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M E M O R A N D U M

TO: Rabbi Judah Nadich
Hazzan David Putterman
Rabbi Marc H. Tanenbaum ✓
Joseph Howard Katz

FROM:

SUBJECT: The need for our congregants
to have time to get to their
seats after doors are closed.

I, myself, have noted and in addition it has been called to my attention, that following the conclusion of a sermon or of a special prayer, where there is a long wait at the rear of the synagogue, congregants are often not given sufficient time to reach their seats and are held up a second time before they finally manage to get to their pews.

I am very anxious to avoid this situation and would like to suggest that you please plan to give the congregants sufficient time to get to their seats from the Appleman Chapel, or from wherever they may be held up because of the efficiency with which they are kept back during a sermon or special prayer. I know I need not suggest to you what device you should employ during this wait. I have noted that sometimes the organist will play, but whatever method is used will be satisfactory as long as our congregants have sufficient time to reach their seats.

I realize that sometimes you may be running behind schedule and need to make up for the lost time. However, please see that even if this is the case, that our congregants do not run into the above situation, on Yom Kippur.

PK

Sept. 1949

SEMINAR—Professor Mordecai M. Kaplan

INTRODUCTORY REMARKS

We are gathered together to formulate a message which will be inspiring to ourselves and to our congregations. I shall follow a different procedure this year from that of preceding years. Instead of giving you a number of disparate themes, I shall try to work out with you a connected series of addresses. My motive for doing this is the fact that the High Holy Days afford an excellent opportunity for each of us to inform our people what Judaism is—Judaism as a whole. No doubt any individual message that we bring to them in terms of themes or a series of topics is very much worthwhile; but I feel that if these themes are disparate, people come away in the end with the feeling that one theme has cancelled out the other. And while they carry away, so to speak, a good feeling, and some times, a feeling of being good as a result of having attended the services, I don't think they go away having learned what their duty as Jews is at the present time. We have an excellent opportunity on Rosh Hashanah and Yom Kippur to provide our people with a survey of Judaism, and particularly that version with which we are identified—the Conservative movement.

You have no doubt received sermon outlines dealing with the work of the Seminary, the United Synagogue and the Rabbinical Assembly, trying to interest the people in these institutions as bearers or instruments of the Conservative movement. These sermons I find very good. I think almost every one of them has something constructive to say, apart from the particular purpose of interesting our people in these institutions. But I think they would be somewhat stronger if they were integrated into a complete pattern of Conservative Judaism.

The way I expect to proceed with this series is to present six distinct principles as constituting the basis of Conservative Judaism, and to divide these principles into four sermons. The first sermon to be given on the first day of Rosh Hashanah will be of an introductory character, at the end of which these statements will be given in summary form. The second day would be devoted to the first two principles, elaborated in detail. The same will be done on Yom Kippur eve with the third and fourth, and on Yom Kippur with the Fifth and sixth. So you have an idea of the general pattern that I suggest in this series.

Introductory Sermon Outline, 1st Day Rosh Hashanah which includes statement of six principles.

Text:— Psalm 27

לדוד ד' אורי נתי אירא וכו' /

which tradition prescribes as the reading during the month of Elul and the month of Tishre—to the end of Sukkoth, by virtue of the fact that it is related to the idea of penitence

The Psalm voices confidence, when we read it literally, in the face of mortal foes, malicious foes. The source of that

כי יצפנני במכו ביום רעה וכו' אוח שאלתי מאת ד' ... שבת בביתך וכו'

confidence is God, whose protecting care the Psalmist experiences whenever he visits the Sanctuary, there he feels relieved of all his anxieties and of all his fears, confident that God will help him.

כי יצננני בטחו ביום רעה... אמת לאלתי... לבתי בניה ד' וכי

Why exactly is this psalm selected for the penitential season? I believe that in reading the psalm, our ancestors interpreted it in accord with the spirit of the penitential season and thereby deepened its significance. To them the foes the psalmist speaks of are not only human beings who threaten his life, but ^{יצר} they represent the forces of evil, forces within us that threaten our inner health and peace of mind and soul. ^{הרע} They read this psalm to regain morale, a zest for life, the incentive to do their best and the courage to meet the worst that might befall. So this psalm has universally timeless or timely meaning in that it has meaning for what goes on in our inner lives all the time. We are beset by these enemies of our soul: irrational drives, desires and fears with which we struggle continuously; and like the psalmist we too have occasion to enter the Sanctuary. The Sanctuary, for us is the High Holy Day season. The H. H. D. season should be that kind of Sanctuary which should serve the purpose of replenishing our morale.

What morale means in terms of religion.....specifically would be discussed on Kol Nidre night. Morale which means the incentive to do ones best and the courage to bear the worst that may befall one, is needed for many situations in human life, and what it means in terms of religion, will be discussed specifically on Kol Nidre night. Why postpone it to that time and not discuss it immediately? Because if religion is to be effective, it must function not within a vacuum, but in the context of a cultural heritage. Religion in and by itself.. divorced from the context of life is meaningless and ineffective, and for that reason it is necessary to discuss first the context of Jewish life, within which religion as such may serve us as the source of morale. In other words, instead of discussing the problem of morale from all angles of human life, we shall address ourselves first to the problem of morale as the courage to live as Jews, as American Jews, and the need of replenishing that morale in the Sanctuary of these days, the H.H.D. season.

The worst possible and most common mistake about morale as American Jews is that it is primarily a matter of successfully combatting anti-Semitism. Preoccupation with combatting anti-Semitism has been primarily responsible for the lowering of our morale. The courage to live as Jews has not been aided by our worry about anti-Semitism.

There is a striking story in one of the recent novels which might very well serve as a parallel of what happens to us as Jews...That Novel is "Hunter's Horn," by Harriet Arnow. It describes

a farmer in the hills of Kentucky who becomes obsessed with hunting down a great red fox nicknamed King Devil, which has managed to elude him for years. It has killed off his chickens, hunting dogs etc. and he becomes obsessed to capture it. In the hope of capturing the fox, the farmer buys pedigreed fox hunting puppies at great cost, and feeds them at great expense, while starving his own wife and children. Money from the sale of eggs goes for dog food; pups get milk while none is left for the baby; his fences are allowed to go to ruins; loose rocks and gullies with which he has no time to bother, prevent the proper tilling of the soil, his farm stock and soil wither, he ends up with nothing but empty jars in the kitchen cupboard. What a striking parallel of the way we American Jews have neglected our spiritual heritage as a result of our preoccupation with anti-Semitism- neglected our spiritual lives, the education of our children, our entire cultural and religious possibilities. We are busy hunting King Devil of anti-Semitism, and we spend a lot of money on what ought to go to build up Jewish life.

The fact is that this preoccupation with anti-Semitism distorts all our other Jewish activities. Not only does it take away from other activities but even those we do carry on - philanthropy, Zionism, education- are geared to this obsession. A great deal of money is wasted in the functioning of our Public Relations Agencies. As illustrations of the extent to which money is wasted on this activity - I am told that in a certain town, one of these public-relations organizations established a dental clinic, to gain good will of the Gentiles. It is supposed to be non-sectarian, but is used 94% by Gentiles. In another town, the director of the YMHA told how cleverly he worked the project of building a YMHA by the Jewish community. He got the director of the local YMCA to write a letter saying that the YMCA cannot accept Jews and therefore they had to build a YMHA. This obsession is exploited and authentic action is distorted.

The first thing we worry about when we read of crime in the newspapers is whether it has been committed by a Jew. The fear of anti-Semitism is undoubtedly one that obsesses our people. That is our state of mind. The fact is that people are interested in it. When Jews get together, the first thing they talk about as Jews is not religion, now that Zionism and Israel are subjects on the front and back pages of the newspapers, they are talked about. But the first thing Jews talk about when they return from vacation is how they got along as Jews. Next to the weather, that is the prime topic. It is the Jewish weather, the common denominator. Naturally any social worker, for any of the causes will want to exploit that interest and does exploit it. It distorts many of our educational undertakings because they are geared to this obsession. Even our interest in Israel is neutralized by the fear of anti-Semitism. (refer to articles in this month's issue of

Reader's Digest.) (Note also, a statement by Irwin Shaw in an article in the "New Yorker" — "It is often said that the Statues of the two men who are really responsible for the establishment of the Jewish State will be erected in Haifa — Hitler and Bevin.") These are the facts. How do we feel toward these facts?

It is only by cultivating our spiritual heritage in and for itself can we achieve morale and live as American Jews. We need a body of people who will evolve a consistent program for living here and carry that purpose into effect.

Who is that body of people to be? It cannot be the Orthodox who have no need for any program other than the Shulhan Aruk. They see no need for modifying or reinterpreting or adjusting. It cannot be the Reform. It cannot be those who have to live down their mistaken program, who have lost the habits, and thought-patterns of Jewish life. It cannot be those who do not regard religion as the unique expression and most important experience of collective Jewish life. We must stake our hopes now on the group generally identified as Conservative, that group which is centered about the Seminary, the Rabbinical Assembly and the United Synagogue, the only group which has been alive to the changing scene and has avoided a rigid formulation of its position, hitherto. The fact that this group, identified in people's minds as Conservative, has not formulated a set of principles to this day, after having been on the scene for a century is due to something inherent, is due to what we should regard as a virtue in this body of people, and that is, that the actual scene in Jewish life has been continually changing and therefore it has been difficult to arrive at certain principles that would not be outlived in the course of a decade.

The situation in Jewish life, ever since the end of the 18th century when Jews began to be emancipated from Medievalism, has been one of storm and stress and has not really stabilized itself until our day. Now it is beginning to assume a form which it is bound to maintain for the future indefinitely. As long as we did not have Eretz Yisroel, and as long as our position among the nations was as indefinite as it had been, due to the demand on the part of the nations that we become completely absorbed and on the other hand our own desire to remain alive and a distinct people, it was impossible to formulate a program for Jewish life. Now, with the establishment of Israel, we have come to a point where we are in a position to formulate a set of guiding principles for our future as Jews who expect to live as Jews and bring up our children as Jews in the Diaspora.

It is highly important to know what our status is to be in relation to Israel, what is to be the nature of our religious development and how we expect on the one hand to continue living as members of other nations and at the same time maintain our identity as a Jewish people throughout the world.

One fact which has hitherto prevented us from arriving at a set of principles, and now can be dealt with is the existence of diversity in beliefs and practices within world Jewry. It is now of utmost importance to arrive at the guiding principles which will be on the one hand unifying and on the other hand allow for common ground for the diverse elements among us.

This lead up to the summation of the principles which will be discussed in the other three sermons.....

- 1) Indispensibility of Eretz Yisroel for Jewish life in the Diaspora..
- 2) Organized Jewish community as the only medium through which Torah as living law can function in Jewish life.
- 3) Indispensibility of religion in the life of the individual and its primacy as the expression of collective Jewish life.
- 4) The maximum possible plentitude of Jewish content, including the use of Hebrew.
- 5) Freedom of thought and expression as indispensible to creative Jewish life.
- 6) The foregoing principles constitute a pattern in which each is to be understood in the light of the other.

Conclusion: 1. Recall the original text and remind the people of what you said; that these days are to serve as a Sanctuary to give us morale as American Jews and these are the guiding principles to be understood and assimilated. Conclude with one of the verses...eg

or לולא האמנת' לולא האמנת' לראוח בטוב ד' וכו' ' or

2. Reemphasize the point made that the most common mistake made is in our thinking that our morale as Jews consists in fighting anti-semitism and conclude with Is. 10:20 והיה כבודם ההוא...אמר (Israel) 'ארץ ישראל

(Diaspora Jewry) 'ופליטה ביה יעקב...ונשען על ד' באמח

SECOND SERMON OUTLINE -- (M.M. Kaplan) 2nd Day Rosh Hashanah

Text: - Isaiah 52: 7 מה נאנו על ההרים רגלי המבשר...אומר לציון מלך אלהיך

What has happened with the establishment of Israel is not the fulfillment of prophecy but a heralding of that fulfillment. "He

who brings tidings of ^{הַבְּרִיָּא} ^{בְּיָמֵינוּ} ^{בְּיָמֵינוּ} .” It is a forerunner, an announcement, a ^{בְּיָמֵינוּ} .

The establishment of the State of Israel makes it necessary for Jews in Israel and in the Diaspora to reconstitute themselves as a religious people with a sense of mission. The Jews in Israel and the Diaspora, the Jewish people together, deliberately should declare themselves in the form of a covenant as being a people, a religious people, with a sense of mission. I mean this in all literalness, not figuratively. We must know ourselves, in the first place, as a people historically connected, a people possessing a common heritage of culture and religion, rooted in Eretz Yisroel, which has its highest expression, its consummation, its fulfillment, in religion. That has to be formally recognized and accepted. Eretz Yisroel is indispensable to Jewish life in the Diaspora. (I use Eretz Yisroel advisedly, not Israel.)

Eretz Yisroel is indispensable to Jewish life in Diaspora: -First, as validation of our past. We were the first people to achieve the maturity which enabled it to make its history a consciously determined influence in its life; the first people to base its unity, its life, not on its relation to the landscape, to physical nature, but to its own history. It told the story of having been descended from Abraham to whom God promised ^{וַיְבָרֶכְנוּ בְּכָל} ^{וַיְבָרֶכְנוּ בְּכָל} -that predominant goal of evolving an exemplary life that is to be a source of blessing. It is the self-dedication of a people to a purpose, which has its roots in its history. Thereby the Jewish people has brought to human life a new dimension. It has deepened human life. It has taught mankind to find connection and meaning in the events of human life, to discover direction and purpose, which concerns the whole of humanity. Now, with the establishment of Israel, with the resumption of national life in that land which was the scene of its early existence and which was the goal toward which it had centered all its hopes, with that task accomplished we cannot help but feel that there is a certain orderliness and meaning to history. This dimension which our people has given to human consciousness is genuine, as genuine as the laws of nature. We need that kind of confirmation, of validation, that life has meaning, that history is divine. As Jews in the Diaspora, we need that kind of assurance in the meaning of human history.

Secondly, we need Eretz Yisroel as a means of unifying world Jewry. Diversity is the great problem we have to cope with as Jews. Diversity of background, of different nationalities and of different ways of life, where each Jewry naturally tends to take on the color of the life around it. Also within Jewry throughout the world, there are so many trends, so many views about God, about human beings, about the place of the Jewish people in history, etc. We need a unifying force. It cannot be a doctrine. It cannot be even a certain practice or ritual for in their observance there is no

uniform manner. We, therefore, must fall back on the common interest in Eretz Yisroel, its growth, its prosperity, its spiritual future, etc. as a bond for Jews throughout the world. First it was the hope of achieving it; now its achievement will serve to strengthen its effectiveness as a uniting bond.

Thirdly, we need Eretz Yisroel as a purpose for the future. We need it to help envisage for us that very mission I spoke of, to be a religious people with a sense of mission. We Jews need to show the possibility of a people that can counteract the menace of totalitarianism, both economic and national, a people that can overcome chauvinism for the sake of world unity. How necessary it is to have a nation in the world that can transcend its own sovereignty for the sake of world welfare! Take the example, shown recently, when the question of the law against genocide came up before the American Bar Association. The American Bar Association passed a resolution against it on the ground that as formulated it might impugn the absolute sovereignty of the American people. Genocide, the most elemental conception, the very minimum of human decency, is sacrificed for the idol of national sovereignty! On the other hand, you can have what Palestine Jewry has already shown, indications of a different kind of attitude toward the world at large and toward its own people.

Quotation from an address by Governor Herbert Lehman: "We here in the United States will never understand what is happening in Israel today if we examine the new State on the basis of our normal everyday ideas concerning successful government. What judicious government, as we understand the term, would dare inflict a rigorous austerity program on its people, so that it might welcome hundreds of thousands of refugees? What State can we name, except Israel, that has invited the sick and the maimed, the orphans and the aged, so that it might cure them and care for them? What other modern State, having neither enough guns to protect its own, nor the bread to feed them, nor enough houses to shelter them, would have the courage to assume the burden of housing, feeding and giving refuge to some thousand additional persons a day?"

This is an example of the kind of a nation we want Israel to become and which Jews throughout the world have as their mission to establish.

Quotation from statement by Lord Davies in 1942: "Whether we like it or not, and however inconvenient it may be, the Jewish people have become the personification of the issues involved in the world struggle between right and wrong, between good and evil."

That applies to Israel, and all Jews throughout the world. should be interested in keeping Israel that kind of nation.

Secondly, Judaism should enable us to demonstrate not only how a majority population should order its life as in Israel but also how a minority population should order its life. A minority population that is historic in origin should not try to become a

majority population...whether that organization be religious, national or both.

As a minority population we have become integrated into or with, but not absorbed by, the majority population. How shall we achieve that, this latter conception? The Catholics can serve as an example....they are very definitely a minority population which aims openly to become the majority population. That very definitely implies certain policies throughout its life.

How to achieve this other conception of a minority? We have no precedents to fall back on which would exemplify the process of being a distinct group without hostile compulsion or even compulsion in a good or tolerant sense such as existed in those countries where State and Church were intertwined such as in Germany before the war where Jews had to belong to the organized community or as in France before the Concordat came to an end. It is in America that we have had to learn to live as a distinct group on the basis of voluntarism. And in America if we are to make voluntarism, the free-will and desire on the part of each Jew to affiliate himself with Jewish life and Jewish community, the basis of Jewish life, it has to offer the equivalent of Torah as a way of life; it has to render Jewish association into (1) a means of satisfying the need for fellowship; (2) Jewish affiliation or association must become a source of ethical and social control in basic human relations-*ie.* Torah as a living law. (3) If Jewish life is to offer the equivalent of Torah or a way of living, Jewish association must be the inspiration for Jewish creativity.

Summary: Go back to the text:

What is happening now is the promise of Shalom, of Tov, of Yeshuah, both in Israel and in the Diaspora.

THIRD SERMON OUTLINE - (Prof. M.M. Kaplan)

KOL NIDRE

The establishment of Israel and the organic Jewish community of America will contribute to Jewish morale, but these can only provide the context for the most essential incentive for living as a Jew, --religion. You need Israel, you need community life, but they themselves do not represent the central element which is religious incentive. They furnish the body of Jewish life, but the soul of American Jewish living must be formed in morale in our day-to-day contest with the forces of evil in nature and man. When health is good, we need morale to use it properly; in youth, not to waste our energies; in age, not to be discouraged; in home life, as parents, etc. Morale is the will to be and do our best in all these situations and the courage not to give up. We need it in our work; in our recreation, in our political institutions; as American citizens, in our desire to see the world freed from wars and threats of wars. Use current novel, "1984" as illustration of how badly we need morale as citizens of the world. Unless we can turn to Jewish life and tradition for constant replenishment of the zest for living, the ability to live wisely and the courage to die bravely, we are not going to trouble ourselves to live as American Jews. It is therefore important to have that inspiration.

We have to select from our tradition that conception of God which can give us, with all our problems and cares, the morale we need. In our traditions there are numerous ideas of God, not all of a piece, not all consistent, some extraordinarily spiritualizing, some we have outgrown, but none is so timely as the main idea of the day, the conception of God as forgiving sin. This is the day: Yom Kippur. That conception of God has been selected by Jewish tradition as an imperative to cultivate God-like traits. Text: וְיָשַׁב אֱלֹהֵינוּ בְּרַחֲמֵינוּ Jewish tradition has not been a mechanical transmission of history from one generation to the next. The screening process has been at work in Jewish tradition. Note in this text that: is omitted. Only part of the characterization of God is given. That means that Jewish tradition does not accept the other part as an imperative for following God. Follow God up to the point of the וְיָשַׁב אֱלֹהֵינוּ בְּרַחֲמֵינוּ

What does it mean to be God-like in the trait of forgiveness? Forgiveness as a method of living is that attitude toward evil in nature and in man which makes it possible to retain ones faith in life and to persist in ones efforts to improve it. It is the divine in man which points to the divine in the cosmos. This is the idea of Hesed as illustrated in the quality of forgiveness. (cf Chapter on "Love" in "Future of the American Jew.")

What do we find in וְיָשַׁב אֱלֹהֵינוּ בְּרַחֲמֵינוּ ? There are two qualities that stand out. 1. Forgiveness means רַחֲמִים, compassion: to feel with others, to get beyond yourself, antithesis of everything associated with self-nity, self-centeredness. A person who is self-centered does not know what it means to be compassionate. The ego is prison from which one must escape to have courage to live. 2. Forgiveness means patience אֲנִי נִסְבָּר as against the attitude of impatience. Patience with life (in the all-

inclusive sense), the realization that we have behind us a great animal heritage which has lasted a million years as compared with our human history which has lasted only a few thousand years.

We ought to be patient with the fact that we are not yet human. We complain of the outbreak of the irrational in men. Yet we have only discovered that recently. The fact that we have not yet learned to bring it under control requires patience. We must identify our life as part of the life-process in mankind, otherwise there is no way of finding meaning in life..... A return to the age of Methuselah would not help. Science, the whole conception of evolution, gives us a different conception. The ancients said: וַיֹּאמֶר אֱלֹהִים בְּיוֹם הַשִּׁשִּׁי בְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ "It is only a day." The idea of patience implies that we have to adopt a long-range view. The idea of measuring time by our own individual lives and judging the nature of the universe by how we personally feel about it, must be unlearned. Otherwise we cannot have the courage to live. The fact that it makes you restless, that is exactly why we need religion. Any other kind of religion is fake religion, magic. If they promise you "peace of soul" that kind of "sole" may be obtained in the fish-market. Those who have no compassion and patience are the first to fall into despair about life. Therefore... Erev Yom Kippur tells you that concerning God which must form the-basis of our morale. Divine patience, Divine morale. Not merely animal sympathy, but the feeling for others in terms of God. If we want religion, that is just what we should do: transcend ourselves. Toward what should we transcend ourselves? Towards those two things about God, His compassion and His patience.

Cultivation of religion as morale must hold a position of primacy, not only in life of individual Jews, but in life of Jewish people for without forgiveness it could not only not survive, it could not remain sane. That the Jewish people has been able to survive, because it has somehow been able to maintain its sanity in spite of all it has had to endure at the hands of others, can only be explained on the assumption that intrinsically the Jewish people had had this twofold quality: compassion and patience. The fact that we had to wait two thousand years for the validation of history.... It has not lost its morale, it is willing to take up life. The main purpose of ritual observance is to make of each Jew a participant in the collective striving of the Jewish people to achieve morale. Ritual observance is the common language which Jews use to give expression to their feeling, not as a nation in the sense of a political nation, but in the sense of a religious people. A people who has: וְיָבִין הַיָּם אֶת אֶרֶץ אֱלֹהִים
End with

ד' ד' וכו' ... אשרי העם ער' אלהיו

YOM KIPPUR

Jewish Life Abundant

The main reason so many of our people do not know what to be Jews for is that they do not know what to be Jews with. The Jew who lived a traditional Jewish life in the past never experienced a sense of vacuousness, emptiness. From the moment he opened his eyes, until he fell asleep, he had occasion to express himself as a Jew. That was the situation in the past. He had plenty to be a Jew with, never asked himself: What shall I do? Difference from being a Jew in Israel and being a Jew in the Diaspora is that being a Jew in Israel one lives in one civilization; being a Jew in the

Diaspora, he lives in two. But the majority civilization has the major claim on his time, interest, and energy. It is only in his off-time that he can live as a Jew, but he then finds he has not acquired enough knowledge or interest to be a Jew with. The result is that except for the routine of some observance his life as a Jew is poor in content. Jewish life remains abstract and remote, and that is why it is virtually a matter only for the professionals. That is the situation. We certainly can not allow that situation to continue. If we are to have Jewish life, it must be Jewish life abundant. It must have richness, content, have all manner of minds, have all varieties..... The first prerequisite is a more intensive and extensive education. All available free time must be utilized. Unless we intensify Jewish education, there can be no future for Judaism in America. At the present educational level of American Jews, there can be no Jewish future. (The people must be given that ultimatum.) A way must be found to develop a faculty for a reading knowledge of Hebrew.

The second prerequisite, utilizing all public Jewish activities as a means of educating Jews to the whole meaning of Jewish life. Good will, philanthropy, UJA, ZOA, etc should themselves become sources of education. It should be related to Jewish life, as such activities are among the Catholics particularly, and to some extent among the Protestants. Much easier to utilize actual activities in an educational manner along these lines.....

Celebration of Sabbath, festivals and events in personal life should be marked with a great deal of eclat, in a Jewish way. The Jewish way should have something about it that gives it Jewish atmosphere. These occasions in the life of the person, the anniversary, the house-warming, should be opportunities for self-expression as Jews religiously.

The enlistment of creative artists to interpret Jewish life and give aesthetic content to Jewish life. (Give the Eternal Light as an example among many.) Let the idea of having a mezuzah affixed to one's home be treated aesthetically, the ceremony with which it should be put up on the door. A thousand and one ways in which Jewish life can be made beautiful. Refer to work done by the United Synagogue for "the home beautiful." If we concentrate on them we will have Jewish life abundant.

* * * * *

ROSH HASHANAH #2

Let Israel Do It (Zionist Sermon)

Today is the only Haftorah of the High Holiday season that does not address itself to the individual but rather to the Jewish people. We recognize that we are part of the group and that the attitude towards our group affects us as well.

In recent Jewish history there are two determining factors of recent importance:

- 1) The reduction in Jewish number from 16 to 10 million (8 million, if we do not count the Jews under Russian rule). This places a double responsibility upon us in terms of nurturing scholars, etc.
- 2) Jewish statehood---The Christian concept of the Galut sees us as a group without hope no longer a people. The Jewish concept of Galut that of גלות צרה, does not envision a rejection. There is hope and promise of redemption. Even now the vision has not been fully realized, (The city of Jerusalem, the Wailing Wall).

There is much for us to do. We must beware of those who say "Let Israel do it"---take care of the newcomers, provide for the religious needs of world Jewry, foster the Hebrew language, etc. We must not push too far our earlier argument as Israel as a spiritual center so as to weaken our efforts elsewhere. Our own observance of Judaism must vindicate the state.

We must prove that Judaism is not a tribal religion but rather that we are a universal people, who do not need persecution to exist. Psalm 106:15---We must be aware of the tragedy of having our desire fulfilled and getting for it a leanness of soul.

Close with Isaiah 69:1.

YOM KIPPUR

Kol Nidre---Our Unspoken Vows

Open with Isaiah 5 as background. Frequently the intuition of the masses is very sound in certain matters. Many Jewish scholars opposed the Kol Nidre prayer as not being a sufficiently inspiring text for the occasion. Yet it has persisted; its melody has great appeal. This sound mass intuition may be found elsewhere (We now accept the Negro spirituals laughed at by musicians in the 19th century. In framing the Constitution it was the masses who urged the immediate adoption of the Bill of Rights immediately after it). There is a great moral truth in Kol Nidre. It underlies the place of the vow in human life. Only man is a promise-making creature. The social order depends on the sanctity of the vow.

There are three kinds of promises:

- 1) That of Deuteronomy 23:24 כֹּל נִדְרֵי אֱמֻנָה
 Kol Nidre refers to the vows between man and God---
 the spoken vows (coming to the synagogue, not losing
 one's temper, etc.). We need to be reminded of these.
- 2) The unspoken word--- לִבְנֵי אָדָם (See Shev. 22:B
 as to its place even though unspoken). Many people
 do it. The child who promises himself that he will
 surprise his parents, the individual who vows to turn
 over a new leaf.
- 3) The inherent promise in us by virtue of our being---
 "A promising young man." Israel's prophets rebuked
 the people for breaking the spoken vow of לִבְנֵי אָדָם.

In Isaiah chapter 5 no specific sin is mentioned---the sin is that Israel did not live up to the promise that lay within it. This is the greatest tragedy. (See also Jeremiah 2). On a larger scale we all await the fulfillment of the promise of America. We await the promise of the fulfillment of the Jewish community.

There are two real enemies:

- 1) Saying "I have done as well as the next fellow."
- 2) Saying "I have done enough."

We must avoid the spiritual isolation of saying "We have done more than our share."

We must seek every opportunity to do whatever we can (See Midrash in Y. Shimoni of Malachi 3:18 on the words וְאֵלֶיךָ לָא נִשְׁתַּחֲוֶינָה).

Close with the verse in Habbakuk 3:19 אֲלֵנוּ בְּמִנְהַטֵינוּ יִדְרָגוּ
---the prayer that we walk on our own heights and not on a lower level.

* * * * *

YIZKOR

What Is Death

No philosophy of life is possible without answering this question which is uppermost in our minds this day. There are three basic attitudes to death.

- 1) That of Job 14:12, that death is an irrevocable end. This idea destroys man as a responsible moral creature. (See Eccles. 5:15 as well as Omer Khayyam). Surprisingly enough one would think such people would hold life even more sacred, but this is not the case. (Quotation from the volume "Saints and Sinners" by G. Bradford on page 27, to the effect that those to whom the life of this world has become all and yet at the same time

almost nothing are singularly indifferent to human life and death). The atheist, Talleyrand, at the age of 83 said that the result of it all is fatigue, discouragement and disgust.

- 2) Among philosophers and poets the idea of death as an escape (Also in Job chapter 3:17, death is seen as a refuge from sorrow). Quotations a) Robert Burns' "Man's Inhumanity to Man." (Death is the poor man's best friend); b) Emerson's "Good-bye Proud World, I Am Going Home." The result of such a view is to say life is a prison with no real joy or sense of achievement.
- 3) The view of R. Jacob in 4:21 אבות ---Death is a gate. Poem of James Oppenheim "In World's Great Religious Poetry," page 685 describes death as a swinging door. This is the rabbinic view-- פירוש

In reality no one really knows what death is. The approach we choose molds the character of our life. We may end as did Talleyrand or else we may say with the Psalmist in Psalm 139 verses 23&24 נחמי ברוך לולם



INFORMAL OUTLINE OF HIGH HOLIDAY MATERIAL PRESENTED BY DOCTOR
MOREDCAI M. KAPLAN

ROSH HASHANAH

The High Holidays unlike the three festivals are not connected with an historic event. The main theme is that of sovereignty of God---

אריעו לפני המלך ד

המלך הקרוש: המלך המספס

Rosh Hashanah implies that religion can help bring about peace. Yet many say it is unreal to believe that religion can contribute to peace as religion has incited hatred and rivalry. In the name of religion we are called upon to war against communism in order to bring about a world of peace.

Whittaker Chambers book, THE WITNESS sees the danger in Communism as owing to a great faith in man which needs be countered by a faith in God. Chambers sees the need to mobilize against Communism and to accordingly oppose national economic planning, etc. There is a fad today to attack progressiveness in all areas (education, politics). Some even oppose teaching UNESCO in the schools.

THE WITNESS sounds like a call to return to God and do repentance. It might be likened to a medieval crusade against the Moslems when religion was used as an arm of warfare. Chambers and the church emphasize faith in God (democracy) as opposed to faith in man (Communism).

How should Judaism react? We need a clear idea of the meaning of God as the power in the world and in man impelling us to be fully human. We need to combine two contending trends: a) That making for independence, and b) That making for interdependence and group belonging. These need to be understood together and not as antagonistic. Collectivism alone leads to tyranny and inhumanity (God does not want that kind of collectivism which has no freedom---cf., Tower of Babel story in the Bible). Individualism alone may lead to violation of civil rights and opposition to equal opportunity and academic freedom.

Chambers distorts the true picture in juxtaposing collectivism as faith in man with individualism as faith in God. Chambers himself is not clear as to what consists faith in God. (Is it faith in church or in one's ancestors, etc? If so, is this not faith in man?) We know that if we lose faith in a child, we weaken him. The alternative to faith in man is suspicion, fear and cynicism. Chambers himself admits of man that he has a craving for justice.

Mumford in CONDUCT OF LIFE stresses the great progress that has taken place in the last 500 years in scientific outlook, etc. but which has brought with it concomitant problems. This is to be expected.

Lack of faith in man is in reality human hatred.

The rabbinic comment on **ראהנת לרעך כסך** notes that **כסך** in Gematria equals **אלהים (86)**. (See **בראשית רבה כ"ד על מסות כהינה**)

Man must combine the two trends of individualism and collectivism---this synthesis will make for **שלום**, harmony, and wholeness.

- 1) In the home as regards parents and children.
- 2) In national self-determinism and world government.

Mumford speaks of the inadequate opportunity for spiritual development as well as the lack of the basic necessities of life. We need men who seek the fulness of life. Faith in God in displayed by faith in man.

Tschernichofsky--- **כי בארם אאפינן** . Faulkner---"Man is immortal....capable of compassion, sacrifice and endurance."

Closes with Messianic vision of Isaiah 10.

YOM KIPPUR

Theme of atonement for sin---formally seen as the failure to live up to ritual requirements, yet modernism has loosened the whole of authoritarianism in conduct and thus created a vacuum in Jewish life. This was first filled by the discovery of conscience (Kant: the heavens above and the conscience within).

The classic Hebrew word for conscience would be **לבו**. We must be conscious of sin as the awareness of having failed to live up to the dictates of conscience. This idea of conscience was challenged by Nietzsche---as protection of the weak. Freud saw conscience as purely super-ego, not to be taken too seriously. Marx saw conscience as the mouthpiece of the ruling class.

How unfrequently today is the word "conscience" found in modern books?

Rabbi Kook---(In **מסנת הרב**) said that Atheists rendered religion a service in clearing the atmosphere (of superstition, etc.). This the psychologists have also done for us positively, but nonetheless conscience must be more than super-ego. How shall we identify conscience?---as moral team spirit, God may be identified as the team spirit of the universe. Conscience must assay and evaluate all that touches our lives and provide a hierarchy of values to guide our choice. Its violation which leads to a sense of sin (Idea of assaying in Sota 5B in the name of Rabbi Joshua ben Levi a play on the root **עש**).

When conscience abdicates its authority other drives take over and we become cynics and develop a sense of price. Definition of a cynic: one who knows the price of everything and the value of nothing. Isaiah chapter 5 aptly describes those who have no value, who confuse good and evil. Today everything

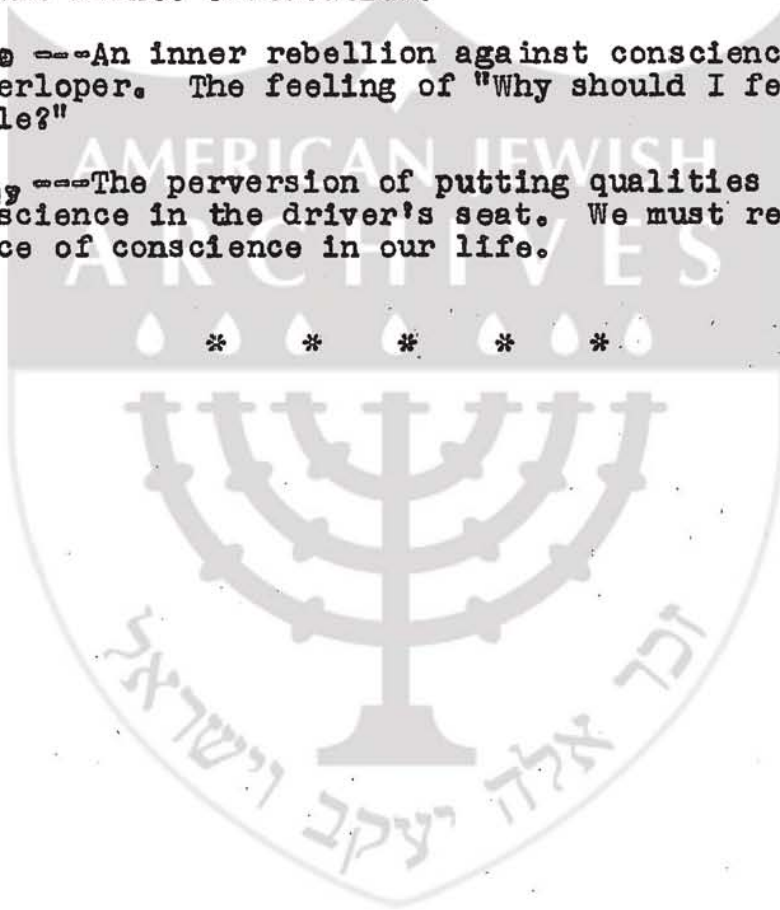
Psych. Therapy of Sin

is judged in terms of "How well will it sell?"---The marketing orientation. But what is truly valuable is priceless. Does freedom have a price?

Security and power are important but not prime. Sovereignty of conscience is needed in our day. (not security nor comfort nor pleasure).

Three types of sin may be defined:

- 1) חטא ---Missing the mark by not living up to conscience because we lack the capacity of sacrifice in the face of the market orientation.
- 2) עוון ---An inner rebellion against conscience as an interloper. The feeling of "Why should I feel responsible?"
- 3) עבירה ---The perversion of putting qualities other than conscience in the driver's seat. We must reinstate the place of conscience in our life.



THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.

OFFICE OF THE DEAN OF STUDENTS

October 6, 1959

Dear Colleague:

Over the years, there have been discussions about more frequent contact between the faculty and members of the Rabbinical Assembly. In the near future, I hope to be able to write to you about plans being made for a number of regional study sessions which will be conducted by different members of the faculty.

In my conversations with Dr. Greenberg, who heads the Homiletics Department, we thought about experimenting with a monthly communication between the members of the Homiletics Department and members of the Rabbinical Assembly. Once a month, beginning with this communication, one of us will send you outlines of an idea for your consideration. The schedule for the months ahead is as follows:

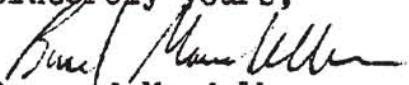
November (Thanksgiving) - Dr. Greenberg
December (Channukah) - Dr. Leventhal
January - Dr. Arzt
February - Dr. Bokser

The schedule is not complete, nor all the subjects decided upon. However, you will receive the outlines well in advance of each date.

It will be clear from the enclosed, that the outlines are intended to suggest directions for your thinking. Every man will, of course, develop the line of thought in accordance with his own interest and emphases. The effectiveness of this experiment will be determined by your reaction to this undertaking. It will be helpful to hear from you, either with regard to your use of the specific material, or any suggestions you may have for the most effective carrying out of this program of the Homiletics Department.

I hope that this will represent one in a series of instruments for communications that will be created in the course of the academic year.

Sincerely yours,


Bernard Mandelbaum

BM/cb

Thoughts for Succoth

STATUS SEEKERS - OLD STYLE

Outline by Bernard Mandelbaum

Introduction:

Popular sociological study, holding up mirror before contemporary society - The Status Seekers by Vance Packard

Subject of volume: "... whether we like it or not, the following have come to be generally accepted as indicators of status. They include one's home and neighborhood, occupational rank, patterns of spending, patterns of behavior, patterns of mating, patterns of socializing, patterns of beliefs and attitudes and patterns of indoctrinating the young."

(p. 57)

Is "status seeking a bad thing?"

Interesting to see how it operated in Jewish life.

I. Elements of "status" in the celebration of Succoth:

A. ... ולקחתם לכם ביום הראשון פרי עץ הדור

You shall take for yourselves on the first day the fruit of a beautiful tree ... (Deut. 23:40)

Care and concern for beauty and perfection of the "esrog" - source of competition, "status" - "Who has the most beautiful esrog?"

(M. Samuel - World of Shalom Aleichem - p. 66)

"Of course not one Kasrielevkite in twenty could afford to own for himself the exotic appurtenances of the festival, the lulov and esrog imported from the Mediterranean shores. So a Jew who owned one would make the rounds of his neighbors' booths... A Jew with a citron of his own was widely envied. Moishe Yonkel, who lived in a townlet near Kasrielevky, waited ten years before he could buy one for himself."

B. Beauty of the סוכה - another "status" symbol

היו כלים נאים מעלן לסוכה, היו מצעות נאות מעלן לסוכה (סוכה כת)

"If he had beautiful vessels he should bring them up into the Succah, beautiful divans he should bring them up into the Succah."

C. The company one keeps (patterns of socializing) on Succoth:

עולו אושפזין קדישין עולו אבהן עילאין קדישין ... ליעול אברהם ועמוה יצחק יעקב משה ואהרן יוסף דוד ... חיבו חיבו אושפזין עילאין ... (סדר אוצר החפלות עמוד תקפב)

"Come ye guests, high and holy - come ye ancient fathers
high and holy - come ye, Abraham, Isaac, Jacob, Moses, Aaron,
Joseph and David...pray be seated ye guests on this night,
be seated, be seated, holy guests - for fair is our portion
...I move to my dinner as my guests the exalted ones -
Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David."

In the above, what is the frame of reference, the context,
within which recognition or "status" is sought?

- A. What the Bible expects of us; also the beauty of nature
- B. What the Rabbis expect of us; also the beauty of art
- C. What great men expect of us; also history, memories

II. Beyond **טובות**, there are year-round guides for the right kind
of status seeking

- A. Choosing a neighborhood: כל עיר שאין בה עשרה דברים הללו
(סנהדרין יז:)
- B. Choosing friends (אבות א:?) ... הרחק משכן רע ואל תחבר לרשע

"Keep far from an evil neighbor, do not associate with the
wicked."

(Comment on this by 13th Century R. Jona ben Abraham)
"When a person wishes to rent an apartment...he should
investigate whether his neighbors are evil - so that he
might keep far from them - or good - so that he might get
close to them."

- C. Patterns of behavior (curricular and extra curricular)
עשה תורתך קבץ (אבות א:ט)

Fix a period for thy study of Torah.

(Comment of 11th, 12th Century Machsor Vitry)
"Set a fixed time to study Torah, and withdraw from other
occupations, for if you will not do this because of your
involvement in worldly occupation, you will neglect the
study of Torah altogether."

- D. Patterns of indoctrinating the young and choosing a career
בן חמש למקרא ... (אבות ה:כד)

At five years the age is reached for the study of Scripture...

- E. The idea of **שיינער** - a high-type Jew

1. חלמיד חכם. - learned
2. בעל מידות. - character
3. בעל צדקה. - charitable

Contrast the status framework of Succoth (I) and year-round activity (II) with the following excerpts from The Status Seeker

III. The framework of today's status seekers

- A. "August B. Hollingshead in his study of Elmtown - a Mr. Henry Dotson explained what it takes to stay on the top in Elmtown:

'First, I'd say money is the most important. In fact nobody's in this class if he doesn't have money; but it just isn't money alone. You've got to have the right family connections and you have got to behave yourself or you get popped c If you don't have money, you're just out.' "

(p. 40)

"Plymouth car ad, showing happy family standing before their long-long car, saying proudly, 'We're not wealthy... we just look it.' "

(p. 312)

- B. "Ideally we should be judged on our skill, responsibility and personal worth...What his [our neighbor's] responsibility and income are, however, are not within our area of reliable observation as they were in former days. Thus we tend to 'place' people on the basis of what is visible: such as type of home, automobile, clothing, home furnishings."

(p. 57)

- C. "...If I may be permitted a bold suggestion, it would seem that any reward system that year after year pays a wailing crooner approximately one hundred times as much as the Chief Justice of the U. S. Supreme Court is somewhat out of balance."

(p. 113)

How do we understand the difference between Old-style status seeking (I, II) and today's status seeking (III)?

IV. Two ways of expressing it:

- A. First way is somewhat abstract - making certain assumptions:

(I) and (II) seek meaning for life as a whole - holiness

Godliness - values in terms of spirit

(III) thinks in terms of "things" - the material - more concerned about our particular niche in life - no sense of purpose to life as a whole

B. Second way of seeing difference, concrete, in terms of thoughts that distress people today:

(From Pursuit of Happiness by Robert M. MacIver)

"There is another test (of our life). How long could we imagine ourselves going on and on doing the things we do? We want more time. We would extend awhile the length of fleeting youth, we would stay awhile the approach of age, we would borrow more years before the end. But then we are thinking only of little spans, a few more years with health and strength. Suppose instead we thought in centuries. Suppose some medical discovery multiplied many fold the term of human life. Suppose youth endured for centuries, followed by more and more centuries of living. What would we do about it? What would the new time scale do to our ambitions and our interests, our diversions and our preoccupations, our hopes and our fears?

"What things would we tire of and what things would retain their centuries-long zest? Would the business man grow tired of seeking profits and what would he want to do with them over the centuries? Would the lawyer get tired of pleading cases? Would the new Alexanders weep for more conquests as their former ones were lost, one by one, in the interminable tides of change? Would the lover go on loving - or would it perhaps depend on the way he loved?

We could no longer "kill" time, and spending it would mean little. We could no longer live for the future, when the future seemed eternal. What we call dissipation would become exceedingly painful because it would have to be so prolonged. Our petty selfishnesses would become so wearisome we would no longer endure living with them. The only way to escape insufferable boredom would be to get out of ourselves. The only way to save ourselves would be to lose ourselves, to become one with the world of being, to make our life part of its life, to make our pulse beat with its pulse. Thus we would live always in the present.

...When we grasp the years we miss the moments. When we live for the future we miss the time of living. Too busy for enjoyment we snatch at quick pleasures instead, and at length lose the habit of knowing what enjoyment means. So we cut ourselves off from the sense of pleasant discourse, from the immersion of our being in the rhythms of nature, from the exploration of the potentialities of human relationships, from

*Actualized
Rational Man*

the savor of the wonder of living and of its adventurousness, in short from the moments in which the present subtly merges in the past and the future; "the sessions of sweet silent thought."

...wonders of living...rhythms of nature...pleasant discourse... sessions of sweet silent thought...

These are the dimensions of effective lives whose status give strength, understanding, proper serenity.

V. Judaism urges us to seek these reference points as measures of status

A. The wonder of living

Psalms 66:3 - "Make His praise glorious. Say unto God: How sublime Thy works."

B. The rhythm of nature

Job 37 - "Do you know how God lays His command upon them causes lightning of His cloud to shine? Do you know the balancing of clouds, the wondrous works of Him who is perfect in knowledge?"

C. "The sessions of sweet silent thought."

תורה לשמה: תלמוד תורה כנגד כולם

Study, reflection

Conclusion

Solomon Schechter once stated that he aspired "to make Judaism fashionable." With the beginning of a new year in the Jewish calendar, we must strive for a life where the following questions motivate our idea of status:

For Succoth (for example): "Are you a two-esrog family?"
(one for parents; one for children)

All year: "Is there a meaningful book-shelf in your home?"

"Are you a synagogue-going family?"

"Is some form of regular study part of your week?"

These activities, associations give man the highest status - closeness to God and to the heart of one's fellow man.

DR. LEVINTHAL'S SERMON SEMINAR

Material to be presented should be divided into four parts. First day, ^{ה'תשנ"ד} whatever is upmost in people's minds. This year, subject of Eretz Israel, problem is seen by all, much depends on approach and garb.

Various possibilities; ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר}
^{פ' ז' ק' י' ג' א' ב'}
1. ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א

Why specifically ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} Zohar says something mystical. Bible calls day ^{ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א} inquisitive - want to know what different sounds mean.

Different sounds of Shofar have different meanings. c.g.

^{ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א}
ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א
ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א

Now understand why ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} we must recognize dangerous signals. Jews survived because never was mastered by either ^{ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א} or ^{ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א}. One of tragedies of our era is that we were so jubilant in victory over Nazis, did not see rest of situation. Time now to see danger signals and overcome them.

Jews saw sign of ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} in time of war. ~~XXXX~~ Death of 6,000,000. Jews mourned them but did not lose selves, worked all the harder, so now we see Jewish State. Danger now would be if we sat back smugly. Have to hear ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} - see all the dangers and redouble our efforts.

2. Story of 2 ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} tribes in Numbers 32 ^{ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א}
Important ^{ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א}

to see that even though they wanted to take it easy, saw ~~truth~~ truth of Moses' argument. This text has advantage that can be adapted to many problems: Israel, idealists fighting for better world, people giving lives for Jewish culture and religion of Verse 16. Flocks first and children next. Midrash says ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} Moses reversed order. In American life, what should come first? Another text: ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} - leads to ^{ז' א' ג' ד' ה' ו' ז' ח' ט' י' י"א}

^{RIGHT} If we do write then we will deserve tribute given them in Joshua 22. Worth striving for. ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר}

57.9 3. Hagada: in Berachot 4A. Based on the Kinyan ^{אשרי פ' ע"מ יארצ' גר' אס' ר' קא'ר} - David contrasted to other kings. Can be compared to victory of Jews. Achievement in Israel not because other nations saw dawn, saw justice of situation. Now they must see.

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

4. Text in Rosh Hashanah 11b. On Rosh Hashanah *TOSEPH* saved people. Compare *אליהו בן שטייב* *אליהו בן שטייב* *אליהו בן שטייב*

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 *אליהו בן שטייב* in end - complete joy

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

1. Verse in Genesis *אליהו בן שטייב* with Godliness. How can a world be built. Have Godly sense of justice. Not so much the labor *אליהו בן שטייב* (*מדרכה* *אליהו בן שטייב* 12-2) but the *אליהו בן שטייב*. Cannot be built otherwise.

אליהו בן שטייב Can lead back to Palestine. This is exactly what we want, not just another state but *אליהו בן שטייב* - 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 *אליהו בן שטייב* 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 *אליהו בן שטייב* into *אליהו בן שטייב* mouth, then *אליהו בן שטייב* *אליהו בן שטייב*. 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 *אליהו בן שטייב* *אליהו בן שטייב*. Joseph not satisfied with seventy languages. Put the *אליהו בן שטייב* into his name. ie 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. *אליהו בן שטייב* Start in center of things. Whether have new world depends on approach. Charities, the Freedoms, United Nations, all are only *אליהו בן שטייב* important but not enough.

Change attitude of man. Not enough to say *אלוהים*, must also be *ורגלים* Rashi on this verse,

Whenever we have dealings of any kind, must pursue peace.

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

Abimelech. In For Sake of Heaven, story told of Abraham and

but remained *אניני* enter into covenant, trouble with all pacts.

ZIONISTS - "It was important to seek state." Others said look for human rights, but this was only *אין*. Nordau once said

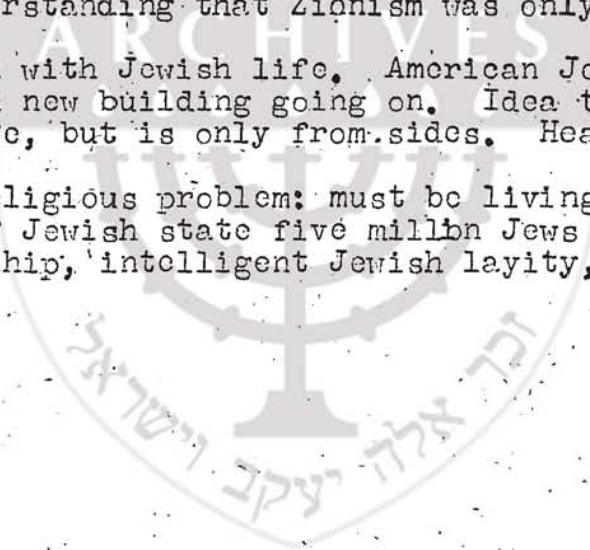
Human rights must be on law books like a piano in a drawing room, even if no one can use it. The problem of Jewish refugees is

different from others on Jeremiah LAMENTATIONS (RAJIBAH) *אין*

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 community. In spite of Jewish state five million Jews will remain here. Need scholarship, intelligent Jewish layity, etc. etc.



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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 מה אני 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 אלהם - "Transform ourselves through ritual". Midrash Tanhuma Ki Savo

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

Mecih - "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?"

The ethical treatise Aboth as a most popular one.

Yoma 71 ארכות החיים - אתה ארכות החיים as the market place.

Story about R. Israel Salanter (Students had water brought by a girl) אם נא תבין צדיקים הרבה על חשבון של נדבות פתק 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: כי אם קרא יעלה
In Torsh Temimah אפילו שבים שהם

II. Psychological Value of Kol Nidre

Some rabbis opposed it, one called it מנהג שלטון. 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).

אמר; we note that the האורים points out that the expression הרימות is used twice in the Bible.

- a. In case of Potephar's wife. הרימות קולי
- b. In case of Abraham. הרימות ירי

In a, Potephar's wife did not mean what she said; In b, Abraham mean what he said (ירי).

Joseph to his brethren עניכם ראאת כי פי האגיד 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.

ענין זה... אהרן סלחתי כדבריך... ענין אהרן וסלחתי את העם

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? "ויראו אותו נחנק" - "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

ענין זה... אהרן סלחתי כדבריך... ענין אהרן וסלחתי את העם

V.

Based on "נתנה תיקון" of בני מרום The meaning of life, as found in Rosh Hashanah 18A.

- (1) Like sheep
- or (2) like steps (מעלות בית מרום) Rashi says they are narrow (אין עליהם זיה גב זיה)
- (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 מרום is plural in form.

- (a) Mere existence
- (b) Really, living

When we say מרום 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

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

א"ל א"ל ה' ואלא נגרא

There is a Baithat נסה כתב ספרו וספר א"ל - 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 Satan (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 באונמו יחיה

Rabbi Mirsky in Hadoar:

מקומו של ספר א"ל א"ל ספר דברים וספר ירמיה

(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.")

AMERICAN JEWISH ARCHIVES
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 Avihu.

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 מחוסרי גדים

- entered Jewish life naked in mind

(Lacked all Jewish knowledge - "שרפה הנשמה והוא קום") Yet Nadav and Avihu did enter the sanctuary and did not remain on the outside (Parallel of synagogues 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 "אמיה אמתים" - this is believed to be a great tribute to Him. Yet twice in Rabbinic literature, God is called "אמיה אמתים" - a higher tribute, a greater miracle.

(a) The people were in suspense till after the slaughtering of the goat, then they came and said "אמיה אמתים זשיני שלחתי" (Yoma 71 a on Lev. 16:19)

(b) Yoma 79 a - when the Rabbis left Pumpeditha they said: "אמיה חיים יתן חיים ארוכים וארוכים"

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 "אמיה חיים" (moral values) - need of such a sense of sin. Mishle 3:

אורג ימים ושנות חיים

Why repent ושנת 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 *עֵינֵינוּ מְבַרְכִים אֶת ה' אֱלֹהֵינוּ בְּכָל יְמֵי חַיֵּינוּ* (ויקרא רב: טז: א)
אֵלֵינוּ בְּכָל יְמֵי חַיֵּינוּ

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.

בני ישראל לא יבטחו בגבורתם... אלא יבטחו באלהיהם
 ואלהיהם יהיה אלהיהם ואלהיהם יהיה אלהיהם

Prayer of *שחרית* is also important

הוא אומר... אלהינו אלהים אחד... אלהינו אלהים אחד... אלהינו אלהים אחד

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

YOM KIPPUR

Responsibility

1. Whatever progress man made in civilization has been accompanied by progress in fear and anxiety - more civilization, more fear. Already in 19th century Thoreau said "most men lead lives of quiet desperation".

20th century - quiet panic. Average person scared of what might happen in another war - chemical, biological, atomic warfare.

"The atom bomb is an epitaph of the human race"

Thru King person even more afraid - aware of callousness with which barbarity is greeted. Cite case of commutation of Ilse Koch's sentence. Great fear of dehumanization akin to that of going insane is prevalent. This even more than the murder of millions. Cf. Aldour Huxley in "Ape and Essence" Fear casts out love (N.Y. Times Book Review Section, p. 2) "In the end, fear casts out man's humanity."

2. What due to? Primarily to man's mastery over nature and mind without corresponding increase in responsibility. Car licenses and others are demanded, but no such permission is required before men are allowed to wield tremendous power over lives and sustenance of vast masses.

Situation today is approaching description of Is 24:4 Et. For לְכָל בְּשָׂר׃ read בְּשָׂר׃ - Heaven with earth.

Prophet mentions two dreads

- A) Physical destruction of masses.
- B) Deterioration of remnant

Is. also has insight to forestall alibi of victim - blame the leaders in all fields - politicians, statesmen, educators, spiritual guides. His answer is in V. 2. Everyone is responsible.

V2(OR V6) וְכָל בְּשָׂר׃ implies quiet on part of led as well as leader.

Responsibility involves

* A) Using all abilities and occasions for becoming more human ourselves and prevailing on others to do likewise or helping them achieve humanity.

B) Concern with what to live for in addition to anxiety over what to live on. Latter may be lost if not enough attention paid to former.

C) Whole world is like a blackmarket in the realm of power. The average person is like the buyer who doesn't refrain from paying exorbitant prices. Profiteering in power is rife today

(Repeat V2 וְכָל בְּשָׂר׃)

D) Trend in education has been together with all great inventions and almonic power, to absolve man of responsibility.

1) Scientists put all blame on environment - naturalist writers like Zola and Hardy held man as a helpless creature of environment.

2) Heredity - also translated into fiction - fatalism Ibsen's "Ghosts". O'Neill's plays. Everyone begins to exclaim "We're not ones with responsibility for our shortcomings"

- 3) Marxist economic determinism
- 4) Freudian - adult man is only acting out in disguised form all his infantile suppressions - robbing person of all responsibility.

We're flooded with vulgarizations in plays and movies of the foregoing legitimate discoveries when kept in own bounds.

Instead of having עין רואה the Seeing Eye as symbol of responsibility we have substituted the hollow eye-socket in the skull to free us from responsibility.

Ray of hope

1) There are voices crying and veering us from precipice. The fear is having some effect - MacLeish's "The Irresponsibles" castigates the host of writers "in all parts of world gladly and willingly released selves not only from right of individuals but from responsibility as individual so that they are now longer compelled to fear and respect the individuality of others."

ואיך תרווחות יחסו - תנחומא על משפטים

2) The very scientists who have discovered nuclear energy are now aroused to the responsibility of their discovery. "Emergency Committee of Atomic Scientists" Also declaration by UNESCO "Wars begins in the minds of men"

3) Psychiatrists who up to now were only content to restore patients freedom - i.e. removing infantile repressions; - are trying to use the idea of responsibility as a therapeutic agent.

4) Even the Existentialists, some of whom are blind to the powers and potentialities of religion are stressing the importance of responsibility as the only power capable of restoring the reality of the human in man. For us Jews what the Warsaw Ghetto means is the power of responsibility as a moral force.

Jasper (an existentialist) in Commentary Jan. 1948 "The way to the future leads to the individual, to every individual..."

Kiddushin 40:B ר' נחמן א"ר א"ר

If there is to be human life the idea of responsibility must be accepted.

We're not born with the sense of responsibility. It is result of life long cultivation to practice in 3 areas in human life.

- A) Education
- B) Law
- C) Leadership

א"ר is both A) and B)

Responsibility lies in choice we make in these 3 areas between service rendered by these 3 instruments for demon and for divine א"ר

A) Schools have been interested in preparing students for mastery over others - competition to gain ascendancy. They have not taught students to be humans, citizens of the world. We must take on ourselves responsibility of children's education to see that its content is a human one.

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Law too involves responsibility. Leadership also has demonic aspect. The led must be responsible too for the type of person they recognize as their teacher, judge or spiritual head.

אשר ויגידו ויגידו חתום



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ענין של תפילה... אולי...
 ענין של תפילה... אולי...
 ענין של תפילה... אולי...
 ענין של תפילה... אולי...

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