new year 5712 we pause to extend to all of our workers, contributors and friends our sincerest wishes for a bright and prosperous new year. May it be a year of peace, contentment, and security for everyone — everywhere.

"To you, who have supported the Welfare Fund in its work of ministering to the needy in far off lands as well as maintaining our vital local agencies and institutions, we offer our profoundest thanks. You have been partners with us in a vast, far-flung humanitarian enterprise.

"By your contributions you have reaffirmed your confidence in your Welfare Fund and in the various local insti-



tutions which it supports — agencies meeting the welfare, health, religious and cultural needs of a thriving community.

"You have extended helping hands, through the facilities of your Welfare Fund, to those in want in far-off lands— given new lives, succor and fresh opportunity to those in war-torn countries.


"You have helped to bring into the State of Israel thousands of refugees from war and tyranny and you have aided them to resettle themselves there in a land of liberty with peace and security for all.

"And now, as a new year dawns, we look forward to your continued support, knowing that you will join with us in meeting the challenge of tomorrow with all the traditional understanding and benevolence characteristic of our great San Francisco community."

The Jewish Community

Bulletin

consolidated with **Emanu-El**

Vol. 102, No. 20  62 San Francisco, California Friday, September 28, 1951

President Sends Message on New Year



Welfare Fund Salutes Doctors Group for Its Campaign Achievement

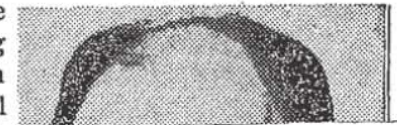
As the Jewish Welfare Fund, at the approach of the new year, this week completed its tabulation of results of its

UJA Chairman Reviews Year's Achievements

By **EDWARD M. M. WARBURG**
General Chairman, United Jewish Appeal

The United Jewish Appeal reached into the hearts of Jews throughout the United States. Across the width and breadth of this country nearly 5,000 communities are enrolled in efforts to raise maximum sums for the UJA.

The efficacy of the United Jewish Appeal program, the vastness and scope of the UJA drive, the stimulating impact of the UJA on Jewish life in the United States—all



SYNAGOGUE COUNCIL OF AMERICA
110 WEST 42 STREET
NEW YORK 36, N.Y., BR. 9-2647
RABBI MEYER PASSOW, EXEC. DIR.

AMERICAN JEWISH COMMITTEE
386 FOURTH AVENUE
NEW YORK 16, N.Y., MU. 5-0181
LEO J. MARGOLIN, Publicity Dir.
WEEKEND CONTACT: MU. 4-5284

FOR RELEASE: P.M. PAPERS, SATURDAY, SEPTEMBER 5, 1953
A.M. PAPERS, SUNDAY, SEPTEMBER 6, 1953

This unusual and valuable collection of Shofars, oldest symbols in Judaism, which have heralded the Jewish New Year (Rosh Hashonah) for more than 3,000 years, will be shown and demonstrated on television for the first time today tomorrow (Sunday, Sept. 6) over WABD (Channel 5) from 6 to 6:20 p.m. The TV program, "The Week in Religion", is jointly sponsored by the Synagogue Council of America and the American Jewish Committee. Rabbi Philip Hiat (seated, right), educational director of the Free Synagogue of Westchester, Mount Vernon, N.Y., is holding a 105-year-old Shofar in the position it will be blown to mark the beginning of the Jewish New Year 5714, next Wednesday (September 9) at sundown. Rabbi Zev Zahavy of the Congregation Zichron Ephraim, Manhattan (left, standing), holds a Shofar made of goat's horn. The entire collection of Shofars shown here is from the Jewish Museum, Fifth Avenue and 92nd St., Manhattan. Shofars are hollow and extremely delicate, have no mouthpiece or reed, making it extremely difficult to blow. No two Shofars have the same tone. Shofars may not be smaller than six inches, but Shofars from the horn of the African Koodoo, used by oriental Jews in India and Africa, are about four feet long. Shofars will be blown 100 times each day of the two-day Rosh Hashonah celebration (Thursday and Friday, Sept. 10 and 11) in every Synagogue throughout the world.

#####

Announcement of

High Holy Day Services

for the

Beth El Congregation

SYNAGOGUE AUDITORIUM

Rabbi Jacob B. Agus
Cantor Saul Z. Hammerman

TERRACE ROOM

Rabbi Herbert Ribner
Cantor Hyman Perras

NEW SITE (Bonnie View Country Club)

Rabbi Marc Tanenbaum
Cantor Jerome Robbins

We extend a cordial invitation to all who are unaffiliated to join us either as members or worshippers at our new site services (Bonnie View Country Club).

You are cordially invited to attend midnight Selicoth Services in the main auditorium on Saturday, September 10, at 12 midnight. Rabbi Agus and Cantor Hammerman will officiate. A reception, tendered by the Beth El Sisterhood, will be held between 11 p.m. and midnight.

SEATING ARRANGEMENTS

Phones: **MO hawk 4-3702 and LI berty 2-7697**

Office hours: 9:30 a.m. to 5 p.m. Monday thru Friday;
Sunday, 9:00 a.m. to 12 noon. Tuesday
and Wednesday, 7:00 to 9:00 p.m.

For further information regarding new site services, you may also call Mr. Oscar Title at HU nter 6-7779.

3 notes - Israel

Rosh Hashonah - Sept 24 & 25 - Cong Beth Am, Phila, Rabbi Goodblatt

Rosh Hashonah ordinarily is not a holiday of questions. Yet on these days of the Jewish New Year ⁵⁷¹¹ ~~5710~~ questions lay abundantly on the tongues of Jews throught the world. Here ~~in Philadelphia~~, in NY, in San Francisco, in Buenos Aires, Paris, Longin, and in Tel Aviv, Jewish men, women and children gathered together in prayer, ask aloud: Wherefore are these RHashonah days different from any other?

And as the all the Jews throught the world were assembled in one great congregation, they ~~(will)~~ hear ~~(the sound)~~ the blowing of the shofar, the ram's horn, and therewith (will) know they have the answer as to why FH 5711 differs from all others...

For more than 2000 years the shofar has been sounded to one unchanging pattern. There is the Tikiah - the long uninterrupted note; the Shvarum, the 3 short notes; and the Truah & the 9 rapid short notes.

Each of these notes the Bible accords a special significance. The long Tikiah symbolizes joy as it is found in the verse

וַיִּשְׂמַע יְהוָה אֶת-הַשּׁוֹפָר וַיִּזְכֹּר יְהוָה אֶת-אַבְרָהָם וְיִצְחָק וַיִּשְׂמַח יְהוָה בְּעִמְלוֹתָיִךְ וַיִּשְׂמַח יְהוָה בְּעִמְלוֹתָיִךְ

"On that day when the Messianic era shall have come, will the shofar be blown as a symbol of joy and happiness. And so throught Jewish hstory whenever a joyous occasion took place, whether in the winning of a battle or the crowning of a king, the Tikiah was sounded, and joy was full in the air.

The 3 short notes on the other hand, the Shvarim symbolizes grief, the word itself stemming from ~~grin~~ shever, grief or tragedy. And so back thru the centuries whenever a tragedy despoiled the pages of Jewish history, whether thru the persecutions of Rome or Babylonis or Hitler Germany, whether thru the tyranny of expulsions or inquisitions or diaplacement, Shvarim was sounded, shvarim, the wall of grief, the sigh of tragedy.

And then the Truah, the rapid short notes which we speak of in the phrases of Yom Truah, Zicaron Truah. This note according to the Bible signifies alarm

alerting, and its sturring rhythm was heard in the corridors of Jewish history calling men to their battle stations, alerting them to action, inspiring them to vigilance.

Of all these three, the tkiah signifying joy, the shvarim symbolizing grief, and the truah representing alertness, only the latter the truah is found most frequently thruout the bible and our liturgy. For we speak over and again of these Rosh Hash days as Yom Truah, Kitaron Truah, and Ashrei Haam Yodai Trua Hashem Beor Panecha Yehalechu...

Why is this? Why is not this day spoken of as Yom Tkiah, the day of joy? or yom shvarim? the day of grief. The answer is given us by history.

Jews, who have been called a phenomenon among all peoples, having outlasted such great communities as the Greeks the Romans, and Persians, and having survived all the pitfalls of time, have done so because they have never permitted themselves to be mastered by ^{the extremes of} either Tkiah, joy, or Shvarim, grief.

One of the greatest tragedies of our present day is that nations as a whole go overboard, plunge madly into extremes. Immediately after World War II, having spent billions of dollars and having sacrificed million of young lives in for the sole purpose of eradicating the last vestiges of Nazism, after having fought one of the bloodiest battles in all our memories, America and other Allied nations burst into a paroxysm of joy and jubilation, and rushed madly back to normalcy. The terrible after effects of this thoughtless stampede to joy and normalcy were seen in yesterday's newspapers. A riot in Munich where Jews, all victims of Nazism, all former concentration camp survivors, were brutally mangled by German police, many of whom were former SS stormtroopers. A city council in Offenbach denies a doctor a position because he was a Jew. Letters now appear regularly in the German press, venomous anti-Semitic letters, signed "Adolf Bleibtrau", Remain true to Adolf. And here in America, the Bar Association in convention has voted a resolution against the United States' ^{bill} backing the Genocide ~~restitution~~ in the United Nations, the only legislation that would prevent the mass slaughters of

nation, we, so many of us, have turned our ears from the sound of Truth, alertness to the cause of Israel, to the Tkliah of joy. Under a series of far-fetched attacks of dual loyalty, under the delusion that Israel as a sovereign state can ^{under short-sighted appeal that we have given emf to assist now take care of our local} overnight take care of herself, and under a natural lust for laziness, we have ^{needs,} relaxed our efforts, while Israel's enemies have renewed and redoubled theirs.

Israel is a sovereign state and in time will be able to provide for all her own needs. But until that time comes, we who have stood at the cradle of Israel's birth, must like devoted parents help nurture the infant to full maturity. No right thinking person would stop caring for a child the age of two, especially when that child's youth is burdened with the woes of an old man. Under the British mandate, it took 28 years to bring 450,000 Jews to Palestine. The infant Israel, in less than sixteen months has welcomed and provided for 300,000 Jewish men, women and children.

This ~~man~~ is what Israel means to us. It means that for the first time in world history a Jew in Germany can tell a Nazi hoodlum, "I have a home to go to." It means we are no longer a wandering people, groaning over a bent staff, stalking across the globe like a withered ghost. It means we are no longer in the eyes of ~~all~~ ^{hook-nosed, gimlet-eyed} men the ~~lecherous~~ Jew of the Shylock and Fagin stereotypes. Israel has been a revolution to the Jewish people - a revolution of no less importance than the French revolution was to France and the American revolution was to America.

And that is why this sermon must be preached. It is the most vital thing that we can say this day. We must feel at the beginning of this New Year what a new life we are embarking on; it is a life of prestige and dignity, a life we no longer have to apologize for. One cannot forget the old Jewish man sitting in the New York subway one week after Israel proclaimed her independence. He spread a Yiddish newspaper wide before him, and then turned to his neighbor and said:

"Ich shem zich nit mer...es is goot zu zein an Yid..." I am no longer ashamed to hold wide this Yiddish paper...it is good to be a Jew...

In this spirit we must realize that Israel's needs are our needs and that is

why we must remain alert and united in our vigilance to aid the Jewish State during these coming months. There are immigrants who need houses and clothes and food. There is a propaganda campaign to be fought with those forces who this very day are conspiring to tear the Holy City of Jerusalem from out of the heart of Israel. We need not fear being disloyal to America when we support the Jewish cause of Jerusalem. For ^{we} are no less disloyal than every American Catholic who supports the Vatican's relentless efforts to wrest Jerusalem from Israel's hands.

God forbid, should Israel totter and fall under the weight of economic pressures, or should the State be crushed in the vise of international intrigues - we, even as American Jews, secure as we might feel, will suffer a loss in face, a loss in prestige which none of our good-will movements, none of our defense agencies with all their statistics and charts will ever begin to restore.

And that is why this New Year is different from all others. It is because the Kol Tkiah, of alertness has sharper appeal than ever before. The Tkiah is not an idle sound this year. It is a sound of direction--it points a very definite way for us. It points a way of action---it points to unparalleled support of the United Jewish Appeal, it points to active membership in Zionist organizations, it points to every effort which will help strengthen Israel - the standards bearer of our future as a free people.

Last week ~~XXXXXXXXXXXX~~ ^(a) Zionist leader who returned from Israel brought with him a story of meaning to all of us. In a hospital in the Negev, the story went, a doctor was making rounds among the wounded Israeli soldiers. He stopped beside the bed of ^{22-year-old} ~~any young~~ sergeant who had lost his right his right arm in a battle with the Egyptian army. "You're healing fine," the doctor said. And he added. "It's a pity you had to lose your arm." There was a pause, and the sergeant tightened his jaw and narrowed his eyes, and then he said: "Doctor, I did not lose my arm, I gave it..."

On the threshold of ~~the~~ ^{this} New Year, we must learn that we do not lose, we only give, we give to the Jewish future. This is the message of Tikvah. And this is why this Rosh Haashonah is and must be different from all others.



N. 6. - no abstract

RH I - Fresh Meadows, Sept 12, 50

MORE than 100 years ago, an American writer declared: Most men lead lives of quiet desperation.

Actually his statement applies more to today than to a century ago. There are few of us here now who have not felt at one time or another during the past weeks or months, this sense of quiet panic, this feeling of impending tragedy, of being lost in a chaotic world, of being completely helpless in the grip of forces over which we appear to have virtually no control.

Indeed, how many of us in the deepest chambers of our hearts have begun to doubt the wisdom of giving birth to children, and raising families, in this atomic time? How many of us refuse to embark on the simplest business venture in this period of insecurity?

How many of us have said to ourselves, or have heard others say with increasing regularity during the past weeks: I just cannot listen to the radio anymore---or, I just ~~xxxxx~~ refuse to read the newspapers.

There is little wonder ^{why} ~~this~~ ^{is AD.} this. For if we read yesterday's NTIMES we are confronted with the fact that if there should be ^{an} atomic war, and if, God forbid, should a bomb ~~xxxxxx~~ similar to that dropped over Japan be lowered over New York City, there would be 160,000 casualties, 80,000 of whom would perish outright. ...And if we read the NYTIMES of last Friday we are confronted with the case of a 24-year-old boy, a Jewish boy who was a veteran of the last war, and who was last week called to his draft board. When informed that he was to be drafted again, five years after World War II, he pulled out a pistol and shot himself....If we seek consolation for living in our time, and ~~not~~ ^{many} of us so desperately do, we can hardly find it in the newspapers.

Last Sunday, a Monseigneur Greeme sought to offer consolation to his congregants in St. Patrick's Cathedral. He told his parishoners not to succumb to the spirit of pessimism and a sense of impending tragedy which has been creeping over this country since the Korean fighting started. He told them he would pray for their Toms, and Joes, and Harrys now fighting below the 38th parallel. And he further told his congregants that should their sons die, they should not fret, because he said, God has chosen to call them so that they may become true citizens of the eternal kingdom of heaven.

I am afraid that for many of us here, certainly for myself, this is a scant consolation. We want to be citizens of this world, of here and now. The problem is not to escape into a dream world, but to find a sense of purpose, a morale, for continuing to live full and productive lives, even in these difficult years.

That sense of purpose cannot be discovered among those of ~~wh~~ us who have become escapists, or among those of us who have succumbed to despair. For the end of the escapist, the end of he who lives in his own little world shutting out the reality about him, his end is disillusionment. The end of the person who succumbs

to despair is the end of that 24-year-old veteran.

Where then do we find the attitude, and the frame of mind, which will enable ~~us~~ us to survive this time? Which will help live ^{us} without futlitiy, without despair, without discouragement.

a quawing

Bertrand Russell, the British philosopher, last week wrote an article in which he said, that if we are to survive this dark time we must come to realize that ours is not the first time that disaster has threatened the western world. He pointed out that the fall of Rome was another such time, and in that time, as now, varying moods of despair, escape, and robust faith were found in the hearts of the Roman people. What is important for us is that out of that difficult time there emerged the present Judaeo-Christian civilization which has served Western mankind for better than 1,600 years.

This lesson of survival we can ^{find over & again} in history--Jewish and non-Jewish ~~over and again~~. Prof Arnold Toynbee made a study of 22 civilizations. Those civilizations which survived and contributed to human history, are those which were confronted with immense challenges and which overcame them with courage and perseverance. In fact, when ^{As an example} there was no challenge at all, the civilization -- particularly that of Phenicia--became weak and flabby and perished because of its lack of ^{power} strength.

This historic truth--that of not trying to escape reality, not despairing of reality--but confronting the challenge which is before us with courage and perseverance, is a truth we find in Jewish tradition. We read in the Torah of this first day Rosh Hashonah of the challenge which God placed before Abraham. To prove his worth as the founder of the Jewish people, God challenges Abraham to the Akedah, to offer his son Isaac as a sacrifice. This NISSAYON, this challenge seemed to shatter all his hopes. Imagine, being called upon to sacrifice your one and only

son on a altar. Yet Abraham did not evade his challenge; he did not become an escapist; ~~he~~ ^{nor} did ^{he} ~~not~~ despair. Abraham confronted the challenge fullface and he accepted it; emerging from it a stronger person, more qualified to become a leader of his people.

And this idea of NISSAYON is true of all Jewish history. The exodus from Egypt was a challenge to the Jews; the crossing of the Red Sea was a challenge; 40 years in the wilderness was such a challenge; the winning of the land of Israel was such a challenge.

The point of all our history is that we must ^{NOT} evade our situation in wishful thinking or otherworldly paradises; we must not despair of our present difficulties. As we start the New Year, we must develop the frame of mind which compels us to meet every challenge of our atomic age with courage and perseverance.

Simply stated, we must develop a will to live. On this Rosh Hashonah day, we speak of God as MELECH CHAFTEZ BACHAIM, the ^{God} ~~king~~ who wills life, who wills us to live; UVACHARTZ BACHAIM, and we have chosen to live. Rosh Hashonah helps us to experience the reality of this idea; Rosh Hashonah must imbue us with this overpowering desire to want to live, not meekly, timidly, but with courage and strength.

If we reflect a moment on the recent epic of the Warsaw Ghetto, we can understand how much this attitude of survival is part of our people's mentality. Those of us who read John Hersey's the WALL, know that to the Jews of the Ghetto, the existence of the Nazis was as real and as a terrible a threat to the Warsaw Jews, as the atom bomb and the east-war struggle is to all of us. Those of us who followed the growth and development of the State of Israel know that the riots of the Arabs and the invasions of the seven Arab League states was as real a potential catastrophe to Israel as any threat ~~which~~ of annihilation which hovers over us now. The lesson is that the Jews of Israel, like the Jews of the Warsaw ghetto, confronted reality, took up the challenge; and that is

why a free and independent state of Israel exists today and grows, and we can have faith that it will continue to grow despite whatever other exigencies arise.

Bertrand Russell, who cited for us the example of the decline of Rome, has said "the sages of our time have a ~~stix~~ duty to perform. It is their duty to posterity to crystallize the achievements, the hopes and the ideals which have made our time great - to study them with monumental simplicity, so that they may shine like a beacon light thru the coming darkness."

We gathered here need not wait for our modern sages to crystallize for us the ideals which should inspire in us hope for the future, faith in continued survival of the human race. For these ideals are summed up for us in our Mûdsaf prayers which we read today, summed up in the phrases: Malchuyot, Zichronot, and Shofrot. Malchuyot, the prayer dealing with the Kingdom of God, tells us as Jews, tells as human beings ~~thats~~ that God is the sovereign of the universe, that the world is one, that there is a moral law in the world which is higher than the law of the state; ~~it~~ tells us that the ideal of one world is real, and that it is toward this ideal we must continue to strive, despite the fact of our temporary disillusionment with this ideal.

Zichronot, ~~meaning~~ remembrance, tells us that everything is remembered, and therefore that everything counts. Everything we do has meaning, every deed, no matter how small it appears, has relevance. Our teaching our children Alef Bais, our setting up a school for them, our organizing a place of worship, the fact of our being here together in prayer sharing our common ^{aspirations} ~~goals~~ and our common hopes, all these isolated happenings are part of the mosaic of living and contribute to the meaning of living. Although we may fail to realize it now, our acting together as a group is a sort of chain reaction which like the atom itself stores within it immense power for lending our lives

meaning and relevance.

The third ideal held up for us in our liturgy is Shofrot, the shofar of Mashiach. This is the shofar which Jewish tradition says will herald the redemption of Israel and all mankind.

These ideals, part of the very core of Jewish thinking, are ideals which we today propose to all mankind, ideals which we hold up as a ballast to enable us to overcome the challenge of the awful present. This is why we ~~must~~ should not only be Jews; this is why we must remain Jews.

Destiny

If bad times lie ahead of us, we should remember while they last, the slow march of man, checkered in the past by devastations and retrogressions but always resuming the movement toward progress. As geological time goes, it is but a moment since the human race began and only the twinkling of an eye since the arts of civilization were first invented. In spite of our alarm, it is hardly likely that our species will completely exterminate itself. And so long as man continues to exist, we may be pretty sure, that whatever he may suffer for a time, and whatever brightness may be eclipsed, he will emerge sooner or later, perhaps strengthened and reinvigorated. The universe is vast and men are but tiny specks on an insignificant planet. But the more we realize our minuteness and our impotence in the face of cosmic forces, the more astonishing becomes what human beings have achieved.

It is to the possible achievements of man, to the realization of the ideals of our parvers today, that our ultimate loyalty is due, and in that thought the brief troubles of our unquiet epoch become endurable. Much wisdom remains to be learned, and if it is only to be learned thru adversity and challenge, we must endeavor to endure adversity with what fortitude and courage we command. But if we can acquire wisdom soon enough, if we can bring to bear the ideals of our ancestors within the fabric of our everyday life, adversity may not be necessary and the future of man may be happier than any part of his past.

Like one candle, than cause the darkness.

R.H.E. Adair Jerusalem, Pennsylvania
-Sept 19, 1952

alert

~~RH I Pythian Temple Oct 3, 1948~~

Rosh Hashonah ordinarily is not a holiday of questions. Yet on this first day of the New Year ~~1952~~, questions lay abundantly on the tongues of Jews thruout the world. Here in ^{Plaza} ~~NY~~, in San Francisco, Buenos Aires, Paris, ~~London~~, London, Tel Aviv, (and perhaps today ~~before the wailing wall in Jerusalem~~) Jewish men women and children gathered together in prayer ask aloud: ^{what} Wherefore is ^{the meaning of these} ~~this day~~ RHashonah ^{different from any other?} ^{days?} ^{what central idea does it convey} ^{over & above others}

And as tho all the Jews throughout the world were gathered together in one great congregation, they ^{will} hear the blowing of the shofar, ^{on Sunday to morning} the ram's horn, and therein they ^{will} know they have found ^{an} their answer.

For more than 2000 years the shofar has been sounded to one unchanging pattern. There is the Tkiah: the long uninterrupted note; the Shvarim, the ³ ~~xxxxxx~~ short notes, and the truah the 9 rapid short notes.

Each of these notes the Bible accords a special significance. The long Tkiah symbolizes "joy" as it is found in the verse ^{1017 1018 1019} On that day, when the Messianic era shall have come will the shofar be blown, as a symbol of joy and happiness. And so thruout Jewish hist whenever a joyous occasion took place, whether in the winning of a battle, or the crowning of a king, the tkiah was sounded, and joy filled the air.

But ^{on} ^{center} ~~on the other end~~ of the scale is the shvarim, the short notes symbolizing grief, the word itself stemming from shever, grief or tragedy. And so back thru the centuries whenever grief or tragedy despolied the pages of Jewish hisotry, whether ~~xxxxx~~ through

persecutions of Rome or Babylonia or Hitler Germany, whether thru the tyranny of expulsions or inquisitions or displacement, shvarim was sounded, shvarim, the ^{note, wail & cry} wail of grief, ~~the moan of tragedy.~~

Then the truah, the rapid short notes which we speak of in the phrases Yom Truah, Zicaron truah. This note, acc to the Bible signifies alarm, alerting, and it's stirring rhythm was heard in the corridors of Jewish history, calling men to their battle stations alerting them to action, sounding the alarm.

Of all these 3, the ~~tkiah, tkiahshvarim~~ tkiah signifying joy, the shvarim symbolizing grief, and the truah representing alertness, ^{mentioned in} ~~only~~ the latter, the truah, is ~~found~~ most frequently ~~throughout~~ the bible, and our liturgy. For here this day we speak of Yom Truah, Zicaron Truah, and Ashrei Haam Yodai Trua Hashem ^{יְהוָה} (He or panecha yehalech)... Why? Why is this? Why is not this day spoken of as Yom Tkiah, the day of joy? or yom Shvarim? the day of grief. | the answer is given us by hisotyr.

Jews, ^{among} the phenomenon of peoples who have defied all the laws of sociology outlasting their contemporary ^{the} Greeks, Romans, ^{the} and Persians, have survived all the pitfalls of history because they have never permitted themselves to be mastered by either tkiah, JOY, or shvarim, grief.

One of the ~~greatest tragedies~~ of our time has been the fact that we are cursed by ^{an immature} the ~~infantile~~ tendency to go overboard, to plunge into extremes. Immediately after World War II, ^{that} we ~~er~~ ^{had} struck down the bestial Hitler and his Nazi offspring, and in paroxym of joy and jubilation, we rushed ^{stampeded} ~~like panicky animal~~ hordes back to normalcy, completing ~~ignoring world perspective, completely over-~~ disregarding the consequences of our

One of the great human failings, particularly in our present day world, is our immature indulgence in extremes. We seem unable to maintain a steady vision and to steer a steady course. And this is true of even the wisest of us, whether we be individuals or nations.

Consider the fact that immediately after World War II, after we had defeated Hitler and supposedly had eradicated Nazism, in a paroxysm of jubilation we stampeded back to normalcy, completely disregarding what the consequences of this behavior would be. And so today we find that Nazism continues to grow as virulent as ever in Austria and ~~Nazism~~ Germany, Former SS troopers have come to assume the majority of top positions in the governments of both these countries. The German manufacturers of the war materials who were responsible ~~to~~ in a large measure for the rise of Hitler and whose weapons of destruction caused the death of thousands and tens of thousands of thousands of Allied men and women, these ~~men~~ Nazis without uniform were quickly absolved of a guilt and even at this late date are being presented with their vast industrial empires, for what reasons-legal, moral, or otherwise, I for one shall never be able to determine.

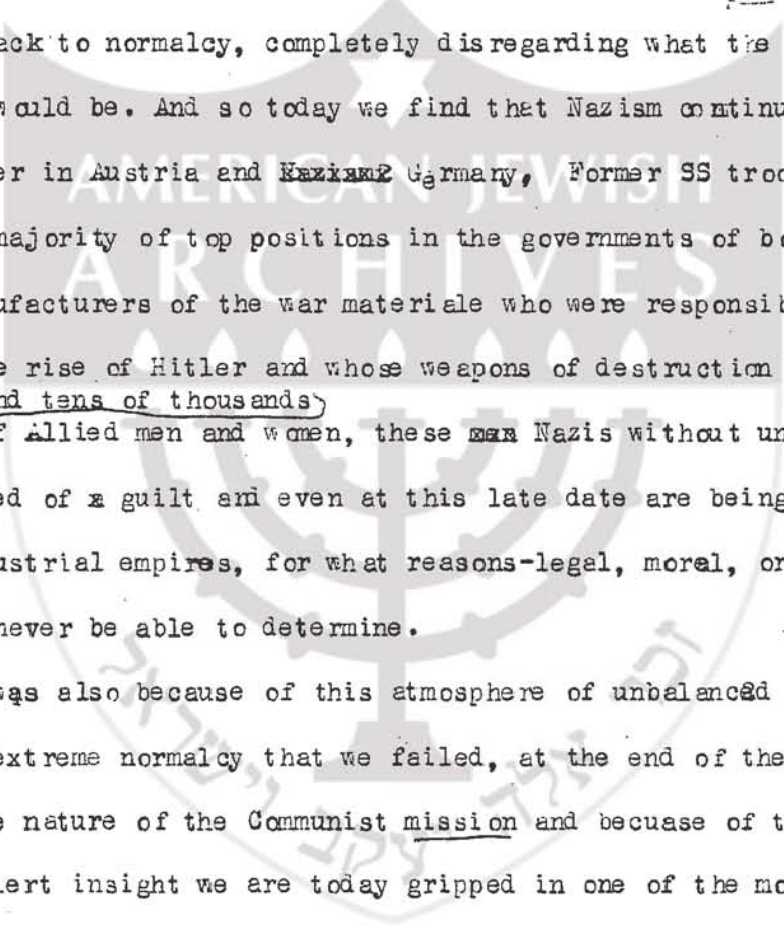
It was also because of this atmosphere of unbalanced joy and over-zealous eagerness for extreme normalcy that we failed, at the end of the last war, to detect the true nature of the Communist mission and because of that lack of balanced and alert insight we are today gripped in one of the most titanic emotional, physical, and political struggles yet engaged in by man.

It is perhaps ^{merely} hindsight to say this, but it is ^a fact that all this turmoil is the harvest of ~~TKIAH~~, the ^{indulging} logic of extreme and ^{untampered} unsteady joy.

But equally grievous and unhelpful is the logic of shverim, succumbing to ~~gira~~ grief, panic or terror. A million and one instances could illustrate the folly of this position, ~~(and each of us in our own lives knows the wrong doing this yielding to despair can cause)~~ ^{The recent Anti-Communist hysteria. The possibility of push-button warfare. More personal to Jews.}

Although the world at large seems prone to forget, indeed seems intent to forget, we as Jews can never put from our minds that heroic and tragic

*File said
w.
Adenauer
victory
but
without
standing
Nazis
remain
perfect
thwart*



episode of the six million Jewish martyrs. Surrounded by crematoria and gas chambers and every evil device that Satan could possibly invent, they had good and sufficient cause to succumb to despair. ~~Yet~~ Yet one has only to recall their magnificent spirit as depicted by John Hersey in THE WALL and more recently in the inspiring Diary of ^{13-year-old} ~~Anna~~ Frank to know how remote the notes of shvarim, ^{abject} grief, was from their lips and hearts.

Indeed, we are not a people of shvarim, we do not succumb easily to grief.

Consider the rise ~~in~~ of the state of Israel. How ~~many~~ many times could our Jewish brothers and sisters have scolded the notes of shvarim and bowed ~~to~~ ^{what seemed an} inevitable defeat. What with all the promises shattered, the pledges and the declarations and the commissions, what with the partition of their tiny land, what with their superhuman resistance to the Arab hordes - they rejected the counsels of despair and went ^{on} to build a bright new nation which is a radiation of hope to all free men. ~~They~~ ^{They} ~~and~~ brilliantly testified to the brave declaration which Ernest Hemingway made in his newest novel, the declaration that "Man is not made for defeat. A man can be destroyed, but not defeated."

~~No shvarim, no grief.~~ No, there is no place in the lives of our people for either the tkiah, the extreme of joy, or shvarim, the extreme of grief. We are essentially a people of truth, a people of alertness, of balanced and steady ~~visionary~~ thought and feeling.

This sense of balance predominates the mood of our High Holy ~~Days~~ Days. Rosh Hashonah which we begin to celebrate this evening is festive without being foolishly joyous. It is at the same time serious without being somber. In the book of Nehemiah, the revival of this festival after the lapse of the Babylonian Exile, is described. Nehemiah called upon the people both to rejoice and to repent. As the Talmud later put it, "chetzyo lashem, chetzyo lochem, one-half to God, one-half to you." Thus, the ~~serious~~ serious melodies of Rosh Hashonah call us to penitence and dedication, even as we anticipate with ~~in~~ delight the advent of the New Year.

Among the festive notes of this day are the customs calling for the eating of previously untasted fruits on Rosh Hashonah and the eating of apples and honey in token of the coming of a sweet, new year. The practice of sending greeting cards helps to prepare us for the exalted mood of the holidays. In truth, if you compare the Jewish celebration of Rosh Hashana with the hilarity generally associated with the ushering in of a new year, you realize that our Sages were indeed masters of the art of noble and balanced living.

This sense of balance, this steering clear of extremes of thought and feeling, runs through our entire religion and history. It is a sense and a logic which must become part of our personal lives.

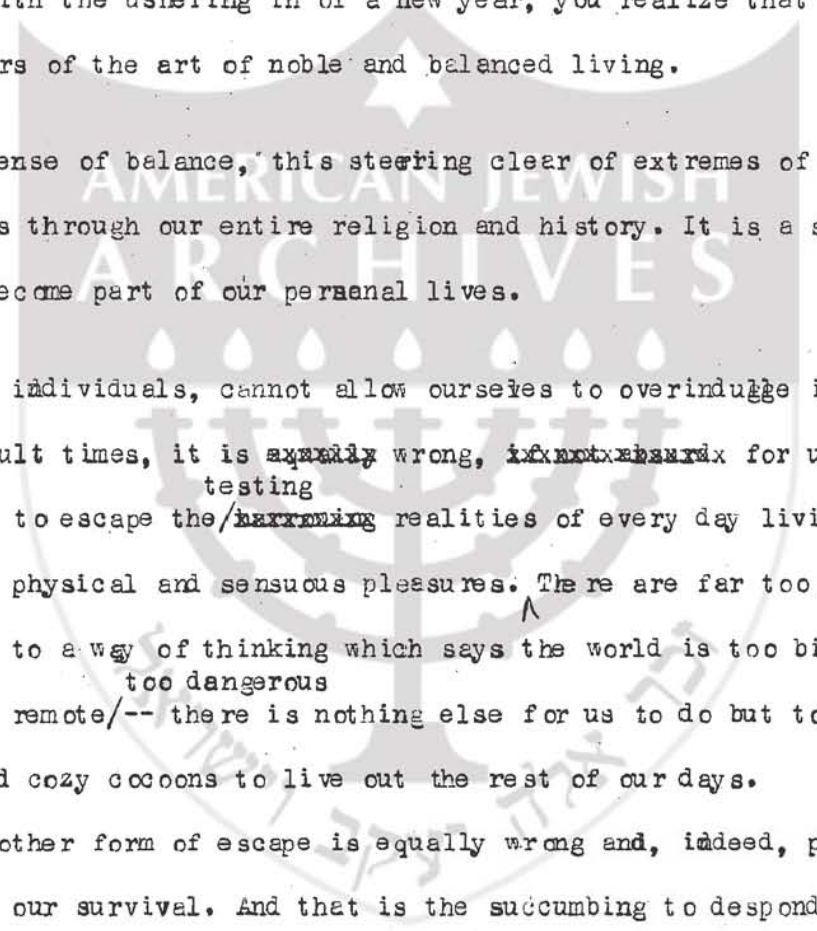
We, as individuals, cannot allow ourselves to overindulge in extremes. In these difficult times, it is ~~equally~~ wrong, ~~is not absurd~~ for us in our personal lives to try to escape the ^{testing} ~~harrowing~~ realities of every day living by reckless enjoyment of physical and sensuous pleasures. There are far too many of us who have yielded to a way of thinking which says the world is too big for us, too complex, too remote/-- there is nothing else for us to do but to hide away in our plush and cozy cocoons to live out the rest of our days.

The other form of escape is equally wrong and, indeed, potentially more dangerous to our survival. And that is the succumbing to despondency, seeing only blackness in the world, we want to become nihilists, and yield our lives to the suicidal impulses which linger in every man.

~~and that is why it is vital to properly observe the various customs and spirit of the day of Rosh Hashonah~~

If we are ever to achieve true mental happiness, we cannot for a moment afford to either be indifferent ^{or to ignore} our personal problems and our relation to the world, nor can we reject our role and our relation to life. Just as in politics the extremes of reaction and isolationism ^{on the one hand} ~~which are dedicated to our~~

Serious students replaces by fruit & 1933 copy of 70's



- 1) religion - tradition - liberalism
 - 2) education - discipline - progressivism
 - 3) family - wife chattel - no relation to wife
- 5

~~own provincial growth and happiness to the total disregard of the rest of the world, and on the other hand, the extremes of radicalism which ruthlessly pursue their own fulfillment regardless of the havoc and terror wrought in the lives of others, just as these extremes are unsuitable for sane living in this century, so these personal attitudes of over-and-unrealistic joy and individual indulgence and over-and-equally-unrealistic grief and self-abandon are untenable for any proper adjustment to modern life.~~

And that is why before we seek out the more profound meanings of Rosh Hashonah ~~that~~ we first grasp its mood, its feeling, its cadence. When we hear the notes of the shofar, we yield not to woe nor to unrestrained joy. We realize a steadiness, we know we stand in judgment before the Almighty and although in his sight we are not pure we still are not broken in soul, for with the sounding of the TRUAH notes we are at once aware ^{of} and we know the power He has placed within us to find the way to a firmer and more steadfast path in life.

This is the mood of the entire holy day period, even of Yom Kippur, for in fact on the eve of Yom Kippur we are called upon to serve God by eating good meals, even as we serve him on Yom Kippur by fasting. The story is told of Rabbi Levi Yitzhak of Berdichev that on the night of Kol Nidre he inquired aloud if there were any inebriates in the Synagogue. He was assured there were none. Then the saint who was noted for pleading in behalf of Israel, lifted his eyes to heaven and cried, "Where else, O God, could you find a people who do not get drunk even on the day when it is a mitzvah to eat and drink."

It is to such a people whose senses are clear of intoxication that Rosh Hashonah directs its mood ^{& message} this night.

*The Land of Israel, for the People of Israel
according to the Torah of Israel.*

ארץ ישראל - לעם ישראל
על פי תורת ישראל

Youth & Education Department

OF THE

MIZRACHI ORGANIZATION OF AMERICA

1133 BROADWAY

NEW YORK, N. Y.

YOUNG MEN'S MIZRACHI
JUNIOR MIZRACHI
CULTURAL ACTIVITIES

DR. AARON ROSMARIN
DIRECTOR

TEL. CHELSEA 3- 7427
7428



Handwritten notes:
Mikhael
V. Mikan

and say: "It is the end." What with all the promises shattered, the League of Nations, the Balfour Declaration, the pledges of the British Labor Party, the American political parties and presidents from Woodrow Wilson to Truman, what with the reports of a twenty-one commissions, then the partition of their tiny land, and now the attempt to partition their land again under the impact of the death of Count Bernadotte, my how many times they could have succumbed to shvarim, to grief. But there is their answer in the words of reb Levi of Berditchev: "Lo Azuz Mikan" we shall not move from here, we are tired of tears and begging, we are a proud people, and you shall not move us from here even if you flood us with the waters of the Jordan or burn us under the cedars of Lebanon... With our bare hands we drove back the seven states of Arabs, and with our bare hands will we resist the machinations of Bevin and his dastardly foreign office.

And we can believe them, our brothers in Israel. We need not sound the notes of shvarim for them, for see of what they are made. Here, a dispatch from Hagana HQ's in Jerusalem. I read it, the story of a child of new Israel:

No shvarim, no grief. No, there is no place in the lives of our people for either the tkiah, extreme of joy, or shvarim, the extreme of grief. We are essentially a people of truah, a people of alertness, who respond to the shrill notes of truah whether in the Warsaw Ghetto, the concentration camps, behind the fences of Cyprus Isle, or lying in the hills of Judea.

This is the logic that has run thru tapestry of our story like a strong unbroken thread. It is a logic which must become part of our own personal lives here, now.

We, as individuals, cannot allow ourselves to be swayed by the melodies of joy or of grief. In our own personal lives we must never exult too much and become lost in our exultation; nor must we grieve over much, and lose our sense of balance in despair.

We must always keep our heads, always tread the middle path of truah, of alertness.

And so must it be for the world at large. It is folly, dangerous, for us to clap our hands in joy when the United Nations achieves one happy decision; it is equal folly for us to wring our hands in sorrow when the United Nations is beset with conflict and falters, temporarily. For this is our last hope, our last chance, and we must give our clear thinking, our level minds.

Therefore, when we sound our shofar (in but a few moments) we trumpet forth to the world our message of truah, of alertness. It is unfortunate that until this day, ~~the~~ mankind has looked onto this scene of our gathering here and sounding the shofar like the deaf man who beheld the scene of a group of people dancing together to the tune of a song. The man was deaf and could not hear the music and so he said: "These people are fools; look at in the streets". He was deaf and not hearing the music

*Political
Commission
Resolutions*

them idiots. So mankind. Until now, throughout the centuries, the world has looked on, and could not or did not hear the music we sound here, the music of the shofar, the truah.

It is our fervent hope that the deafness of mankind shall soon give way to a hearing of ~~the~~ the sound we sound here, and that the notes of the truah, of alertness shall pierce thru the eardrums of all men, so that in our time thr truah gedolah, the great sound of the powerful message of truah shall be ~~heard thru~~^{heard in} the universe and peace and understanding shall ~~comex~~ be heard thruout the land.

Few ^{peoples} ~~peoples~~ throughout the long stretch of history have had a symbol such as the SHOFAR. It is doubtful whether any people have had a symbol which has meant as much as the shofar has to the Jews long & varied At throughout their ~~xxx~~ existence. ~~At~~ Mount Sinai, when the ~~tribal~~ Israelites had assembled before the Lord ~~in fear and awe~~, the shofar heralded the giving of the Torah; throughout the centuries of Jewish life in Palestine, the shofar served as an alerting instrument, arousing Jews to do battle in defense of their homeland; it served as well to announce the procurement of peace - and then, the destruction of the Temple; and following the exile into Babylonia, it trumpeted the call to return to the Holy Land.

For more than 2,000 years The Shofar has signified peace & war, ^{destruction} ~~destruction~~ & rebirth, harmony & strife. It has not lost its significance, even in the ~~xxxxxxx~~, 20th century, here and now. The call of Isaiah, & Ezekial, & Jeremiah have as much meaning and message for us ~~gathered~~ assembled here on Rosh Hashanah ⁵⁷⁰⁸ ~~as~~ as it had for our ancestors 700, 500, 1,000, & 3,000 years ago.

The ^{prophet} ~~prophet~~ Isaiah said: וְהָיָה קוֹל הַשּׁוֹפָר וְהָיָה יוֹמָם וְלַיְלָה

וְהָיָה קוֹל הַשּׁוֹפָר וְהָיָה יוֹמָם וְלַיְלָה

The great shofar shall be sounded and they that are dispersed shall worship God at Jerusalem. With that pronouncement, in the year 736 B.C. ^{Sounded a note of hope & triumph of return - he} the visionary Isaiah predicted that which we trust will take place ^{all the 20th century / that which we hope will take place} in our time. For in a matter of days, the United Nations General Assembly will entertain the final dissolution of the Palestine problem, ~~and~~ in light of the ^{present} ~~recommendations~~ ^(membership, state present boundaries) of its special 11-country commission.

And so, the shofar today more than ever spells out dramatically the Yom Hadin of Eretz Israel, ~~for in accordance with Jewish tradition~~

End Point, sugar for my eyes

Agreement. Each of these literary efforts ~~which~~ paint the canvas of Jewish life, depicting it as a maze of neurotics, mentally debauched persons, who ^{know} not who they are, where they are from, nor where they are going. Each of these books have distilled Judaism into a concentrate of intermarriage or anti-semitism. No one of these best-sellers on Amer Jew life present a positive approach to Judaism.

None about fact that Jew is born in this cultural pattern, finds beauty in it

And yet -- perhaps ~~these authors are correct~~ in their portrayals. ^{None of the beauty of ceremonies in life; these} For certainly it seems that ~~the~~ Jews today are knit together by the ^{only} frail and frayed thread of anti-semitism. Snap the thread of anti-semit and it would seem the entire fabric would ~~not~~ fall apart.

For this state of affairs we can be thankful but to ourselves, to our apathy, to our neglect & disregard. It is precisely because we ourselves wreak our own decimation as a community that this fact is so painful. The rabbis expressed the pain of self-annihilation in the parable of the iron bar and the trees (tell story)

w; fear that one day one of us will be fashioned into a handle for you & will find an destruction
"Tree: That is why I tremble"

And that is why I express this fear today. We will cause our own downfall by loosening our roots in the rich soil of tradition which has nourished and sustained us.

Indicator of our weak status
~~AS a community, as a link in the long chain of Jewish history, we have contributed little to Israel's pool of heritage.~~

When asked what has American Jew given to Israel's storehouse of knowledge, Solomon Schechter, said: look at the page of the Talmud: *we have established an Equilibrium.*

We have taken little and we have given little. But no culture or civilization can exist in equilibrium, stasis, status quo. Unless it is a dynamic civilization, unless it grows and enriches itself and its adherents, some one will inevitably suffer. And someone has:

(Missionary tale)

114

114

This may be considered an extreme case. But there are others:

1) Daddy, how old does one have to be before one becomes a Jew?

This is developing into a serious condition

2) Jew who alienated self, found in kosher restaurant. Why?

mother's

Today is ~~father's~~ *mother's* yahrzeit, didn't know what to do, came here.

Last night prominent family

These are tragic tales of people who have lost themselves, who are groping, What is the cause?
Surprised in a vast, meaningless vacuum of life.

Hillel, the sage, said this is the cause: We wash, clean, & beautify our Temples, but how much attention do we give to the Temple of the soul?

But to many there is no need for the temple of the soul... Judaism is a burden. Well, to those who regard our rich and fulsome heritage a burden I can but give the reply the rabbis gave: Moses, golden calf,

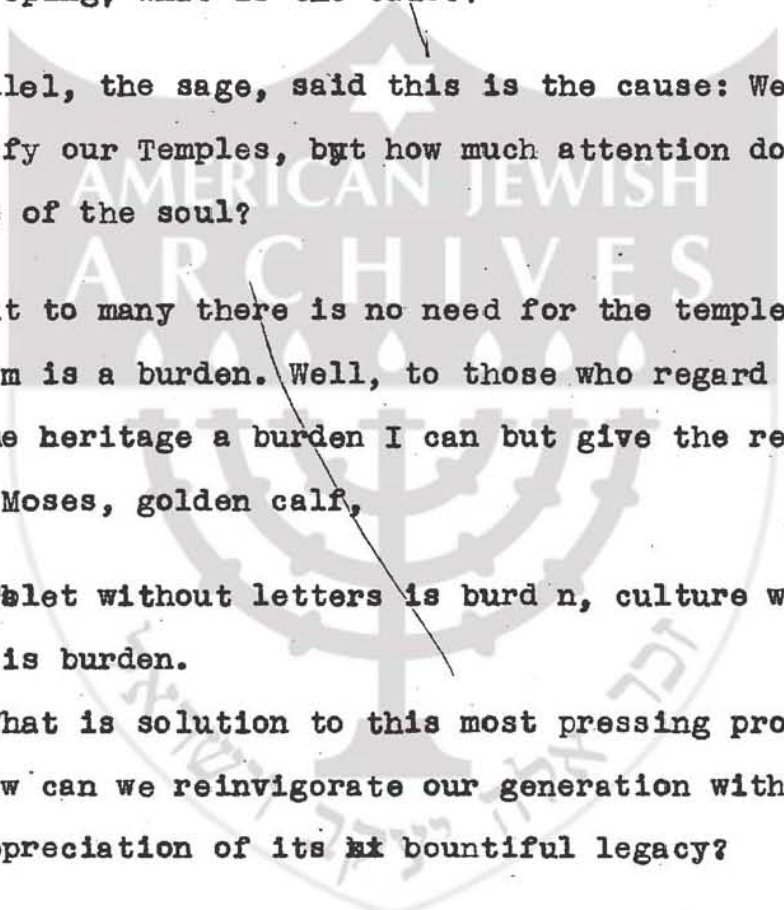
Tablet without letters is burden, culture without knowledge of it is burden.

What is solution to this most pressing problem which confronts us? How can we reinvigorate our generation with understanding and appreciation of its ~~at~~ bountiful legacy?

Here is the answer: It is said that Moses, golden calf, broke tablets, get new tablets, inscribe old 10 commandments

Take new tablets, new generation to schools, synagogues - inscribe upon their hearts old commandments. No problem of burden, why I am Jew, where am I from, to where am I going?

There is one more tale which brings out in sharp relief the essence of this sermon. It is the story written by the ~~French~~ *Belgian* writer, Maurice Maeterlinck, and it is known as the



IV

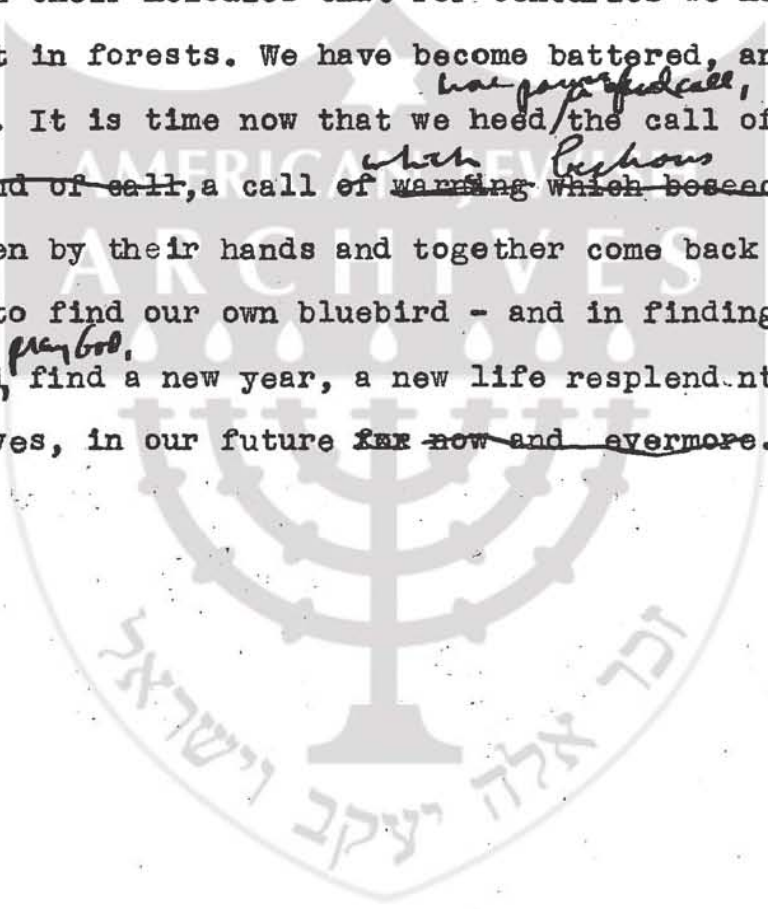
VI

IV

Bluebird.

(story)

Like the little boy, we Jews have heard the trill of foreign cultures, foreign ideologies, and we have become so fascinated with their melodies that for centuries we have wandered in pursuit in forests. We have become battered, and bruised, and beaten. It is time now that we heed ^{the purified call,} the call of the shofar, ~~a new kind of call,~~ ^{which beseeches} a call of warning ~~which beseeches~~ us to take our children by their hands and together come back to our own garden there to find our own bluebird - and in finding ourselves we will ^{may God,} as well find a new year, a new life resplendent with hope in ourselves, in our future ~~for now and evermore.~~ Amen.



From: Meyer F. Steinglass
Director of Public Relations
AMERICAN FINANCIAL & DEVELOPMENT
CORPORATION FOR ISRAEL
120 Broadway, New York 5, N. Y.
Rector 2-9500

FOR YOUR ROSH HASHONAH ISSUE

THE NEW YEAR IN ISRAEL

Rosh Hashonah is a colorful season of the year in Israel. The poorest man will have steamed himself in his bath, shined his shoes, arrayed himself in his finest--to attend synagogue. Scores of temporary synagogues spring up for the Holy Days. In Jaffa alone, twenty-two new temporary places of worship were improvised for the High Holy Days last year. In Tel Aviv, some four hundred places of worship were required. The Negev outpost, Beersheba, where Abraham worshipped, held services at twenty-two places. In the Maabarot, occupied by new immigrants who have not yet acquired permanent homes, large tents are improvised into houses of worship.

On the first day of Rosh Hashonah, the streets leading to the beaches are jammed as thick as Main Street on election night. The religious Jews are journeying for the Tashlich ceremony to cast their sins into the water.

The varied services of the many types of synagogues themselves add to the symphony of Rosh Hashonah. The Chassidim, arm in arm, dance, while the devout Yeminite, during the entire High Holy Day service, scarcely moves a muscle, his eyes steadily concentrated on the words of the prayer book. Easily distinguishable from all the other synagogues are the places of worship of the Jews from Salonica who have always loved brightly colored exteriors for their synagogues.

Rosh Hashonah is a time of spiritual stock taking, but it is inevitable that at the beginning of the year the minds of many will also dwell on what the year has in store in a material way for Israel.

The year that is ahead will see Israel for the first time cashing in on the treasures of the Negev. Little more than four years ago, when the Israelis were fighting in the Negev, there was no knowledge of the presence of the copper, the

phosphates and the kaolin which have since been found.

American Jews who have bought Israel Bonds may pride themselves on having contributed to the discovery of these resources. It has been Bond money which has carried the mining operations to their present stage.

Israel Bonds have been proved a good investment by what they have accomplished in the field of phosphates alone. Bond money has built a factory to turn these phosphates into the rich fertilizer demanded by farmers all over the world. Yields of crops have been multiplied three or four times by their addition to the soil.

The new year is expected to witness the first export of copper from Israel's mines. Mining operations are now going forward on a vein of 100,000 tons of copper. It is hoped to begin this year with the export of 3,000 tons, and to build up gradually to 10,000 tons a year.

A large ceramics factory in Beersheba, financed by Israel Bonds, will make dishware, basins and bath room fixtures, and all kinds of glass articles, from the kaolin and sands of the Negev.

The great \$64.00 question this year is whether oil will be discovered in Israel. Most of the experts are guardedly optimistic. The report of the American petroleum geologist, Ball, concludes that "each of the eight geological provinces in which the land is divided has oil possibilities." Most promising, it holds, "are the foothills of Judea, the costal plain and the Dead Sea area." Drilling will begin this year, and we may know before another Rosh Hashonah rolls around.

Right now, the truth is, Israel is more immediately interested in finding greater quantities of a more common resource-water. Neighboring Iraq, it is true, gets most of her income in royalties from oil. However, a land can exist and prosper without oil, but it cannot exist without water.

The New Year will see the completion of the giant irrigation project, financed by Israel Bonds, which will bring the waters of the Yarkon River to the dry land of the Negev. Thanks to irrigation, the new year will undoubtedly also

see the vast extension of agriculture. The past year witnessed the harvesting of an immense tract of 600,000 dunams of Negev land which had been ~~own~~ with grain. This large grain crop indicates in turn, that there will be more chicken on the table this year. The grains will supply the fodder, lack of which has seriously hampered poultry raising in the past.

The city of Haifa expects to take great strides forward during the coming year. Port facilities are being enlarged and a new industrial zone created, financed by Israel Bonds.

Many and varied have been the ideas about the evolution of Israel's economy. Theodore Herzl in his day foresaw the Jewish State as developing special industries, such as refrigeration, designed to make the warmer countries of the world more habitable. Herzl foresaw that the pressure of population would require that the neglected areas of the world be brought to their full potentialities. It was a provision of America's Point Four program.

Some have foreseen Israel developing as another Switzerland, her economy resting on skilled craftsmen. The recent establishment of the Bulova Precision Tool Instrument Company in Israel is in line with this thought.

Some, looking to the rich chemical treasures of the Dead Sea and the chemicals recently discovered in the Negev, have thought of Israel as a great center for the enlarging field of chemical industries.

The future is likely to be a composite of all these things. Israel's citizens have been assembled from all parts of the world. Its geographic location, standing on the bridge between Europe, Asia and Africa, also gives it something of a cosmopolitan character.

The future may be seen in the dynamic present of today, for even now Israel's industrial life is highly diversified. Continued large-scale investments through the Israel Bond Issue will make the coming year a time of great growth in many vital sectors of the country's economy.

בית אל

BETH EL CONGREGATION
Affiliated with The United Synagogue of America
HILTON & DORITHAN ROADS
BALTIMORE 15, MARYLAND
LIBERTY 2-7603 - LIBERTY 2-7697

Dr. Jacob B. Agus, Rabbi
Saul Z. Hammerman, Cantor

Mrs. Sadie L. Abramson
Administrative Secretary

July 28, 1955

Rabbi Marc H. Tanenbaum
Executive Director
Synagogue Council of America
110 West 42nd Street
New York 36, New York

Dear Marc:

Enclosed is the schedule for the High Holyday Services which Rabbi Agus has asked me to send you. This, of course, follows the Silverman Prayer Book.

I hope you and your wife have a very happy trip and all experiences be pleasant ones.

Sincerely yours,

Sadie L. Abramson

(Mrs.) Sadie L. Abramson
Administrative Secretary

SLA/fde
Encl (3)

"A living faith works—A working faith lives"

60 - פ. משה - עניניו - ספר

60 - עניניו - 130 - פ. 60

61 - מכתב אשתי

63 - אה אשתי

89 - ? מכתב - אה אשתי

110 - אה אשתי



SITE

1st day - Rosh Hashonah
Tuesday - September 28,
1954

<u>Page No.</u>	<u>Assignment</u>	<u>Name</u>	<u>Seat</u>
89	L'al Orach Din (Open Ark)	<i>Mary Schneider</i>	
94	X Ovinu Malkema (Open Ark)		
<u>TORAH SERVICES</u>			
97	Ain Komocha (Take Out Torahs)		
	Gabbayim		
	Cohain		
	Laivi		
99			
102	1st Hagbeh Glileh		
	Maftir	<i>Resdennan</i>	<i>H 8</i>
103	2nd Hagbeh & Glileh		
122	Put Back Torahs		
147	U'nsahmetokef (Open Ark)		
159	Olainu (Open Ark)		
173	Ya'Yom Taantzainu (Open Ark)		

Alternates

NEW SITE

SECOND DAY - ROSH HASHONAH
Wednesday - September 29, 1964

<u>Page No.</u>	<u>Assignment</u>	<u>Name</u>	<u>Seat</u>
89	L'val Orach Din (Open Ark)		
96	Ovinu Malkemu (Open Ark)		

TORAH SERVICES

97 Ain Komecha (Take Out Torahs)
Gabbayim
Cohain
Laivi

99

110 1st Hagbah & Gilah

HAFTIE

Oscar Fiddle.

111 2nd Hagbah & Gilah

122 Put Back Torahs

147 U'sahnatokaf

159 Olaimu (Open Ark)

173 Ha'Yem
Tashtasim (Open Ark)

C 8



NEW SITE
1954
YOM KIPPUR EVE

HOLD TORAHS

Page No.

Name

Seat

227 Ya'aleh (Open Ark)
238 Schma Kolainu (Open Ark)

YOM KIPPUR DAY

286 L'yal Orach Din (Open Ark)
298 Schma Kolainu (Open Ark)

TORAH SERVICES

306 Ain Komacha (Take Out Torahs)
GABBOYIM

308 Cohain
Laivi

1.

2.

3.

4.

313 1st Hagbeh & Glileh

MAFTIR

313 2nd Hagbeh & Glileh

334 Put Back Torahs

357 U N! SAH NE TOKEF

366 Olenu (Open Ark)

391 Schma Kolenu (Open Ark)

402 Ha'Yom (Open Ark)

MINCHA

408 Take Out Torahs

GABBOYIM

Cohain

Laivi

411 MAFTIR

410 Hagbeh & Glileh

415 Put Back Torahs

NILEH

448

461



M. Schmidt

reitzel

"LIFTING THE IRON CURTAIN"

A Rosh Hashanah Sermon

by Rabbi Hyman R. Rabinowitz

כִּי אַתָּה יְיָ אֱלֹהֵינוּ הָיָה מְבַרְכֵנוּ בְּיָמֵינוּ וּבֵין אֱלֹהֵינוּ וְיָמֵינוּ (ש"ק נ"ט)

1. No figure of speech has taken such deep roots in the American mind as the felicitous expression of Winston Churchill, "The Iron Curtain." The term appears in the daily newspapers, over the radio, and even a movie under this caption was shown throughout the United States.
2. The Iron Curtain denotes exclusiveness, detachment, separation which Russia has been practicing for the past thirty years. No visitors allowed to enter, no Russian is permitted to leave, no outside newspapers, no radio broadcasts, in a word no contact with the "contaminated capitalistic world."
3. Story told recently of a Russian dog visiting England. He was met by an English dog at the station. First question asked by the Russian dog was, "How was the bone situation in England." "Terribly bad," sighed the English dog. "The master chews the bones himself, we get nothing even of the scraps." "How is it in Russia?" "Splendid, we have bones piled up many feet high," assured him the Russian dog. "If so, why did you leave Russia?" asked the English dog. "A fellow wants to bark sometimes, doesn't he?" answered the Russian dog.
4. The plan of detaching itself from the rest of the world, isn't original with Russia. China attempted it centuries ago by constructing a Wall, the remnants of which are still extant. The Chinese employed physical means to keep themselves aloof from foreigners. Russia draws the Iron Curtain around itself by psychological means.
5. The Iron Curtain is of course a barrier to international peace and amity. It is at the root of the cold war now going on between the U.S. and Russia.
6. The Iron Curtain however is more than merely a political concept. It exists in our social life today, causing misery, suffering and confusion.
7. First of all let us consider the Iron Curtain between man and man. The curtain assumes at times a religious coloration. No love lost between Protestants, Catholics, Moslems, etc. At other times the curtain is racially painted. White vs. Blacks, Yellows and Jews are often included in these brackets in spite of all anthropological protestations notwithstanding. At other times the curtain is painted economically, Capitalist vs. Proletarians. There is always a curtain between the natives and immigrants. Curtains everywhere separating man from man, country from country.

8. Our prayer on this important day is well phrased. "May they all become united to do Thy Will."

וְיָעֲשׂוּ כוֹלָם כְּאַחַד וְיִשְׁמְרוּ לְעֵשׂוֹת רְצוֹנְךָ.

9. We, as Jews, naturally suffer from these divisions, as members of the general society. We suffer religiously, racially, economically and socially. For centuries we were kept detached from the world at large, and we therefore shudder at all Iron Curtains.

10. There is however a specific Jewish aspect to this tragic situation, which I wish to discuss with you at length. I refer to the curtain of inferiority: There are unfortunately Jews today who are ashamed of their Jewish heritage, which they believe to be a burden rather than a privilege. They would like to live behind the curtain, and not be identified as of the stock of Abraham. Dr. Finkelstein called attention to this sad fact in his, "S.O.S. Call to American Jewry" about a year ago. He substantiated his observations from many facts which came to his attention.

Recently a Jew published an article in the Atlantic Monthly, under the caption, "I Changed My Name." He glories in the fact that he is behind an Iron Curtain. He is not known as a Jew. This is the curtain of an inferiority complex. He is deeply ashamed of his own people. Many aren't as frank with their admissions, but harbor the thought in their sick minds, of how to become absorbed into the general stream of humanity.

11. There is still another Iron Curtain separating Jews from their God. There is a wall built between Jews and their religion. The Gallop poll indicated that there are less Jews attending religious services proportionately than Catholics and Protestants. We are of all denominations the least responsive to prayer and meditation. We are a prayerless people. Even with abbreviated prayerbooks Jews pray little, and care little for religious meditations.

12. Finally there exists a curtain between ourselves and our children. Those who come to services are either aged or middle aged people. The younger set is seldom in attendance. There seems to be a tacit understanding that the two shall Jewishly never meet. This Iron Curtain is a menace to our very future existence as Jews in this land of freedom.

13. Some attempt to crack the curtain by force. Cracking is a laborious task, and not always a success. What we need is lifting the curtain.

14. To this important task the Jewish Theological Seminary has set itself for many years, improving its techniques as the years go on. Sixty years ago the founders visioned the reunion of parents and children under the wing of Historic Judaism. To

lift the curtain, the founders embarked on the project of training young American men for the rabbinate. The modern, trained Rabbis who are graduates from the Seminary effected the change for the better in the relationship between the passing and coming generations.

15. The Seminary furthermore is lifting the curtain of ignorance. The Teacher's Institute, adult study courses, extension courses, library, museum, all are techniques of dispelling the abysmal ignorance which separates Jews from their God and culture.
16. Even more effective is the Eternal Light programs, which lift the curtain of inferiority, under which so many young Jews suffer mental torture. These artistic presentations over a national hookup, fill them with a sense of pride in their people. They learn many valuable facts culled from the Bible, Talmud and modern Jewish experiences. These broadcasts also help lift the curtain between Jews and their non Jewish neighbors. They learn what Jews are, and what their dreams and urges are.
17. The Seminary has exerted many efforts to lift the iron curtains. Their efforts have proved to be successful and of historic importance. They stemmed the tide of assimilation and estrangement from historic and traditional Judaism which were menaced sixty years ago. The Seminary continues with this arduous work, adapting more and more effective techniques to lift the curtains of ignorance, inferiority, indifference.
18. The Seminary needs all the help morally and financially of the laity. They have the plans, the knowledge, the means, but they need the steel with which to forge the instruments.
19. Story told of High Priest who went to the Temple the last night before it was destroyed by the Romans. The High Priest prayed, wept, and fell asleep exhausted. In his dream he saw the Temple sway, about to tumble over. He placed all his weight against the wall from within, but his weight was of little account. He called for help. A layman passed by, and saw the Temple shake, he placed his weight on the outside wall, and the combined strength of the High Priest from within and that of the layman from without, stayed the Temple. The structure regained its composure.
20. The Laymen from without putting their weight to the Seminary's efforts to lift the curtains, can accomplish miracles in saving Jewish life from extinction and even more from a colorless existence.

"AKEDAH and TORAH"
Rosh Hashanah Seminary Sermon
by Rabbi Sol Goldfarb

The Drama of Faith as it is unfolded in the life of Abraham, reaches its climax in the last ordeal, which is depicted in the portion read this morning, namely, the Akedah. Here our first Patriarch is called upon to ready himself for the supreme test, the sacrifice of his most beloved son. True to his God and faith Abraham responds even to this call with his wonted HINENEE. Indeed, not only Abraham, the father, but Isaac, the son, is, we are assured by our ancient rabbis, equally eager to do God's will.

A miracle occurs. Isaac is spared. The merciful God of Abraham does not will to have his seed annihilated. Thus, the father is permitted to return home happy that his son - his future - has been rescued from the flames of the altar. Thus we read **וַיֵּשֶׁב אַבְרָהָם אֶל נְעָרָיו**. And Abraham returned to his lads. The rabbis of old note here that Isaac is not included in the story of the return to Beer Sheba. They ask: **וַיִּצְחָק הֵיכָן הִיא**. And what has become of Isaac after that his life had been spared? They answer: **וַיִּלְמַד אֶת יִצְחָק אֶת תּוֹרַת אֱבְרָהָם בְּבֵית שֵׁם**. Abraham sent his son to study Torah in the School of Shem.

Our sages, who were at home in Jewish history and steeped in our tradition, realized that sacrifice is a dominant theme in Judaism. The AKEDAH came to represent this tragic experience in the Saga of Israel. No wonder the Akedah constituted one of the opening chapters of the daily prayer. Moreover, the ancient rabbis - with their keen psychological insight - recognized that the drama of the sacrifice of Isaac met a deep religious need of the Jew throughout the ages. Here was the love of Israel for God - a love unto death - vividly portrayed and historically foreshadowed. The martyrdom of millions of Jews - young and old - throughout the centuries was reflected in the AKEDAH.

Yet this drama of faith and martyrdom presented our forefathers with a danger and challenge. There was the danger that the role of sacrifice in Judaism would become predominant to the exclusion of other great values inherent in our faith. There was the challenge of retaining the exalted spirit of KIDDUSH HA-SHEM in Jewish life, and yet not yield to the all too-human temptation of allowing it to overshadow other significant and indispensable factors in Jewish survival as a people of faith.

The rabbis recognized the danger and accepted the challenge. They would not allow the AKEDAH - the epic of Jewish martyrdom - to absorb all of Jewish thinking and feeling. They would not have Abraham and Isaac spend the rest of their lives brooding over the frightful moment of the rendez-vous with death. The air of the AKEDAH must be cleared; the cloud of martyrdom has to be lifted. Father and son must leave the scene of the sacrifice and move on to areas of normal living. The story of Abraham cannot end with the Akedah. There must follow a renewal of faith with life - as with the living God through Torah.

Thus our sages continue to press their wholesome point of view.
כַּךְ אָמַר אַבְרָהָם כָּל שְׂבָא לִי יְדֵי אֵינוֹ אֵלָּא בְּשִׁבִיל שְׂעֻמְתִּי בְּחֹרֶה וּבְמִצְוֹת לִפְיֵךְ אֵינוֹ רוּצָה שְׂחֻזּוֹ מִזְרְעֵי לְעוֹלָם. (ב"ר, נז, ב')
Abraham motivates the sending of Isaac to the Academy of Shem to study Torah by saying: "Seeing that my faith and my salvation came as a result of my devotion to Torah and its ethical precepts it is all the more essential that I make sure that my seed - my children and children's children - will not

desist from TORAH and MITVOTH". Here we behold the vitality of Abraham's faith. He moves out of the valley of the shadow of death to new heights. His faith, reinforced by the experience of the Akedah, leads him on to the life of Torah and to the Torah of life.

- - - - -

If all the centuries represent rungs of martyrdom in the ladder of Jewish history surely the past decade could be represented by a heaven-reaching ladder of Jewish martyrdom. The slaughter of six millions of Jews is the Akedah of our age. The tragedy of that slaughter has not yet been grasped. The smoke of the crematoria still beclouds the life of our generation.

Jews the world over have naturally been stunned by the enormity of the sacrifice of our brethren. Indeed, there was the danger that Jewry might be paralyzed by this vast tragedy. Suffice it to point out that practically all of Jewish effort, philanthropy and attention have been directed to the alleviation of the misery of the SHEARITH HAPLETAH, the remnants of the slaughter. American Israel particularly has responded generously to the multiple needs arising from the Hitler-holocaust.

Yet there is here a challenge to meet and a danger to avoid. There is the danger that the American Jew overawed by the unprecedented AKEDAH of European Jewry may become paralyzed and refuse to look away from the scene of the crematoria. There is the danger that the Jew of our generation will forever live under the pall of the Hitlerian tragedy. There is the danger that no cause in - or for - Jewish life - will evoke the proper response on the part of the AKEDAH - dominated Jewry.

Here is the challenge to American Jewry. Not to forget the Akedah of our age, nor to fail to aid the brand salvaged from the fire. But rather, like Abraham our forefather, to have the faith and the courage to move out of the shadow of the Crematoria to new and great heights of positive Jewish living. Our first patriarch was of a heart and soul which lifted him out of the valley of the shadow of death and moved him in search of a better and wholesome life - for himself and his seed. We must not allow our pattern of life to remain forever influenced by the tragedy of our era. We must develop fortitude and wisdom to develop Jewish life in this country based on Torah and Mitzvoth.

- A) The D. P.'s are a good example. They develop institutions of learning in their midst.
- B) Israel is a good example. Palestinian Jewry - indeed world Jewry - took up the challenge of the age and rebuilt Israel.
- C) The **תפילות** which refer to the Akedah are immediately followed by the Shofroth reminding us of Matan Torah.

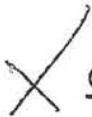
The Jewish Theological Seminary of America represents in this land the School of SHEM. It is the home of Torah, of Jewish tradition. Yet like the School of Shem - it includes the YAFYEFITO SHEL YEFETH - a synthesis of the best of American culture and Western civilization and the accumulated genius of Israel. This Academy of Shem of this land stands ready to receive the Isaacs of this land - and other lands - for the purpose of continuing the glory of our heritage in America.

(Elaborate on the work of the academic schools of the Seminary, Pacific Coast University of Judaism, Eternal Light, Museum, etc. stressing the primacy of Torah in the building of an American Jewish "Life").

With Abraham let us say **כל שבא לידי אינו אלא בשביל שעסקתי בחנורה ובמצוות לפיכך איני רוצה שתזוז מורעי לעולם.**

Having experienced martyrdom we will not allow our children to remain insensible to our Torah and its high ethical values. That is the call of the hour. The call of the Shofar - the reminder of the AKEDAH.





OUTLINE OF SERMON ON SEMINARY

by Rabbi Myer S. Kripke
Beth El Synagogue
Omaha, Nebraska

THE FOUNDATION BENEATH

I. The Atmosphere and the Demands of the

ימים נוראים

A. In the Mishnah the rabbis ask why ^{שמע ישראל} precedes
And they answer, the reason is that in order
for a man properly to accept the duties of fulfilling the ^{מצוות}
he must first be able to accept that which is fundamental to
the ^{אמונה} the belief in the sovereignty of God.

אמר ר' יוחנן בן ברוך כל מי שאינו מקבל את אלוהים
אין לו חלק ביום הזה
Mishnah Berachot 2:2
Berachot 13a

B. This sovereignty of God, fundamental to the religious life, is
the very theme of Rosh HaShanah. This theme finds expression in
the threefold stress of ^{אבות} (the Kinship of God),
^{דין} (God as Judge on the Day of Judgment), and
^{גאולה} (God revealing Himself to men and offering the promise
of redemption).

C. It is apparant, then, at once that Rosh HaShanah and Yom Kippur
concern themselves with the most solemn problems of life, with
an earnest quest for a faith to live by.

1. These are no festivals of victory, no thanksgiving for re-
lease from calamity.
2. The Days of Awe have to do with the grappling of the human
soul with its most elemental problem.

D. True, Rosh HaShanah and Yom Kippur are ^{ימים נוראים} — but in
a different sense from the ^{ימים נוראים}

1. They are also ^{ימים נוראים}, Days of Awe, days in which a
man must search his soul and analyze his own character, strip
bare his heart and discover his motivations, his directions in
life, his deepest yearnings, and submit them to test and judgment.

a. The Talmud expresses it in terms of the ^{משיחה} mission of

אין אדם אומר עליו הריני רשע לפני ה' אלהיך
אמר ר' יוחנן בן ברוך כל מי שאינו מקבל את אלוהים
אין לו חלק ביום הזה
Rosh HaShanah 32b.

2. They are ^{ימים נוראים}, true, but characterized by solemnity,

- B. Lack of preparation, suddenness with which burden was thrust on our shoulders by history. Compare with centuries of preparation given to Babylonian, Spanish, and Polish Jewry.
- C. Hence the absence in American Jewry of the institutions of spiritual strength, for earliest efforts were to sink economic roots, and spiritual institutions gained strength only lately.
 - 1. Thus American Jewry has met the economic test before it, but has failed in its task of transmitting its heritage and giving spiritual sustenance to American Jews.
 - a. If we examine ourselves we find American Jewry short on faith, short on practice, excelling only in *יצור איש* and that in its narrowest sense.
 - 2. American Jewry has a superstructure of organizations, but we are lacking in the foundation, basic knowledge of Judaism, its sources, its history, its ethic, its world-outlook.
 - 3. The synagogue is the core of Jewish life in America.
- D. There is an immediate need for strengthening our spiritual institutions, the institutions that teach -- this synagogue, its schools, its educational program.
 - 1. But we cannot live in isolation; there is therefore immediate need to strengthen similar institutions on a national level. Our strength is most easily acquired through those institutions from which we draw leadership, trained personnel, guidance in program planning, and, not the least, a sense of strength through organization, the association of like-minded Jews on a national scale.

IV. The Conservative Movement.

- A. An attempt to build an American Judaism on a solid, firm foundation, true to Jewish values, expressed in terms applicable to the American Jewish scene. It is embodied in:
 - B. The Seminary itself -- the hub of the Movement -- its schools, museum, library, department of public information.
 - C. The United Synagogue -- the organization of synagogues -- interested in administrative problems, adequate buildings, education, youth work, programs of activities and educational aids.
 - D. The Rabbinical Assembly and Cantors' Assembly -- organizations of professional spiritual leaders -- to bring informed and expert opinion to bear on the problems of American Jewish life.

E. The programs of those three -- Seminary, United Synagogue of America, Rabbinical Assembly and Cantors' Assembly-- have already convinced us that Conservative Judaism can lead American Jewry to a strong and a satisfying spiritual life; but American Jewry will have to learn to support its institutions of the spiritual life. No organization in Jewish life, both on the local and national scene, suffers lack of funds as seriously as the synagogue locally and nationally;-- yet no other can hope to do for American Jewry what needs to be done.

V. American Jewry's Task: Conclusion.

- A. American Jewry, examing itself on the Day of Judgement, must see that it has lost its balance and is in danger of collapse. It has given all but exclusive attention to raising funds and rearing a superstructure of organizations. Those funds were desperately needed. The need is not past. Denying those funds would belie our character as Jews.
- B. But we need to shore up our foundation if the whole structure is to stand. We need a balanced Jewish life of faith, religious expression of that faith in practice, and the ethical application of that faith. And we must find that balance in the strength of this synagogue and its schools locally, and through the Seminary and United Synagogue nationally. Failure to provide the funds for this work is to allow a weakened foundation to crumble, bringing disaster to the whole House of Israel in America.
- C. We must face this judgement on ourselves squarely. We have taken on ourselves the task of provider when we have not yet made provision for ourselves. It is to our credit that we acted with dispatch and with good heart. But now the time has come when surely we must look to our own defenses as well. If we are to assure a strong American Judaism, we must build the cultural and spiritual institutions that have always been Israel's main support. We must consciously and conscientiously affirm the $\{הַבְּרִית\}$, as the rabbis put it, before we can perform the tasks God assigns to us. We must give strength and substance to those institutions that will teach us $\{הַבְּרִית\}$, that will instruct us and guide us in the balanced practice of Judaism.

I - RH is holiday of justice & judgment for allpeoples, nations, govts
-RH addresses itself to world in general & Israel in particular
-On this evening, we recite prayers which are like other prayers of year in that they seek to stimulate us a group to strived after the God-like ideals of richer lives, improved mental and phsyical and spiritual health, as well as for creative fulfilment of all our basic human needs.

-But prayers we join in reciting this evening of the New Year differ from others; these are more intensive, earnest; they seem to compact all the dreams our prophets stirred in the visions of the world, dreams of peace, righteousness, justice; our whole philosophy/^{as}toward life seem~~d~~ distilled in these prayers. And what is even more moving about these prayers is that they appear to have ~~h~~ immediate reverberations in us, like an echo which returns to us bringing to us the shape of a new message, a new faith for a new year.

-We need such a message:

Hadidic rabbi, Rabbi Bunam said: ON NEW YEAR'S DAY THE WORLD BEGINS ANEW, AND BEFORE IT BEGINS ANEW IT COMES TO A CLOSE. JUST AS BEFORE DYING, ALL HEPOWERS OF THE BODY CLUTCH HARD AT LIFE, SO MAN AT THE TURN OF THEX YEAR OUGHT TO CLUTCH AT LIFE WITH ALL HIS MIGHT AND MAIN.

We need such a message to help us clutch at life in these difficult times.

-That message is found in our Shemonai Esrai of RH; in it we find the word

UVCHEN used 3 times:

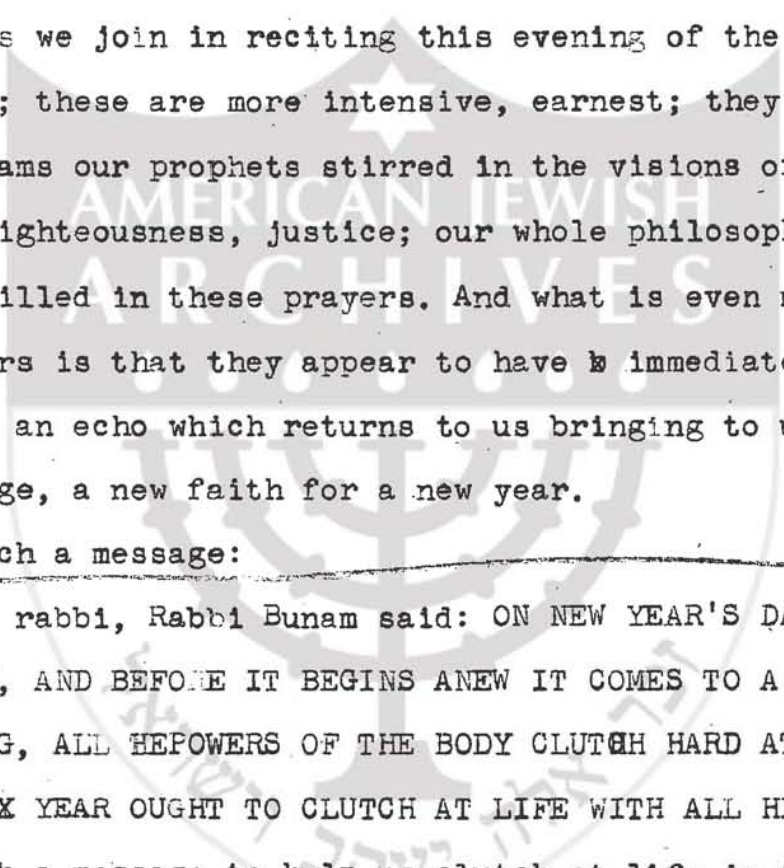
1st: UVCHEN TEN PACHDCHA; 2nd: UVCHEN TEN KOVOD; 3d: UVCHEN TZADDIKIN

-World is founded on these 3 uvchens; these are three primary principles taught by the Torah and our tradition.

-FIRST UVCHEN speaks of fear; We pray to God as the/^{Source}~~Spirit~~ of Inspiration in the Universe, and as the Supreme Personality, to put fear into the hearts of all people so that they may unite to do his will with their whole hearts.

ZODIAC
SIGN
FOR
1700
(Liberal)
is
balance
Call
essential

We look
to RH
for a message.
There is
such ->



2) -SECOND UVCHEN: speaks not about the world but about the Jewish people - that God given them GLORY & POWER

3) -THIRD UVCHEN speaks of SIMHAH - Happiness - that God make the enjoy the cup of happiness, that they always enjoy fortune and satisfaction of their needs.

II) II - What do these three prayers mean? THEY REFER TO THE THREE ILLS FROM WHICH THE WORLD SUFFERS SO SORELY. Each UVCHEN IS A CONTAINER OF PRECIOUS MEDICINE TO CURE THE HUMAN SOUL OF A SERIOUS AILMENT. ^{INSIGHTS HELP GUIDE US IN DIFFICULT TIMES}

A) III - FIRST ILLNESS IS FEAR WHICH ENGULFS ENTIRE WORLD. WHAT WILL HAPPEN TOMORROW? ATOM BOMBS, HYDROGEN BOMBS, COBALT BOMBS, RADIATION IN JAPAN, RADIATION IN WORLD TODAY AFFECTING GENES PRODUCING INFERIOR CHILDREN.

Provy
General
peace-swifts
Sen. Maloney
no war,
reduce army

-INDIVIDUAL & COMMUNITY LACKS SECURITY: WE ALL/FEAR THE FLOOD WHICH MAY BE CAUSED BY LATEST WEAPONS, ATOMIC WARS. JUST AS NOAH IN HIS DAY TRIED TO BUILD AN ARK TO SAVE HIS FAMILY & HIMSELF, EVERYONE TODAY WANTS TO FIND AN ARK FOR HIMSELF - A CORNER OF SAFETY.

TORAH TELLS US NOAH SENT TWO AMBASSADORS FROM ARK TO DISCOVER WHETHER THE EARTH WAS DRYING AFTER THE DELUGE. FIRST MESSENGER WAS THE RAVEN, & RAVEN DID NOT RETURN. SECOND MESSENGER WAS DOVE, & DOVE RETURNED WITH WITH AN OLIVE LEAF IN ITS MOUTH TO SHOW THAT WATERS WERE RECEDING.

RAVEN SAY OUR SAFES IS A BRUTAL CREATURE. IT BRINGS FIRE INTO THE NEST. DOVE ON OTHER HAND IS A SYMBOL OF PEACE. WHEN THE PEACEFUL BIRD WAS SENT FROM THE ARK IT BROT NEWS OF PEACE. WHEN THE RAVEN WAS SENT, NOAH WAS LEFT WITH FEAR OF THE UNKNOWN.

Peace
Vishinsky
Purge
military
on war

TODAY REVERNS ARE AMBASSADORS OF PEACE. GREAT POWERS SEND THEIR DELGATES FROM MOSCOW, LONDON, PARIS/TO FIND PEACE, BUT IN THEIR PORTFOLDOO ARE THE DESIGNS OF WAR & AGGRESSION. NO ONE WILL EVER FORGET SYMBOL OF WWII JAPANESE AEBASSADOR TALKING PEACE IN WHITE HOUSE WHILE AT SAME TIME PEARL HARBOR WAS BOMBED. WE ARE UNNERVED: THIS PEACE TALK WHEMEVER UTTER* ED, & (IT IS SO SELDOM UTTERED THESE DAYS) SEEMS TO BE FALSE. LITTLE WONDER THE FEAR IN HE WORLD.

-OUR PEOPLE HESITATE TO PLAN THEIR LIVES: ACHLU VSHASU KI MACHAR NAMUS**

OUR YOUNG ^{OVER REACTIONS ON} ON BINGES: DRAFT AGE HAVE GOOD TIME NOW

*HOW CAN OUR PEOPLE BE ASSURED, HOW CAN BHEY BE GIVEN A SENSE OF SECURITY SO THAT THEY MAY LIVE WITHOUT FEAR OF TOMORROW?

UVCHEN TEN PACHDECHA ADONAI ELHENU AL KOL MASSECHA VEEMASCHA AL KOL ~~MY~~ SHEBARASA

אין מן פארום די משיק, אוימתיק די פארום די משיק, אוימתיק די פארום די משיק...

"GIVE FEAR UNTO ALL THY CREATURES, BUT MAY IT BE FEAR OF THEE ONLY.

-Great medieval Jewish philosopher, Bachya, writes in Chovos Halevovos of a Chasid who traveled along a road that passed by a forest. Suddenly a wild beast emerged from the shadow of trees and chased lonely traveler. Fortunately, Ch sid managed to escape, and he reached town weary and out of breath. When he told his friends what had occurred, they asked whether he had been frightened by wild animal. Chasid answered: MY FEAR OF GOD SHAMED ME, A HUMAN BEING, FROM FEARING WILD BEASTS."

*-WE HAVE A DESPERATE NEED IN THE WORLD TODAY TO COMBAT FEAR WITH FEAR:

NOT FEAR OF EACH OTHER, NATION OF NATION, FOR THIS MISTRUST IS A BOTTOMLESS WHEEL WHICH IS WITHOUT END, IT LEADS FROM FEAR OF ATOM TO FEAR OF HYDROGEN: THE FEAR BACHYA SPEAKS ~~OF~~ IS THE "CREATIVE FEAR OF A HIGHER POWER WHICH TRANSCENDS THE NATIONS & COMMANDS THEIR UNSWERVING LOYALTIES.

AGUDA ECHOS

אין מן פארום די משיק, אוימתיק די פארום די משיק, אוימתיק די פארום די משיק...

BERTRAND RUSSELL: A PRESCRIPTION FOR THE WORLD: We have to choose between war and human life; we can no longer, as heretofore, have both. Urges ~~permanant~~ permanent peace can be assured by the creation of an international authority with a single international armed ~~force~~ force, its powers rigidly defined by generally accepted consittution.

-~~we~~ can convert universal fear into universal hope, as ~~ATOM POOL PLAN~~ ATOM POOL PLAN ACCEPTED BY RUSSIA (even with our reservations of her intentions)

-FAITH IN GOD AS DEMONSTRATED IN AGUDAH ESHOS CAN BREAK FEAR

-FAITH & CONFIDENCE IN BETTER PEACEFUL TOMORROW CAN GIVE US COURAGE TO

Handwritten notes in the left margin, including "אין מן פארום די משיק" and other illegible scribbles.

ACHIEVE THAT TOMORROW: IF WE MUST HAVE ANXIETIES LET US HAVE CONSTRUCTIVE ONES ABOUT HOPEFUL PROJECTS: THIS WILL RELIEVE THE FRUSTRATION OF CONTINUAL DEAD END WHICH MAKE LIFE A MEANINGLESS STRUGGLE.

-There has never been a time in history when there was so great a need for uplifting of faith, confidence, and mutual trust.

--It CAN BE HAD. AS A RABBI WHO OFTEN SEES DESPERATE HUMAN BEINGS IN HOSPITAL BEDS, EVERY PATH DESERTED, EVERY ROAD DARK. YET COUNTLESS TIMES THERE IS RECOVERY, AS LONG AS THERE IS CONFIDENCE AND FAITH THAT THEY CAN BE RESTORED TO HEALTH.

B -----SECOND ILLNESS IS ONE THAT TROUBLES AMERICA PERHAPS MORE THAN REST OF WORLD, BUT IT IS ESPECIALLY TRUE OF OUR PEOPLE. It has been claimed that WE ARE A PEOPLE WHICH SUFFERS/MUCH FROM DIABETES - IT SEEMS WE LIKE SWEETS. I'M NO DOCTOR TO DENY THAT JEWS SEEM TO SUFFER MOST FROM A PARTICULAR ~~XXXXX~~ PHYSICAL ILLNESS, BUT THERE CERTAINLY IS A SPECIFIC SPIRITUAL ILLNESS FROM WHICH JEWS SUFFER...AND THAT ILLNESS IS CALLED KAVOD - HONOR. WE ARE SLAVES OF PUBLIC OPINION.

-IN OUR SOCIAL AFFAIRS WE DO EVERYTHING TO PLEASE OTHERS.

-OUR SWEET LADIES LIMP AROUND IN SHOES TOO SMALL FOR THEIR FEET.

IN FLORIDA A LADY WEARING A MINK WAS ASKED, "WHY DO YOU SPEND SO MUCH MONEY FOR THAT MINK? DOES IT KEEP YOU WARM?": SHE ANSWERED, I DON'T WEAR THE COAT TO KEEP ME WARM, I WEAR IT TO BURN UP MY FRIENDS.

SO TOO DO WE OFTEN GET IN OUR SPIRITUAL AFFAIRS: WE ARE ENSLAVED TO PUBLIC OPINION. WHAT WILL AROUSE OTHERS? WHAT WILL IMPRESS OTHERS? WHAT WILL OUR NEIGHBORS SAY? WE ARE AFRAID, EVEN IN THIS ENLIGHTENED TIME OF OUR BEING AND LIVING JEWISHLY.

HOW TRAGIC-COMIC IS AN EXPERIENCE I HAD ON A SABBATH THE PAST YEAR. A BAR MITZVAH WAS CELEBRATED WITH 500 PEOPLE ATTENDING. THE PARENT OF THE BARMITZVAH ASKED ME, "PLEASE RABBI, TRY TO MAKE EVERYTHING TASTEFUL TO PLEASE TWO NON-NEWS I INVITED TO THE SYNAGOGUE." SHALL I IGNORE 498 JEWS FOR THE SAKE OF THESE TWO PEOPLE? SHE ANSWERED, "THESE JEWS CAN SEE BAR MIZVAHS EVERY SABBATH, BUT THE GOYIM ONLY ONCE IN A LIFETIME."

THE IRONY FOLLOWED HOW EVER WHEN ONE OF THE GOYIM (NON JEWS) APPROACHED ME AFTER THE SERVICE & SAID, "RABBI, THIS IS THE KIND OF BAR MITZVAH I ENJOY, A REAL JEWISH BAR MITZVAH."

Heine: Wie es sich christelt so juedelt es sich

WHILE SEEKING TO FIND RESPECT FROM THE GOY, MANY OF US LOSE OUR SELF-RESPECT, OFTEN FAILING TO REALIZE THAT RESPECT IS GAINED THE OTHER WAY AROUND, ONLY WHEN WE RESPECT OURSELVES DO OTHERS RESPECT US. INSTEAD OF ASKING, "WHAT WILL THE GOYIM SAY? MA YOMRIM HAGOYIM?" SHOULD WE NOT ASK OURSELVES, "WHAT DO WE SAY? WHAT DOES OUR OWN CONSCIENCE SAY?"

3) -THIS IS THE ~~SKOONE~~ MOTIVE OF OUR SECOND PRAYER. UVCHEN TEN KAVOD-- GIVE HONOR TO THY PEOPLE. IMPLANT THE FEELING OF TRUE HONOR AND RESPECT IN OUR HEARTS AND NATURES.

4) 2- ON RH THE TALMUD TELLS US, JOSEPH WAS FREED FROM PRISON. WHAT CONNECTION IS THERE BETWEEN HIS ~~EVENT~~ IN JOSEPH'S LIFE & ROSH HASHONAH? WE KNOW THAT JOSEPH WAS THE FIRST TO SHOW US THE REAL MEANING OF KAVOD. A GREAT LEADER, PRIMUS INTER PARES (FIRST AMONG HIS PEERS), THE MAN WHO FED AN ENTIRE NATION WHILE THE WORLD ABOUT HIM STARVED, IMPRISONED FALSELY AND THEREFORE A MAN WHO MIGHT RESENT HIS FAMILY, JOSEPH DOES NOT HESITATE TO TELL HIS EGYPTIAN ASSOCIATES, "I WAS STOLEN FROM THE LAND OF THE HEBREW." THIS IS MY ORIGIN. HE WAS A MAN WHO WAS SECURE & CONFIDENT, EVEN PROUD OF HIS JEWISHNESS. WHAT IS OUR GREAT NEED TODAY? WE NEED SONS LIKE JOSEPH. THE ROSH HASHONAH ME SAGE SPEAKS OF JEWS WHO DEEM IT AN HONOR TO BE A JEW. RH CALLS FOR JEWS WITH SELF RESPECT.

III

C - THIRD GREAT ILLNESS OF WORLD IS LACK OF HAPPINESS. THE HUMAN SOUL IS CRYING. THERE IS NO WORD MORE POPULAR THAN "HAPPINESS". THE MORE POPULAR THE WORD BECOMES, THE MORE HIDDEN ARE THE ROADS WHICH LEAD TO HAPPINESS. BUT HAPPINESS CAN BE FOUND IF WE UNDERSTAND ITS TRUE NATURE.

-HAPPINESS IS NOT ENDLESS PLEASURE: IT IS NOT THE HEDONIST NOTION OF SITTING UNDER THE PALM TREE & INDULGING ONESELF TO SUPERSATIETY.

-HAPPINESS IS NOT THE ACQUISITION OF MATERIAL PLENTY, OR POWER ALONE.

THE UNHAPPIEST PEOPLE IN THE WORLD HAVE BEEN THE RICHEST AND THE MOST POWERFUL. ALEXANDER THE GREAT CONQUERED THE WORLD, & DIED IN A FEVER BROUGHT ON BY A SYMPTOM OF UNHAPPINESS, EXCESSIVE DRINKING. NAPOLEON WAS THE MOST SUCCESSFUL GENERAL IN MODERN HISTORY. HE ROSE FROM POVERTY TO BECOME RULER OF A VAST EMPIRE YET HE FOUND NO RESPIRE FROM THE EXCRUCIATING DISSATISFACTION WITHIN HIM.

*WHAT IS THE NATURE OF HAPPINESS & HOW DO WE ACHIEVE IT?

*THE BEGINNING OF THE ANSWER IS FOUND IN THE GREETING ALL OF US USE:

"LSHONAH TOVAH." WE TAKE FOR GRANTED THAT THESE WORDS MEAN "A HAPPY NEW YEAR." ACTUALLY THE TERM MEANS "A GOOD YEAR".

-WE SAY LSHONAH TOVAH TIKASEV: MAY YOU BE WRITTEN DOWN FOR A GOOD YEAR.

IT IS PART OF OUR HOLY DAY TRADITION THAT ON THIS DAY A HEAVENLY JUDGMENT BOOK IS OPENED IN WHICH ARE INSCRIBED NAMES AND THEIR FATE FOR THE COMING YEAR: THIS FATE IS DETERMINED BY "TESHUVAH TFILOH UTZEDAKAH" * REPENTANCE, PRAYER & CHARITY.

-THIS IS A KIND OF DEAN'S LIST ON WHICH WE ARE NAMED BY VIRTUE OF THE MARKS WE MAKE ~~FOR~~ DURING THE YEAR: AND THE MARKS ~~FOR~~ ARE FOR ALL OUR COURSES & SUBJECTS: WE ARE MARKED FOR PERSONALITY, OUR INNER INTEGRATION, OUR DISPOSITION TOWARD OTHER PERSONS, OUR INNER HARMONY: FOR OUR PIETY, OUR SENSITIVITY TO THE GOODNESS AND BEAUTY AND TRUTH IN THE WORLD: FOR OUR ^{CHARITY} CHARITY, OUR DEEDS OF KINDNESS. OUR/PURPOSE

-OUR HAPPINESS THEN IS NOT BOT BY MONEY, WEATH, GLORY OR POWER**IT DERIVES FROM OUR INNER SELVES AND THE VIRTUES WE DEVELOP: ~~XXXXX~~ IT IS SUBJECT TO THE LAW OF EQUIVALENTS WHICH DEMANDS WE PAY AN EQUIVALENT FOR WHATEVER WE WANT OUR OF LIFE. THE PRICE FOR HAPPINESS IS TSEDEK AND YOSHER?..A RIGHTEOUS & JUST LIFE THAT BRINGS US HAPPINESS.

UVCHEN TZADIKKIM YIRU V'YISMOCHU - ONLY THOSE WHO LIVE WITH RIGHTEOUSNESS & MUSTICE ONLY THEY CAN TRULY REJOICE BECAUSE THEY FIND THE SECRETS OF HAPPY LIVING.

אפשרות האוהב את הבורא הוא

DEPRIVES
GOOD LIFE
PSYCH SPY
UNWARY
BASED
NEED
PURSUE
JUSTICE
PIETY

August 13, 1952

TO: All members of the Rabbinical Assembly

FROM: Rabbi Harry Halpern
Chairman, Rabbinic Cabinet of the Seminary

It has been our practice each year to ask one of our colleagues to prepare an address which might be used in connection with the campaign on behalf of our movement. This year Rabbi Jacob E. Segal has kindly consented to prepare this sermon, a copy of which is herewith enclosed.

Even if you do not find it possible to devote an entire sermon to the Seminary, it should be possible to make some extended remarks (without necessarily stressing the fund raising aspect) about the Seminary and affiliated organizations, during one of the days of Rosh Hashona, or during Yom Kippur, prior to the **Neilah service**. Your cooperation in this regard will, I am confident, make your people more receptive and responsive when the local campaign is conducted.

Warmest Shana Tova wishes to you and your dear ones.

SUGGESTED OUTLINE FOR SERMON ON SEMINARY

5713 - September 1952
by Rabbi Jacob E. Segal
Adas Shalom Synagogue
Detroit, Michigan

THE SACRIFICE THAT COUNTS

- I. The Shofar is a small instrument. Yet as a symbol it looms gigantic in our Rosh Hashanah service. Among the many symbolisms ascribed to it is the reminder of עקדת יצחק, of Abraham's sacrificing the ram in the place of his son Isaac.
- A. למה חוקעין בשופר של איל. אמר הקב"ה חקעו לפני בשופר של איל. שאזכור לכם עקדת יצחק בן אברהם.
"God said to the Jewish people "Why have I commanded you to sound the ram's horn?". "That I may remember to your credit the binding of Isaac the son of Abraham".
- B. What is the point of this reminder? What does it mean for us today?
- C. An imaginative clue is provided by Rabbi Hanina ben Dosa in a remarkable Midrash (Pirke d'R Eliezer, 31)
ר' חנינא בן דוסא אומר: אותו האיל לא יצא ממנו דבר לבטלה
"Not a single part of that ram which Abraham sacrificed went to waste".
- D. What is Hanina saying to us? That sacrifice in itself, is no virtue, if any Part of it is permitted to go to waste. A sacrifice has meaning only if the courage and suffering it entails brings some lasting good to the world. The sacrifice that is offered in vain might as well not be offered at all.
- II. It is a parable fitting for our time.
- A. Wasted sacrifices -- in those two words is summed up the tragedy of our world.
All through history, mankind has experienced many an Akedas Yitzchak. The pages of every nation's history book have been stained with the blood of young men slain by wars -- and with the tears of bereaved fathers and mothers and children.
- B. Yet the essence of the tragedy of these wars, is not that they were fought, of that human lives were sacrificed. The monstrous crime lay in the fact that these wars, most of them, did not bring the victory of the freedom or the peace for which they had been fought. The capping sorrow was that all these sacrificed lives were appallingly wasted.
- C. The only possible excuse for World War I, was the prevention of World War II, Yet all those rivers of blood were לבטלה. They were not used to sanctify the soil of peace. They were merely poured down the drain.
- D. World War II shows signs of Joining the ash-heap of wasted sacrifices.

1. The Denazification program has been mocked and converted into a RENAZIFICATION of the German people.
2. Russia and the United States are competing with one another, to see who can curry more favor with the murderers, and who can sooner build up German's industrial might -- so as to make her their ally in the next war.
3. Even now the appalling danger exists that our Korean sacrifice -- unless it is geared to a bold and visionary program for redeeming the Asiatic masses (the one valid weapon with which to counter and defeat the Communist lie)-- may also turn into waste.

III. How much more has the Jew been the victim of wasted sacrifice.

- A. In our lifetime, six million Isaacs were bound to the altar and no ram was found as a substitute!
- B. Even now their martyrdom is being mocked, -- not only by callous power-hungry nations through renazification, etc -- even by us Jews -- who are allowing that gargantuan sacrifice of blood and spiritual treasure, of Torah and learning, to be forgotten and go to waste.

IV. But the purpose of the Shofar is not to harrow our souls with guilt. Its purpose is to lift our spirits with the cry of challenge. The Shofar challenges us as Jews to make good the sacrifice of our people.

V. Let us therefore return to Hanina's parable:

אוחו הויל לא יצא ממנו דבר לבטלה

- A. And then he goes on to tell us what was done with the various parts of the ram.

אפרו של איל הוא יסוד שעל גבי המזבח הפנימי

"The ashes of the ram became the base of the inner altar of the Temple"

גידיו של איל הם עשרה, כנגד עשרה נבלים של כנור שהיה דוד מנגן בהם.

"The sinews of the ram were ten -- and they became the ten strings of David's harp".

And עורו של איל הוא אזור מתניו של אליהו

"And the skin of the ram became the girdle of the loins of Elijah the Prophet".

- B. In these flights of fancy, Hanina was laying down a three-fold program for Jewish redemption. He was telling us the means by which to redeem the sin of wasted sacrifices.

VI. אפרו של איל הוא יסוד שעל גבי המזבח הפנימי

- A. The Bays Hamikdash was the central shrine of the Jewish religion.
- B. Historically, Hanina's parable was fulfilled in ancient days. Out of the ashes of sacrifice came a new and vital glory to the Jewish religion.
1. After חרבן בית ראשון, the Jews in Babylonia introduced the Synagogue into Jewish life as the foundation of a new מזבח פנימי.
 2. After חרבן בית שני, Yohanan ben Zakkai picked up the ashes and built a new altar, the academy at Yavneh-as a fortress of Torah and guarantor of Jewish survival.
 3. Maccabean victory resulted in rededication, etc.
- C. We must dedicate our energies to the building of our מזבח הפנימי, toward revitalization of the Synagogue as the shrine of Jewish glory. Here emphasize role of Seminary in building and revitalizing synagogue life in America.

VII. גידיו של איל הם עשרה, כנגד עשרה נבליים של כנור שהיה דוד מנגן בהם

- A. David was known as the sweet singer in Israel, the poet, musician and creative artist par excellence.
- B. Implied imperative for us is:
that one of the ways in which we can avoid sin of wasted sacrifice is to convert the suffering and martyrdom of our people into some permanent living form of creative art. To sublimate the pain and the glory of Jewish experience and embody it in artistic expression. To translate the message of Judaism into music, song, story, dance, painting, drama, literature -- into art-forms that will kindle the imagination and waken our sense to the inner beauty of our tradition.
- C. Historically, this was fulfilled too.
Examples:
1. Jeremiah's "ode of Lamentations". tragedy transmuted into eternal work of the spirit.
 2. 137th Psalm, etc.
 3. Fully one-third of Bialik's immortal poems were inspired by homelessness of European Jews, by longing for Zion.
 4. In our own day, flames of Warsaw Ghetto produced "Ani Maa-min".
 5. Habimah, Israel Symphony, renaissance of literature and art in Israel, etc.

- D. This pattern, too, can be applied by us. Here stress Seminary's role as instrument of Jewish artistic renaissance. Jewish Museum as shrine and laboratory of Jewish artistic expression; Eternal Light, - blending superbly the arts of drama and music, etc.

VIII. But the greatest challenge of all is presented by the third part of Hanina's parable.

עורן של איל הוא אזור מתניו של אליהו

- A. Why did Hanina single out Elijah among all the prophets?
Because Elijah rendered a unique service to the Jewish people in a time of moral degradation. Under the wicked leadership of King Ahab, Elijah challenged the false prophets to meet him on Mt. Carmel -- and in the presence of all the people, matched the power of the living God against their idols -- reaffirmed the ancient faith and restored to the people a sense of moral fervor and integrity.
- B. Reaffirmation of Morality on national, community and individual level is sorely needed today.
- C. Here demonstrate Seminary's invaluable function as fountainhead of Torah and invigorating moral truths. Cite "Institute for Inter-Denominational studies", "Conference on Science. Philosophy and Religion" and other agencies for restoration of sense of morality. The very title of the Seminary's recent National Planning Conference was revealing: "Moral Strength in the National Defense", etc.

IX. May the Shofar's challenging cry keep us from the sin of wasted sacrifices. In answer to its cry, may we build our inner altars, fashion the sinews of sacrifice into a new harp of David, and restore the moral integrity of our faith in God and man. For the consummation of all these, the Seminary remains an indispensable instrument.

d. This something can be so powerful and so transforming that the first Hebrew made it the basis of his life's work. For what is the Judaism he got going in the world? Is it not the spreading of Godliness and Goodness into ever-widening circles of the world? Abraham left his father's house and native land to go out to live with people, to spread the things he felt and believed in. He hoped others would be enkindled by his enthusiasm, that they would go out and live with others, in turn, until these new ones would catch the fire of Divinity and Humanity, so that they would communicate it to others still, and cause such radiations of nobility as could help transform our personal and social relationships.

3. Early, then, did the founder of the faith realize we teach better and more enduringly by example than by precept, by being than by brave utterances of the lips - For thus speaks the voice of the Lord.

וְאֵלֶיךָ יְהוָה יִצְחָק אֲהַבְתִּיךָ יִצְחָק אֲהַבְתִּיךָ אֲהַבְתִּיךָ וְהָיָה לְךָ הַיְיָ הַיְיָ

"And I will make of thee a great nation and I will bless thee and make thy name great; and be thou for a blessing. וְהָיָה לְךָ הַיְיָ הַיְיָ
Do not argue or coerce. "Be for a blessing". Stand for blessed and holy things and others will catch them from you.

4. On this day of Rosh Hashonah, we read of the birth and early life of Abraham's son and spiritual heir - Isaac was destined to carry on the great work of his father

וְיִצְחָק יִקְרָא יִצְחָק

"For in Isaac shall thy seed be called" - he bore not only a striking physical resemblance to his father, but a spiritual identity with him.

a. It was to protect Isaac that Sarah demanded Ishmael be sent away - The apprehensive mother was afraid her young and impressionable child would catch hateful and undesirable traits and habits from his older half-brother. For when she says -

וְאֵלֶיךָ יְהוָה יִצְחָק אֲהַבְתִּיךָ יִצְחָק אֲהַבְתִּיךָ אֲהַבְתִּיךָ

"For the son of the handmaiden shall not be heir with my son, even with Isaac", she was not troubled over much about the material possessions-as the

points out

עַבְדָּתְךָ לֹא בִּיאָה קֶסֶם בְּעֵינֵי שְׁרָיִל עַל־כֵּן יִרְשֶׁתָּ עִמָּן יְהוָה יִצְחָק

(Quoted in footnote of the עַל־כֵּן יִרְשֶׁתָּ עִמָּן יְהוָה יִצְחָק on a comment on the phrase עַל־כֵּן יִרְשֶׁתָּ עִמָּן יְהוָה יִצְחָק

It was the spiritual inheritance that was her main concern, that he catch it properly from his father and transmit it unsullied and unspoiled to others.

- b. From Abraham through Isaac and Jacob, the prophets, sages and seers, through all the great and noble and brave spirits who have marched through the corridors of time, the mission of the Jew has been, "Heed the call that came to Abraham."

ברוך ה' stand for blessed and holy things, that the radiance of the Godly spirit might reach out from us and contribute mightily to the transformation of men and society.

This is the supreme challenge of Rosh Hashonah to every conscience and self-searching soul. Have you striven to be a radiant Jew - a Jew who radiates the totality of the Great Tradition?

- 5. One of the great tragedies of our day is that so many of us are spreading through our person, partial and distorted views of Judaism. In our representative capacities, we stand as witnesses in many cases of narrow and one-sided aspects of the Tradition.

- a. There are some who spread the notion that Judaism is based on fear. Their minds and souls are possessed and obsessed with the problem of anti-Semitism. The whole of their Judaism is one of terror and timidity.

1. Fear is not wholly bad. Fear of danger reduces accidents; fear of ignorance stimulates learning; fear of war aids in creation of U.N. and international machinery of peace; fear of disease builds hospitals and clinics...and fear of the bigot produces the legitimate self-defense agencies for the protection of the Jewish name from slander and the Jewish position from assault, and spurs on the campaign of instruction of all Americans, that Americanism and Democracy are incompatible with prejudice, bigotry and discrimination.

2. But there is absent from such Jews that unshakeable, sturdy faith in a one, universal and just God behind all the complexities and contradictions of nature - physical and human - that knowledge of sacred texts and inspiring literature, that identification with the beauty and poetry of hallowed rituals and practices, that reflect the confidence
God is with me, I shall not fear.

- b. There are some of us who radiate the spirit of benevolence and mercy-doing.

1. Philanthropy is in the classic tradition. The merciful sons of the merciful ones have ever been concerned about clothing the naked, feeding the hungry, sheltering the poor. And we have rightfully taken pride in the hospitals, orphanages, homes for the aged, etc. We have spread all over the land...and see the magnificent generosity of American Jews, particularly in the last few years through U.J.A.

2. But shall we continue to radiate the false view that the Jewish people is an international benevolent association? When shall we come to represent the complete view of the prophets and rabbis, that Judaism has a burning passion for social and economic justice, is an intense quest for international peace and cherishes a reverence for the dignity and sanctity of human personality? *אנו עומדים לרשות הדין* stand for righteous, as well as merciful acts, for the holiness that spells justice and peace, as well as benevolence.

c. There are still others who would live their Judaism vicariously.

1. They believe that Jewish life can be lived fully and intensively only in Israel. They despair of Jewish life outside of Israel.

2. Now love for Zion is in the Great Tradition. (elaborate) But when will we, living in America, come to realize that *אין ארץ אחרת* Judaism is not in the heavens above but right here on earth and not across the seas in other parts of the world alone, but that it can and must be lived right here in this land and in our community.

אנו עומדים לרשות הדין be for a blessing in this land. Stand for Judaism by practice and not by proxy.

6. What is the Judaism you radiate? Fear? Benevolence? Vicarious Experience? The challenge of this day is to radiate Judaism in its fullest, richest and most affirmative way.

a. Here describe the centrality of the synagogue in American Jewish life and refer particularly to your own institution.

b. But we cannot be isolationists. Our synagogue is related to a central movement for positive Judaism fostered by the Seminary and the United Synagogue.

- c. The agency for the cultivation of radiant Jews - is the Jewish Theological Seminary of America. Through its rabbis and teachers, trained in a Traditional Judaism that speaks in the accent of modern Americanism, it seeks to win Jews to a spiritual interpretation of life, a knowledge of the sacred and literary treasures of timeless and eternal worth, and a pattern of living Judaism that will cause them to radiate hope and confidence, dignity and majesty.
- d. Through its museum and art objects, Jews may catch the beauty, poetry and richness of Jewish life that they may, in turn, impart them to ever-widening circles.
- e. Through the Eternal Light Program and Institute of Religious Studies, the mental blocks and spiritual misconceptions of non-Jews are being removed to permit the radiance of Judaism to reach out into the larger community.
- f. Through the manifold services of the United Synagogue and its Commission on Jewish Education, the conservative synagogue can realize its fullest potentialities.

CONCLUSION:

Let this be the supreme prayer of our heart - not to be learned, rich, famous, powerful, but simply radiant. Let us desire to radiate health, cheerfulness, calm courage and good-will. Let us live without hate, whim, jealousy, envy and fear. Let us help others live their lives up to their highest, fullest and best. That is to say, let us desire to be radiant, to radiate life, to radiate Judaism at its best.

אשר היי קפיו: עולם ויחוד נמשך הנה, ינבש צבותיה (מאוי כ')
 "נב צ' נשת אצפ" ויחוד צבותיה (אפ צ') כי נג מצוה ויחוד אור"
 אשר הקב"ה יאצפ צפ; "נב קיפך ונב קיפך... אק אערו את כלי אר"
 משר את ודק וואק כתיב את נרו יאני מכבב את נדק

(This comment is based on) אה כרשת עקב גזכ וק אעור ונשתו
 (יקול יחוד)

WE RAISE OUR HEADS WITH DIGNITY

1. "Firsts" are of historic interest not only in invention but also in spiritual life (exhibits of first telephone, first car, first plane)
2. We of this generation have the unique zechut to be firsts in two great epoch-making developments for which future generations will envy us.

- (1) Since 70 BCE or in 19 centuries we are dor rishon ligulah - the first generation to see the beginning of the realization of Zion restored. State of Israel celebrating its tenth year and we are recipients of new dignity and all downtrodden peoples can derive new hope out of Zion rising from its ashes after centuries of ruin.
- (2) We in America are witnessing another first not less spectacular. We are the first voluntary Jewish community in history in a free democracy to discover that we and our children can be happier with Judaism, that we can be more respected by our neighbors if we are loyal to it and proud of it and can enrich our lives and the lives of our neighbors by a greater and deeper attachment to it.

(Here tell about Jews fleeing from Judaism in early emancipation period)

- Proof: (a) Our own synagogue - a beautiful landmark inspiring our neighbors to declare "Ma Tovv Ohalecho Yaakov".
- (b) Herberg's study of America reveals that American mind accepts Judaism as one of the recognized forms of American religions. Judaism is not something strange, foreign outlandish. It is American and need not denude itself to be recognized as American (Example: Dr. Finkelstein with his yarmulke praying at Eisenhower inauguration elicited most favorable comment in every newspaper in country.)
- (c) Outstanding proof is the Chief Justice of the United States spending three days at Seminary studying Talmudic law at feet of Seminary faculty with Truman "dropping in". They attended services, listened to Zemiroth and ate shalosh seudoth and studied "Gemora". What a first!
- (3) In Jonah we are told ship was sinking. All asked to pray to their gods for help. Jonah is asleep. Captain pleads mah lecho nirdam etc. pray to your God. World beset by storms needs stabilizing influence. We have been running away from our responsibility. Fleeing our own shadow like refugees from Judaism. At last we are waking up to realization that in a stronger, more affirmative, more vigorous Judaism lies our happiness, our children's happiness and our usefulness to world civilization.

more

- (4) This conviction animates the Seminary's program in its schools, in its promotion of scholarship, in its radio and television broadcasts and in its latest project which has global dimensions: An Ethics Center.
- (5) That Judaism has a concern and responsibility for the moral welfare of mankind is the burden of Rabbi Eliezer's remark "The seventy sacrifices (offered during Succoth) are for the welfare of the seventy nations (i.e. that is mankind). The one sacrifice brought on Shemini Azeret is for Israel, etc. (succah (Succah 55b).

From the Seminary's draft statement:
TOWARD A WORLD ACADEMY OF ETHICS

In our time man's knowledge and mastery of natural science has grown by leaps and bounds. At breathless pace in only a few decades mankind has marched through the machine age, the aviation age, the electronic age, the atomic age. This march of progress goes on even toward the far reaches of outer space.

Yet despite this unparalleled advance in science, humanity continues to drift aimlessly in a sea of confusion when confronted by moral issues of man's relation with man.

In the wake of scientific progress we see great economic gains: unprecedented growth in the material well-being of many hundreds of millions of people in the world.

But our age is still poor in ethical resources which might increase the sum of human happiness.

On our planet the goal of political liberty is being won by more and more people.

Still the shackles of ignorance, misunderstanding and suspicion restrain - and sometimes defeat - efforts of men and women of different nationalities, cultures, religions and viewpoints to understand and respect each other's ethical standards.

Somewhere and sometime the effort must begin. There is urgent need to shed new light upon those problems in the field of human action which provoke tension and conflict. It is imperative also to build a bridge of understanding between the peoples of the world. For the Twentieth Century has left no culture self-contained. As modern world society grows more complex the necessity for intelligent planning and foresight grows. These are problems our generation must face now.

NOTES ON
PROFESSOR MORDECAI M. KAPLAN'S
HOMILETICS LECTURE

September 10, 1959

WHAT CONSTITUTES RETURN TO THE JEWISH PEOPLE?
OR
HOW TO FOSTER JEWISH CONSCIOUSNESS NOWADAYS

Introduction

The Holy Day season is dedicated to the idea and practice of t'shuvah. Properly understood, t'shuvah does not mean penitence but return to God.

As Jews, however, the return to God has to be preceded by return to the Jewish People. According to Maimonides, the first thing that stands in the way of return to God is self-estrangement from the Jewish People. (Yad ha-Hazakah, Hilcot T'shuvah)

How far Jews have become alienated from their own People is demonstrated by the order issued recently in Israel that the school curriculum there should include subject matter for the fostering of Jewish consciousness. What then can we expect of the growing generation elsewhere?

Lack of Jewish consciousness means estrangement from the Jewish people; acquisition of it means return to the Jewish People.

The best time for acquiring Jewish consciousness is during childhood and adolescence. That does not preclude the possibility of acquiring it during the later years. A human being should keep on learning as long as he lives. Indeed, unless parents set an example by their own return to the Jewish People, all efforts on imparting Jewish consciousness to their children are wasted.

A normally or healthily functioning Jewish consciousness in our present day world calls for the acquisition of three traits with respect to Jewish life: I- A sense of duty, II- a feeling of love, and III- the exercise of wisdom. Those three traits correspond to the three parts of our Bible. The Torah with its mitzvot emphasizes the duties of Jewish life, the prophetic writings articulate the profound love the great prophets cherished for the Jewish People, and the wisdom writings which express the personal reactions to life on the part of their authors and their search for meaning.

We shall discuss those three traits from the standpoint of their nature and their development.

I

Characteristic of the sense of duty is the experience of an inner drive, of the kind which accompanies habit, the habit of conforming with an accepted standard of living. The first ten years of a child's life are those during which he is most apt to acquire the distinctive actions and ways of behavior which follow him through the rest of his life.

As for the feeling of love, the unconscious functioning of it begins simultaneously with the acquisition of habit, but the conscious function of it at about the early teens when the child becomes aware of the existence of different societies and peoples, and he comes to identify the particular people to which he belongs.

Latest of all comes the age of questioning, doubting, challenging tradition and convention, thinking on his own and demanding explanations for what he had hitherto accepted on trust. That is the age when it is essential that wisdom come into play in a Jew's life. Only a relatively small portion of mankind attain this third stage in their development, but a very considerable portion do so among Jews.

We can now understand what is involved in the acquisition or inculcation of Jewish consciousness, or what it takes to educate a child to live as a Jew in an era like ours.

In the first place, it must be remembered that living as a Jew nowadays is far more difficult than it ever was in the past, except during actual outbreaks of anti-Jewish pogroms. Being no longer isolated, whether in Israel or outside Israel, Jews are subject to all the social and psychological handicaps of being a minority group.

Since the rallying purpose of a minority group like ours is an ideal one, the very existential fact of living as a Jew is part of the higher life of man. The acceptance of one's role as a Jew is not a response to any physiologically inborn instinct or want. It is a response to a socially transmitted heritage which has to be acquired anew by each generation. Living as a Jew is like being a musician, a writer or a scientist. They have to acquire a set of habits before they can expect to derive personal satisfaction from their efforts. They have to submit during their early years to disciplines, to obey rules, the meaning or purpose of which they are as yet in no position to understand. Such unquestioning habituation is the groundwork of the particular skill they wish to achieve.

Likewise, living as a Jew nowadays is a matter of conscious skills, the foundation for which must be laid through practices which develop in time into the habits that constitute Jewish living.

The kind of practices which have to be fostered as a means of inculcating a sense of duty as a Jew fall into three categories: a) ethical, b) religious and c) ethnic.

a) The ethical practices are those which result in the habits of honesty, fair play and kindness. To attain that result they have to be accompanied by the fostering of an empathetic imagination which enables us to picture ourselves in the other person's place.

b) The religious practice should aim to cultivate the spirit of holiness. Sabbaths, festivals, meaningful prayer, kashrut, tzitsit, t'fillin, mezuzah, etc.

This item, by the way, has been the only one by which they expect to foster Jewish consciousness in Israel. The other items some are ineffective and others, like those of "wisdom" are omitted altogether.

c) Among ethnic practices, Zionist activity and the study of Hebrew.

AMERICAN JEWISH ARCHIVES II

As soon as the social attitudes begin to awaken in the child and he is capable of distinguishing between his own Jewish group and non-Jewish groups, he should be made aware of whatever binds Jews of consecutive generations and all Jews of his own time into one people.

Means analogous to those which are used by the American nation to inculcate in each citizen a feeling of love and responsibility for his fellow-Americans should be utilized to cultivate in each Jew a feeling of love and responsibility for his fellow Jews throughout the world. An American Jew is physically and spiritually as much a product of two peoples, the American and the Jewish, as a child is both physically and spiritually the product of his mother and father. There is absolutely no reason why the love for the one should be incompatible with the love for the other.

This is where the knowledge of Hebrew is of tremendous help both in giving the youth a feeling of identification with the Jewish People similar to the feeling of identification which the American language gives him with the American People. Normally such identification spells the merging of the interests of one's people with one's own interests. It thus generates the feeling of love for one's people.

How is such love to be generated in the young Jews, and what agency do we possess for using means analogous to those which the American People uses to elicit a feeling of love for itself from each citizen? In this respect we American Jews have been most derelict. We have failed to create the one indispensable agency for awaking in the young American Jew a love for his Jewish People, namely, an organic Jewish community.

The home can cultivate at best a sense of duty. The synagogue might in addition train the child in the exercise of wisdom, but neither has the necessary means to eliciting his love for his Jewish People. Without such love the sense of duty even when combined with the exercise of wisdom can keep him permanently committed to Jewish life.

In the last analysis, an individual loves his people for what his people does for him, for his welfare, his status, his dignity, his growth and the fulfillment of his creative capacities. If we wish the growing generations of Jews to love their Jewish people, it has to do several things for them:

- a) It has to give them status by keeping a register of their vital statistics;
- b) It has to help them choose their proper vocations and remove the obstacles to their obtaining them.
- c) It has to draw on the talents of qualified Jews for the enhancement of Jewish life; and above all
- d) Formulate and enforce ethical standards in economic relations to counteract the anti-Semitic stereo-types concerning Jews.

If the Jewish People is to perform these services for the individual Jew, the present chaos of competing and overlapping organizations and institutions of all kinds would have to be transformed into a chain of organic communities cooperating with the central Jewish community in Israel to form an indivisible spiritual solidarity. Each such organic community in the Diaspora would mediate for the individual Jew the living reality of the Jewish People, which he would come to love and make the object of his devotion.

III

Throughout the past, until the end of the 18th century, Jews were adequately motivated by a sense of duty and a feeling of love to live as Jews. Those motives are discernible in the earliest beginnings of our tradition, though under different names. The sense of duty was referred to as obedience to the will of God or as the fear of God, and the love of Israel as the love of God. Those two motives sufficed to sustain the Jewish People, despite its dispersion and its subjection to all manner of humiliations, torment and exile from land to land.

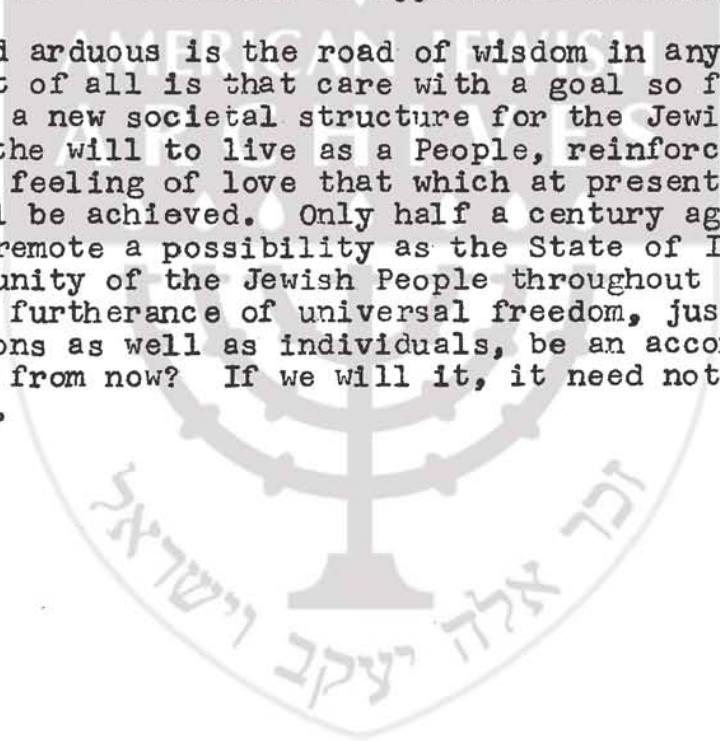
For the last century and three quarters we Jews have been exposed to the challenges of modern nationalism and modern naturalism. Modern naturalism tends to undermine the sense of duty. Modern nationalism demands that we Jews should renounce our love for the Jewish People. Hence to live as a Jew today, it takes all the resources of wisdom to retain the one and save the other.

The resources of wisdom are reality, reason and intelligence.

In the first place, it is necessary to invoke such basis in reality at its truest and best, as there is to be found for our sense of duty to the Jewish People into which we have been born and with which the rest of the world associates us. Secondly, it is necessary to prove that this sense of duty does not depend on the belief in miracles, which forms the basis of the traditional idea of God.

As for the challenge of modern nationalism, the exercise of wisdom is needed to help us find or invent the kind of social structure or framework for the Jewish People as a whole which would be compatible with the tendency of modern nationalism to aim at total and indivisible solidarity. The establishment of the State of Israel is only half the solution. The other half will have to apply to the Jews of the Diaspora where they should be able to achieve at least a fractional or hyphenated Judaism.

Long and arduous is the road of wisdom in any exalted human goal. Most of all is that care with a goal so far unexplored as is the one of a new societal structure for the Jewish People. Given, however, the will to live as a People, reinforced by a sense of duty, a feeling of love that which at present seems unattainable will be achieved. Only half a century ago nothing seemed so remote a possibility as the State of Israel. Why may not the unity of the Jewish People throughout the world, dedicated to the furtherance of universal freedom, justice and peace among nations as well as individuals, be an accomplished fact fifty years from now? If we will it, it need not be mere wishful thinking.



Suggested Outline for Sermon on Seminary

High Holy Days 5708

by A. M. Heller

Text: על נהרות בבל שם ישבנו שם בכינו בזכרנו אח ציון...
גם בכינו: מה ראו ישראל לככות על נהרות בבל?
רבי יוחנן אמר: הרג בהם פרה יוחר ממה שהרג נבוכדנצר הרשע.
כשהיו שרויים בארץ לא היו שוחים אלא מימי גשמים ומימי נוזלים
ומימי מעינות וכיון שגלו לבבל שחו מימי פרה ומחים. לפיכך היו
בוכים על ההרוגים שהרגו בהם אויביהם, ועל המתים שמהו בדרך, ועל
ההרוגים שהרג בהם פרה... וכל מלכי יהודה מוטלים בשלשלאוח של
ברזל... מפני מה הללו הולכים בקומה זקופה?... הביאו אתם
ספרים ועשו אותם כהם וימלאו אותם חול.

A. INTRODUCTION:

I. As we usher in the ימים נוראים of 5708 our attention must perforce be focused on Palestine for two primary reasons:

- a. Jewish destiny has always been interlinked with the Promised Land.
- b. The report of the United Nations Special Committee on Palestine in the hands of the General Assembly, now more than ever spells out dramatically the יום הדין of the nationhood of Israel. At this season, where in accordance with Jewish tradition, the fate of all nations is in balance-- ועל המדינות we pray that the ruling nations of the לשלוט... להזכירם להיים ולמות. would be swayed by moral and human considerations in their deliberations on Palestine and not by their customary power politics.

II. While our hearts are naturally and legitimately moved by the Jewish drama unfolded before the United Nations, there is danger that some of us may fail to recognize that the struggle for Jewish survival and revival is two-fold in character:

- a. The redemption of Zion - PLUS
- b. Deep concern for a spiritually thriving Jewish life in the Diaspora.

III. מה שקרה לאנחה קרה לבנים - History may not repeat itself in detail but in its broad outline we find

similarity in national experience, oft applicable to crucial problems of our own day.

B. HISTORIC PROBLEM SUGGESTED IN THE TEXT

I. על נהרות בבל שם ישבנו גם בנינו בזכרנו אה ציון.
Thus the Psalmist depicts the sad mood of Israel's captives at the loss of life, land and national glory. The rabbis in the Midrash, however, by emphasizing the word גם endeavor to convey the thought that Israel's despondency at the waters of Babylon was caused not only by their remembrance of their tragic plight in Palestine but by their facing a new dilemma: how to survive in their new environment - Babylon.

מה ראו ישראל לבכות על נהרות בבל? רבי יוחנן אמר: הרג בהם פרה יותר ממה שהרגוהו
The Jewish remnant wept for the national glory that was no more as well as for its decimation in the land of exile. נבוכדנצר הרשע

II. Threats to Jewish Survival in Babylon

כשהיו שרויים בארץ לא היו שוחים אלא מימי גשמים ומימי נזלים ומימי מעינות וכיון שגלו בבל שחו מימי פרה ומחים.

1. Literal explanation: The stagnant or polluted waters of the Euphrates menaced the health and life of the Jewish exiles.
 2. Broadly interpreted: As the Jews first reached Babylon they tasted the life of a minority in an inimical environment, though physically a prosperous land, they nevertheless believed that it spelled death for them.
- b. In their adjustment to their new physical, economic and political life, they saw mortal danger lurking from another direction.

וכל מלכי יהודה מוטלים בשלשלאוח ברזל... נשא נבוכדנצר הרשע אה עיניו וראה אותם. אמר לעבדיו: מפני מה הללו הולכים בקומה זקופה?

Nebuchadnezar saw the princes and leaders of Israel, though in chains yet, walk erect, filled with a sense of Jewish dignity.

2. At the command of the tyrant his officers and placed them upon the shoulders of the exiles. הנביא

When the Jewish book was

converted by the enemies from spiritual instruments into mere material burdens, Israel's strength, dignity and confidence vanished. Iron chains and other forms of persecution could not subjugate and decimate them more than being stripped of their spiritual possessions.

C. HOW BABYLONIAN JEWISH PROBLEM WAS SOLVED

- I. Jewish misgivings regarding possibilities of life in Babylon were resolved by following the counsel of Jeremiah:
- בנו בהים ויטבו; ונטע גנות ואכלו אה פרין.
קהו נשים והולידו בנים ובנות... ורבו שם ואל חמטו, ודרשו
אה שלום העיר כי בשלומה יהיה לכם שלום.

Jews adjusted themselves to their new conditions and opportunities. As time went on they feared not the Euphrates. They fared well; better than expected.

- II. The problem of קומה זקופה Jewish dignity and Jewish hope was solved for the טאר ישוב by Ezekiel and other prophets of the spirit. They brought faith to Israel of God's supremacy despite Babylonian might; of His love for them despite His punishment as well as His desire and ability to make the "Dry Bones" live again.

D. PROBLEM OF OUR TIMES:

לפיכך היו בוכים על ההרוגים שהרגו בהם אויביהם, ועל
המתים שמתו בדרך ועל ההרוגים שהרגו בהם פרה.

- I. It is natural to grieve for the six millions perished under the Nazis; for the thousands suffering and dying in the D.P. camps but equally serious are our loses in the prospering lands of the Diaspora. Our ~~are~~ are being weighed down by material burdens and thus we gradually lose our קומה זקופה Jewish dignity, consciousness and hope.

- II. Jewish Numbers: If the Malthusian theory is correct that under normal conditions population doubles itself every generation, the Jewish numbers should have exceeded today even that of the Chinese people.

- a. When we add historically all the הרגים על קדוש השם wars, pogroms and persecutions, we discover that

our loses על נהרות נבל due to spiritual famine were even greater. Not our enemies but we ourselves oft filled our ספרים with חול the material and secular in life, thus losing our קומה זקופה - Jewish resistance against the onslaught of might opposing forces.

- b. The rise and fall of Italian and French Jewries illustrate the truth that the ספרים מלאים חול more than שלשלאות של ברזל annihilate Jewish life.

E. THE AMERICAN SCENE

I. Like the Babylonian Jews we followed the counsel of prophet Jeremiah בננו בהים... ודרשו אה שלום העיר We number now 6 millions, firmly established economically, politically and culturally well integrated.

II. But our problem of קומה זקופה Jewish dignity, content and consciousness of our destiny gives us cause for apprehension. As we drink of the מימי פרה of our day we find symptoms of death:

- a. Small percentage of Jewish children receiving Jewish education, inadequacy of teaching profession content and methods.
- b. Constant decrease in Synagogue attendance.
- c. Increase in intermarriage, etc.

F. THE SEMINARY IN THE TRADITION OF JEREMIAH AND EZEKIEL HELPS SOLVE PROBLEM OF JEWISH SURVIVAL AND REVIVAL IN AMERICA.

I. The very name - JEWISH Theological Seminary of AMERICA implies faith in the feasibility of Jewish life in America. We strongly believe that America will always remain the torch bearer of freedom despite some inequalities and limitation of opportunities imposed on racial and religious minorities.

II. Judaism can thrive in America. Our קומה זקופה can be maintained through the Seminary's efforts to reinvest our ספרים with קדושה and restore the מימי נוזלים of the Jewish spirit to American Israel through:

- a. Rabbinic department to raise Ezekiels - priests and prophets for our day.
- b. Teachers Institute to provide well equipped and inspired guides for the young.
- c. College of Jewish Studies to re-introduce the principle of **חורה נחמה**
- d. Academy for Adult Jewish Studies, Women's Institute, Seminary School for Jewish Studies to make our **ספרים** the continuous possession of Israel.
- e. Eternal Light and interdenominational studies to explain the Jew and Judaism to the gentile world.
- f. University of Judaism (in the making) to remove the **חול** - the secular and the material and to invest every phase of Jewish life with **קדושה**.
- g. Mention limited synagogue program.

May the New Year bring us the fulfillment of our fondest hopes for Zion redeemed and for a revitalized Jewish spiritual life in America.



But this is only זור, not full day. Many still asleep. Have to be awakened to ideal of international righteousness.

4. Text in Rosh Hashanah 11b. On Rosh Hashanah יוסף saved people. Compare (11/13) זרעו עליהם ויהיו עמם כעמם.

What we celebrate now is the coming out from dungeons. Joseph said Jews can be source of spiritual nourishment to world. Text has many possibilities.

HOPE FOR זרעו עליהם ויהיו עמם כעמם in end - complete joy

On second day give deeper, "philosophical" approach. Analyze what goes on what holiday means.

1. Verse in Genesis 2 ^{וה' אלהים} ואלה האנשים הם העם האלהים - with Godliness. How can a world be built. Have Godly sense of justice. Not so much the labor (מלאכה) (מלאכה ארבעה עשר יום)

but the ^{אדם} אדם. Cannot be built otherwise.

But ^{במלכות} Can lead back to Palestine. This is exactly what we want, not just another state but ^{ממלכת} seems that new state so far is that. Perhaps it can be source of new life for world.

2. The same Joseph text. Is connected in Sotah 35b with Psalm 81. Legend of Joseph taken from dungeon to be advisor to Pharaoh. Astrologers did not like the idea. Had to know all the seventy languages. Gabriel then instructed Joseph, but could not learn. Put ^{ה' אלוקים} into mouth, then ^{אלהים} Haganah itself, un-military people overnight was able to fight seven nations. Problem of government. All of us thought it would take years to learn, but ^{אלהים} Joseph not satisfied with seventy languages. Put the ^{ה'} into his name, i.e. he learned a new language, that of Godliness he everything he did. That is what we hope for from Israel.

Another kind of text for second day

3. How to create new world? Yoma 54b. Contraversy: R. Eliezer - world was built from center out. R. Joshua - world was built from sides in.

This seems like a naive question, but rabbis were students of history. Like us they would have wanted to fashion a world. R. Joshua gives a less valid view, start from fringes. R. Eliezer's better. מ' ב' נ' י' ע' Start in center of things. Whether have new world depends on approach. Charities, the Freedoms, United Nations, all are only ^{אם} important but not enough.

Change attitude of man. Not enough to say *אלהיך שלום*, must also be *ורדנו לך* Rashi on this verse,

Whenever we have dealings of any kind, must pursue peace. *קדש במקומך ורדנו לך במקום אחר*

Trouble is now all peace-seeking is only formal, from

In For Sake of Heaven, story told of Abraham and

Abimelech. *אברהם ובימלך* enter into covenant,

but remained *אברהם ובימלך* trouble with all pacts. *parties remain two separate*

ZIONISTS - "It was important to seek state," Others said look for

human rights, but this was only *היה דברים*. Nordau once said

Human rights must be on law books like a piano in a drawing room,

even if no one can use it. The problem of Jewish refugees is

different from others on Jeremiah LAMENTATIONS (*קריאת*)

Jews have real EXILE *אלהיך שלום* *אלהיך שלום* *אלהיך שלום* *אלהיך שלום* *אלהיך שלום*

It was a proper understanding that Zionism was only solution,

Meant life or death

Tie this in with Jewish life. American Jew shows little

understanding. Much new building going on. Idea that that will

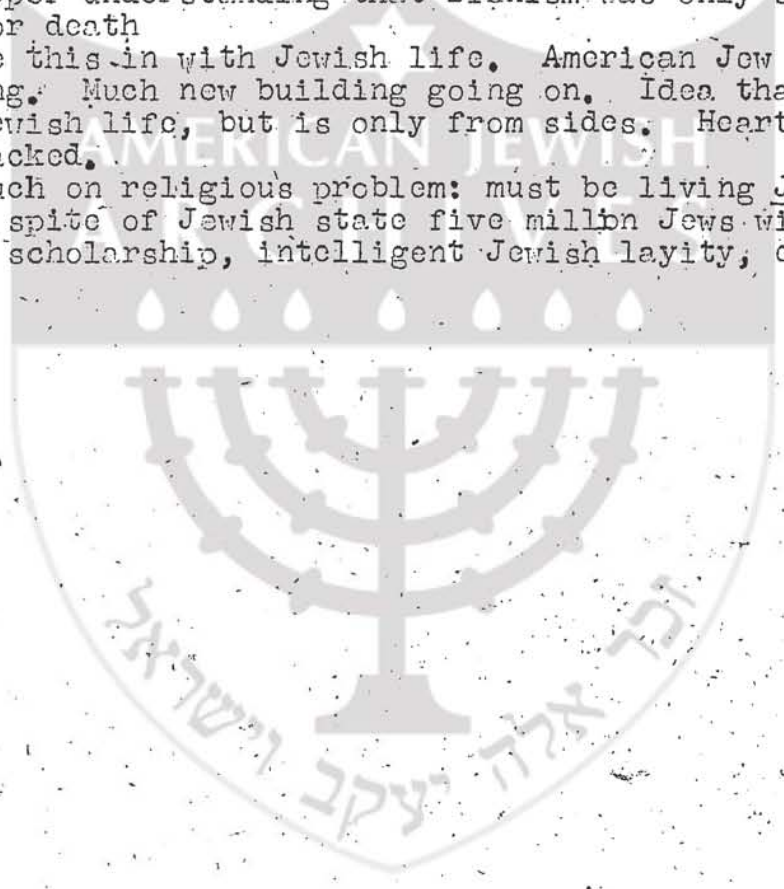
intensify Jewish life, but is only from sides. Heart of problem

must be attacked.

Touch on religious problem: must be living Jewish com-

munity. In spite of Jewish state five million Jews will remain

here. Need scholarship, intelligent Jewish layity, etc. etc.



[start]

Original documents
faded and/or illegible



KOL NIDRE SERMON MATERIAL

Is usually used for a specifically religious theme - a serious discussion of life and our beliefs. Is usually preached right after Kol Nidre and before Maariv.

On Ethics

The old Jew asks מתי before going to the Kol Nidre, as an example of his ethical sensitivity. The Kol Nidre itself gives a glimpse into the importance of ethics in Jewish life. Deut. 4:24 למען תתקן את עצמכם - "Transform ourselves through ritual". Midrash Tanhuma Ki Savo

[הלכה] Isiah - "Is this the date of fasting I desire?"

[מה דרש] Mechil - "What does God require of thee".

The Talmud states that the first question God will ask in the next world is "Did you carry on your business truthfully?"

[הנשאל] [אמת באמת]

The ethical treatise Aboth as a most popular one.

Yoma 71 אכריות החיים - אתהילך לפני ה' באכריות החיים as the market place.

Story about R. Israel Salanter (Students had water brought by a girl) אם נא תהיו צדיקים הרבה על חשבון של גזרות פרה Holdane - living a cruel life while holding religious beliefs causes contempt of that ideology.

Need of Kiddush Hashem vs. Hillul Hoshem in life.

Midrash on Deut 28:

In Torsh Temimah

כי שם ה' נקרא עליך

אפילו שבית שהם

II. Psychological Value of Kol Nidre

Some rabbis opposed it, one called it מנהג שאות. Others wanted to substitute other Biblical material in its stead. Its importance shows the Jewish outlook on the sacredness of the spoken word (the opposite of world diplomacy).

מנחה; we note that the הטורים בגם points out that the expression הריאות is used twice in the Bible.

- a. In case of Potephar's wife
- b. In case of Abraham

הריאות קולי
הריאות יבוי

In a, Potephar's wife did not mean what she said; In b, Abraham mean what he said ('ב').

Joseph to his brethren עניכם רואות כי פי המגיד אליכם did not say "you hear" but "you see" - "by my actions that I mean what I say."

III. ✓

Fund-raising at Kol Midre makes problems - how to connect proper theme?

In Tanhuma on Ki Tessa Paragraph 3 (little edition) - when Moses pleaded for forgiveness, God forgave the sin of the calf and gave a second set of tablets.

Immediately thereafter God required the building of a sanctuary. Without this living symbol, the effect of forgiveness and of the Torah itself would be dissipated.

IV.

U.J.A. theme - found in Zeitlin's article in Jewish Quarterly Review commenting on the Book of Jubilees (34:19). Why was Yom Kippur instituted on the 10th of Tishri? On that day Joseph's brethren threw him into pit and sold him to the Ishmaelites. Danger of our selling out Zion to the Ishmaelites if we do not aid our brethren.

Why did they sell him? "ויקראו אותו מרחוק" - "and they saw him away off" - we need to be close to our brethren and not let them rot in the pit.

An answer to Bevin's desire to see Jew's remain in Europe deeds of anti-Semitism

ע"י אגף שרצים ועקרבים ישי

V.

Based on "נתנה תיקון" of "גני מרון" The meaning of life, as found in Rosh Hashanah 18A.

- (1) Like sheep
- or (2) like steps (מצלות בית מרון) Rashi says they are narrow (איין עולם זה צר כהן)
- (3) like soldiers of the house of David

- (1) sheep - mere existence
- (2) A higher level, using steps to higher cultural level, but only for oneself with no one at the sides. No breadth of life here.
- (3) Soldiers - R. Judah's opinion - not as soldiers in army, but of house (messianic era) of David. Man who sacrifices for the messianic age, as the highest.

Hebrew word "אין" is plural in form.

- (a) Mere existence
- (b) Really living

When we say "אין" we remind man of a higher form as contrasted to a lower form of life.

VI.

Need for Faith in a Faithless Age

The Talmud Yoma states that the high priest read the Book of Job before serving in the Temple.

- (a) Fascination of the book-a classic philosophy of good and evil. Also a drama of the first order. Tell highlights of

[end]

Original documents
faded and/or illegible



it briefly.

(b) Theories of origin - as a symbol of a need even if non-existence of Job is assumed

B.B.

B.B.15 איוג פא דיה ופא נגרא

There is a Bacoithat משה כתב ספרו איוג - also a statement that Moses read the book to the slaves in Egypt.

What is the connection between Torah of Moses and Book of Job?

Torah - ideal blueprint, yet Moses wanted to tell of difficulty of path, - temptation of Sata (Job's wife says "Curse God and die!" forsake your ideals).

"Even though he slay me, yet will I trust in him - faith Today many are losing faith in the world. Need to remember story of Job. - strength to stand by ideals.

Rabbis differed on dogmas in Israel - when reduced to one, it is צדיק באימתו יחיה

Rabbi Mirsky in Hadoar:

מקומו של ספר איוג אינו ספר דברים ולפי ספר יהושע (based on Syriac order of Bible) - this shows the place of faith between the world plan of Deuteronomy and the Divine Promise and the actual battle for the land. Book of Job stresses the need of faith. ("Though he slay me, yet will I believe in him.")

YOM KIPPUR I ✓

A musar sermon - lack of religion etc.

The need for education.

The Torah Reading begins with mention of death of Nadav and Aviha.

Rabbinical statement that "he who reads this and weeps is assured long life for his children" - the importance of the message.

What caused their death? They entered מוסרי גרים

- entered Jewish life naked in mind

(Lacked all Jewish knowledge - "שרפת הנשמה והגוף קיים") Yet Nadav and Avihu did enter the sanctuary and did not remain on the outside (Parallel of synagogue members and officers naked of Jewish garb). This is still one step above those who do not enter at all.

Plead for Jewish education.

YOM KIPPUR II (Yizkor)

God is spoken of as "מחיה מתים" - this is believed to be a great tribute to Him. Yet twice in Rabbinic literature, God is called "מחיה מתים" - a higher tribute, a greater miracle.

(a) The people were in suspense till after the slaughtering of the goat, then they came and said "מחיה מתים זש"ל שחיטתו" (Yoma 71 a on Lev. 16:19)

(b) Yoma 79 a - when the Rabbis left Pumpedita they said: "מחיה חיים יתן אלקי חיים ארוכים וטובים"

This was said in these two instances as a higher tribute - Making living people really live.

(1) Cleansing from sin - then perform God's will and consider God as our "מחיה חיים" (moral values) - need of such a sense of sin. Mishle 3: אורג ימים ושנת חיים

Why repent ושתת חיים - some years are of life and some are not.

HIGH HOLIDAY SERMON SEMINAR

First Day (Kaplan)

We must reckon with expectation of people to hear about significance of happenings in Eretz Israel. Give short discussion of place of Eretz Israel in life of Jews.

Last year's events constitute turning point second only to Exodus. Impress upon people that they are living through a great event. Set forth notion that things will not be same in Jewish life as have been. Need for redirecting our efforts in behalf of Jewish life.

Why is event in itself important? (Idea of self help: success was largely through our own efforts).

1. Events vindicated our people's FAITH in its future. Time was running out but faith was vindicated. When there is so much disillusion in world, one point of light is welcome. The faith is based on history as having meaning; providence in history; human events not fortuitous and meaningless.

2. Events have revealed vitality and recuperative power of Jews: to outlive so many centuries and to take up life anew against such odds. Fact that vitality exists is comforting.

Happenings have acted as a blood transfusion!!! A good description of such a turning point is Psalm 102:12-19. Crowning event is establishing of state of Israel.

- supreme sacrifice by which accomplished, complete devotion, self-renunciation, for achievement of that goal.

Events have shown to what extent future of our people is tied up with efforts of Nations for peace

Evidence of how life of Jewish people is index of life of world. Fact that Jews are in this position should be significant indication that our existence is proof of need in History. What has happen to the Jew is evidence and promise of something good in world. The one moment of generosity that made it possible is the one indication of health in the world.

These events will be lost unless we realize that metamorphosis has occurred. Can't go back to Jewish life on same basis as before. (Compare the novel YOU CAN'T COME HOME AGAIN)

Midrash on *עַל קִרְבַּן עֲתִיד לֵבְרֹא* - *חֲבִיתָהּ* - *אֵלֶּיךָ*
(וְיִקְרָא רֵיחַ נִחְיָהּ) - *חֲבִיתָהּ* - *אֵלֶּיךָ*
כִּי יִקְרָא רֵיחַ נִחְיָהּ

Important: We are continuing as a people that shall be created will praise the Lord - to be re-created in Eretz Israel and then outside. The state of Israel will be different in that:

1. Not home of all Jews
2. Not based on traditional boundaries
3. Not a theocracy, will have equality for non-Jews

Cannot continue on same terms. Must motivate anew life as Jew in Diaspora. (In Eretz Israel none needed.) Save us from depending on anti-semitism to keep us together. Cf. Isaiah 10:20. Have to have inherent appreciation of Jewish life. We need creative capacity to survive (in Eretz Israel need absorptive capacity). Many minimize creative capacity of Diaspora. Must renew faith in it.

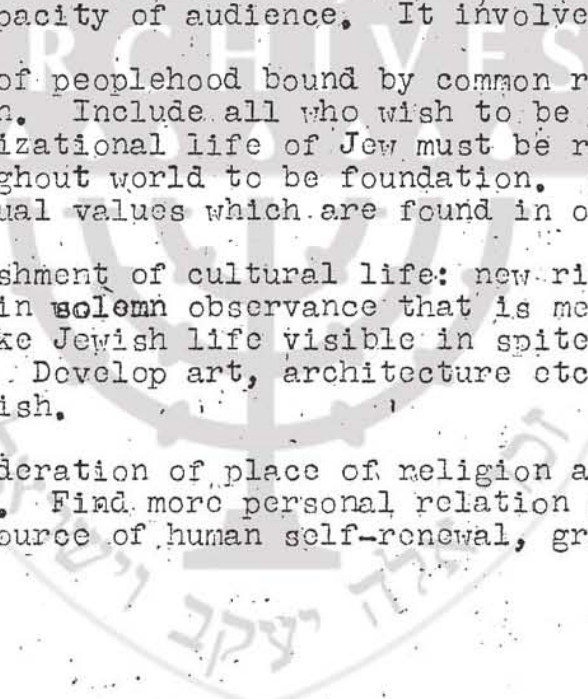
בנינו כולנו צריכים להיות יהודים... אחרת לא נוכל לשרוד
 חתומים: הרב אהרן אבן סעיר, הרב יצחק אייזיק ווייס, הרב יעקב יצחק רובין, הרב יוסף קארו, הרב יוסף קאהן, הרב יוסף קאהן, הרב יוסף קאהן

Prayer of *שחרית* is also important.

התפילה של שחרית היא חשובה מאוד. היא מחברת אותנו עם אבותינו ואלוהינו. עלינו לשמר אותה ולתקנה.

Beautiful application to Jews of Diaspora. How can develop depends absorptive capacity of audience. It involves:

1. Status of peoplehood bound by common religious civilization. Include all who wish to be identified. Whole organizational life of Jew must be reconsidered. Unity throughout world to be foundation. Develop those spiritual values which are found in our culture.
2. Replenishment of cultural life: new rituals; find expression in solemn observance that is meaningful. Create. Make Jewish life visible in spite non-Jewish influences. Develop art, architecture etc. to express what is Jewish.
3. Reconsideration of place of religion and God in Jewish life. Find more personal relation of individual to God as source of human self-renewal, growth



Convention Briefs

(top left)
Delegate is drawn to the Book and Art Service Exhibit.



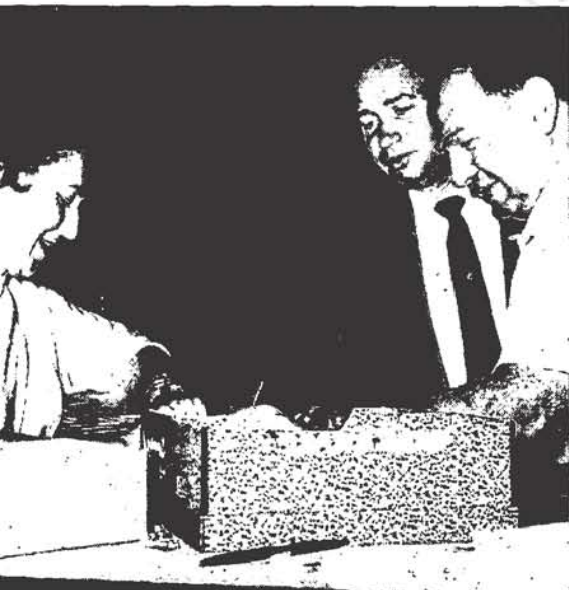
(top right)
Mr. and Mrs. David Freeman of Haifa talk things over with delegates in Concord lobby.



(left)
Herman Levin of Brooklyn, chairman of the Convention Committee, opens the proceedings.

(lower left)
Charles Esensten, president of the Pacific Southwest Region, and Ben Lax from Los Angeles, later elected a national vice-president of the United Synagogue, are among the first to register.

(lower right)
Delegates from all over the United States and Canada share experiences of synagogue life.



by RABBI LOUIS FINKELSTEIN:

Conservative Judaism And The Moral Reawakening

MY THEME tonight is, "What is Conservative Judaism?" Perhaps I can illustrate best what I believe Conservative Judaism aims to achieve, by recording an incident, which happened almost eighty years ago.

It was reported by a man who lived in Manhattan, early in this century.

Although he was a great Talmudic scholar, characteristically his name is probably unknown to anyone present here, except the Rabbis. He was Rabbi Jacob David, or as we called him affectionately, and with Yiddish familiarity, Reb Yankel Dovid Slutzker.

He related that about twenty years before, he happened to be in Vilna, on a visit. One night, as he was preparing to go to bed, there came to his mind a difficult passage in the great Code of Talmudic Law by Maimonides.

Troubled by this passage, he could not get it out of his mind, and lay awake trying in various ways to resolve the difficulty. About two thirty in the morning, he arose, dressed, and went to the local Synagogue, to check on the Code and the Talmud. When he arrived in the Synagogue, he easily found a Talmud, and a copy of Maimonides.

There was, however, one impediment to his research. There was no place to put the books; the synagogue, by no means a small room, was crowded with students.

We have obviously traveled far since those days, which seem almost pre-historic. I imagine there is not a synagogue in the United States, where one would have difficulty in finding space for study at 3:30 in the morning, or for that matter at 10 or even 8 in the evening.

Other changes, too, have occurred in our lives, in these seventy-odd years. The people of Vilna were very poor. They lived in squalor, and many of them perhaps even in filth. Their life was materially hard. They worked late hours, and had few pleasures. Thank God, that has changed. Life in America is very pleasant.

Obviously, I would not suggest that it would be right or well to give up the material pleasantness of modern American life to go back to the ghetto life of Vilna. But, I do maintain that if we have to choose between the spirit of Vilna, with its love for Torah, its spirituality, its high moral standards, and deep piety, on the one hand, and modern American civilization, with its crass materialism, its overconcern with pleasure, fame, and the glitter of success, on the other, we would do better to choose Vilna.

I can easily demonstrate this thesis. We know full well that the spirit of Vilna has produced all that is good in us. We are here at a United Synagogue Convention, because our ancestors loved Torah. We have helped our brothers build the land of Israel, because we inherited some of our ancestors' idealism and generosity. We are concerned with the education of our children, and give disproportionately to good causes, because the spirit of Vilna still flickers in us.

But what kind of children and grandchildren are we likely to produce? Can we, in whom traditional Jewish piety has become so pale, transmit to a future generation even the measure of spiritual energy, of which we remain possessed?

There are indications perhaps



that we are doing much. There is the United Synagogue, the Rabbinical Assembly, and the Seminary. There are the Ramah Camps. There are our more than six hundred synagogues, each with its own religious school; each concerned with youth.

Yet there is all too much evidence that what we are doing is not enough, does not even begin to be enough; that the spirit of Vilna is being permitted to weaken among us, and may even disappear.

Some of this evidence is available in an article, in the *New Yorker* for October 26, 1957. The article should be required reading for every American citizen.

It is heart-breaking reading because the boys in it are our own children, the young citizens of this country. The writer tells us that more than 200 Turks were taken prisoners by the North Koreans. Some of them were wounded; every single one came back alive. Almost 7200 American soldiers were taken. What happened to them had not happened in any other war; more than one third died in captivity.

The General who gave the writer these terrible statistics said the pity was that they did not have to die. They could have come back alive. But, our youth was not brought up to face the problems of destitution and a primitive life. They had been softened, and so the things they had to do for themselves they could not do. Many even went over to the

enemy and collaborated with them.

Here was a General speaking. He said the Army cannot train character; that the place for character education is the home and it begins when the child is still an infant.

Let us approach the problem of American life in another way. The Russians have launched a couple of satellites. I do not know the precise truth about our failure to do so; but it is said that America was prevented, at least in part, from launching a satellite because of Army, Navy and Air Force rivalry. It is believed by many Americans that at this time of peril to our nation, when our very lives are at stake, patriotic citizens at the head of our armed services are more concerned with the prestige of their particular departments than with the safety of our nation.

If this is true, there is something wrong in America, not alone in the number of scientists we have. If we had twenty times as many scientists and each of them were twenty times as brilliant as they are now, we still would be defeated, if the moral issues of our time were not faced and if we quarreled among ourselves when we needed unity.

Let us consider too our situation in the world. We are Americans and Canadians, a small minority in this world, and we need friends very badly. The world looks at our high standard of living. It is estimated that only 900,000,000 of the two and a half billion people in the world could possibly live on this standard with the resources available today. Most people in the world are hungry and would be glad to have the food we waste. We are the "haves", they the "have nots."

Whenever this pattern has occurred in history, the "haves" have ultimately been overwhelmed by the "have nots." A whole series of peoples, with comparatively high standards of living have fallen prey to those who had less. They include the ancient Egyptians, the Mesopotamians, the Persians, the Greeks and the Romans.

In the second century of this era, the Roman Empire was a wondrous

These are excerpts from the address delivered by Professor Finkelstein, chancellor of The Jewish Theological Seminary of America, at the United Synagogue Convention.

thing to behold. In the fourth century it was a heap of ruins. Something happened to the moral fiber of the Roman people, and their wealth and power could not protect them when this had gone.

We will find the scientists to build a sputnik of our own. But how can we handle the disease which threatens us with the fate that has befallen each empire before us—the loss of moral character? That is why I say that the spirit of Vilna seems preferable to the spirit of New York. The spirit of Vilna could create New York, but the spirit of New York can create only another Dark Age.

I am sure I do not have to labor the point here that what is true of American youth generally is also true of our Jewish youth. We have for the first time in our long history, problems of juvenile delinquency of our own; we have ceased to be a people free from the taint of crimes of violence; we indulge our children as much as do our neighbors; and on the whole, they respond to this indulgence in the same manner as Americans generally.

Conservative Judaism is an effort to recapture the spirit of Vilna and to make it conform to the spirit of our time. It is an effort to do nothing less than save the world.

The Russians have shown, and the Chinese are showing, that a great deal can be accomplished by regimentation of man, by making people work together. I am told that the man who invented the intercontinental missile for the Russians was held under house arrest for six years. He was given a large salary, but had no freedom. This is not the way we do things in America. In America, we recognize that compulsory ethics is not ethics at all. Morals must stem from the heart and mind; from an inner propulsion, not from outer compulsion. We therefore reject all regimentation. But can we discover

within ourselves the spiritual power to meet the challenge of national and imperial regimentation?

We Jews know how difficult it is to maintain a tradition in poverty and persecution. I often wonder how Judaism survived, generation after generation, in constant terror, and how our people remained sane and some even became great, under such circumstances. Now we have another challenge—that of wealth.

All of us Americans are too rich to afford moral laxity. Conservative Judaism is therefore trying to deal with this basic human problem—how to retain what the prophets and rabbis of the Torah taught us: inner discipline. That has been the aim of Judaism from the days of Moses until today—to discipline our lives to the worship of God.

There are those who look only backward and desire to retreat from this world. They say, "Let us have Vilna all over again." I cannot agree with that. I love Vilna, but Vilna came to ruin and could not stop Hitler, and as long as there is the possibility of a Hitler, Vilnas may be destroyed.

Other people say, "Plunge forward", without making certain whither they are moving. But as the late Professor Louis Ginsberg so often reminded us, it is not progress to move fast, if you do not know where you are going. Life is very much like a rowboat. One moves forward effectively only if one has one's eyes glued on the place from which one came.

Now, we all love our children and grandchildren, and do everything we can to shelter them. But we injure them irreparably when we fail to introduce discipline into their lives. Let me explain what I mean by a personal reference.

When I was a young boy I used to go to the synagogue to study at 5 o'clock in the morning. One day when I got up, I discovered that there was a blizzard. My father, awakened by the rattling of the windows, and seeing me about to leave the house, asked where I was going. When I said "to the Shul," he said, "Don't go, you will

(Continued next page)

get a cold."

That was hard. I wanted to go, and yet obviously I could not. Fortunately, my mother awoke. She heard what my father said and asked, "Did your father spare you in a blizzard? Was he more worried about your catching cold than being ignorant? Let him go."

And I went. It was one of the great experiences of my life. If I had not gone then, I might not have gone the next day because of the rain, and the next day because I was too sleepy, and sooner or later I would have stopped studying altogether.

We must find a way to face the hardships of life and teach our children to face blizzards if necessary. We know it is not easy to be a Jew, and it should not be easy.

It is hard to be a Jew, not because the external world often makes life unpleasant for Jews. It is hard to be a Jew, because being a Jew requires dedication, a desire to perform something of a miracle—to raise the standards of one's own behavior. Being a Jew is more than observance of ritual, important as that is. Being a Jew involves every single act of one's life. I can easily show this.

When God revealed Himself on Mount Sinai, He gave us the Ten Commandments. That was, of course, the most tremendous moment in history. But what did God say when He spoke to us? He said, "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." Now is it not strange that God should have utilized the supreme moment in all history, to offer us such instruction? Is it conceivable that the people of Israel, gathered under Moses at Mount Sinai, needed to be warned against murder, adultery, and theft? Were they hoodlums or gangsters?

Obviously, they were not. They were people, recently liberated from bondage, and witnesses of great miracles. There was small chance that they would commit any of the heinous moral crimes against which they were admonished. But the words mean more than appears on the surface.

None of us in this room will commit murder, under any provocation, I am sure. But who of us is not guilty of having shortened a human life? It is almost impossible not to do so. We do not steal, but who of us has not gone out of his hotel room and left the light burning? When one does that, one robs the hotel.

Our ancestors were very clear about these implications of Torah. That is why they had to write so many volumes, dealing with the morals of human life. Of the 200,000 books in the Seminary library, approximately 160,000 deal with some aspect of the moral and religious life. This proportion of ethical and religious literature to the total output is, I believe, far larger than that found in any other living, and advanced civilization.

The other day I read that the military attache of Prime Minister Ben Gurion ran into a man and thought he had killed him. He was so torn by remorse that he went home, wrote his property over to the family of the man, and shot himself. His victim recovered.

In the mad world in which we are living, it does not seem to occur to anyone to ask about the tradition of Judaism in such a crisis. The most natural thing for a man in great agony of spirit would seem to be to visit a Rabbi and say, "I think I killed a man; what is my duty?" The answer would probably be to look after the widow and children and try to live correctly hereafter. The Rabbi might even suggest that having killed a person through driving an automobile, the poor man should undertake never to use such a machine again. Certainly, he should not deprive his wife of her husband or his children of their father. Surely that is not what God wants.

We have come so far from the wisdom of our ancestors that an anguished man wanting to do the right thing forgets our 3,000 years of institutions and scholars, our vast literature, and accumulated experience, and feels that he is left to his own devices.

Conservative Judaism, then, is a return to Judaism as a way of

life, covering the whole spectrum of human activity.

Obviously, this is no small undertaking. It is far more difficult to lead an ethical life, in the sense that Judaism demands it, than to observe the Sabbath, in accordance with the most rigorous demands of pietists. It requires far more watchfulness and concern to be sure that the bread one eats has not been purchased with tainted money, than that the meat one buys is not *trefah*. It is a much harder task to communicate Judaism as a system of ethics to our students at the Seminary, than to teach them the norms of Jewish ritual. Conservative Judaism as an ethical system is far more complex, and difficult to understand, than simply as another form of interpretation of Jewish ritual.

But Hillel long ago remarked, "According to the labor is the reward." Interpreted literally, his words mean that we must not repine at the rigor of the good life, the austerities it imposes, or the demands it makes, because the reward, set aside for the righteous, will be in accordance with the sacrifices which the righteous life imposes upon us. But perhaps he meant even more. Perhaps he was suggesting, too, that nothing great can be achieved without sacrifice; and the greatness of the achievement is in general in direct proportion to the labor expended.

What our generation has been called upon to do is nothing less than to create something almost unprecedented in the annals of the world—the combination of a high standard of living with a high standard of life. The life of the Jews of Vilna was hard. But the task before us is even harder; for we are surrounded by temptation, on all sides, and yet Time, our Destiny, and the Torah combine to demand of us that we rise at least to the spiritual heights of the Jews of Vilna. A great world is waiting to be created; and it is awaiting great creators. It was the hope of Solomon Schechter, and his co-workers, that you will be among those creators. That is Conservative Judaism.

Report From Your National Director

By Martha F. Allen

Every leader should become familiar with the facts on this page. The article is taken from the report made by Miss Allen at the Triennial.

THE BEST TEST of the effectiveness of the service of your national headquarters is the story of your service to the girls in your community.

Since 1948 you have increased the registered Camp Fire membership—girl and adult by 60%. It is interesting to see how this increase compares with the increase in girl population. Did we do as well or better?

Increase in girl population 1954 over 1948

5-9 years	26.6%
10-14 years	18.3%
15-19 years	.28%

These age groupings correspond roughly to our three membership groups although they include some younger and older girls than we serve.

Camp Fire Increase 1954 over 1948

Blue Birds	93.84%
Camp Fire Girls	32.3%
Horizon Club	28.8%

There are two ways of telling the Camp Fire story—in statistics and in human terms. I could tell you this year garments made by our girls for the Needlework Guild totaled over 14,000. Most of these garments have been distributed to local hospitals, day care centers and welfare centers. This year alone, \$679.25 was donated to the work of the Guild by the girls. For children in Korea, Camp Fire Girls contributed 3,500 Friendship Boxes brimming with useful articles. Our girls helped veterans' organizations, heart, cancer, T.B. Associations and the polio campaigns, either by donating money from their group treasuries or by performing such services as making posters, distributing stickers and literature or helping with clerical work. The participation of Camp Fire Girl groups in local drives of Community Chests and Councils was a red feather in their caps.

CFG In One Small Town

For a story of human interest—come with me to a small factory town, where most of the population of 1,000 was too busy working in the mills to think about "Our Town." Today, "Our Town" has become a Camp Fire project. Camp Fire was started there simply and unobtrusively twenty-eight years ago by a young

housewife. At first her girls performed simple tasks, painting discarded toys for needy children, making garments for Needlework Guild. But then they noticed that there was much to be done to improve living conditions.

It was not an easy task. Families had settled there early, caring little about progress and the world around them. What had been good enough for their fathers was good enough for them. But the Camp Fire Girls decided to make this town a good place to live rather than just a place to work.

Here are a few of their accomplishments over the years in a locality so small that only one train passes through daily, and there is not even a movie house. But a modern convenience—a new highway—was added to the town. The girls decided to beautify it by planting one hundred trees along the road. While engaged on this project, they were shocked to discover the surrounding woods and field littered with trash. Then came the Camp Fire Clean-up Campaign. Now a garbage collector calls at every home on Saturday mornings.

Clean-up and beautification stirred the girls to further action. Even though that lone train whistle sounded only once daily, the girls thought a plot of ground adjoining the railroad could be made into a thing of beauty. The railroad was so gratified with the results that it granted a 99-year lease to the Camp Fire Girls! A World War One memorial was built on this plot. Camp Fire fathers joined their daughters in helping to plant trees around it.

Today, if you drive along the tree-lined highway after factory-closing hours or on weekends, you might see the townsfolk happily splashing in a swimming pool, another Camp Fire achievement. The Camp Fire Girls and their families created it, blocking the stream of an old brook and channeling the water into a pool for the entire community to enjoy.

Camp Fire Girls also are responsible for many of the town's health benefits. They secured the services of the T.B. Mobile Unit and persuaded the towns-

folk to take chest X-rays. They organized an anti-toxin drive to fight diphtheria. Girls and adults in the Camp Fire program canvassed homes to talk to the people and help dispel old superstitions and fears of injections so that their children could be inoculated. They started the town's first well-baby clinic, where they give active service as aides. Today this clinic is a matter of joy.

Due to Camp Fire, the whole town has been improved and its ideas changed. Today the whole community works together with a new feeling of civic pride. Camp Fire has not only beautified the town, it has won its love and respect.

This is a dramatic story of service to home and community. It cannot be duplicated in whole in every town. But some parts of it are duplicated in every town where there is Camp Fire. For example, how can any group of young persons help their community more, or give greater help to the conservation of the nation's natural resources than by such projects as the tree planting operation in Wichita, Kansas.

The message of Camp Fire on the international scene is equally inspiring.

Children in Europe are mending torn garments and broken dreams with sewing kits made by Camp Fire Girls. With "party kits" containing everything from toys to clothing, they sent Santa overseas, and to Israel went toilet-article kits.

All types of kits for all types of needs were distributed through other agencies—"Baby Bundles" for infants in Korea, school kits for a Boys' Town in India, "Readin' and 'Ritin' Kits," for children in South Africa, Hongkong, Vietnam and Jordan, packets of vegetable garden seeds for the Philippines.

Through Pen Friends correspondence conducted by Camp Fire Girls with girls their own age in foreign lands, thousands of children are learning the happy story of American girlhood.

Thus in word and in deed, Camp Fire Girls are learning to understand themselves and the human family.

While they were serving and learning they were also having fun for we have always recognized that recreation is an indispensable factor in contributing to healthy growth and creativity. The girls grew also in skill and knowledge, in appreciation of beauty and in their ability to establish and maintain happy relations with others. We believe they were encouraged in their Camp Fire program to greater love of home and family and worship of God.

This is our Camp Fire story. We hope that we have not tried to do too much. And we are sure that we did not do too little.

WHAT IS DISCIPLINE?

By Rudolph M. Wittenberg

DESPITE DIFFERENT INTERPRETATIONS of what discipline really is, most people agree that it has something to do with control.

● A father said that control is like the brakes in his car. If he didn't use control once in a while, the kids would run wild just like his car.

● A dramatics group was told that the players should have a lot of fun and not worry about the performance. Maybe the youngsters had fun, but on the night of the play nobody knew his lines, every other minute one of them peeped through the curtain, the lights didn't work properly, the papier-mâché tree fell down. The parents were upset and everybody laughed at the group. Did they have too little control? Was it wrong to say, to have fun; what was the matter?

We have attempted to put together some of the principles that help us to understand how control develops.

1. Destructive or "undisciplined" behavior can be very satisfying. In our old album there is a picture that shows against a background of ocean and sea-grass my brother and I, close together, looking into the camera. I have my arm around my brother's shoulder and smile quite maliciously, while my poor brother is near tears. Although this happened long ago, I remember that the hand around his shoulder was not within view of my father's camera but was behind the shoulder blade, where I could pinch him without being seen. This unbrotherly behavior was satisfying to me.

An infant's early behavior is a free and uncontrolled expression of his instinctive drives. He has not yet "changed" to the extent that he can control certain drives. For example, a two-year-old may not yet have learned to go to the toilet instead of wetting. His mother becomes impatient and a little angry. She considers this lack of control a careless act and senseless behavior. While we can understand the harassed mother, we also need to understand the child who, for some reason, finds satisfaction in holding on to early practices. Nature has a way of compensating for stages which we have been forced to skip. The child who has been made to develop bladder control before he is ready may begin wetting his bed again at the age of six or nine. He may develop trouble with his digestion. All this may be bad for him and, indeed,

could be considered destructive; nevertheless, there is some unconscious satisfaction in it. It is nature's way of evening the score.

All of us remember episodes when we have done wrong things, destructive things, and enjoyed doing them.

2. We give up satisfaction only for something more satisfying.

For a long time fourteen-year-old Barbara's only satisfaction in dramatics was to have the main part. When she did not get it she was unhappy, and all her parents' consoling did not help. Then the time came when it was more important for her to be accepted by the group than to have the limelight. It was then that she was satisfied with any part, or even no part, as long as she was accepted and knew that there would be a good production.

To be completely accepted by individuals, and later on by groups, is more satisfying than almost anything else in the world. This unconditional acceptance makes it possible for people to give up some of their original destructive, uncontrolled drives.

Although a leader often cannot accept certain actions of her group, she will have to learn to accept the persons involved if she hopes to develop more control. The avoidance of veiled threats or of deprivation of pleasure can never be more satisfying than the original behavior, and therefore cannot develop true discipline. An undisciplined child or group needs *more love and more acceptance*, not more speeches.

3. Constructive and destructive behavior are relative terms; therefore discipline and control are not static but dynamic concepts.

In adolescence, any suggestion from adults is usually rejected until the group sanctions it. When our fourteen-year-old daughter wanted a party dress and her mother suggested piqué for the material, she objected. "Oh, Mother, who wants to wear that stuff!" But two weeks later, after several of her friends had suggested piqué as an excellent material, she began a campaign for one.

This is a most important principle in understanding the concept of discipline, because it makes clear that the development of control is a process, something that takes place over a long period of time and that goes through a number of phases. If we look at a

youngster at a given moment only and see the resisting, we don't really know whether or not she is developing discipline, because we have to relate her behavior to her total development.

4. Many attend our groups, but not everyone belongs. "The youngsters felt that I thought it was a good idea if Mary were taken into the group," said a leader, "but no matter what Mary does they don't really accept her. She has wonderful ideas about program; she is a good player; she helps straighten up; but somehow she does not belong. Mary is a member of the group, but she does not belong." [In this connection you may wish to refer to the series of articles entitled *They Talk Through Actions* which appeared in *THE CAMP FIRE GIRL* in March, April and May, 1954. Ed.]

We often say, and it is true, that almost everything important in life takes place in a group. Our first experience is in the family. Thereafter throughout life, whether in school or church, in clubs or in groups of fellow-workers, association with others is the most powerful force in shaping our character. *But the sense of belonging must be there.*

This is true at all ages, but especially in adolescence, between the ages of twelve and seventeen. During those years the group is all-important; the girl establishes new rules of conduct with her friends; she wants to act as they do and look as they do. She will do almost anything in order to belong.

What we sometimes fail to do is to help our group members first of all to "belong" before we try to develop discipline in them. If we want to develop better discipline in people, we first have to help them *belong to their group.*

5. What looks like discipline is often only conformity. Mrs. Franklin is considered an effective group leader and a successful parent. The members of the Sunday School class which she leads know their catechism; they sit quietly during the service. Her own two children are considered well-mannered youngsters who are expected to enter the ranks of "decent, law-abiding, upstanding citizens."

While we do not know what is going to happen to those two, we do know that when Mrs. Franklin is absent, the teacher who took over her class was appalled when a fight broke out. Apparently they had not learned to make a simple choice *for themselves.*

You may not have met a Mrs. Franklin personally, but you probably have heard of a teacher, leader, or parent

(continued on next page)

[start]

Original documents
faded and/or illegible



H. Tannenbaum

Sermon for Rosh Hashanah

based on sermon seminar with Prof. Kaplan
Edited by Leon Spielman and Harold Kastle

I Introduction

- A. 1. We now find ourselves in a chaotic world
- 2. We do not know how to feel or react.
- 3. A sense of helplessness and despair characterizes almost all of us.
- B. 1. We must therefore fall back upon an attitude of mind that is not a question of faith or intellectual conviction, but one that implies determination, will to live. (In the liturgy God is designated as מלך)

מלך, אלהים

II Proposed Solution as found in History

- A. Prof. A. J. Toynbee in "A Study of History", a current best seller, makes the point that the prerequisite to human survival and growth is challenge and the response to challenge with courage and perseverance. Toynbee gives a bird's-eye view of 22 civilizations and all they have experienced. All civilizations point to one truth: i.e. to be human involves meeting challenge with perseverance and courage. Though this challenge must not be overwhelming, without it it is impossible for human nature to achieve what it wants.
- B. This truth was recognized in Jewish tradition. This is the idea of נסיון.
 - 1. Aboth 5:4 עשרה נסיונות נתנה אברהם אבינו וצדק בכלם (See also the Rav on this passage)
 - a. The climax (נסיון) came with the last challenge which seemed to shatter all his hopes. It was a challenge which Abraham had to meet to prove his own worth as the founder of a people. He did not despair but accepted the challenge.
 - 2. Subsequent challenges in Biblical history (לכניע נסיונות)
 - a. Exodus from Egypt
 - b. Travels in the Wilderness
 - c. Entry into the Land of Israel
 - 3. Challenge has been and is an educating factor for our people.

P. 109

III Imperativeness of this proposed solution

- A. As we start the New Year we must meet our present difficulties with courage and perseverance.
 - 1. This is imperative and must become part of our thinking in order to prevent us from merely wringing our hands and bemoaning man's wickedness.
 - 2. This imperative must not lead to wishful thinking but must prevent discouraged thinking.
- B. We must have the will to live as expressed in the phrase (אברהם אבינו)
 - 1. cf. Freudian theory of the death wish in man. This theory may or may not be true but this will to live must be deliberately chosen. God is known as מלך אלהים. He wants us to exert the will, but this will must be אברהם אבינו which means the will to live, let live and help live.
 - 2. God is the power that sustains life. We experience...

P. 112

2. Journ'ty: Kosh Hisharah helps us experience the reality of God. We experience His reality, not philosophically, but by meeting the challenges of life via perseverance and courage. (This in reality is what we mean by faith but because of the abuse of this term we call it "courage and perseverance in meeting life's problems")

IV How Jews meet the challenge

1. This idea of perseverance and courage can be found in the Hebrew expression אף על פי כן ולמרות הכל
2. This attitude is so basic in Jewish life that we find it as the requirement for the admission of a proselyte. Yebamota 47a

ת"ר גר שבא להתגייר בזמן הזה, אומרים לו מה ראית שבאת להתגייר? אי אחת יודע שישראל בזמן הזה דתים דחופים מחופים ומסורפים ויסורים באים עליהם? אם אמר יודע אני ואיני כדאי מקבלים אותו מיד.

This Abrahamic idea of אף על פי כן which is meeting the challenge with courage is part of the fiber of Jewish existence.

3. This fact is obvious by our attitude in connection with Palestine i.e. poem by David Shimonovitz

ואף על פי כן ולמרות הכל -- ארץ ישראל
 וכל עוד דופי בעולם לב ישראל
 וכל עוד נשמע בעולם "שמע ישראל"
 אח ארץ ישראל

(Nathanson's Shirenu p. 18)

4. Elaborate story of Exodus 1947 - refusal of French offer of citizenship - 4500 humans on 3 overcrowded ships under abominable conditions compared with luxury liners which are "crowded" with 1000 passengers
5. There is somewhat of a parallel with a French event. Following the Franco-Prussian war of 1870, the French lost Alsace-Lorraine. The French, hurt by the loss, subsequently erected a monument in La Place de la Concorde in Paris to commemorate the event. The monument depicts a woman representing Strassbourg, with a dying soldier at her feet. The inscription bears the equivalent to the Hebrew

אף על פי כן

V Relevance to the Present

- A. In view of the difficulty of being a Jew and constantly having to meet the challenges (loss of over 1/3 of our people; spread of anti-semitism; present misery; comment of Richard H.S. Crossman in his book Palestine Mission-- There are anti-semitic bacilli which breed in every gentile subconscious) the cry is often heard: The price is too great. Why not escape?
- B. The answer is that we have to pay this price not only for

[end]

Original documents
faded and/or illegible



being a Jew but also for being human in what seems to be an human world,

1. Description of post-war chaos
 - a) Seems like
 - b) Insane international struggle for power in political, social and economic spheres.
 - c) We are disillusioned about visions of the One World
 - d) Constant threat of imminent destruction
2. Each one in his own capacity has come to feel so helpless. We are merely cogs in the huge machinery of state.

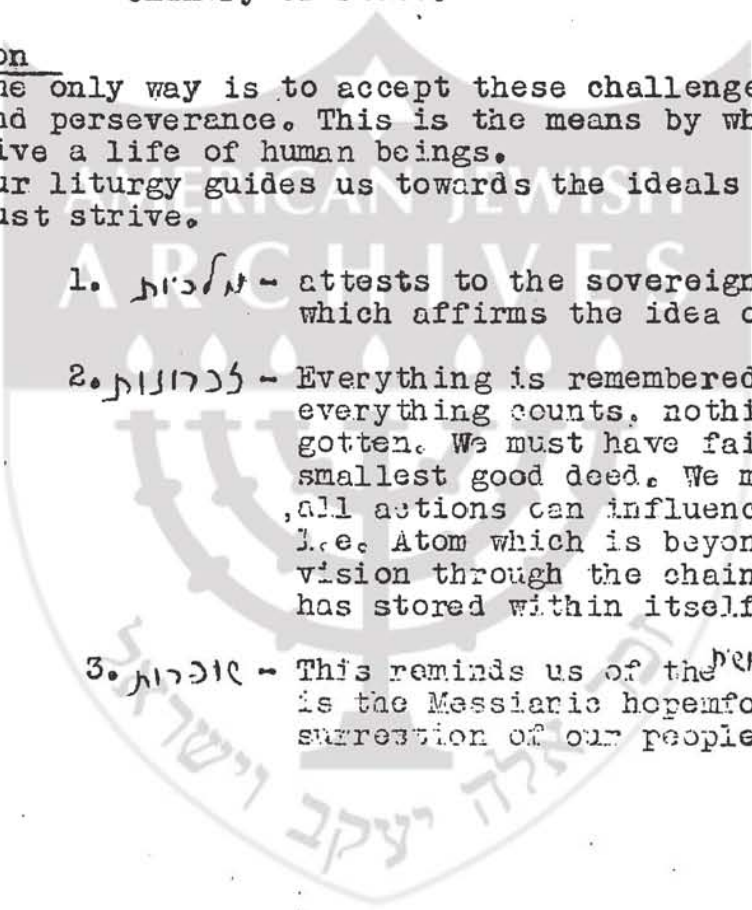
VI Conclusion

- A. The only way is to accept these challenges with courage and perseverance. This is the means by which we may live a life of human beings.
- B. Our liturgy guides us towards the ideals for which we must strive.

P. 157

1. מִשְׁכִּיחַ - attests to the sovereignty of God which affirms the idea of One World
2. לִדְרוֹשׁ - Everything is remembered therefore everything counts, nothing is forgotten. We must have faith in the smallest good deed. We must feel that all actions can influence the whole. I.e. Atom which is beyond unaided human vision through the chain reaction has stored within itself great energy.
3. אִדְרוֹשׁ - This reminds us of the מִשְׁכִּיחַ which is the Messianic hope for the resurrection of our people

P. 168



Sermon for the Second Day of Rosh Hashanah

(outlined by B. Raskas)

Introduction: In Bible Shofar was a war symbol. It meant mobilization in the face of the oncoming enemy Amos 3:6 ... *אלה יתקו ואלה יאמרו*
In Ezekiel 33:2ff. we have seven verses on Shofar

... *בן אדם דבר אצל בני עמק ... אתקו ושמעו וזהו את הקול*

In short: the Shofar put our people in a frame of mind that they are in the face of an enemy.

Development:

- A. Purpose of spiritual life is to give us a "peace of mind" But "peace of mind" has its place. In the strain of society we must have periods to relax e.g. We need sleep, but you can't live on sleep or sleep forever, therefore:
- B. We need the *קול שופר* to awaken us. Judaism says you cannot have peace of mind. Idea of not relaxing, being on the alert is essential to humans. A great psychologist like Wm. James had to write an essay on "The Moral Equivalent of War" to channel the combative instincts in man.
- C. This element of human nature which calls for the exertion of traits which human beings display in nature should be mirrored in each person's inner life.
Berachot 5a *יש לקיש אצל כלולת ... אתקו ושמעו וזהו את הקול*
על יד שופר
- Not possible to oppress it, but must wage war against it.
- D. Psychology tries to calm our inner conflicts but there are two types of conflict.
1. Conflict of suppression and depression - We don't face ourselves as we are but what we think we are. We form various forms of rationalizations. We are always ready to run away from conflicts within ourselves. This is dangerous, a form of Neuroses.
 2. Honest conflict - We are frank and fair with ourselves. We must be aware how much in our make-up is a force for destruction. e.g. If one neglects his garden it is soon filled with weeds. Life must resist struggle to let go.
- E. Sukkah 52a A whole collection of stories on *עירקו* Story of Abaye. Reveals actual struggle of his inner life. He condemns himself but is later consoled by an old man who tells him "The greater the man the greater his evil inclination."
- F. We must not allow ourselves to be persuaded. Must

struggle. We must hear the *קול שיכפר* Must spot the enemy as being poverty, disease, ignorance, prejudice etc. (Here is room for individual expression) No man has right to say *אין לי שום זכות*. If he does he is *העושה את העולם* (source *איש פנימי* not ed. Buber)

G. Conclusion: Shofar doesn't permit us to have false peace. See Norman Cousins' article "Bystanders are not Innocent" and follow up letters in Saturday Review of Literature (Aug. editions) Cite national selfishness, national egoism, suprenacy sovereignty, etc. No one is a helpless individual. We were able to cooperate in the war, why not now?



Sermon Outline for Yom Kippur

(based upon sermon seminar with Prof. KAPLAN)

The significance of Yom Kippur demands an understanding of what constitutes Sin. (The general concept of sin has been transgression against some ritual practices. This is insufficient and superficial)

Historical connection between Yom Kippur and atonement for sin based on Rashi, Exodus 31:11. ביום הכפורים נתנוה הקבה לישראל

i.e., for the sin of the golden calf. (cf. Rashi and Ibn Ezra on

כ תשא

Idolatry is the cardinal sin among Jewish teachers.

כולה (קדושים) חמורה עץ שכל הכופר בה כמודה בכל התורה כל הכופר בעץ נקרא איש יהודי (מגילה)

Function of religion in the world has been (and still is greatly) to augment the amount of energy (force) at the disposal of human beings and to provide the (erroneous) ideas as how to accomplish that purpose (e.g. Observance of rites to gain things from the divinity) That view of life ("Natural Religion") meant three things.

(a) It is important to have as much force as possible

(b) Human nature is not qualitatively different from the nature of other beings.

(c) Any being or thing that possesses greater force than that of man, is divine. (e.g. This explains animal worship, since people looked on those particular things as having a great amount of force and wanted to get some of it). The general implication of all this is that force is divine. Living by that principle amounts to idolatry.

Judaism's revolution in thought and contribution to religion has been its unqualified opposition to idolatry (the negation of the view of life as reflected in "Natural Religion")

(1) Not force, but rather the amount of honesty, justice, and good will could be introduced to this world is what counts

על שלשה דברים העולם קיים: על האמת ועל הדין ועל השלום (Honesty) (GoodWill)

(2) Human nature (i.e., the nature of being a Human Being) is qualitatively different than that of any other being. Man belongs to a different class, he is "other" (qualitative differentia).

(3) Godhood--divinity--is not to be defined in terms of force.

לא בחיל ולא בכח כי אם ברוח לא בחיל ולא בכח כי אם ברוח ולא באש כי אם באש כי אם בקול דמעה דקה והאל הקדוש נקדש בצדקה

This teaches that not the amount of force makes for godhood, but rather being the source of צדקה righteousness.

We must ever be alert for Idolatry.

אין לך דור שאין לו עגל זהב

We must remember that Human beings can be qualitatively different and have faith in that potentiality and strive to make this a reality (This is "Faith in Man" which is based on "Faith in God"--

Faith that not force, but צדקה is of the prime essence). It is common for "Modernism" to take away this qualitative difference and

to say ומותר האדם מן הבהמה אין לה הכל הבל. Defeatism.

This is Atheism, this

What is Idolatry? (1) Loss of Faith in what man can be.

(2) Deification of force. A wrong sense of value as to what is important.

We should know what is truly divine. The center of the liturgy:
לשנה טובה עלינו לשמח ^{or} תעלה שדי expresses opposition to Idolatry and a reaffirmation

Quotations should be checked for accuracy. Use concordance.

